THE BIBLE

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

With most profitable Annotations *vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.*

Iosh. 1.8.

Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

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¶TO THE MOST VERTVOVS AND NOBLE LADIE ELIZABETH, QVEENE OF ENGLAND, France, and Ireland, &c. Grace and peace from God the Father through Christ Iesus our Lord.

HOwe hard a thing it is, and what great impediments let, to enterprise any worthy acte, not only dayly experience sufficiently sheweth (most noble and Vertevous QVEENE) but also that notable proverbe doeth confirme the same, which admonisheth vs, that *All thinges are hard which are sure and excellent.* And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singular commendation, then the building of the Lordes * Temple, the * house of God, the * Church of Christ, whereof the * Sonne of God is the head and perfection? *1.Cor.3.17. 1.Tim.3.14. Ephe.1.22.*

When Zerobbabel went about to builde the materiall Temple, according to the commandement of the Lorde, what difficulties and stayes * dayly arose to hinder his worthie endevours, the bookes of Ezra and Esdras plainly witnesse: how that not onely he and the people of God were sore molested with * forreine aduersaries, (whereof some maliciously * warred against them, and corrupted the Kings officers: and others craftily practized vnder * pretence of religion) but also at home with domesticall enemies, as * false prophets, * craftie worldlings, faint hearted souldiers, and * oppressours of their brethren, who alwell by false doctrine and lyes, as by subtill counsell, cowardice, and extortion, discouraged the hearts almost of all: so that the Lordes worke was not orderly interrupted and lest off for a * long time, but scarcely at the length with great labour and danger after a * sort brought to passe. *Ezra 4.4.5. Nehem.6.18. Nehem.5.1.*

Which thing when we weigh aright, and consider earnestly how much greater charge God hath layd vpon you in making you a builder of his spirituall Tẽple, we cannot but partly feare, * knowing y craft & force of Satan our spirituall enemie, and the weaknes and vnabilitie of this our nature: and partly be seruent in our prayers toward God that he would bring to perfection this noble worke which he hath begonne by you: and therefore we indeuour our selues by all meanes to ayde, and to bestowe our whole force vnder your Graces standard, whome God hath made as our Zerubbabel for the erecting of this most excellent Temple, and to plant and maynteine his holy worde to the aduancement of his glorie, for your owne honour and saluation of your soule, and for the singular comfort of that great flocke which Christ Iesus the * great shepherd hath bought with his * precious blood, and committed vnto your charge to be fed both in body and soule. *Iohn.2.20. Ezra 5.12. 2.Cor.2.12. Hebr.13.20. 1.Pet.2.19.*

Considering therefore how many enemies there are, which by one meanes or other, as the * aduersaries of Iudah and Beniamin went about to staye the building of that Temple, so labour to hinder the course of this building (whereof some are Papists, who vnder pretence of fauouring Gods word, traiterously seeke to erect idolatrie and to destroy your Maiestie: some are worldlings, who as * Demas haue forsaken Christ for the loue of this world: others are ambitious Prelates, who as * Amasiah and * Diotrephes can abide none but them selues: and as * Demetrius many practise sedition to maintaine their errours) we persuaded our selues that there was no way so expedient and necessary for the preseruation of the one, and destruction of the other, as to present vnto your Maiestie the holy Scriptures faithfully and plainely translated according to the languages wherein they were first written by the holy Ghost. For the worde of God is an euident token of Gods * loue and our assurance of his defence, wherefoeuer it is obediently receiued: it is the tryall of the * spirits: and as the Prophet saith, * It is as a fire and hammer to breake the stony hearts of them that resist Gods mercies offred by the preaching of the same. Yea it is * sharper then any two edged sworde to examine the very thoughts and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrisie and woulde be secret from the face of God and his Church. So that this must be the first foundation and grounde worke, accosding whereunto the good stones of this building must be framed, and the euill tried out and reiected. *1.Tim.4.13. Ephe.4.14. 2.Tim.4.14. Amos.7.12. 3.John.9. Act.19.24. The enemies which labour to stay reformation. The necessitie of Gods worde for the reforming of religion. 1.John.4.1. Ierem.23.29. Hebr.4.12. The ground of true religion.*

Nowe as he that goeth about to lay a foundation surely, first taketh away such impediments, as might iustly stay their hast, let or deforme the worke: so is it necessary that your Graces zeale appeare herein, that neither the craftie persuasion of man, neither worldly politie, or naturall feare dissuade you to roote out, cut downe and destroy these weedes and impediments which do not only deface your building, but vtterly indeuour, yea, and threaten the ruine thereof. For when the noble * Iosias enterprised the like kinde of worke, among other notable and many things he destroyed, not onely with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestation) the idolatrous Priests bones vpon their altars, & put to * death the false prophets and sorcerers, to performe * the words of the Lawe of God: and therefore the Lord gaue him good successe and blessed him wonderfully, so long as he made * Gods word his line and rule to followe, and enterprised nothing before he had enquired at the mouth of the Lorde. *All impediments must be taken away. 2.King.23.16. 2.chron.34.5. Iosias zeale and true obedience to God. Deut.13.5. Leuit.20.8.*

And if these zealous beginnings seeme dangerous and to breede disquietnesse in your dominions, yet by the story of King * Asa it is manifest, that the quietnes and * peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah liued in rest and quietnes for the space of fiue and thirtie yeare, till at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lorde sent him warres, and at length tooke him away by death. *desu.18.18. 2.Chron.35.22. 2.chron.14.5.& 15.19. Wherein standeth the quietnesse of kingdomes.*

Wherefore great wisdome, not worldly, but heauenly is here required, which your grace must earnestly crane of the Lorde, as did * Salomon, to whom GOD gaue an vnderstanding heart to iudge his people aright, & to discerne betweene good and bad. For if God for the furnishing of the olde Temple gaue the spirit of wisdome & vnderstanding to them that should be the workemen thereof, as to * Bezaleel, Aholiab & * Hiram: how much more will he indue your Grace & other godly Princes and chiefe Gouernours with a principall Spirit, that you may procure and commaund things necessarie for this most holy Temple, foresee and take heede of things that might hinder it, and abolish and destroy whatsoeuer might impaire and ouerthrowe the same? *1.Chro.12.8. What wisedome is requisite for the establishing of religion, & the meanes to obteine it. 1.Kin.3.9.2.chr.2.12. Exod.31.2.*

Moreouer, the marueilous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singular prouidence of God left as an example to all godly rulers to reforme their countreis and to establish the worde of God with all speede, lest the * wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely embrace the word promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maintained through all their countries and dominions, * byndyng them and all their subiectes both great and small with solemne protestations and couenants before God, to obeye the worde, and to walke after the wayes of the Lord. Yea and in the dayes of King * Asa it was enacted that whosoeuer would not seeke the Lord God of Israel, should be slayne, whether he were small or great, man or woman. And for the establishing hereof and performance of this solemne othe, alwell * Prieftes as iudges were appoynted and placed through all the cities of Iudah to instruct the people in the true knowledge and feare of God, & to minister iustice according to the word, knowing that, except God by his word did reigne in * the hearts and soules, all mans dili- *Diligence and zeale are necessarie to build it speedily. 2.Chron.34.21. A solemne othe for the maintenance of Gods word. 2.Chron.15.12. An othe against them*

that obeyed not Gods worde. 2.Chron.17.7.and 19.5. What policie must be vsed for the planting of religion.

Gods word must go before, or els we stumble in vaine.

We must first consult with God.

Ex.30.8.

The maner of buildings ordeined hath prescribed by his word.

Ma.15.8.
Exod.25.3.all.744.
Leuit.8.5.
Deut.5.32.
Ephe.4.11.

Of whom we must inquire concerning the wil of the Lord and knowledge of his word.

Ierem.15.19.
Ezech.44.22
Mal.2.7.
Iude.1.1.& 20.1.
1.Sam.10.22.
1.Sam.9.9.
2.King.22.13.
Exod.28.30.

What is requisite in them that must giue counsel by Gods word.

Ierem.23.16.
Iob.9.14.
1.Sam.13.11.
2.Chron.35.20.

The setting vp of the building.

Ephe.3.17.
Gen 28.12.
1.Pet.2.5.
1 Cor.12.12.
2.Pet.1.10.
Ephe.4.1.
Rom.2.13.
2.Thes.1.11.
2.Tim.3.15.

Reuel.12.9.
Ephe.4.27.

gence and indeuours were of none effect: for without this word we can not discerne betweene iustice, and iniuitie, protection and oppression, wisdome and foolishnes, knowledge and ignorance, good and euill. Therefore the Lorde, who is the chiefe gouernour of his Church, wilieth that nothing be attempted before we haue inquired thereof at his mouth. For seeing he is our God, of duetie we muste giue him the preeminence, that of our selues we enterprise nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to prevent him or do any thing without his word,* but alsoone as he hath reuealed his will, immediatly to put it in execution.

Nowas concerning the maner of this building, it is not according to man, nor after the wisdome of the flesh, but of the Spirit, & according to the word of God, whose * wayes are diuers from mans wayes. For if it was not lawfull for Moses to builde the materiall Tabernacle after any other sort then God had shewed him by a* patterne, neither to prescribe any other * ceremonies and lawes then such as the Lorde had expressely commanded: how can it be lawfull to proceede in this spirituall building any other waies, then Iesus Christ the Sonne of God, who is both the foundation, head, and chiefe corner stone thereof, hath commanded by his worde? And forasmuch as he hath established and left an order in his Churche for the building vp of his body, * appointing some to be* Apostles, some Prophets, others Euangelistes, some Pastors, and teachers, he signifieth that euerie one according as he is placed in this body which is the Church, ought to inquire of his ministers concerning the will of the Lord, which is reuealed in his worde. For they are, saith * Ieremiah, as the mouth of the Lord: yea, he * promiseth to be with their mouth, & that their * lippes shal keepe knowledge, and that the trueth and the Lawe shalbe in their mouth. For it is their office chiefly to vnderstand the scriptures, and teach them. For this cause the people of Israel in matters of difficultie vsed to * aske the Lorde eyther by the * Prophets, or by the meanes of the hie * Priest, who bare Vrim and Thummim, which were tokens of light and knowledge, of holines and perfection which should be in the hie Priest. Therefore when Iehoshaphat tooke this order in the Church of Israel, he appointed Amariah to be the chiefe concerning the word of God, because he was most expert in the lawe of the Lord, and could giue counsell & gouerne according vnto the same. Els there is no degree or office which may haue that authoritie & priuiledge to decide concerning Gods word, except withal he hath the Spirit of God, & sufficient knowledge & iudgement to define according thereunto. And as euery one is indued of God with greater giftes, so ought hee to be herein chiefly heard, or at least that without ỹ expresse word none be heard: for he that hath not the word, * speaketh not by the mouth of the Lorde. Againe, what danger it is to do any thing, seeme it neuer so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites * deceiued hereby through the Gibeonites, and of * Saul, whose intention seemed good and necessarie: and of* Iosiah also, who for great considerations was moued for the defence of true religion and his people to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

Last of all (most gracious Queene) for the aduancement of this building and rearing vp of the woorke, two things are necessarie. First, that we haue a liuely & stedfast faith in Christ Iesus, who must * dwell in our hearts, as the onely meanes and assurance of our saluation: for he is the * ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heauenly places: he maketh vs * liuely stones and buildeth vs vpon him selfe: he ioyneth vs to himselfe as the members and bodie to the head: yea he maketh him selfe & his Church one* Christ. The next is, that our faith bring forth good fruites, so that our godly conuersation may serue vs as a witnes to * confirme our election, and be an example to al others to* walke as apperteineth to ỹ vocation whereunto they are called: least the word of God be* euill spoken of, and this building be stayed to growe vp to a iust height, which cannot be without the great prouocation of Gods iust vengeance & discouraging of manie thousands through all the world, if they should see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places behold your countreys as an example to all that beleeue, and the* praiers of al the godly at al times are directed to God for the preseruation of your Maiestie. For considering Gods wonderfull mercies toward you at al seasons, who hath pulled you out of the mouth of the lyons, and howe that from your *youth you haue bene brought vp in the holy Scriptures, the hope of al men is so increased, that they can not but looke that God should bring to passe some wonderfull worke by your Grace to the vniuersall comfort of his Church. Therefore euen aboue strength you must shewe your selfe strong and bolde in Gods matters: & though Satan lay all his power and craft together to hurt and hinder the Lords building: yet be you assured that God wil fight from heauen against this great * dragon, the ancient serpent, which is called the deuil and Satan, til he haue accomplished the whole worke and made his Church * glorious to him selfe, without spot or wrincle. For albeit al other kingdomes and Monarchies, as the Babylonians, Persians, Grecians & Romanes habe fallen & taken ende: yet the Church of Christ euen vnder the Crosse hath from the beginning of the worlde bene victories, and shalbe euerlastingly. Trueth it is, that sometime it seemeth to be shadowed with a cloude, or driuen with a stormie persecution, yet suddenly the beames of Christ the sunne of Iustice shine and bring it to light and libertie. If for a time it lie couered with ashes, yet it is quickly kindled againe by the winde of Gods Spirit: though it seeme drowned in the sea, or parched & pined in the wildernesse, yet God giueth euer good succesſe. For he punisheth the enemies, & deliuereth his, nourisheth them, & stil preserueth them vnder his wings. This Lord of lords & King of kings who hath euer defended his, strengthen, comfort, and preserue your Maiestie, that you may be able to builde vp the ruines of Gods house to his glory, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lord.

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To the diligent and Christian Reader, Grace, mercie and peace, through Christ Iesus.

BEsides the manifold & continuall benefites which almightie God beſtoweth vpon vs, both corporall & ſpirituall, we are eſpecially bound (deare brethren) to giue him thanks without ceaſing for his great grace & vnſpeakeable mercies, in that it hath pleaſed him to call vs vnto this marueilous light of his Goſpell, & mercifully to regard vs after ſo horrible backeſliding & falling away from Chriſt to Antichriſt, from light to darkeneſſe, from the liuing God to dumme & dead idoles, & that after ſo cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether caſt off, as were the Iſraelites, & many others for the like, or not ſo manifeſt wickedneſſe, but receiued againe to grace with moſt exident ſignes & tokens of Gods eſpeciall loue and fauour. To the intent therefore that we may not be vnmindefull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to be thankefull for the ſame, it behoueth vs ſo to walke in his feare & loue, that all the dayes of our life we may procure the glory of his holy name. Now foraſmuch as this thing chiefly is atteined by the knowledge & practiſing of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our cõfort in affliction, our ſhield & ſword againſt Satan, the ſchole of all wiſedome, the glaſſe wherin we behold Gods face, the teſtimony of his fauour, & the only foode & nouriſhment of our ſoules) we thought that we could beſtow our labours & ſtudie in nothing which could be more acceptable to God & comfortable to his Church, than in the tranſlating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchiue: yet conſidering the infancie of thoſe times & imperfect knowledge of the tongues, in reſpect of this ripe age & cleere light which God hath now reuealed, the tranſlations required greatly to be peruſed and reformed. Not that we vendicate any thing to our ſelues aboue the leaſt of our brethren (for God knoweth with what feare & trembling we haue bene, for the ſpace of two yeres & more day and night occupied herein) but being earneſtly deſired, & by diuers, whoſe learning & godlines we reuerence, exhorted, & alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charges for the furtherance of ſuch a benefite & fauour of God toward his Church (though the time then was moſt dangerous, & the perſecution ſharpe & furious) we ſubmitted our ſelues at length to their godly iudgements, & ſeeing the great opportunitie & occaſions, which God preſented vnto vs in his Church, by reaſon of ſo many godly & learned men: and ſuch diuerſities of tranſlations in diuers tongues, we vndertooke this great and wonderfull worke (with all reuerence, as in the preſence of God, as intreating the worde of God, whereunto we thinke our ſelues inſufficient) which nowe God according to his diuine prouidence and mercie hath directed to a moſt proſperous ende. And this we may with good conſcience proteſt, that we haue in euery poynt and worde, according to the meaſure of that knowledge which it pleaſed almightie God to giue vs, faithfully rendred the text, and in all harde places moſt ſincerely expounded the ſame. For God is our witneſſe that we haue by all meanes indeuoured to ſet forth the puritie of the worde and right ſenſe of the holy Ghoſt for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obſerued the ſenſe, & laboured alwaies to reſtore it to all integritie: ſo haue we moſt reuerently kept the proprietie of the words, conſidering that the Apoſtles who ſpake & wrote to the Gentiles in the Greke tongue, rather cõſtrained them to the lively phraſe of the Ebrew, then enterpriſed farre by molifying their language to ſpeake as the Gentiles did. And for this & other cauſes we haue in many places reſerued the Ebrewe phraſes, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed & alſo delite in the ſweete ſounding phraſes of the holy Scriptures. Yet leaſt either the ſimple ſhould be diſcouraged, or the malicious haue any occaſion of iuſt cauillation, ſeeing ſome tranſlations reade after one ſort, & ſome after another, whereas all may ſerue to good purpoſe & edification, we haue in the margent noted that diuerſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt and proper for our language with this marke *.

Againe, where as the Ebrew ſpeach ſeemed hardly to agree with ours, we haue noted it in the margent after this ſort **, vſing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, & reſtored to the true writing and firſt originall, whereof they haue their ſignification, yet in the vſuall names litle is changed for feare of troubling the ſimple readers. Moreouer, where as the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace & proprietie of the Ebrew & Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or ſome word be vnderſtand of them that are not well practiſed therein) we haue put it in the text with another kind of letter, that it may eaſily be diſcerned from the common letter. As touching the diuiſion of the verſes, we haue followed the Ebrew examples, which haue ſo euen from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memorie, ſo doeth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, & alſo by the quotations which we haue diligently herein peruſed and ſet forth by this *. Beſides this the principall matters are noted & diſtinguiſhed by this marke ¶. Yea and the argumẽts both for the booke & for the chapters with the nomber of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo we haue ſet ouer the head of euery page ſome notable worde or ſentence which may greatly further aſwell for memorie, as for the chief poynt of the page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures, & what errors, ſects & hereſies growe dayly for lacke of the true knowledge thereof, and how many are diſcouraged (as they pretend) becauſe they cannot attaine to the true and ſimple meaning of the ſame, we haue alſo indeuoured both by the diligent reading of the beſt commentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aſwell for the vnderſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame, as may moſt appertaine to Gods glory and the edification of his Church. Finally that nothing might lacke which might be brought by labours, for the increaſe of knowledge and furtherance of Gods glory, we haue adioyned two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrewe names: and the other conteining all the chiefe and principall matters of the whole Bible: ſo that nothing (as we truſt) that any could iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſaluation with vs, we beſeech you, that this riche pearle and ineſtimable treaſure may not be offred in vaine, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, vnto the which he hath pleaſed him to raiſe vp for this purpoſe, ſo you would willingly receiue the worde of God, earneſtly ſtudie it, and in all your life practiſe it, that you may nowe appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified through Chriſt Ieſus our Lorde, who liueth & reigneth for euer. Amen.

¶ Proper

Proper Lessons to be read for the first Lessons both at Morning and Euening prayer, on the Sundaies throughout the yere, and for some also the second Lessons.

Sundayes of Aduent.	For morning.	For Euening.
The first.	Isaiah.i.	Isaiah.ii.
ii	v	xxxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.		
The first.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first.	xliiii	xlvi
ii	li	lii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuagesima.	Gen.i.	Gen.ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii
Lent.	For Morning.	For Euening.
First Sunday.	Gen.xix.	Gen.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xlvi	xlv
v	Exod.iii.	Exod.v.
vi	ix	x
Easter day.	For morning.	For Euening.
i. Lesson.	Exod.xii.	Exod.xiiii.
ii. Lesson.	Rom.vi.	Actes.ii.

Sundayes after Easter.

	For morning.	For Euening.
The first.	Rom.xvi.	Romb.xvi.
ii	xviii	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.	For morning.	For Euening.
i. Lesson.	Deut.xvi.	Wisedome.i.
ii. Lesson.	Actes.x. verse xxxiiii. Then Peter opened [his] mouth, &c.	Actes.xix. And it came to passe, whiles Apollos was at Corinthus &c. vnto verse xxi. Now when these things.

Trinitie Sunday.	For Morning.	For Euening.
i. Lesson.	Gen.xviii.	Joshua.i.
ii. Lesson.	Matth.iii.	

Sundayes after Trinitie.

	For Morning.	For Euening.
The first.	Joshua.x.	Joshua.xxiii.
ii	Judges.iiii.	Judges.v.
iii	i. Sam.ii.	i. Sam.iii.
iiii	xii	xiii
v	xv	xvi
vi	ii. Sam.xii.	ii. Sam.xxi.
vii	xxii	xxiiii
viii	i. Kings.xiii.	i. King.xvii.
ix	xviii	xx
x	xxi	xxii
xi	ii. Kings.v.	ii. King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jeremiah.v.	Jeremiah.xxii.
xv	xxxv	xxxvi
xvi	Ezekiel.ii.	Ezekiel.xliii.
xvii	xvi	xviii
xviii	xx	xxiiii.
xix	Daniel.iii.	Daniel.vi.
xx	Joel.ii.	Micah.vi.
xxi	Habakkuk.ii.	Prouerb.i.
xxii	Prouerb.ii.	iii
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Lessons proper for holy dayes.

	For Morning.	For Euening.
S. Andrewe.	Prouerb.xx.	Prouerb.xxi.
S. Thomas Apost.	xxiii	xxiiii
Natiui. of Christ.		
i. Lesson.	Isaiah.ix.	Isai.vii. verse.x. And the Lorde spake againe, &c
ii. Lesson.	Luke.ii. vnto verse.xv. And it came to passe.	Titus.iii. verse iiii. But whē the bountifulnes &c.
S. Steuen.		
i. Lesson.	Prouer.xxviii.	Eccles.xliii.
ii. Lesson.	Act.vi. ver.viii. Nowe Steuen full of faith & power, &c. vnto the xxv. verse of the vii. chapter following, And when xl. yeeres were expired.	Acts.vii. from verse xxx. And when xl. yeeres were expired, there appeared vnto him, &c. vnto verse xv. But he being ful of the holy ghost &c.

	For Morning.	For Euening.
S. Iohn.		
i. Leſſon.	Eccleſiaſtes.v.	Eccleſiaſt.vi.
ii. Leſſon.	Reuel.i.	Reuel.xvii.
Innocents.	Iere.xxxi. vnto verſe xviii. I haue heard Ephraim lamenting.	Wiſdome.i.
Circumciſion day.		
i. Leſſon.	Gene.xvii.	Deut.x. beginning at verſe xii. And nowe Iſrael, &c.
ii. Leſſon.	Rom.ii.	Coloſ.ii.
Epiphanie.		
i. Leſſon.	Iſaiah.lx.	Iſaiah.xlix.
ii. Leſſon.	Luke iii. vnto the middle of verſe xviii. Being as men ſuppoſed the ſonne of Ioſeph.	Iohn ii. vnto verſe xii. After that, he went downe into Capernaum.
Conuerſion of S. Paul.		
i. Leſſon.	Wiſdome v.	Wiſdome vi.
ii. Leſſon.	Actes xxii. vnto verſe xvii. And they heard him.	Actes xxvi.
Purification of the virgin Mary.	Wiſdome ix.	Wiſdome xii.
S. Matthias.	Wiſdome xix.	Eccluſ.i.
Annunciation of our Lady.	Eccluſ.ii.	Eccluſ.iii.
Wedneſday afore Eaſter.	Oſea xiii.	Oſea xiiii.
Thurſday afore Eaſter.	Daniel ix.	Iere.xxxi.
Good Fryday.	Geneſis xxii.	Iſaiah liii.
Eaſter euen.	Zecharia ix.	Exodus xiii.
Munday in Eaſter weeke.		
i. Leſſon.	Exodus xvi.	Exodus xvii.
ii. Leſſon.	Matth. xxviii.	Actes.iii.
Tueſday in Eaſter weeke.		
i. Leſſon.	Exodus xx.	Exodus xxxii.
ii. Leſſon.	Luke xxiiii. vnto verſe xii. And beholde two of them.	i. Corinth.xv.

	For Morning.	For Euening.
S. Marke.	Eccluſ. iiii.	Eccluſ.v.
Philip and Iacob.	Eccluſ.vii.	Eccluſ.ix.
Aſcenſion day.	Deut.x.	ii. King.ii.
Munday in whitſun weeke.		
i. Leſſon.	Gene.xi. vnto verſe x. Theſe are the generations of Shem.	Numb.xi. verſ. xvi. Gather vnto mee ſeuentie men of, &c. vnto verſe xxv. And Moſes returned into the hoſt, Deut.xxx.
ii. Leſſon.	i. Coy.xii.	
Tueſday in whitſun weeke.	i Samu.xix. verſe xviii. So Dauid fled, and eſcaped, & came to Samuel to Ramah, &c.	
S. Barnabe.		
i. Leſſon.	Eccluſ.x.	Eccluſ.xii.
ii. Leſſon.	Actes.xiiii.	Actes xv. vnto verſe xxvi. But after certaine dayes.
S. Iohn Baptiſt.		
i. Leſſon.	Mala.iii.	Mala.iiii.
ii. Leſſon.	Matth.iii.	Matth.xiiii. vnto verſe xiii. And when Ieſus heard it,
S. Peter.		
i. Leſſon.	Eccluſ.xv.	Eccluſ.xix.
ii. Leſſon.	Actes.iii.	Actes.iiii.
S. Iames.	Eccluſ.xxi.	Eccluſ.xxiii.
S. Bartholmew.	xxv	xxix
S. Matthewe.	xxxv	xxxviii.
S. Michael.	xxxix	xliiii
S. Luke.	li	Iob.i.
S. Simon and Iude.		
i. Leſſon.	Iob.xxiiii. xxv.	xlii.
All Saintes.		
i. Leſſon.	Wiſd.iii. vnto verſe viii. Therefore the baren is bleſſed.	Wiſd.v. vnto verſe xvii. He ſhal take his ieolouſie for armour.
ii. Leſſon.	Hebr.xi. verſe xxxiii. Through fayth, &c. vnto the xii. verſe of the xii. chapter following. If ye endure chaſtening.	Reuel.xix. vnto verſe xvii. And I ſawe an Angel ſtande.

Proper Pſalmes on certaine dayes.

	For Morning.	For Euening.
Chriſtmas day.	Pſalm. xix. xlv. lxxxv.	Pſalm. xcvii. Cx. Cxxxii.
Eaſter day.	Pſalm. ii. lvii. Cxi.	Pſalm. Cxiii. Cxiiii. Cxviii.
Aſcenſion day.	Pſalm. viii. xcv. xcvi.	Pſalm. xcviii. lxviii. Cviii.
Whitſunday.	Pſalm. xlv. lxviii.	Pſalm. Civ. Cxlv.

Septuageſima. Sexageſima. Quinquageſima. Quadrageſima.	before Eaſter.	iii. weekes. viii. weekes. vii. weekes. vi. weekes.
Rogations. Whitſunday. Trinitie ſunday.	after Eaſter.	v. weekes. xi. weekes. viii. weekes

The order how the reſt of holy Scripture beſide the Pſalter, is appointed to be read.

THe old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and Chapters which be leaſt edifying, and might beſt be ſpared, and therefore be left vnread.

¶ The newe Teſtament is appointed for the ſecond Leſſons at Morning & Euening prayer, and ſhalbe read ouer orderly euery yere thyſe beſide the Epiſtles and Goſpels: Except the Reuelation, out of the which there be onely certaine Leſſons appointed vpon diuers proper feaſtes.

¶ And to knowe what Leſſons ſhalbe read euery daye: Finde the daye of the moneth in the Kalender following, and there ye ſhal perceiue the bookes and Chapters that ſhalbe read for the Leſſons both at Morning and Euening prayer.

¶ And here is to be noted, that whēſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

¶ Ye muſt note alſo that the Collect, Epiſtle and Goſpel appointed for the Sundap, ſhal ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

¶ When the peeres of our Lord map be diuided into foure euen partes, which is euery fourth yere, then the Sundap letter leapeth, and that yere the Pſalmes and Leſſons which ſerue for the xxiii. dap of Febꝛuarie, ſhalbe read againe the dap following except it be Sundap, which hath proper Leſſons of the old Teſtament appointed in the table ſerning to that purpoſe.

¶ Alſo, where ſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed: there ye muſt begin at the beginning of the chapter.

¶ And, where ſoeuer is not expreſſed how farre ſhalbe read: there you ſhall read to the end of the Chapter.

¶ Item, ſo often as the firſt Chapter of Saint Matthew, is read either for Leſſon or Goſpel, ye ſhall begin the ſame at verſe xviii. Nowe the birth of Ieſus Chriſt was thus, &c. And the third Chapter of S. Lukes Goſpel ſhalbe read vnto þ middle of verſ. xxiii. Being as mon ſuppoſed, &c.

A briefe declaration when euery Terme beginneth and endeth.

BE it knowen that Eaſter Terme beginneth alwayes the xviii. dap after Eaſter, reckoning Eaſter dape for one: and endeth the Mundap next after the Aſcenſion day.

¶ Trinitie Terme beginneth xii. dapes after Whitſundap, and continueth xix. dapes.

¶ Michaelmas terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. dape of Nouember.

¶ Hillarie Terme beginneth the xviii. or xviiii. day of Januarie, and endeth the xii. or xiii. day of Febꝛuarie.

¶ In Eaſter Terme, on the Aſcenſion day. In Trinitie Terme, on the Natiuitie of Saint Iohn Baptiſt. In Michaelmas Terme, on the feaſt of All Saintes. In Hillarie Terme, on the feaſt of the Purification of our Ladp. The Queenes Iudges of Weſtminſter doe not vſe to ſit in iudgement, nor vpon any Sundayes.

A Table for the order of the Pſalmes, to be ſaid at Morning and Euening prayer.

	For Morning prayer.	For Euening prayer.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

These to be obſerued for holy dayes and none other,

That is to ſay: All Sundayes in the yeere.
The dayes of the feaſtes of the Circumciſion of our Lord Jeſus Chriſt.
Of the Epiphanie.
Of the Purification of the bleſſed virgine.
Of Saint Matthias the Apoſtle.
Of the Annunciation of the bleſſed virgine.
Of Saint Marke the Euangeliſt.
Of Saint Philip and Iacob the Apoſtles.
Of the Aſcenſion of our Lord Jeſus Chriſt.
Of the Natiuitie of Saint Iohn Baptiſt.
Of Saint Peter the Apoſtle.
Of Saint Iames the Apoſtle.
Of Saint Bartholomewe the Apoſtle.
Of Saint Matthewe the Apoſtle.
Of Saint Michael the Archangel.
Of Saint Luke the Euangeliſt.
Of Saint Simon and Iude the Apoſtles.
Of All Saintes.
Of Saint Andrewe the Apoſtle.
Of Saint Thomas the Apoſtle.
Of the Natiuitie of our Lord.
Of Saint Steuen the Martyr.
Of Saint Iohn the Euangeliſt.
Of the holy Innocents.
Munday and Tueſday in Eaſter weeke.
Mundaye and Tueſdaye in Whitſun weeke.

The yeeres of our Lord.	The Golden number.	The Epact	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension daye.	Whitsunday	Aduent Sunday.
1578.	ii.	xxii	E	26. Ianu.	12. Febru.	30. Mar.	v. Mai.	viii. Mai	xviii. Mai	30. Nouē.
1579.	iii.	xi	D	15. Febru.	4. March.	19. Aprii.	xxv	xxviii	7. Iunii.	xxix
1580.	iiii	xxx	C B	31. Ianu.	17. Febru.	3.	ix	xi	xxii	xxvii
1581.	v	xxv	A	22	8.	26. Mar.	i	viii	xxiii	3. Decemb.
1582.	vi	vi	G	11. Febru.	28.	15. Aprii.	xxi	xxiiii	3. Iunii.	ii
1583.	vii	xvii	F	27. Ianu.	13.	31. Mar.	vi	ix	19. Mai.	i
1584.	viii	xxviii	E D	16. Febru.	3. March	19. Aprii.	xxv	xxviii	7. Iunii.	29. Nouē.
1585.	ix	ix	C	7	24. Febr.	11.	xxvi	xi	30. Mai.	xxviii
1586.	x	xx	B	30. Ianu.	16.	3.	ix	xii	xxii	xxvii
1587.	xi	i	A	12. Febru.	1. March.	16.	xxii	xxv	4. Iunii.	3. Decemb.
1588.	xii	xii	G F	4. Febru.	21. Febr.	7.	13. Mai.	16. Mai.	26. Mai.	i
1589.	xiii	xxiii	E	26. Ianu.	12. Febr.	30. Mar.	v	viii.	xviii	30. Nouē.
1590.	xiiii	iiii	D	15. Febru.	4. March.	19. Aprii.	xxv	xxviii	7. Iunii.	xxix
1591.	xv	xv	C	31. Ianu.	17. Febr.	4.	x	xii	23. Mai.	xxviii
1592.	xvi	xxvi	B A	23.	9.	26. Mar.	i. Mai.	iii	xiii	3. Decemb.
1593.	xvii	vii	G	11. Febru.	28.	15. Aprii.	xxi	xxiiii	3. Iunii.	ii
1594.	xviii	xviii	F	27. Ianu.	13.	31. Mar.	vi	ix	19. Mai.	i
1595.	xix	xxix	E	16. Febru.	5. March.	20. Aprii.	xxvi	xxix	8. Iunii.	30. Nouē.
1596.	i	xi	D C	8	25. Febr.	11.	xxvii	xi	30. Mai.	xxviii
1597.	ii	xxii	B	23. Ianu.	9.	27. Mar.	ii	v	xv	xxvii
1598.	iii	iii	A	12. Febru.	1. March.	16. Aprii.	xxii	xxv	4. Iunii.	3. Decemb.
1599.	iiii	xiiii	G	4.	21. Febr.	8.	xxiii	xxvii	27. Mai.	ii
1600.	v	xxv	F E	20. Ianu.	6.	23. Mar.	28. Aprii.	i	xi	30. Nouē.
1561.	vi	vi	D	8. Febru.	25.	12. Aprii.	18. Mai.	xxi	xxiii	xxix
1602.	vii	xvii	C	31. Ianu.	17.	4.	x	xiii	xxiii	xxviii
1603.	viii	xxviii	B	20. Febr.	9. March.	24.	xxv	2. Iunii.	12. Iunii.	xxvii
1604.	ix	ix	A G	5.	22. Febr.	8.	xxiii	17. Mai.	27. Mai.	2. Decemb.
1605.	x	xx	F	27. Ianu.	13.	31. Mar.	vi	ix	xix	i
1606.	xi	i	E	16. Febr.	5. March.	20. Aprii.	xxvi	xxix	8. Iunii.	30. Nouē.
1607.	xii	xii	D	30. Ianu.	18. Febr.	5.	xi	xiii	24. Mai.	xxix
1608.	xiii	xxiii	C B	24.	10.	27. Mar.	ii	v	xv	xxvii
1609.	xiiii	iiii	A	12. Febr.	1. March.	16. Aprii.	xxii	xxv	4. Iunii.	3. Decemb.
1610.	xv	xv	G	4	21. Febr.	8.	xxiii	xxvii	27. Mai.	ii.

¶ Of the Golden number.

The Golden number is so called, because it was written in þ Kalender with letters of gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sunne: and therefore it is also called the Cycle of the Moone, in þ which the Solstices & Equinoctials, do returne to al one point in the Tabiaque.

To finde it euerie yere, you must adde one yere to the yeere of Christ (for Christ was borne one yeere of the 19. alreadie past) then diuide þ whole by 19, & that which resteth, is the Golden number for that yeere, if there be no surplusage, it is then 19.

¶ The Epact.

Epacte, *ἐπακτὴ* in Greeke, doeth signifie in English dayes set betweene, and therfore the 11. dayes and 3. houres that are added to the yeere of the Moone, are called Epactes, and are added to make the yeere of the Moone, which is but 354. dayes, iust with the yeere of the Sunne, which hath 365. dayes and a quarter.

To find out the Epact of ech yere, do thus. To the Epact of the yere that last went before that yeere for which you would finde the Epact, adde 11. and the summe of these two make the Epact. If it surmount 30. then take 30. out, & that which resteth aboue 30. is the Epact you desire.

¶ The vse of the Epact.

To knowe how old þ Moone is at any time for euer by the Epact, do thus: Adde vnto the dayes of your moneth wherein you would knowe this, the Epact, & as many dayes mo as are moneths from March to that moneth, including both moneths, out of the which subtract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

¶ For the more ease of the Reader, we haue placed here ouer an Almanacke, including & comprehending, not only how to find the Epact for the space of 32. yeeres to come, but also the Golden number afore specified, together with the Dominical letter, Leape yeere, and vii. other moueable feastes, & dayes in the yeere, during the same time, as may appeare.

¶ Note, that the Golden number and Dominical letter doth change euery yere the first day of Ianuarie, and the Epact the first day of March for euer: Note also, that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceaued in the wombe of the virgine Marie.

Psalmes.				Morning prayer.		Euening prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
i	A	Kalend.	Circumcisiõ	Gene. xvii.	Rom. ii.	Deut. x.	Colos. ii.
ii	b	iiii No.	——	Gene. i.	Matth. i.	Gene. ii.	Rom. i.
iii	c	iii No.	——	iii.	ii	iiii	ii
iiii	d	Prid. No.	——	v	iii	vi	iii
v	e	Nonas.	——	vii	iiii	viii	iiii
vi	f	viii Id.	Epiphanie.	Isai. lx.	Luke. iii.	Isai. xlix.	John. ii.
vii	g	vii Id.	——	Gene. ix.	Matth. v.	Gene. xii.	Rom. v.
viii	A	vi Id.	Lucian.	xiii	vi	xiiii	vi
ix	b	v Id.	——	xv.	vii	xvi	vii
x	c	iiii Id.	——	xvii	viii	xviii	viii
xi	d	iii Id.	——	xix	ix	xx	ix
xii	e	Prid. Id.	Sol in Aqua.	xxi	x	xxii	x
xiii	f	Idus.	Hyllarii.	xxiii	xi	xxiiii	xi
xiiii	g	xix kl.	Februarii.	xxv	xii	xxvi	xii
xv	A	xviii kl.	——	xxvii	xiii	xxviii	xiii
xvi	b	xvii kl.	——	xxix	xiiii	xxx	xiiii
xvii	c	xvi kl.	——	xxxi	xv	xxxii	xv
xviii	d	xv kl.	Prisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii kl.	——	xxxv	xvii	xxxvii	i. Cor. i.
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii kl.	Agnes.	xl	xix	xli	iii
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iiii
xxiii	b	x kl.	——	xliiii	xxi	xlv	v
xxiiii	c	ix kl.	——	xlvi	xxii	xlvii	vi
xxv	d	viii kl.	Con. Paul.	Wisd. v.	Acts. xxii.	Wisd. vi.	Acts. xxvi.
xxvi	e	vii kl.	——	Ge. xlviii.	Mat. xxiii.	Gen. xlix.	i. Cor. vii.
xxvii	f	vi kl.	——	l	xxiiii	Exod. i.	viii
xxviii	g	v kl.	——	Exod. ii.	xxv	iii	ix
xxix	A	iiii kl.	——	iiii	xxvi	v	x
xxx	b	iii kl.	——	vii	xxvii	viii	xi
xxxi	c	Prid. kl.	——	ix	xxviii	x	xii

1 The firſt day of this moneth, Noah, after he had bene in the Arke 150. dayes, began to ſee the toppes of the high mountaines. Gene. 7. 24. and 8. 3, 5.

Alſo as vpon this day, Chriſt was circumciſed according to the Lawe. Luke. 2. 21.

6 The Magians as vpon this day (hauing bene guided vnto Beth-lehem by the direction of a ſtarre) worſhipped Chriſt, & offered vnto him, golde, myrrhe, and frankinſence. Matth. 2. 1. vſque 13.

Alſo as vpon this day, Chriſt was baptized by Iohn in Iordan, being about xxx. yeeres of age, Matth. 3. 13. Luke. 3. 21, 23.

Alſo Chriſt as vpon this day, wrought his firſt miracle, in turning water into wine, at a mariage in Cana of Galile. Iohn. 2. 1, 11.

10. Nebuchad-nezzar the king of Babel as vpon this daye, beſieged the Citie of Ieruſalem. 2. Kings 25. 1. Iere. 52. 4.

17. The good Prince Scanderbeg king of Epyrus, a ſcourge to the Turke, as vpon this day, died. 1466.

22. The Duke of Somerſet as vpon this day was beheaded. 1552.

25. Caius Caligula, his wife and daughter, as vpon this day, were ſlaine. Anno. Dom. 42.

27. Saint Paul, as vpon this day, of a perſecuter was conuerted, as he iourneyed vnto Damaſcus. Acts 9. 3.

Plalmes.					Morning prayer. 1. Leſſon.	2. Leſſon.	Euening prayer. 1 Leſſon.	2. Leſſon.
i	d	Kalend.	Faſt.		Exod. xi.	Marke, i.	Exod. xii.	1. Cor. xiii.
ii	e	iiii No.	Puri. of Ma.		Wiſd. ix.	ii	Wiſd. xii.	xiiii
iii	f	iii No.	Blaſii.		Exod. xiii.	iii	Exo. xiiii.	xv
iiii	g	Pꝛid. No.	———		xv	iiii	xvi	xvi
v	A	Nonas.	Agathe.		xvii	v	xviii	ii. Cor. i.
vi	b	viii Id.	———		xix	vi	xx	ii
vii	c	vii Id.	———		xxi	vii	xxii	iii
viii	d	vi Id.	———		xxiii	viii	xxiiii	iiii
ix	e	v Id.	———		xxxi	ix	xxxiii	v
x	f	iiii Id.	———		xxxiiii	x	Leu. xviii.	vi
xi	g	iii Id.	Sol in Piſcib.		Leuit. xix.	xi	xx	vii
xii	A	Pꝛid. Id.	———		xxvi	xii	Num. xi.	viii
xiii	b	Idus.	———		Num. xii.	xiii	xiii	ix
xiiii	c	xvi kl.	Valentine.		xiiii	xiiii	xvi	x
xv	d	xv kl.	March.		xvii	xv	xx	xi
xvi	e	xiiii kl.	———		xxi	xvi	xxii	xii
xvii	f	xiii kl.	———		xxiii	Luke vi. i.	xxiiii	xiii
xviii	g	xii kl.	———		xxv	vi. i.	xxvii	Galat. i.
xix	A	xi kl.	———		xxx	ii	xxxi	ii
xx	b	x kl.	———		xxxii	iii	xxxv	iii
xxi	c	ix kl.	———		xxxvi	iiii	Deut. i.	iiii
xxii	d	viii kl.	———		Deut. ii.	v	iii	v
xxiii	e	vii kl.	Faſt.		iiii	vi	v	vi
xxiiii	f	vi kl.	S. Matthias.		Wiſd. xix.	vii	Ecclus. i.	Epheſ. i.
xxv	g	v kl.	———		Deut. vi.	viii	Deut. vii.	ii
xxvi	A	iiii kl.	———		viii	ix	ix	iii
xxvii	b	iii kl.	———		x	x	xi	iiii
xxviii	c	Pꝛid. kl.	———		xii	xi	xv	v

2. As vpon this day, Chriſt our Sauiour was offered vnto the Lorde in the Temple at Ieruſalem, and his mother, the Virgine Marie, was purified according to the law. Luke 2.22.

8. As vpon this day, the Romanes began their ſpring, after Plinie.

9. As vpon this day, Noah (fourtie dayes after he had ſeene the toppes of the mountaines) ſent out of the Arke the Rauen, and after the Doue, of the which, onely the Doue returned. Geneſis 8.7, 8.

14. The Iewes, as vpon this daye, ſlewe three hundreth of their enemies, in Shulhan, but yet on the ſpoyle, they layde not their handes. Eſter 9.15.

15. The Iewes kept this day for a feaſt, becauſe nowe the ſappe riſeth in the trées.

16. The learned Clerke, Philip Melanthon, as vpon this day, was borne. Anno. 1497.

17. Noah, as vpon this day, ſent out of the Arke againe the Doue, which returning vnto him, brought an Oliue branche in her bill, whereby he knewe, that the waters were abated vpon the earth. Gene. 8.10, 11.

18 Martin Luther the ſeruant of God, died as vpon this day. Anno 1546.

22. Martin Luther his body, as vpon this day, was tranſlated to Wittenberg, and buried in the Chappel of the Caſtel there.

25. Noah, as vpon this day, ſent the Doue out of the Arke the third time, and ſhe returned no more. Gene, 8.12.

Pſalmes.					Morning prayer.		Euening prayer.	
					1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	d	Kalend.		Dauid.	Deut. xvi.	Luke xii.	Deu. xvii.	Epheſ. vi.
ii	e	vi	No.	Cedde.	xviii	xiii	xix	Phili. i.
iii	f	v	No.	———	xx	xiiii	xxi	ii
iiii	g	iiii	No.	———	xxii	xv	xxiii	iii
v	A	iii	No.	———	xxiv	xvi	xxvi	iiii
vi	b	Pꝛid.	No.	———	xxvii	xvii	xxviii	Coloſ. i.
vii	c	Nonas.		Perpetue.	xxix	xviii	xxx	ii
viii	d	viii	Id.	———	xxxi	xix	xxxii	iii
ix	e	vii	Id.	———	xxxiii	xx	xxxiiii	iiii
x	f	vi	Id.	———	Iohua. i.	xxi	Iohu. ii.	i. Theſ. i.
xi	g	v	Id.	———	iii	xxii	iiii	ii
xii	A	iiii	Id.	Gregory.	v	xxiii	vi	iii
xiii	b	iii	Id.	Iohn Ariete.	vii	xxiiii	viii	iiii
xiiii	c	Pꝛid.	Id.	———	ix	Iohn i.	x	v
xv	d	Idus.		———	xxiii	ii	xxiiii	ii. Theſ. i.
xvi	e	xvii	kl.	Apꝛilis.	Iudg. i.	iii	Iudg. ii.	ii
xvii	f	xvi	kl.	———	iii	iiii	iiii	iii
xviii	g	xv	kl.	Edward.	v	v	vi	i. Tim. i.
xix	A	xiiii	kl.	———	vii	vi	viii	ii. iii
xx	b	xiii	kl.	———	ix	vii	x	iiii
xxi	c	xii	kl.	Benedict.	xi	viii	xii	v
xxii	d	xi	kl.	———	xiii	ix	xiiii	vi
xxiii	e	x	kl.	———	xv	x	xvi	ii. Tim. i.
xxiiii	f	ix	kl.	Faſt.	xvii	xi	xviii	ii
xxv	g	viii	kl.	Ann. of Mar.	Eccluſ. ii.	xii	Eccluſ. iii	iii
xxvi	A	vii	kl.	———	Iudg. xix.	xiii	Iudg. xx.	iiii
xxvii	b	vi	kl.	———	xxi	xiiii	Ruth. i.	Titus. i.
xxviii	c	v	kl.	———	Ruth. ii.	xv	iii	ii. iii
xxix	d	iiii	kl.	———	iiii	xvi	i. Sam. i.	Philemõ.
xxx	e	iii	kl.	———	i. Sam. ii.	xvii	iii	Hebꝛe. i.
xxxi	f	Pꝛid.	kl.	———	iiii	xviii	v	ii

3. As vpon this day, the Temple of Ieruſalem was finiſhed and holied, 597. yeres before Chriſt his birth. Ezra. 6. 15. and 1. Eſdras. 7. 5.

10. As vpon this day, Chriſt being on the other ſide of Iordan, was aduertiſed of the ſickneſſe of Lazarus. Iohn 11. 3.

13. As on this day, was the faſt of Eſter. Eſter. 3. 12. and 4. 16.

16. As vpon this day, Lazarus was raiſed from death. Iohn 11. 44.

20. As vpon this day, Chriſt entred into Ieruſalem. Iohn. 12. 14, 15.

22. Marie Magdalene, as on this day, anointed Chriſt with pꝛecious oyntment. Iohn. 12. 3. Matth. 26. 7, 12.

24. Chriſt held his laſt ſupper, as vpon this day, and was taken. Matth. 26. 20.

25. Chriſt was crucified, dead, and buried, as vpon this day. Luk. 23. 33. Marke 15. 25. Matth. 27. 35.

This day alſo, was the day of pꝛeparation. Iohn 19. 31, 42.

26. Chriſt as on this day, lay in the Sepulchre. Matth. 27. 62.

27. As vpon this day, was the reſurrection of Chriſt. Matth. 28. 1, 2. Luke. 24. 1.

Alſo as vpon this day, Iehoiachin king of Iudah, was deliuered out of pꝛiſon, by Euil-merodach king of Babylon, who after had his allowance at the kings table, all the dayes of his life. 2. king. 25. 27, 29, 30.

Pſalmes.				Morning prayer.		Euening prayer.	
				1. Leſſon.	2 Leſſon.	1. Leſſon.	2. Leſſon.
i	g	Kalend.	———	i. Sam. vi	John. xix	i. Sa. vii.	Hebr. iii.
ii	A	iiii No	———	viii	xx	ix	iiii
iii	b	iii No	Richard.	x	xxi	xi	v
iiii	c	Pꝛid. No	Ambroſe.	xii	Actes. i.	xiii	vi
v	d	Nonas.	———	xiiii	ii	xv	vii
vi	e	viii Id	———	xvi	iii	xvii	viii
vii	f	vii Id	———	xviii	iiii	xix	ix
viii	g	vi Id	———	xx	v	xxi	x
ix	A	v Id	———	xxii	vi	xxiii	xi
x	b	iiii Id	———	xxiiii	vii	xxv	xii
xi	c	iii Id	Sol. in Tauro.	xxvi	viii	xxvii	xiii
xii	d	Pꝛid. Id	———	xxviii	ix	xxix	James. i.
xiii	e	Idus.	———	xxx	x	xxxi	ii
xiiii	f	xviii kl	Phili.	ii. Sam. i.	xi	ii. Sa. ii.	iii
xv	g	xvii kl	———	iii	xii	iiii	iiii
xvi	A	xvi kl	———	v	xiii	vi	v
xvii	b	xv kl	———	vii	xiiii	viii	i. Pet. i.
xviii	c	xiiii kl	———	ix	xv	x	ii
xix	d	xiii kl	Alphege.	xi	xvi	xii	iii
xx	e	xii kl	———	xiii	xvii	xiiii	iiii
xxi	f	xi kl	———	xv	xviii	xvi	v
xxii	g	x kl	———	xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix kl	S. George.	xix	xx	xx	ii
xxiiii	b	viii kl	———	xxi	xxi	xxii	iii
xxv	c	vii kl	Mark Euã.	Eccle. iiii	xxii	Eccle. v	i. John. i.
xxvi	d	vi kl	———	ii. Sa. 23.	xxiii	2. Sa. 24.	ii
xxvii	e	v kl	———	i. king. i.	xxiiii	i. king. ii	iii
xxviii	f	iiii kl	———	iii	xxv	iiii	iiii
xxix	g	iii kl	———	v	xxvi	vi	v
xxx	A	Pꝛid. kl	———	vii	xxvii	viii	2. 3. Joh.

1. In this firſt day, Noah opened the couer of the Arke. Gene. 8.13. Alſo as vpon this day, Moſes reared the Tabernacle. Exod. 40.2,17.
4. Chriſt, as vpon this day, which was eight dayes after his reſurrection, appeared to his diſciples, Thomas alſo being preſent, Iohn. 20.26.
6. Ioſhua and the Iewes camped before Iordan, the ſpace of three dayes. Ioſhua. 3.1.
10. The Iſraelites as vpon this day, paſſed Iordan with a great multitude, the yere before the Natiuite of our Lord Ieſus Chriſt. 1457. Ioſhu. 3.17. and 4.1,11.
11. Ioſhua circumciſed the people nigh Iericho. Ioſhua 5.3.
13. King Ahaſhuerosh as vpon this day, commanded all the Iewes to be ſlaine. Eſter. 3.11,13.
14. The Iſraelites as vpon this day, kept paſſeouer, and Man ceaſed. Ioſhua. 5.10,12.
15. Moſes, as on this day, brought the Iſraelites out of Egypt. Exod. 12.37,41.
16. As on this day, they departed from Succoth, into the deſert of Etham. Exo. 13.20. Nom. 33.6.
17. As on this day, they paſſed into the mountaines & dãgerous places. Exo. 14.2. Nom. 33.7.
18. As on this day, they went through the red Sea. Exod. 14.29. Nomb. 33.8.
19. As on this day, they wandered in ye deſert of Shur, & came to Parah. Ex. 15.22. Nom 33.8.

Psalmes.					Morning prayer.		Euening prayer.	
					1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	b	Kalend.		Philip & Iacob	Eccliu.vii.	Acts. viii.	Eccliu.ix.	Iude.i.
ii	c	vi	No	———	i.king. ix.	xxviii	i. kin. x.	Rom.i.
iii	d	v	No	Inuention of	xi	Matth.i.	xii	ii
iiii	e	iiii	No	the Croſſe.	xiii	ii	xiiii	iii
v	f	iii	No	———	xv	iii	xvi	iiii
vi	g	Prid.	No	John Euan.	xvii	iiii	xviii	v
vii	A	Nonas.		———	xix	v	xx	vi
viii	b	viii	Id	———	xxi	vi	xxii	vii
ix	c	vii	Id	———	ii. king. i.	vii	ii. king. ii.	viii
x	d	vi	Id	———	iii	viii	iiii	ix
xi	e	v	Id	———	v	ix	vi	x
xii	f	iiii	Id	Sol in. Gem.	vii	x	viii	xi
xiii	g	iii	Id	———	ix	xi	x	xii
xiiii	A	Prid.	Id	———	xi	xii	xi	xiii
xv	b	Idus.		———	xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl	———	xvii	xv	xviii	xvi
xviii	e	xv	kl	———	xix	xvi	xx	i. Cor. i.
xix	f	xiiii	kl	Dunſtane.	xxi	xvii	xxii	ii
xx	g	xiii	kl	———	xxiii	xviii	xxiiii	iii
xxi	A	xii	kl	———	xxv	xix	Ezra. ii.	iiii
xxii	b	xi	kl	———	Ezra. iii.	xx	iiii	v
xxiii	c	x	kl	———	v	xxi	vi	vi
xxiiii	d	ix	kl	———	vii	xxii	ix	vii
xxv	e	viii	kl	———	Nehem. i.	xxiii	Nehe. ii.	viii
xxvi	f	vii	kl	Auguſtine.	iiii	xxiiii	v	ix
xxvii	g	vi	kl	———	vi	xxv	viii	x
xxviii	A	v	kl	———	ix	xxvi	x	xi
xxix	b	iiii	kl	———	xiii	xxvii	Eſter. i.	xii
xxx	c	iii	kl	———	Eſter. ii.	xxviii	iii	xiii
xxxi	d	Prid.	kl	———	iiii	Mark. i.	v	xiiii

1 As vpon this day, Moſes and Aaron numbred the people of Iſrael, the ſecond peere after their comming out of Egypt. Nom. 3. and 4. Chapters.

5 As vpon this day, Chriſt aſcended into heauen, in the ſight of his Apoſtles, and many others. Mark. 16. 19. Actes. 1. 9.

10 God commanded Noah, as vpon this day, to carrie foode into the Arke for himſelf, his houſehold, and for ſuch as were preſerued with him. Gene. 6. 21.

14 Thoſe that had not kept the feaſt of Paſſouer the firſt day of the firſt moneth, kept it as vpon this day of the ſecond moneth. Nomb. 9. 11. and ſo did Hezekiah. 2. Chro. 30. 15.

15 As vpon this day, the Iewes kept their Whitſuntide. And alſo as vpon the ſame day, God ſent the Iewes Quailes for their foode. Exod. 16. 13. Nomb. 11. 31.

16 God, as vpon this day, rained the foode Man from heauen. Exod. 16. 13, 14, 15.

17 Noah, as vpon this day, at Gods commandement entred the Arke. Gen. 7. 7, 11.

20 As vpon this day, the Iſraelites departed from Sinai. Nomb. 10. 11, 12.

22 As vpon this day, part of the Iſraelites, for their murmuring, were conſumed with fire. Nomb. 11. 1.

27 Noah, as vpon this day, was commanded by God, to goe forth of the Arke. Gene. 8. 14, 16.

Psalmes.				Morning prayer.		Euening prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
i	e	Kalend.	———	Ester. vi.	Mark. ii.	Ester. vii.	i. Cor. xv.
ii	f	iiii No.	———	viii	iii	ix	xvi
iii	g	iii No.	Nichomede.	Job. i.	iiii	Job. ii.	ii. Cor. i.
iiii	A	Prid. No.	———	iii	v	iiii	ii
v	b	Nonas.	Boniface.	v	vi	vi	iii
vi	c	viii Id.	———	vii	vii	viii	iiii
vii	d	vii Id.	———	ix	viii	x	v
viii	e	vi Id.	———	xi	ix	xii	vi
ix	f	v Id.	———	xiii	x	xiiii	vii
x	g	iiii Id.	———	xv	xi	xvi	viii
xi	A	iii Id.	Barnabe apo	Eccles. x.	Acts. xiiii.	Eccle. xii.	Acts. xv.
xii	b	Prid. Id.	Sol in Canc,	Job. 17. 18	Mark. xii.	Job. xix.	ii. Cor. ix.
xiii	c	Idus.	Solstitium æsti.	xx	xiii	xxi	x
xiiii	d	xviii kl.	Julii.	xxii	xiiii	xxiii	xi
xv	e	xvii kl.	———	xxiiii. xxv.	xv	xxvi. xxvii.	xii
xvi	f	xvi kl.	———	xxviii	xvi	xxix	xiii
xvii	g	xv kl.	———	xxx	Luke. i.	xxxi	Galat. i.
xviii	A	xiiii kl.	———	xxxii	ii	xxxiii	ii
xix	b	xiii kl.	———	xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Edward.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl.	———	xxxviii	v	xxxix	v
xxii	e	x kl.	———	xl	vi	xli	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Prou. i.	Ephes. i.
xxiiii	g	viii kl.	Iohn Baptist	Mala. iii.	Matth. iii.	Mal. iiii.	Mat. xiii.
xxv	A	vii kl.	———	Prou. ii.	Luke. viii.	Prou. iii.	Ephes. ii.
xxvi	b	vi kl.	———	iiii	ix	v	iii
xxvii	c	v kl.	———	vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S. Peter apo.	Eccle. xv.	Acts. iii.	Eccle. xix	Acts. iiii.
xxx	f	Prid. kl.	———	Prou. x.	Luke. xii.	Prou. xi.	Ephes. vi.

1 The people of Israel, as vpon this day, came vnto the mount Sinai, which afterward was called the hill of Casius, and there taried almost a yeere, as appeareth, Exod. 19. 1. Nomb. 10. 11. Deut. 1. 19.

6 The Temple of Diana in Ephesus, which amongst all Paynims Temples, was the most magnificent and renowned, as vpon this day, was consumed with fire iiii. yeeres before the Nativitie of Iesus Christ.

20 Godfrey and Baldwine with their Christian armie, as vpon this day, ouercame the Persians at Antiochia, in a memorable conflict. Benedic de Actif.

23 The king Ahashuerosh as on this day, sent forth a proclamation throughout all his countrey and provinces, in the favour of the Iewes, and against Haman and his conspiration, as appeareth, Ester. 8. 9 &c.

25 As on this day, was the conflict at Merseburgh, betweene the Emperour Henrie the fourth, & Rodolfe duke of Suevia, stirred forth by the Pope. Anno. 1080.

27 After the flood had bene fourtie dayes vpon the earth, the waters were so increased, that Noahs Arke was lifted vp, as vpon this day, aboue the earth. Gene. 7. 17.

Pſalmes.					Morning prayer.		Euening prayer.	
					1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	g	Kalend.		Uſi. of Ha.	Pꝛou. xu.	Luke. xiii.	Pꝛou. xui.	Phil. i.
ii	A	vi	No.	———	xiiii	xiiii	xv	ii
iii	b	v	No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.	———	xviii	xvi	xix	iiii
v	d	iii	No.	———	xx	xvii	xxi	Colos. i.
vi	e	Pꝛid.	No.	Dog dayes.	xxii	xviii	xxiii	ii
vii	f		Nonas.	———	xxiiii	xix	xxv	iii
viii	g	viii	Id.	———	xxvi	xx	xxvii	iiii
ix	A	vii	Id.	———	xxviii	xxi	xxix	i. Theſ. i.
x	b	vi	Id.	———	xxxi	xxii	Eccles. i.	ii
xi	c	v	Id.	———	Eccle. ii.	xxiii	iii	iii
xii	d	iiii	Id.	Sol in Leo.	iiii	xxiiii	v	iiii
xiii	e	iii	Id.	———	vi	John. i.	vii	v
xiiii	f	Pꝛid.	Id.	———	viii	ii	ix	ii. Theſ. i.
xv	g		Idus.	Swithune.	x	iii	xi	ii
xvi	A	xvii	kl.	Auguſti.	xii	iiii	Jere. i.	iii
xvii	b	xvi	kl.	———	Jere. ii.	v	iii	i. Tim. i.
xviii	c	xv	kl.	———	iii	vi	v	ii. iu
xix	d	xiiii	kl.	———	vi	vii	vii	iiii
xx	e	xiii	kl.	Margaret.	viii	viii	ix	v
xxi	f	xii	kl.	———	x	ix	xi	vi
xxii	g	xi	kl.	Magdalen.	xii	x	xiii	ii. Tim. i.
xxiii	A	x	kl.	———	xiiii	xi	xv	ii
xxiiii	b	ix	kl.	Faſt.	xvi	xii	xvii	iii
xxv	c	viii	kl.	Iames Apoſt.	Eccle. xx.	xiii	Eccle. 23	iiii
xxvi	d	vii	kl.	Anne.	Jere. xvm	xiiii	Jere. xix.	Titus. i.
xxvii	e	vi	kl.	———	xx	xv	xxi	ii. iii
xxviii	f	v	kl.	———	xxii	xvi	xxiii	Philemõ.
xxix	g	iiii	kl.	———	xxiiii	xvii	xxv	Hebꝛe. i.
xxx	A	iii	kl.	———	xxvi	xviii	xxvii	ii
xxxi	b	Pꝛid.	kl.	———	xxviii	xix	xxix	iii

6 The vi. day of this moneth, the Joſias of our age, Edward the ſixt, king of England dyed, Anno. 1553.

8 John Hus was burnt as on this day, at the councell holden at Conſtance, for profeſſing the Goſpel of our Lord Jeſus. Anno. 1415.

9 As on this day, Jeruſalem was beſieged by the king of Babel, the ſpace of eyghteene moneths, and at length was taken. 2. Kings. 25. 3. and Tedekiahs ſonnes ſlaine before his face, and after had his owne eyes put out. Ieremie. 39. 2. 7.

12 As on this day was the birth of C. Julius Ceſar, the firſt Emperour of Rome, of whom this moneth is ſo called.

15 About this time, the great Sweat began in England. Anno. 1551.

17 As on this day, Moſes in his anger, being thereunto prouoked by the Idolatrie of the people, brake the two Tables of ſtone, which he had receiued of the Lorde in the mount. Exod. 32. 19.

19 As on this day, the great hurt by fire began at Rome in Neroes reigne.

23 As on this day, Pope Alexander the third, trode vpon Fredericke Barbaroſſa the Emperour.

27 As vpon this day, the Athenians receiued a great ouerthowe in Sicilia, of the Syracuſians.

Plaines.					Morning prayer.		Euening prayer.	
					1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	c	Kalend.		Lammas.	Iere. xxx	John. xx	Jer. xxxi	Heb. iiii.
ii	d	iiii	No.	———	xxxii	xxi	xxxiii	v
iii	e	iii	No.	———	xxxiiii	Actes. i	xxxv	vi
iiii	f	Pꝛid.	No.	———	xxxvi	ii	xxxvii	vii
v	g	Nonas.		———	xxxviii	iii	xxxix	viii
vi	A	viii	Id.	Tranſfigu.	xl	iiii	xli	ix
vii	b	vii	Id.	Name of Je.	xlii	v	xliii	x
viii	c	vi	Id.	———	xliiii	vi	xlv. xlvi	xi
ix	d	v	Id.	———	xlvii	vii	xlviii	xii
x	e	iiii	Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii	Id.	———	li	ix	lii	James. i.
xii	g	Pꝛid.	Id.	Sol in Virgi.	Lamen. i	x	Lamẽ. ii.	ii
xiii	A	Idus.		———	iii	xi	iiii	iii
xiiii	b	xix	kl.	Septembꝛis	v	xii	Ezek. ii	iiii
xv	c	xviii	kl.	———	Ezek. iii.	xiii	vi	v
xvi	d	xvii	kl.	———	vii	xiiii	xii	i. Pet. i.
xvii	e	xvi	kl.	———	xiiii	xv	xviii	ii
xviii	f	xv	kl.	———	xxxiii	xvi	xxxiiii	iii
xix	g	xiiii	kl.	———	Dan. i.	xvii	Dan. ii.	ii. i
xx	A	xiii	kl.	———	iii	xviii	iiii	v
xxi	b	xii	kl.	———	v	xix	vi	ii. Pet. i.
xxii	c	xi	kl.	———	vii	xx	viii	ii
xxiii	d	x	kl.	Faſt.	ix	xxi	x	iii
xxiiii	e	ix	kl.	Bartholo. Apo.	Eccl. 25.	xxii	Eccl. 29	i. John. i.
xxv	f	viii	kl.	———	Dan. xi.	xxiii	Dan. xii.	ii
xxvi	g	vii	kl.	———	xii	xxiiii	xiii	iii
xxvii	A	vi	kl.	———	Hoſea. i.	xxv	Hoſ. 2. 3	iiii
xxviii	b	v	kl.	Auguſtine.	iiii	xxvi	v. vi	v
xxix	c	iiii	kl.	Behead. of	vii	xxvii	viii	ii. iii. John
xxx	d	iii	kl.	John.	ix	xxviii	x	Jude. i.
xxxi	e	Pꝛid.	kl.	———	xi	Matth. i.	xii	Rom. i.

1 Aaron, as upon this day, being 123. yeeres old, dyed upon the mountaine Hoꝛ, 40. yeeres after the children of Iſraels comming out of Egypt. Numb. 20. 25, 28. and 33. 38, 39.

7 Nebuzar-adan, as on this day, did ſet the Citie and Temple of Jeruſalem on fire. 2. King. 25. 8, 9.

8 Henry the 4. Emperour, as on this day, dyed with ſorowe, conſtrained thereunto by ꝑ Popes iniuries.

10 Titus ſouldiours, as on this day, ſet the Citie and Temple of Jeruſalem on fire, ſithens which time, neither of them haue euer bene reedified. Ioſeph. lib. 6. Cap. 26.

As on this day alſo, Ezra the Scribe entred into Jeruſalem with a great multitude of the Iewes, & was honorably receiued of thoſe that about 50. yeeres before, came thither with Zerubbabel, before the incarnation of Chriſt, 596. yeeres. Ezra. 7. 9.

26 Darius being ſlaine, Alexander as upon this day, obtained the Empire of Aſia, and the ſame day, the Monarchie was tranſlated from the Perſians, vnto the Grecians. 1. Macca. 1. 1.

27 Religion, as on this day, was reformed, according to Gods expreſſe truth, in the moſt renowmed Citie of Geneua. 1535.

29 The Citie Buda in Hungarie, as on this day, yeelded vnto the Turke, in the yeere of our Lord God, 1526.

Pſalmes.				Morning prayer.		Euening prayer.	
				1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	f	Kalend.	Giles.	Hoſe. xiii.	Matth. ii.	Hoſe. xiiii.	Rom. ii.
ii	g	iiii No.	———	Joel. i.	iii	Joel ii.	iii
iii	A	iii No.	———	iii	iiii	Amos i.	iiii
iiii	b	Pꝛid. No,	———	Amos. ii	v	iii	v
v	c	Nonas.	Dog dayes	iiii	vi	v	vi
vi	d	viii Id.	ende.	vi	vii	vii	vii
vii	e	vii Id.	Nati. of Eli.	viii	viii	ix	viii
viii	f	vi Id.	Nati. of Ma.	Obadiah. i	ix	Jonah. i.	ix
ix	g	v Id.	———	Jon. ii. iii.	x	iiii	x
x	A	iiii Id.	———	Micah. i.	xi	Micah. ii.	xi
xi	b	iii Id.	———	iii	xii	iiii	xii
xii	c	Pꝛid. Id.	Sol in Libra.	v	xiii	vi	xiii
xiii	d	Idus.	———	vii	xiiii	Nahum. i.	xiiii
xiiii	e	xviii kl.	Holy croſſe.	Nahū. ii.	xv	iii	xv
xv	f	xvii kl.	Æquinoct.	Habak. i.	xvi	Habak. ii.	xvi
xvi	g	xvi kl.	autumnale.	iii	xvii	Zepha. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Zepha. ii.	xviii	iii	ii
xviii	b	xiiii kl.	———	Haggai. i.	xix	Haggai. ii	iii
xix	c	xiii kl.	———	Zech. i.	xx	Zech. ii. iii.	iiii
xx	d	xii kl.	Faſt.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthew.	Eccluſ. 35.	xxii	Eccluſ. 38.	vi
xxii	f	x kl.	———	Zech. viii.	xxiii	Zech. viii.	vii
xxiii	g	ix kl.	———	ix	xxiiii	x	viii
xxiiii	A	viii kl.	———	xi	xxv	xii	ix
xxv	b	vii kl.	———	xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cipꝛian.	Mala. i.	xxvii	Mala. ii.	xi
xxvii	d	v kl.	———	iii	xxviii	iiii	xii
xxviii	e	iiii kl.	———	Tobi. i.	Mark. i.	Tobi. ii.	xiii
xxix	f	iii kl.	S. Michael.	Eccluſ. 39.	ii	Eccluſ. 44	xiiii
xxx	g	Pꝛid. kl.	Hierome.	Tobi. iii.	iii	Tobi. iiii.	xv

2 Auguſtus Ceſar this day, ouerthrewe Antonius and Cleopatra, in a battel by ſea at Actium, 28. yeeres before Chriſt was borne. Dion.

7 Our Soueraigne Lady QVEENE ELIZABETH, was borne as vpon this day, at Greenewich. Anno. 1532.

8 Jeruſalem was as vpon this day, ſacked with fire and ſworde, and vtterly raſed, 73. yeeres after the birth of Chriſt: who prophecied the ſame 40. yeeres before. Matth. 24. 2, 34. Ioſeph. lib. 7. Cap. 26.

13 Traian the Emperour, ſonne to Veſpaſian, as vpon this day, dyed, after Chriſtes birth 83. yeeres.

14 Cypꝛianne being chaſed out of his Church of Conſtantinople, as vpon this day, dyed.

18 Domitian the Emperour as vpon this day, was ſlaine by the treaſon of his wife, & ſeruants.

20 The noble Oratour L. Craſſus, as vpon this day, died of a pleuriſie. Cicero. lib. 3. de Orat.

23 Octauius Ceſar, as vpon this day, was borne. 60. yeeres before the Natiuitie of Chriſt. Gel. lib. 15. Cap. 7.

24 Angelus Politian, as vpon this day, dyed. Anno. 1509.

25 As vpon this day, Nehemiah finiſhed the walles of Jeruſalem, 444. yeeres before Chriſt. Nehe. 6. 15.

30 As vpon this day, Pompeius, ſurnamed the great, was borne, before Chriſt, 103. yeeres.

Pſalmes.				Morning prayer.		Euening prayer.	
				1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	A	Kalend.	Remige.	Tobi. v.	Mark. 4.	Tobi. vi.	i. Cor. xvi.
ii	b	vi No.	———	vii	v	viii	ii. Cor. i.
iii	c	v No.	———	ix	vi	x	ii
iiii	d	iiii No.	———	xi	vii	xii	iii
v	e	iii No.	———	xiii	viii	xiiii	iiii
vi	f	Pꝛid. No.	Fayth.	Judeth. i.	ix	Judeth. ii.	v
vii	g	Nonas.	———	iii	x	iiii	vi
viii	A	viii Id.	———	v	xi	vi	vii
ix	b	vii Id.	Dennis.	vii	xii	viii	viii
x	c	vi Id.	———	ix	xiii	x	ix
xi	d	v Id.	———	xi	xiiii	xii	x
xii	e	iiii Id.	Sol in Scor.	xiii	xv	xiiii	xi
xiii	f	iii Id.	Edward.	xv	xvi	xvi	xii
xiiii	g	Pꝛid. Id.	———	Wiſd. i.	Luke. di. i.	Wiſd. ii.	xiii
xv	A	Idus.	———	iii	di. i.	iiii	Galat. i.
xvi	b	xvii kl.	Nouembꝛis.	v	ii	vi	ii
xvii	c	xvi kl.	Etheldꝛede.	vii	iii	viii	iii
xviii	d	xv kl.	Luke Euan.	Eccius. ii.	iiii	Job. i.	iiii
xix	e	xiiii kl.	———	Wiſd. ix.	v	Wiſd. x.	v
xx	f	xiii kl.	———	xi	vi	xii	vi
xxi	g	xii kl.	———	xiii	vii	xiiii	Ephes. i.
xxii	A	xi kl.	———	xv	viii	xvi	ii
xxiii	b	x kl.	———	xvii	ix	xviii	iii
xxiiii	c	ix kl.	———	xix	x	Eccius. i.	iiii
xxv	d	viii kl.	Criſpine.	Eccius. ii.	xi	iii	v
xxvi	e	vii kl.	———	iiii	xii	v	vi
xxvii	f	vi kl.	Faſt.	vi	xiii	vii	Phili. i.
xxviii	g	v kl.	Simon & Iude.	Job. 24. 25	xiiii	Job. xlii.	ii
xxix	A	iiii kl.	———	Eccius. 8.	xv	Eccius. ix	iii
xxx	b	iii kl.	———	x	xvi	xi	iiii
xxxi	c	Pꝛid. kl.	Faſt.	xii	xvii	xiii	Coloſ. i.

1 The feaſt of Trumpets was kept this day. Leuit. 23. 24.
Alſo Pompeius and his armie, as vpon this day, was diſcomfited by Celar.
4 The Iewes faſt and mourne, as on this day, for the death of Gedaliah. Iere. 41. 1, 2.
10 As on this day, the feaſt of reconciliation, the onely faſt commanded by God, was kept. Leuit. 23. 27.
11 As on this day, was the firſt conflict of the Tigurines, with the fiue Townes of Heluetia, wherein Zwinglius was ſlaine. Anno. 1532.
15 As on this day, the Iewiſh feaſt of Tabernacles was kept, laſting 7. dayes. Leuit. 23. 34.
17 As on this day, Noahs Arke, after 160. daies, reſted on ꝑ mountaines of Ararat in Armenia. Gene. 8. 4.
21 As on this day, the Iewiſh great feaſte of palmes was kept.
22 This day ꝑ feaſt of holy conuocatiõ was kept.
23 As on this day, the Iewes which returned from the captiuitie of Babylon, made a newe conenant with God. Nehe. 9. 1.
Alſo Titus, ſonne to Veſpaſian, after the deſtruction of Ieruſalem, ſlaieth 3000. Iewes on the birth day of his brother Domitian. Anno. 73.
31 This day, in the yeere of our Lord God, 1517. and vi. yeeres after ꝑ death of Iohn Hus, Martin Luther gaue his propoſitions in ꝑ vniuerſitie of Witemberg, againſt the Popes pardons.

Psalmes.				Morning prayer. 1. Lesson.	2. Lesson.	Euening prayer. 1. Lesson.	2. Lesson.
i	d	Kalend.	All Saintes.	Wisd. iii.	Heb. xi.xii	Wisd.v.	Reue.xix.
ii	e	iii No.	———	Eccle.14.	Luk.xviii.	Eccle.xv.	Colos.ii.
iii	f	iii No.	———	xvi	xix	xvii	iii
iiii	g	Pyld.No.	———	xviii	xx	xix	iiii
v	A	Nonas.	———	xx	xxi	xxi	i.Thes.i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.	———	xxiiii	xxiii	xxv *	iii
viii	d	vi Id.	———	xxva	xxiiii	xxviii	iiii
ix	e	v Id.	———	xxix	John.i.	xxx	v
x	f	iiii Id.	———	xxxi	ii	xxxii	ii. Thes.i.
xi	g	iii Id.	S. Martin.	xxxiii	iii	xxxiiii	ii
xii	A	Pyld. Id.	Sol in Sagit.	xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Bryce.	xxxvii	v	xxxviii	i.Tim.i.
xiiii	c	xviii kl.	Decembris.	xxxix	vi	xl	ii.iii.
xv	d	xvii kl.	Machute.	xli	vii	xlii	iii
xvi	e	xvi kl.	———	xliii	viii	xliii	v
xvii	f	xv kl.	Initi reg. Eliza.	xlv	ix	xlvi	vi
xviii	g	xiiii kl.	———	xlvii	x	xlviii	ii. Tim.i.
xix	A	xiii kl.	———	xlix	xi	l	ii
xx	b	xii kl.	Edmũd king	li	xii	Baruc.i.	iii
xxi	c	xi kl.	———	Baru.ii.	xiii	iii	iiii
xxii	d	x kl.	Cicilie.	iiii	xiiii	v	Titus.i.
xxiii	e	ix kl.	Clement.	vi	xv	Isai.i.	ii.iii
xxiiii	f	viii kl.	———	Isai.ii.	xvi	iii	Philemõ.
xxv	g	vii kl.	Katherine.	iiii	xvii	v	Hebre.i.
xxvi	A	vi kl.	———	vi	xviii	vii	ii
xxvii	b	v kl.	———	viii	xix	ix	iii
xxviii	c	iiii kl.	———	x	xx	xi	iiii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	Pyld. kl.	Andrewapo.	Pyou. xx.	Actes.i.	Pyou. xxi.	vi

* Note, that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) verse vii. An euill wife &c. must be read with the xxv. Chapter.

10 This day happened the wofull slaughter of Varna, where Ladislaus king of Hungarie was slaine by the Turke Anno. 1444. Also as vpon this day Martin Luther was borne. Anno. 1483.

15 Jeroboam after that he had turned the people from the obedience of Rehoboam their king, vnto himselfe, deuised and ordained this day to be kept holy of the people, and because they should not goe vnto Jerusalem to worship, he caused two golden calues to be set vp, the one at Dan, and the other at Bethel, and so he and the people committed Idolatrie. 1. Kings. 12. 32, 33.

16 As vpon this day Tiberius Cesar was borne, before the birth of Christ 39. yeeres.

17 As vpon this day, began most prosperously our most Soueraigne Ladye, QVEENE ELIZABETH. to reigne ouer vs, Anno. 1558. whom we beseech God long to continue in that gouernement.

18 Titus as vpon this day, vsed no lesse crueltie against the Jewes his prisoners, in the Citie of Beryte in Syria, keeping the birth day of his father Vespasian, then he did on the birth day of his brother Domitian. Ioseph. lib. 7. Cap. 20.

Pſalmes.					Morning prayer.		Euening prayer.	
					1. *Leſſon.*	2. *Leſſon.*	1. *Leſſon.*	2. *Leſſon.*
i	f	Kalend.		———	Iſai. xiiii.	Actes.ii.	Iſai.xv.	Hebr.vii.
ii	g	iiii No.		———	xvi	iii	xvii	viii
iii	A	iii No.		———	xviii	iiii	xix	ix
iiii	b	Pꝛid.No.		———	xx.xxi	v	xxii	x
v	c	Nonas.		———	xxiii	vi	xxiiii	xi
vi	d	viii	Id.	Nicho. Biſh.	xxv	vi. vii	xxvi	xii
vii	e	vii	Id.	———	xxvii	vi.viii	xxviii	xiii
viii	f	vi	Id.	Cõcep. Ma.	xxix	viii	xxx	James.i.
ix	g	v	Id.	———	xxxi	ix	xxxii	ii
x	A	iiii	Id.	———	xxxiii	x	xxxiiii	iii
xi	b	iii	Id.	———	xxxv	xi	xxxvi	iiii
xii	c	Pꝛid.	Id.	Sol in Capri.	xxxvii	xii	xxxviii	v
xiii	d	Idus.		Lucie virgin	xxxix	xiii	xl	i.Pet.i.
xiiii	e	xix	kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii	kl.	———	xliii	xv	xliiii	iii
xvi	g	xvii	kl.	O ſapientia.	xlv	xvi	xlvi	iiii
xvii	A	xvi	kl.	———	xlvii	xvii	xlviii	v
xviii	b	xv	kl.	———	xlix	xviii	l	ii.Pet.i.
xix	c	xiiii	kl.	———	li	xix	lii	ii
xx	d	xiii	kl.	Faſt.	liii	xx	liiii	iii
xxi	e	xii	kl.	Thomas apo.	Pꝛo. xxiii.	xxi	Pꝛo.xxiiii.	i.John.i.
xxii	f	xi	kl.	———	Iſai.lv.	xxii	Iſai.lvi.	ii
xxiii	g	x	kl.	———	lvii	xxiii	lviii	iii
xxiiii	A	ix	kl.	Faſt.	lix	xxiiii	lx	iiii
xxv	b	viii	kl.	Chriſtmas.	Iſai.ix.	Luk. xxii.	Iſai.vii.	Titus.iii.
xxvi	c	vii	kl.	S. Steuen.	Pꝛou. 28.	Act.vi.vii.	Eccles. 4.	Acts.vii.
xxvii	d	vi	kl.	S. Iohn.	Eccles. v.	Reuel.i.	Eccles.6.	Reue.xxii.
xxviii	e	v	kl.	Innocentes.	Jere.xxxi.	Acts. xxv.	Wiſd.i.	i. John. v.
xxix	f	iiii	kl.	———	Iſai.lxi.	xxvi	Iſai.lxii.	ii.John.
xxx	g	iii	kl.	———	lxiii	xxvii	lxiiii	iii.John.
xxxi	A	Pꝛid.	kl.	Silueſt. Bi.	lxv	xxviii	lxvi	Jude.i.

9 In the yeere of our Lorde God, 1437. Sigiſmund king of Hungarie, and Emperour of Rome, as on this day dyed.

15 Antiochus Epiphanes, as on this day, placed the Idole of Jupiter, vpon the Altar of God in Jeruſalem. 1.Macca.1.57.

16 Ezra as on this day, commanded the Iſraelites to leaue their ſtraunge wiues. Ezra.10.11. and 1.Eſdr. 9 8,9.

25 Chriſt borne, as on this day, of the Virgin Marie, in the yeere from the worldes creation, 4018.

Antiochus Epiphanes, entred alſo as vpon this day into Jeruſalem, with a great armie, and ſpoiled it. Ioſeph.lib.12.Cap.6.

Alſo he cauſed ſacrifice as on this day to be made vpon the Altar, which was in the ſtrade of the Altar of ſacrifices, booke 1. Macca.1.62.

26 Steuen was ſtoned to death by the Jewes, for profeſſing Chriſt, in the yeere after Chriſt his aſcenſion. Actes.7. 58, 59.

27 As vpon this day, Saint John the Euangeliſt, being of the age of lxxiii. yeeres, dyed at Epheſus, in the reigne of Traiane the Emperour, xxx. yeeres after the deſtruction of Jeruſalem.

28 This day Herod ſlewe the Innocents, two yeeres after the birth of Chriſt, among whom he had thought to haue murthered Chriſt. Matth.2.16,17,18.

The Booke of Common prayer, and administration of the Sacraments.

The order where Morning and Euening prayer shall be vsed and sayde.

¶ The morning and euening prayer shalbe vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shalbe otherwise determined by the Ordinarie of the place, and the Chauncels shall remayne as they haue done in tymes past.

¶ And here is to be noted, that the Minister at the tyme of the Communion, and at all other tymes in his Ministration, shall vse such Ornaments in the Church, as were in vse by authoritie of Parliamẽt, in the second yeere of the reigne of King Edward the sixth, according to the Acte of Parliament in that case made and prouided.

An order for Morning prayer daily throughout the yeere.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voyce some one of these sentences of the Scriptures that followe. And then he shall say that which is written after the said sentences.

Ezek.18. 21, 22. AT ✝ what time soeuer a sinner doeth repent him of his sinne from þ bottome of his heart, I will put all his wickednesse out of my remembrãce saith the Lord.

Psal.51.3. ✝ I do know mine own wickednesse, & my sinne is alway against me.

Psal.51.9. ✝ Turne thy face away from our sinnes (O Lord) and blot out all our offences.

Psal.51.17. ✝ A sorowfull spirit is a sacrifice to God: despise not (O Lorde) humble and contrite hearts.

Ioel.2.13. ✝ Rent your hearres & not your garments, and turne to the Lorde your God, because hee is gentle and mercifull, he is patient and of much mercy, and such a one that is sory for your afflictions.

Dan 9.9, 10. ✝ To thee (O Lorde God) belongeth mercy and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voyce, wherby we might walke in thy lawes which thou hast appointed for vs.

Iere.10.24. psal 6.1. ✝ Correct vs (O Lord) and yet in thy iudgement: not in thy furie, lest we should be consumed and brought to nothing.

Mat.3.2. ✝ Amende your liues, for the kingdome of God is at hand.

Luke 15.18, 19. ✝ I will goe to my father, & say to him, Father, I haue sinned against heauen, & against thee: I am no more worthy to be called thy sonne.

Psal.143.2 ✝ Enter not into iudgement with thy seruãts, O Lord: for no flesh is righteous in thy sight.

1.Iohn 1.8 ✝ If we say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, & obedient heart, to the end that we may obteine forgiuenesse of the same, by his infinite goodnes and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefely so to do, when we assemble & meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthy prayse, to heare his most holy word, & to aske those thinges which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession, to be said of the whole congregation after the Minister, kneeling.

ALmighty and most mercifull father, we haue erred and strayed from thy wayes like lost sheepe: we haue followed too much the deuices and desires of our owne hearres: we haue offended against thy holy lawes: we haue left vndone those things which we ought to haue done, and wee haue done those thinges which wee ought not to haue done: and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miserable offendours. Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared vnto mankinde, in Christ Iesu our Lord: and graunt, O most mercifull Father, for his sake that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name. Amen.

¶ The absolution to be pronounced by the Minister alone.

ALmightie God, the father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes, and liue, and hath giuen power and commandemẽt to his Ministers, to declare & pronounce to his people being

ple beinz penitent, the abſolution and remiſ-
ſion of their ſinnes, he pardoneth and abſol-
ueth all them which truely repent, and vnfai-
nedly beleeue his holy Goſpell. Wherfore we
beſeech him to graunt vs true repentance and
his holy ſpirit, that thoſe thinges may pleaſe
him which we do at this preſent, and that the
reſt of our life hereafter may be pure and ho-
ly, ſo that at the laſt we may come to his eter-
nall ioy, through Ieſus Chriſt our Lord.

The people ſhall anſwere.

Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

OVr father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpas againſt vs. And lead vs not into tẽptation. But deliuer vs from euill. Amen.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhewe forth thy praiſe.

Miniſter.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Miniſter.

Glorie be to the father, and to the ſonne, &c.
As it was in the beginning, &c.

Praiſe ye the Lord.

¶ Then ſhalbe ſaid or ſung this Pſalme following.

Venite exultemus. Pſal. 95.

OCome, let vs ſing vnto the Lorde: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The ſea is his, and he made it: & his hands prepared the drie land.

O come, let vs worſhip, and fall downe: & kneele before the Lord our maker.

For he is the Lorde our God: and we are the people of his paſture, and the ſheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: proued me, and ſawe my workes.

Fourtie yeeres long was I grieued with this generation, and ſaid: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whome I ſware in my wrath: that they ſhould not enter into my reſt.

Glorie be to the father, & to the ſonne, &c.
As it was in the beginning, is nowe, &c.

¶ Then ſhall follow certaine Pſalmes in order, as they be appointed in a table made for that purpoſe: except there be proper Pſalmes appointed for that day. And at the ende of euery Pſalme throughout the yeere, and likewiſe in the ende of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* ſhall be repeated.

Glory be to the father, and to the ſonne: & to the holy ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without ende, Amen.

¶ Then ſhall be read two Leſſons diſtinctly with a loude voice, that the people may heare. The firſt of the Olde Teſtament, the ſeconde of the Newe, like as they be appointed in the Kalender, except there be proper leſſons aſſigned for that day: the Miniſter that readeth the leſſon, ſtanding and turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before euery Leſſon, the Miniſter ſhall ſay thus, The firſt, ſeconde, third, or fourth chapter of Geneſis, or Exodus, Matthewe, Marke, or other like, as is appointed in the Kalender. And in the ende of euery chapter, he ſhall ſay,

Here endeth ſuch a chapter of ſuch a Booke.

¶ And (to the ende the people may the better heare) in ſuch places where they do ſing, there ſhall the leſſons be ſung in a plaine tune, after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpell.

¶ After the firſt leſſon, ſhall followe *Te Deum Laudamus*, in Engliſh, daily throughe the whole yeere.

Te Deum laudamus.

WE praiſe thee, O God: we knowledge thee to be the Lord.

All the earth doeth worſhip thee: the father euerlaſting.

To thee all Angels cry aloud: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually doe cry.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are full of the maieſtie: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly felowſhippe of the Prophets: praiſe thee.

The noble armie of Martyrs: praiſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The father: of an infinite maieſtie.

Thy honourable: true, and onely ſonne.

Alſo the holy ghoſt: the comforter.

Thou art the King of glory: O Chriſt.

Thou art the euerlaſting ſonne: of the father.

When thou tookeſt vpõ thee to deliuer mã: thou didſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpneſs of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt on the right hand of God: in the glory of the father.

We beleeue that thou ſhalt come: to be our iudge.

We therefore pray thee helpe thy ſeruants: whome thou haſt redeemed with thy pretious blood.

Make them to be numbred wt thy Saints: in glory euerlaſting.

O Lorde ſaue thy people: and bleſſe thine heritage,

Gouerne

Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without ende.
Vouchsafe, O Lorde: to keepe vs this day without sinne.
O Lorde haue mercy vpon vs: haue mercy vpon vs.
O Lorde let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

¶ Or this Canticle. *Benedicite omnia opera domini.*

Benedicite.

O All ye workes of the Lorde, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye Angels of the Lord, bleſſe ye the Lord: praiſe ye him, and magnifie him for euer.
O ye heauens, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O all ye powers of the Lorde, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye sunne and moone, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye ſtarres of heauen, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye ſhowres and dewe, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye windes of God, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye fire and heate, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye winter and ſommer, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye dewes and froſtes, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye froſt and cold, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye yce and ſnow, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye nights and dayes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.
O ye light and darkneſs, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye lightnings and cloudes, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O let the earth bleſſe the Lorde: yea let it praiſe him, and magnifie him for euer.
O ye mountaines, and hilles, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye Wells, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye ſeas and floods, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye Whales, and all that moue in the waters, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O all ye fowles of the aire, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O all ye beaſts and cattell, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye children of men, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O let Iſrael bleſſe the Lord: praiſe him, and magnifie him for euer.
O ye prieſtes of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O ye ſpirites and ſoules of the righteous, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him, and magnifie him for euer.
O Ananias, Azarias, and Miſael, bleſſe ye the Lorde: praiſe him, and magnifie him for euer.
Glory be to the father, and to the, &c.
As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhalbe vſed & ſayd *Benedictus dominus Deus Iſrael* in Engliſh, as followeth.

Benedictus. Luke. 1. 68.

BLeſſed be the Lorde God of Iſrael: for he hath viſited and redemed his people.
And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.
As he ſpake by the mouth of his holy Prophetes: which haue bene ſince the world began.
That we ſhould be ſaued from our enemies: and from the handes of all that hate vs.
To performe the mercy promiſed to our forefathers: and to remember his holy couenant.
To performe the othe which he ſware to our forefather Abraham: that he would giue vs.
That we being deliuered out of the handes of our enemies: might ſerue him without feare.
In holineſſe and righteouſneſſe before him: all the daies of our life.
And thou child ſhalt be called the prophet of the higheſt: for thou ſhalt go before the face of the Lord, to prepare his wayes.
To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.
Through the tender mercy of our God: whereby the day ſpring from an high, hath viſited vs.
To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.
Glory be to the father, and to the ſonne, &c.
As it was in the beginning, is now, &c.

Or the C. Pſalme. *Iubilate.*

Iubilate Deo.

O Be ioyful in the Lord all ye landes: ſerue the Lord with gladneſs, and come before his preſence with a ſong.
Be ye ſure that the Lorde he is God: it is he that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.
O go your waye into his gates with thankes giuing, and into his courtes with praiſe: be thankful vnto him, and ſpeake good of his name.
For the Lorde is gracious, his mercy is euerlaſting: and his truth endureth from generation to generation.

Glory be to the father, and to the &c.
As it was in the beginning, &c.

¶ Then shal be sayd the Creede by the Minister and the people, standing.

I Beleue in God the Father almighty, maker of heauen & earth. And in Jesus Christ his onely sonne our Lorde, which was conceiued by the holy ghost, borne of the virgin Mary, suffred vnder Pontio Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father almighty: frō thence shal he come to iudge the quicke and the dead. I beleue in the holy ghost, the holy Catholique Church, the Communion of Saintes, the forgiuenes of sinnes, the resurrection of the body, and the lyfe euerlasting. Amen.

¶ And after that, these prayers following, as wel at Euening prayer, as at Mornyng prayer, all deuoutly kneeling. The Minister first pronouncing with a loude voyce.

The Lorde be with you.
Answere.
And with thy spirit.
Minister.
Let vs pray.
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Then the Minister, Clarkes, and people, shall say the Lordes prayer in English, with a loud voyce.

Our father which art in heauen, &c.
Then the Minister standing vp, shall say.
O Lord shew thy mercy vpon vs.
Answere.
And graunt vs thy saluation.
Minister.
O Lord saue the Queene.
Answere.
And mercifully heare vs when we cal vpon thee.
Minister.
Endue thy Ministers with righteousnes.
Answere.
And make thy chosen people ioyfull.
Minister.
O Lorde saue thy people.
Answere.
And blesse thine inheritance.
Minister.
Giue peace in our time, O Lord.
Answere.
Because there is none other that fighteth for vs, but only thou, O God.
Minister.
O God make cleane our hearts within vs.
Answere.
And take not thine holy spirit from vs.

¶ Then shall follow three Collectes. The first, of the day, which shall be the same that is appoynted at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collectes shall neuer alter, but daily be said at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

O God, which art authour of peace, and louer of cōcorde, in knowledg of whome standeth our eternall lyfe, whose seruice is perfect freedome: defend vs thy humble seruantes in al assaultes of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Jesus Christe our Lorde. Amen.

The third Collect for grace.

O Lord our heauenly father, almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and graūt that this day we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by thy gouernance, to do alwayes that is righteous in thy sight, through Jesus Christe our Lorde. Amen.

An order for Euening prayer, throughout the yeere.

The Minister shall say.
Our father which art in heauen, &c.
Then likewise he shall say.
O Lorde open thou our lippes.
Answere.
And our mouth shall shew forth thy praise.
Minister.
O God make speede to saue vs.
Answere.
O Lord make haste to helpe vs.
Minister.
Glory be to the father, and to the &c.
As it was in the beginning, &c.

Prayse ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there be proper Psalmes appoynted for that daye. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that, (*Magnificat*) in English, as followeth.

Magnificat. Luke. 1. 46.

My soule doth magnify the Lorde: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmaiden.

For beholde from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their heartes.

He hath put downe the mighty from their seate: and hath exalted the humble & meeke.

He hath filled the hungry with good thinges: and the riche he hath sent emptie away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his seed for euer.

Glory

Glory be to the father, and to the, &c.
As it was in the beginning, is now, &c.

Or the 98. Pſalme.

Cantate domino.

O Sing vnto the Lord a new ſong: for he hath done marueilous thinges.
With his owne right hande, and with his holy arme: hath he gotten him ſelfe the victorie.
The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the Heathen.
He hath remembred his mercy and trueth toward the houſe of Iſrael: and all the endes of the worlde haue ſeene the ſaluation of our God.
Shewe your ſelues ioyfull vnto the Lord, all ye landes: ſing, reioyce, and giue thankes.
Prayſe the Lord vpon the Harpe: ſing to the Harpe with a Pſalme of thankes giuing.
With Trumpets alſo and Shawmes: O ſhewe your ſelues ioyfull before the Lord the King.
Let the ſea make a noyſe, and all that therein is: the round worlde, and they that dwell therein.
Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.
With righteouſneſſe ſhal he iudge the world: and the people with equitie.
Glory be to the father, and to the, &c.
As it was in the beginning, is now, &c.

¶ Then a Leſſon of the new Teſtament. And after that, *Nunc dimittis* in Engliſh, as followeth.

Nunc dimittis.
Luke 2.29.

LOrd nowe letteſt thou thy ſeruant depart in peace: according to thy word.
For mine eies haue ſeene: thy ſaluatiõ.
Which thou haſt prepared: before the face of all people.
To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.
Glory be to the father, and to the, &c.
As it was in the beginning, is now, &c.

Or this Pſalme.

Deus miſereatur.
Pſal. 67.

GOd be mercifull vnto vs, and bleſſe vs: & ſhewe vs the light of his countenaunce, and be mercifull vnto vs.
That thy waye may be knowen vpon the earth: thy ſauing health among al nations.
Let the people prayſe thee, O God: yea let all the people prayſe thee.
O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.
Let the people prayſe thee, O God: let all the people prayſe thee.
Then ſhal the earth bring forth her encreaſe: and God, euen our owne God, ſhall giue vs his bleſſing.
God ſhall bleſſe vs: and all the endes of the world ſhall feare him.
Glory be to the father, and to the, &c.
As it was in the beginning, is now, &c.

¶ Then ſhall follow the Creede, with other prayers, as is before appoynted at Morning prayer after *Benedictus* and with three Collectes. Firſt, of the day. Second, of peace. Third, for ayde againſt all perils, as hereafter followeth, which two laſt Collectes ſhall be dayly ſaide at Euening prayer, without alteration.

The ſecond Collect at Euening prayer.

O God, from whome all holy deſires, all good counſailes, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world can not giue, that both our hearts may be ſet to obey thy commandements, and alſo that by thee, wee being defended from the feare of our enemies, may paſſe our time in reſt and quietnes, through the merites of Ieſus Chriſt our Sauiour, Amen.

The third Collect for ayde againſt all perils.

LIghten our darkeneſſe, we beſeech thee, O Lorde, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely ſonne our ſauiour Ieſus Chriſt. Amen.

¶ In the feaſtes of Chriſtmas, the Epiphanie, Saint Matthias, Eaſter, the Aſcenſion, Pentecoſt, Saint Iohn Baptiſt, Saint Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, ſhall be ſung or ſaid immediately after *Benedictus* this confeſſion of our Chriſtian faith.

Quicunque vult.

WHoſoeuer will be ſaued: before all thinges it is neceſſary that he hold the Catholike faith.
Which faith except euery one do keepe holy and vndefiled: without doubt he ſhall periſhe euerlaſtingly.
And the Catholique faith is this: that we worſhip one God in Trinitie, and Trinitie in vnitie.
Neither confounding the perſons: nor diuiding the ſubſtance.
For there is one perſon of the father, another of the ſonne: and another of the holy Ghoſt.
But the Godhead of the father, of the ſonne, and of the holy Ghoſt is all one: the glory equall, the maieſtie coeternall.
Such as the father is, ſuch is the ſonne: & ſuch is the holy Ghoſt.
The father vncreate, the ſonne vncreate: & the holy Ghoſt vncreate.
The father incomprehenſible, the ſonne incomprehenſible: and the holy Ghoſt incomprehenſible.
The father eternall, the ſonne eternall: & the holy Ghoſt eternall.
And yet they are not three eternals: but one eternall.
As alſo there be not three incomprehenſibles, nor three vncreated: but one vncreated, and one incomprehenſible.
So likewiſe the father is almightie, the ſonne almightie: & the holy ghoſt almighty.
And yet they are not three almighties: but one almightie.
So the father is God, the ſonne is God: and the holy Ghoſt is God.
And yet they are not three Gods: but one God.
So likewiſe the father is Lorde, the ſonne Lord: and the holy Ghoſt Lord.
And yet not three Lords: but one Lord.
For like as we be compelled by the chriſtian veritie: to acknowledge euery perſon by him ſelfe to be God and Lord.

So are we forbidden by the catholique religion: to say that there be three Gods or three Lords.

The father is made of none: neither created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, and of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons, be coeternall together: and coequall.

So that in all things, as is afore saide: the Vnitie in Trinity, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to everlasting salvation: that hee also believe rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confesse: that our Lorde Jesus Christ, the sonne of God, is God and man.

God, of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfite God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and Man: yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell: rose againe the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God almighty: from whence he shal come to judge the quicke and the dead.

At whose comming all men shal rise againe with their bodies: and shall give account for their owne workes.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholique faith: which except a man believe faithfully, hee can not be saved.

Glory be to the father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of Morning and Evening prayer, through the whole yeere.

Here followeth the Letanie, to bee used vpon Sundayes, Wednesdayes, and Fridayes, & at other times, when it shalbe comanded by the Ordinarie.

O God the father of heaven: have mercie vpon vs miserable sinners.

O God the father of heaven: have mercie vpon vs miserable sinners.

O God the sonne redeemer of the worlde: have mercie vpon vs miserable sinners.

O God the sonne redeemer, &c.

O God the holy ghost proceeding from the father and the sonne: have mercie vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: have mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Spare vs good Lord.

From all evil and mischiefe, from sinne, from the crafts and assaults of the devill, from thy wrath, and from everlasting damnation.

Good Lord deliver vs.

From all blindenesse of heart, from pride, vaineglory, and hypocrisie, from envy, hatred, and malice, and all uncharitablenesse.

Good Lord deliver vs.

From fornication, & all other deadly sinne, and from all the deceits of the world, the flesh and the devill.

Good Lord deliver vs.

From lightning & tempest, from plague, pestilence, and famine, from battaile and murder, and from sudden death.

Good Lord deliver vs.

From all sedition and privie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy worde and commandement.

Good Lord deliver vs.

By the mysterie of thy holy incarnation, by thy holy nativitie & circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliver vs.

By thine agonie and bloodie sweat, by thy crosse, and passion, by thy precious death and burial, by thy glorious resurrection and ascension, & by the comming of the holy ghost.

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of judgement.

Good Lord deliver vs.

We sinners do beseeche thee to hear vs (O Lord God) and that it may please thee to rule and governe thy holy Church universally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe & strengthen in the true worshipping of thee, in righteousnes & holines of life, thy servant Elizabeth, our most gracious Queen & governour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy faith, feare, and love, and that she may alwaies have assurance in thee, and ever seeke thy honour and glory.

We

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be her defender & keeper, giuing her the victory ouer all her enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate al Biſhops, Paſtors, & Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, & that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lordes of the counſel, & all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe & keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine truthe.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to al nations, vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commaundements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring forth the fruits of the ſpirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as haue erred, and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, & helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccor, helpe, and comfort, all that be in danger, neceſſitie, & tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of child, all ſicke perſons and yong children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend & prouide for the fatherleſs children and widowes: and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecutours and ſlaunderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy worde.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God we beſeech thee to heare vs.

O Lambe of God that taketh away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God that taketh away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray.

O GOD, mercifull father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorowfull, mercifully aſſiſt our prayers that we make before thee in all our troubles and aduerſities, whereſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtilte of the deuil or man worketh againſt vs be brought to naught, and by the prouidence of thy goodnes they may be diſperſed, that we thy ſeruantes being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſte our Lord.

O Lorde ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou didſt in their dayes, and in the olde tyme before them.

O Lorde ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorowes of our hartes.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

The Answere.

As we do put our truſt in thee.

Let vs pray.

WE humbly beſeech thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy names ſake, turne from vs all thole euils that we moſt righteouſly haue deſerued: and graunt that in all our troubles we may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely mediator and aduocate Jeſus Chriſt our Lord, Amen.

A Prayer for the Queenes Maieſtie.

O Lorde our heauenly father, high & mighty, King of kings, Lorde of Lordes, the onely ruler of princes, which doeſt frō thy throne beholde all the dwellers vpon the earth, moſt heartily we beſeech thee with thy fauour to beholde our moſt gratious ſouereigne Ladie Queene Elizabeth, and ſo replenith her with the grace of thy holy ſpirite, that ſhee may alway encline to thy will, and walke in thy way, endue her plentifully with heauenly gifts, graunt her in health & wealth long to liue, ſtrength her, that ſhee may vanquiſh and ouercome all her enemies, and finally after this life, ſhee may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord, Amen.

ALmighty & euerlaſting God, which only worketh great maruailes, ſende downe vpon our Biſhops and Curates, and all congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, poure vpon them the continuall dewe of thy bleſſing: graunt this (O Lorde) for the honor of our aduocate and mediator Jeſus Chriſt, Amen.

A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this tyme with one accord, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three be gathered together in thy name, thou wilt graunt their requeſtes: fulfill nowe, O Lorde, the deſires and petitions of thy ſeruantes, as may be moſt expedient for them, graunting vs in this world knowledge of thy truth, & in the world to come life euerlaſting, Amen.

2. Cor. 13. 13 ¶ The grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the holy ghoſt, be with vs all euermore, Amen.

For rayne, if the tyme require.

O GOD heauenly father, which by thy ſonne Jeſus Chriſte haſt promiſed to all them that ſeeke thy kingdome, and the righteouſnes therof, all things neceſſary to their bodily ſuſtenance: ſende vs we beſech thee, in this our neceſſitie, ſuch moderate raine and ſhowres, that we may receiue the fruits of the earth to our comfort, and to thy honor, through Jeſus Chriſte our Lord, Amen.

For fayre weather.

O Lorde God, which for the ſinne of man didſt once drowne all the world, except eight perſons, & afterward of thy great mercy didſt promiſe neuer to deſtroy it ſo againe: we humbly beſeech thee, that although we for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance, thou wilt ſend vs ſuch weather, whereby we may receiue the fruits of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemencie to giue thee prayſe and glory, through Jeſus Chriſt our Lord, Amen.

In the tyme of dearth and famine.

O God heauenly father, whoſe gift it is that the raine doth fall, the earth is fruitfull, beaſts encreaſe, and fiſhes do multiply: behold, we beſeech thee, the afflictions of thy people, and graunt that this ſcarcitie and dearth (which we do now moſt iuſtly ſuffer for our iniquitie) may through thy goodneſſe be mercifully turned into cheapeneſs and plenty, for the loue of Jeſus Chriſt our Lord, to whom with thee & the holy ghoſt, be prayſe for euer, Amen.

In the time of warre.

O Almighty God, king of all kings, & gouernour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to punith ſinners, and to be mercifull vnto them that truely repent: ſaue and deliuer vs (we humbly beſeech thee) from the handes of our enemies, abate their pride, aſſwage their malice, and confound their deuices, that we being armed with thy defence, may be preſerued euermore from all perils, to glorifie thee, which art the onely giuer of all victory, through the merites of thy only ſonne Jeſus Chriſt our Lord, Amen.

In the time of any common plague or ſickneſs.

ALmighty God, which in thy wrath, in the time of king Dauid, biddeſt ſlay with the plague of peſtilence three ſcore and tenne thouſand, and yet remembring thy mercy, biddeſt ſaue the reſt: haue pity vpon vs miſerable ſinners, that now are viſited with great ſickneſſe and mortalitie, that like as thou biddeſt then commaūd thine angel to ceaſe from puniſhing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickneſſe, through Jeſus Chriſt our Lorde, Amen.

O God, whoſe nature and propertie is euer to haue mercie & to forgiue, receiue our humble petitions: and though wee be tyed and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe vs, for the honour of Jeſus Chriſtes ſake, our mediatour and aduocate, Amen.

The ende of the Letanie.

¶ The

The Collectes, with the order how to finde the beginning and end of the Epiſtles and Goſpels in the newe Teſtament, by the Chapter and the verſe, as it is appointed in the booke of Common prayer.

The firſt Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may caſt away the workes of darkeneſſe, & put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy ſonne Jeſus Chriſt came to viſite vs in great humilitie) that in the laſt day when he ſhall come againe in his glorious maieſtie, to iudge both the quicke and the dead, we may riſe to life immortal, through him, who liueth and raigneth with thee and the holy ghoſt, now and euer, Amen.

The Epiſtle.

Owe nothing to any man. Rom. 13. verſe 8. to the ende.

The Goſpel.

And when they drewe neere. Matth. 21. verſe 1. vnto verſe 14.

The ſecond ſunday in Aduent.

The Collect.

BLeſſed Lorde, which haſt cauſed all holy ſcriptures to be writte for our learning, graunt that wee may in ſuch wiſe heare them, reade, marke, learne & inwardly digeſt them, that by patience & comfort of thy holy word, we may embrace & euer hold faſt ỹ bleſſed hope of euerlaſting life, which thou haſt giuen vs in our ſauiour Jeſus Chriſt, Amen.

The Epiſtle.

For whatſoeuer things. Rom. 15. verſe 4. vnto verſe 14.

The Goſpel.

Then there ſhalbe ſignes in the. Luke 21. verſe 25. vnto verſe 34.

The third Sunday in Aduent.

The Collect.

LOrde, we beſeeche thee giue eare to our prayers, and by thy gratious viſitation, lighten the darkeneſſe of our hearts, by our Lord Jeſus Chriſt, Amen.

The Epiſtle.

Let a man ſo eſteeme of vs. 1. Cor. 4. verſe 1. vnto verſe 6.

The Goſpel.

And when Johan heard in the. Mat. 11. verſe 2. vnto verſe 11.

The fourth Sunday in Aduent.

The Collect.

LOrde, raiſe vp, we pray thee, thy power, and come among vs, & with great might ſuccour vs, that whereas through our ſinnes and wickednes we be ſore let and hindered, thy bountifull grace & mercie (through the ſatisfaction of thy ſonne our Lord) may ſpeedily deliuer vs, to whome with thee and the holy Ghoſt, be honour and glory worlde without ende, Amen.

The Epiſtle.

Reioyce in the Lord alway. Phil. 4. verſe 4. vnto verſe 8.

The Goſpel.

Then this is the record of Johan. Joh. 1. verſe 19. vnto verſe 29.

On Chriſtmas day.

The Collect.

ALmightie God, which haſt giuen vs thy onely begotten ſonne to take our nature vpō him, & this day to be borne of a pure Virgin, graunt that we, being regenerate and made thy children by adoption & grace, may daily be renued by thy holy ſpirit, through the ſame our Lord Jeſus Chriſt, who liueth &c.

The Epiſtle.

At ſundry times and in diuers. Hebr. 1. verſe 1. vnto verſe 13.

The Goſpel.

In the beginning was the. Joh. 1. verſe 1. vnto verſe 15.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy Martyr Saint Steuen, who prayed for his perſecutours, to thee which liueſt and raigneſt, &c. Then ſhall folow a Collect of the Nativitie, which ſhalbe ſaid continually vntill Newe yeeres day.

The Epiſtle.

But he being full of the holy. Actes. 7. verſe 55. vnto the end.

The Goſpel.

Wherefore behold, I ſend. Mat. 23. verſe 34. to the ende.

Saint John Euangeliſts day.

The Collect.

MErcifull Lorde, we beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle & Euangeliſt John, may attaine to thy euerlaſting gifts: through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

That which was from the. 1. John. 1. verſe 1. vnto the ende.

The Goſpel.

He ſaid to him, Followe me. John 21. verſe 19. vnto the end.

Innocents day.

The Collect.

ALmightie God, whoſe praiſe this day the yong Innocents thy witneſſes haue cōfeſſed & ſhewed forth, not in ſpeaking, but in dying: mortifie & kill all vices in vs, that in our converſation our life may expreſſe thy faith, which with our tongues we do confeſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

Then I looked, & lo, a Lambe. Reuel. 14. verſe 1. to the ende.

The Goſpel.

The angel of the Lord appeared. Mat. 2. verſe 13. vnto verſe 19.

Sunday

Sunday after Chriſtmas day.

The Collect.

ALmighty God, which haſt giuen vs thy only begotten ſonne to take our nature vpon him, and this day to be borne of a pure Virgin, graunt that wee, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy ſpirit, through the ſame our Lord Jeſus Chriſt, who liueth and raigneth, &c.

The Epiſtle.

Then I ſay, that the heire. Gal. 4. verſe. 1. vnto verſe 8.

The Goſpel.

The booke of the generation. Mat. 1. verſe. 1. to the ende.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, which madeſt thy bleſſed ſonne to be circumciſed and obedient to the law for man, graunt vs the true circumciſion of the ſpirit, that our hearts & all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed will, through ꝑ ſame thy ſonne Jeſus Chriſt our Lord.

The Epiſtle.

Bleſſed is the man, to whome. Rom. 4. verſe. 8. vnto verſe. 15.

The Goſpel.

And it came to paſſe when the. Luke 2. verſe. 25. vnto verſe. 22.

If there be a Sunday betweene the Epiphanie and the Circumciſion, then ſhall be vſed the ſame Collect, Epiſtle, and Goſpell, at the Communion, which was vſed vpon the day of Circumciſion.

The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre diddeſt manifeſt thy onely begotten ſonne to the Gentiles, mercifully graunt, that we which knowe thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord.

The Epiſtle.

For this cauſe I Paul. Ephe. 3. verſe. 1. vnto verſe. 13.

The Goſpell.

When Jeſus then was borne. Mat. 2. verſe. 1. vnto verſe. 13.

The firſt Sunday after the Epiphanie.

The Collect.

LOrde, we beſeeche thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and alſo haue grace and power faithfully to fulfill the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

I beſeech you therefore bye thyen. Rom. 12. verſe. 1. vnto verſe. 6.

The Goſpel.

And when he was twelue yeere. Luke 2. verſe. 42. vnto the end.

The ii. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlaſting God, which doeſt gouerne all things in heauen and earth, mercifully heare the ſupplications of thy people, and graunt vs thy peace al the dayes of our life.

The Epiſtle.

Seeing then that wee haue giftes. Rom. 12. verſe. 6. ende in verſe 16. at, Be not wiſe &c.

The Goſpel.

And the third day, was there a. Joh. 2. verſe. 1. vnto verſe. 12.

The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to helpe & defend vs, through Chriſt our Lord.

The Epiſtle.

We not wiſe in your ſelues. Rom. 12. verſe. 16. vnto the end.

The Goſpel.

Now when he was come downe. Mat. 8. verſe. 1. vnto verſe. 14.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to be ſet in the middes of ſo many and great dangers, that for mans frailnes we can not alway ſtand vpright: graunt to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſte our Lorde.

The Epiſtle.

Let euery ſoule be ſubiect. Rom. 13. verſe. 1. vnto verſe. 8.

The Goſpel.

And when he was entred into. Matth. 8. verſe. 23 vnto the ende.

The fifth Sunday after the Epiphanie.

The Collect.

LOrde, we beſeeche thee to keepe thy church and houſholde continually in thy true religion, that they which do leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Chriſt our Lord.

The Epiſtle.

Now therefore as the elect of. Col. 3. verſe. 12 vnto verſe. 18.

The Goſpel.

The kingdom of heauen is. Matth. 13. verſe. 24. vnto verſe 31.

¶ The ſixth ſunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle, and Goſpell, that was vpon the fifth Sunday.

Septuageſima Sunday.

The Collect.

OLorde, we beſeeche thee fauourably to heare the prayers of thy people, that wee which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy name, through Jeſus Chriſt our ſauiour, who liueth and raigneth &c.

The

The Epiſtle.

Knowe ye not that they which. 1.Cor.9. verſe.24. to the ende.

The Goſpel.

For the kingdome of heauen. Matth.20. verſe. 1. vnto verſe.17.

Sexageſima Sunday.

The Collect.

LOrde God, which ſeeſt that wee put not our truſt in any thing that we doe, mercifully graunt that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lorde.

The Epiſtle.

For ye ſuffer fooles gladly. 2.Cor.11. verſe.19. vnto verſe.32.

The Goſpel.

Now when much people were. Luke.8. verſe.4. vnto verſe.16.

Quinquageſima Sunday.

The Collect.

O Lorde, which doeſt teach vs that all our doings without charitie are nothing worth, ſende thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bonde of peace and all vertues, without the which who ſo euer liueth, is counted dead before thee: graunt this for thy onely ſonne Jeſus Chriſtes ſake.

The Epiſtle.

Though I ſpeake with the. 1.Cor.13. verſe.1. vnto the ende.

The Goſpel.

Then Jeſus tooke vnto him. Luke.18. verſe.31. vnto the ende.

The firſt day of Lent.

The Collect.

ALmightie and everlaſting God, which hateſt nothing that thou haſt made, and doeſt forgiue the ſinnes of all them that be penitent: Create and make in vs newe and contrite hearts, that we worthily lamenting our ſinnes, & knowledging our wretchednes, may obtaine of thee y God of all mercy, perfect remiſſiõ & forgiuenes, through Jeſus Chriſt.

The Epiſtle.

Turne you vnto me with all. Joel.2. verſe.12. vnto verſe.18.

The Goſpel.

Moreouer when ye faſt, looke. Matth.6. verſe.16. vnto verſe.22.

The firſt Sunday in Lent.

The Collect.

O Lord, which for our ſakes didſt faſt fourtie dayes & fourtie nights: giue vs grace to vſe ſuch abſtinence, y our fleſh being ſubdued to the ſpirit, wee may euer obey thy godly motions in righteouſnes and true holines, to thy honor and glory, which liueſt and reigneſt, &c.

The Epiſtle.

So we therefore as workers. 2.Cor.6. verſe.1. vnto verſe.11.

The Goſpel.

Then was Jeſus led of the. Matth.4. verſe.1. vnto verſe.12.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues, keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that wee may be defended from all aduerſities which may happen to the body, and from all euil thoughtes which may aſſaule and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

And furthermore we beſeech. 1.Theſ.4. verſe 1. vnto verſe.9.

The Goſpel.

And Jeſus went thence. Matth.4. verſe.21. vnto verſe.29.

The third Sunday in Lent.

The Collect.

WE beſeeche thee almighty God, looke vpõ the heartie deſires of thy humble ſeruants, and ſtretch forth the right hand of thy maieſtie, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

Be ye therefore followers of. Epheſ.5. verſe.1. vnto verſe.15.

The Goſpel.

Then he caſt out a deuil. Luke.11. verſe.14. vnto verſe.29.

The Fourth Sunday in Lent.

The Collect.

GRaunt we beſeeche thee almyghtie God, that we which for our euyll deedes are worthily punished, by the comfort of thy grace, may mercifully be relieued, through our Lord Jeſus Chriſt.

The Epiſtle.

Tell me, ye that will be vnder. Gala.4. verſe.21. vnto the ende.

The Goſpel.

Jeſus went his way ouer the. John.6. verſe.1. vnto verſe.15.

The fifth Sunday in Lent.

The Collect.

WE beſeeche thee almightie God, mercifully to looke vpon thy people, that by thy great goodneſſe, they may be gouerned & preſerued euermore both in body and ſoule, through Jeſus Chriſt our Lorde, Amen.

The Epiſtle.

But Chriſte being come an hie. Hebr.9. verſe.11. vnto verſe.16.

The Goſpel.

Which of you can rebuke me of. John.8. verſe.46. vnto the ende.

The Sunday next before Eaſter.

The Collect.

ALmighty & everlaſting God, which of thy tender loue towardes man, haſt ſent our ſauiour Jeſus Chriſt, to take vpon him our fleſhe, and to ſuffer death vpon the croſſe, that all mankinde ſhould followe the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord.

The Epiſtle.

Let the ſame minde be in you. Philip.2. verſe.5. vnto verſe.12.

The Goſpel.

And it came to paſſe, when. Matth.26. verſe.1. vnto Chap.27. verſe.57.

Munday

Munday next before Easter.

The Epistle.

Who is this that commeth. Isai.63.
verse.1. vnto the ende.

The Gospel.

And two dayes after folowed. Mark.14.
verse.1. vnto the ende.

Tuesday before Easter.

The Epistle.

The Lorde God hath opened. Isai.50.
verse.5. vnto the ende.

The Gospel.

And anon in the dawning. Mark.15.
verse.1. vnto the ende.

Wednesday before Easter.

The Epistle.

For where a Testament is. Hebre.9.
verse.16. vnto the ende.

The Gospel.

Nowe the feast of vnleauened. Luke.22.
verse.1. vnto the ende.

Thursday next before Easter.

The Epistle.

Now in this that I declare. 1.Cor.11.
verse.17. vnto the ende.

The Gospel.

Then the whole multitude of. Luke.23.
verse.1. vnto the ende.

On good Fryday.

The Collectes.

ALmightie God, we beseech thee graciously to behold this thy familie, for the which our Lorde Jesus Christ was contented to be betrayed, and giuen vp into the handes of wicked men, & to suffer death vpon the crosse, who liueth and raigneth, &c.

ALmightie and euerlasting God, by whose spirit the whole bodie of the Churche is gouerned and sanctified, receyue our supplications and prayers which we offer before thee, for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie may truely and godly serue thee, through our Lord Jesus, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he shoulde be conuerted and liue, haue mercie vpon all Jewes, Turkes, Infidels, and Heretiques, and take from them all ignorance, hardnes of heart, and contempt of thy worde, and so fetch them home (blessed Lorde) to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one shepherd Jesus Christ our Lorde, who liueth and raigneth, &c.

The Epistle.

For the law hauing the. Hebre.10.
verse.1. vnto verse.26.

The Gospel.

When Jesus had spoken these. John.18.
verse.1. vnto the ende of Chap.19.

Easter euen.

The Epistle.

For it is better (if the will of. 1.Pet.3.
verse.17. vnto the ende.

The Gospel.

And when the euen was come. Mat.27.
verse.57. vnto the ende.

Easter day.

At Morning prayer, in steade of the Psalme, *O come let vs, &c.* These Anthemes shalbe sung or said.

CHrist rising againe from the dead, nowe dieth not, death from hencefoorth hath no power vpon him, for in that he died, he died but once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Jesus our Lord. Rom.6.9, 10, 11.

CHrist is risen againe, the first fruites of them that sleepe, for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men do dye, so by Christ all men shalbe restored to life. 1.Cor.15.20, 21, 22.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires, so by thy continual helpe, we may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

If ye be then risen with Christ. Colos.3.
verse.1. vnto verse.8.

The Gospel.

Now the first day of the. John.20.
verse.1. vnto verse.11.

Munday in Easter weeke.

The Collect.

Almightie God, &c. As vpon Easter day.

The Epistle.

Then Peter opened his. Actes.10.
verse.34. vnto verse.44.

The Gospel.

And behold, two of them went. Luke.24.
verse.13. vnto verse.35.

Tuesday in Easter weeke.

The Collect.

ALmightie father, which hast giuen thy only sonne to dye for our sinnes, and to rise againe for our iustification: Graunt vs so to put away the leauen of malice & wickednes, that we may alway serue thee in purenes of liuing & truth, through Jesus Christ our Lord, Amen.

The Epistle.

Ye men and brethren, children of. Actes.13.
verse.26. vnto verse.42.

The Gospel.

Jesus himselfe stoode in the. Luke.24.
verse.36. vnto verse.49.

The i. Sunday after Easter.

The Collect.

Almightie God, &c. As vpon Easter day.

The Epistle.

For all that is borne of God. 1.John.5.
verse.4. vnto verse.13.

The Gospel.

The same day then at night. John.20.
verse.19. vnto verse.24.

The ii. Sunday after Easter.

The Collect.

ALmightie God, which hast giuen thy sonne, to be vnto vs both a sacrifice for

for ſinne, & alſo an example of good life, giue vs the grace that we may alwaies moſt thankfully receiue that his inestimable benefite, and alſo dayly endeuour our ſelues to followe the bleſſed ſteps of his moſt holy life.

The Epiſtle.

For this is thanke worthie. 1. Pet. 2. verſe. 19. to the ende.

The Goſpel.

I am the good ſhepheard. John. 10. verſe. 11. vnto verſe. 17.

The iii. Sunday after Eaſter.

The Collect.

ALmightie God, which ſheweſt to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteouſneſſe, graunt vnto all them that be admitted into the fellowſhip of Chriſtes religion, that they may eſchewe thoſe thinges that be contrary to their profeſſion, & followe all ſuch thinges as be agreeable to the ſame: through our Lord Jeſus Chriſt.

The Epiſtle.

Dearely beloued, I beſeech you. 1. Pet. 2. verſe. 11. vnto verſe. 18.

The Goſpell.

A litle while and ye ſhall not. John. 16. verſe. 16. vnto verſe. 23.

The iiii. Sunday after Eaſter.

The Collect.

ALmightie God, which doeſt make the myndes of all faithfull men to be of one will, graunt vnto thy people that they may loue the thing which thou commaundeſt, and deſire that which thou doeſt promiſe, that among the ſundry & manifolde changes of the world, our hearres may ſurely there be fixed, where as true ioyes are to be founde, through Chriſt our Lord, Amen.

The Epiſtle.

Euery good giuing, and euery. James. 1. verſe. 17. vnto verſe. 22.

The Goſpel.

But now I go my way. John. 16. verſe. 5. vnto verſe. 16.

The v. Sunday after Eaſter.

The Collect.

LOrd from whō all good things do come, graunt vs thy humble ſeruantes, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perfourme the ſame, through our Lord Jeſus Chriſt, Amen.

The Epiſtle.

And be ye doers of the word. James. 1. verſe. 22. vnto the end.

The Goſpel.

Verely, verely I ſay vnto you. John. 16. verſe. 23. to the ende.

Aſcenſion day.

The Collect.

GRaunt we beſeeche thee almightie God, that like as we do beleeue thy onely begotten ſonne our Lorde to haue aſcended into the heauens, ſo we may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

I haue made the former. Actes. 1. verſe. 1. vnto verſe. 12.

The Goſpel.

Finally, he appeared vnto. Marke. 16. verſe. 14. to the end.

The Sunday after Aſcenſion day.

The Collect.

O God þ king of glory, which haſt exalted thine onely ſonne Jeſus Chriſt, with great triumph into thy kingdome of heauen: we beſeeche thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, & exalt vs vnto þ ſame place whither our ſauiour Chriſt is gone before, who liueth, &c.

The Epiſtle.

Now the end of all things is at. 1. Pet. 4. verſe. 7. vnto verſe. 12.

The Goſpel.

But when þ comforter ſhall. Joh. 15. verſ. 26. ende Chap. 16. in verſe. 4. at, And theſe.

Whitſunday. The Collect.

GOd, which as vpon this day, haſt taught the hearres of thy faythful people, by the ſending to them the light of thy holy ſpirite, graunt vs by the ſame ſpirite to haue a right iudgement in all thinges, & euermore to reioyce in his holy comfort, through the merits of Chriſt Jeſus our ſauiour, who liueth & raigneth with thee in the vnitie of the ſame ſpirite, one God world without end, Amen.

The Epiſtle.

And when the day of Pentecoſt. Actes. 2. verſe. 1. vnto verſe. 12.

The Goſpel.

If ye loue me, keepe my com. John. 14. verſe. 15. vnto the end.

Munday in Whitſun weeke.

The Collect.

God which as, &c. As vpon Whitſunday.

The Epiſtle.

Then Peter opened his mouth. Actes. 10. verſe. 34. vnto the end.

The Goſpel.

For God ſo loued the world. John. 3. verſe. 16. vnto verſe. 22.

Tueſday in Whitſun weeke.

The Collect.

God which as, &c. As vpon Whitſunday.

The Epiſtle.

Now when the Apoſtles which. Acts. 8. verſe. 14. vnto verſe. 18.

The Goſpel.

Verily, verily I ſay vnto you. John. 10. verſe. 1. vnto verſe. 11.

Trinitie Sunday.

The Collect.

ALmightie and euerlaſting God, which haſt giuen vnto vs thy ſeruaunes grace by the confeſſion of a true faith, to acknowledge the glory of the eternall trinitie, and in the power of the diuine maieſtie, to worſhip the vnitie: we beſeeche thee, that through the ſtedfaſtnes of this faith, we may euermore be defended from all aduerſitie, which liueſt and raignest, &c.

The Epiſtle.

After this I looked, and beheld. Reue. 4. verſe. 1. vnto the ende.

The Goſpel.

There was now a man of the. John. 3. verſe. 1. vnto verſe. 16.

The

The i. Sunday after Trinitie.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakeneſs of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy cõmandements, we may pleaſe thee both in will and deede, through Jeſus Chriſt our Lord.

The Epiſtle.

Beloued, let vs loue one. 1. Johñ 4. verſe. 7. vnto the ende.

The Goſpel.

There was a certaine rich man. Luke. 16. verſe. 19. vnto the ende.

The. ii. Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetual feare & loue of thy holy name, for thou neuer faileſt to helpe & gouerne them, whõ thou doeſt bring vp in thy ſtedfaſt loue: graũt this, &c.

The Epiſtle.

Marueil not my brethren, though. 1. Johñ. 3. verſe. 13. vnto the ende.

The Goſpel.

A certaine man made a great. Luke. 14. verſe. 16. vnto verſe. 25.

The iii. Sunday after Trinitie.

The Collect.

LOrde we beſeeche thee mercifully to heare vs, and vnto whom thou haſt giuen an hartie deſire to pray, graunt that by thy mighty ayde, we may be defended, through Jeſus Chriſt our Lord.

The Epiſtle.

And ſubmit your ſelues euery. 1. Pet. 5. verſe. 5. vnto verſe. 12.

The Goſpel.

Then reſorted vnto him all the. Luke. 15. verſe. 1. vnto verſe. 11.

The iiii. Sunday after Trinitie.

The Collect.

GOd the protectour of all that truſt in thee, without whõ nothing is ſtrong, nothing is holye, encreaſe and multiply vpon vs thy mercy, that thou being our ruler & guide, we may ſo paſſe through thinges temporall, that we finally loſe not the thinges eternall: graunt this heauenly father, for Jeſus Chriſtes ſake our Lord.

The Epiſtle.

For I coũt that the afflictions. Rom. 8. verſe. 18. vnto verſe. 24.

The Goſpel.

Be ye therefore merciful, as. Luke. 6. verſe. 36. vnto verſe. 43.

The v. Sunday after Trinitie.

The Collect.

GRaunt Lord, we beſeeche thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy congregation may ioyfully ſerue thee in all godly quietneſſe: through Jeſus Chriſt our Lord.

The Epiſtle.

Finally, be ye all of one minde. 1. Pet. 3. verſe. 8. end in verſe. 15. at, And be redy.

The Goſpel.

Then it came to paſſe as the. Luke. 5. verſe. 1. vnto verſe. 12.

The vi. Sunday after Trinitie.

The Collect.

GOd which haſt prepared to thẽ that loue thee, ſuch good thinges as paſſe al mans vnderſtanding: poure into our hearts ſuch loue toward thee, that we louing thee in al thinges, may obtaine thy promiſes, which exceede all that we can deſire: through Jeſus Chriſt, &c.

The Epiſtle.

Know ye not, that all we which. Rom. 6. verſe. 3. vnto verſe. 12.

The Goſpel.

For I ſay vnto you, except your. Matt. 5. verſe. 20. vnto verſe. 27.

The vii. Sunday after Trinitie.

The Collect.

LOrd of al power and might, which art the authour & giuer of all good things, graffe in our hearts the loue of thy name, encreaſe in vs true religion, nouriſh vs with all goodneſs, and of thy great mercy keepe vs in the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

I ſpeake after the maner of man. Rom. 6. verſe. 19. to the ende.

The Goſpel.

In thoſe dayes, when there was. Marke. 8. verſe. 1. vnto verſe. 10.

The viii Sunday after Trinitie.

The Collect.

GOd whoſe prouidence is neuer deceyued, we humbly beſeeche thee, that thou wilt put away from vs al hurtful things, and giue thoſe things which be profitable for vs: through Jeſus Chriſt our Lord.

The Epiſtle.

Therefore brethren, we are detters. Rom. 8. verſe. 12. vnto verſe. 18.

The Goſpel.

Beware of falſe Prophets. Matth. 7. verſe. 15. vnto verſe. 22.

The ix. Sunday after Trinitie.

The Collect.

GRaunt vs Lorde, we beſeeche thee, the ſpirite to thinke and doe alwayes ſuch thinges as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will: through Jeſus Chriſt our Lord.

The Epiſtle.

Moreouer, brethren, I would. 1. Cor. 10. verſe. 1. vnto verſe. 14.

The Goſpel.

And he ſaid alſo vnto his. Luke. 16. verſe. 1. vnto verſe. 10.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble ſeruantes: & that they may obtaine their petitions, make them to aſke ſuch things as ſhal pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

Now concerning ſpiritual gifts. 1. Cor. 12. verſe. 1. vnto verſe. 12.

The Goſpel.

And when he was come neere. Luke. 19. verſe. 41. ende in verſe. 47. at, And the high Prieſtes.

The

The xi. Sunday after Trinitie.

The Collect.

GOd which declarest thy almightie power, moste chiefly in shewing mercy and pitie, giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure: through Jesus Christ our Lord.

The Epistle.

Moreouer, brethrē, I declare. 1. Cor. 15. verse. 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke. 18. verse. 9. vnto verse 15.

The xii. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, which art alwayes more redy to heare, then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the aboundance of thy mercy, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Jesus Christ our Lord.

The Epistle.

And such trust haue we through. 2. Corin. 3. verse 4. vnto verse 10.

The Gospel.

And he departed againe. Marke. 7. verse. 31. to the ende.

The xiii. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth that thy faithfull people do vnto thee true and laudable seruice: Graunt we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Jesus Christ our Lord.

The Epistle.

Now to Abraham and his seede. Galat. 3. verse 16. vnto verse 23.

The Gospel.

Blessed are the eyes which see. Luke. 10. verse 23. vnto verse 38.

The xiiii. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the encrease of faith, hope, and charity, & that we may obtaine that which thou doest promise, make vs to loue þ which thou doest commaund, through Jesus Christ our Lord.

The Epistle.

Then I say, walke in the spirit. Galat. 5. verse 16. vnto verse 25.

The Gospel.

And so it was when he went to. Luke 17. verse 11. vnto verse 20.

The xv. Sunday after Trinitie.

The Collect.

KEpe we beseech thee, O Lord, thy Church with thy perpetuall mercy, and because the fraitie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Ye see how large a letter. Gal. 6. verse 11. to the ende.

The Gospel.

No man can serue two masters. Matth. 6. verse 24. to the ende.

The xvi. Sunday after Trinitie.

The Collect.

LOrd we beseeche thee, let thy continuall pitie cleanse and defende thy congregation: and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephe. 3. verse 13. to the ende.

The Gospel.

And it came to passe the day after. Luk. 7. verse 11. vnto verse 18.

The xvii. Sunday after Trinitie.

The Collect.

LOrde we pray thee that thy grace may alwaies preuent and follow vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I therefore being prisoner. Ephes. 4. verse 1. vnto verse 7.

The Gospel.

And it came to passe that when. Luke. 14. verse 1. vnto verse 12.

The xviii Sunday after Trinitie.

The Collect.

LOrd we beseech thee graūt thy people grace to auoide the infections of the deuil, and with pure heart and minde to follow thee the only God, through Jesus Christ our Lord.

The Epistle.

I thanke my God alwayes on. 1. Cor. 1. verse 4. vnto verse 9.

The Gospel.

But when the Pharisees had. Matth. 22. verse 34. to the ende.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee, graunt that the working of thy mercy, may in al things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Ephes. 4. verse 17. to the ende.

The Gospel.

Then he entred into a ship. Matth. 9. verse 1. vnto verse 9.

The xx. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse, keepe vs from all things that may hurt vs, that we, being readie both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Jesus Christ our Lord.

The Epistle.

Take heede therefore that ye. Ephes. 5. verse 15. vnto verse 22.

The Gospel.

The kingdome of heauen is. Matth. 22. verse 2. vnto verse 15.

The xxi Sunday after Trinitie.

The Collect.

Graunt

GRaunt we beseech thee mercifull Lorde, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde: through Iesus Christ our Lord.

The Epistle.

Finally, my brethren, be strong. Ephe. 6. verse 10. vnto verse 21.

The Gospel.

And there was a certaine ruler. Ioh. 4. verse 46. to the end.

The xxii. Sunday after Trinitie.

The Collect.

LOrde wee beseech thee to keepe thy household the Church in continual godlines, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy name: through Iesus Christ our Lorde, Amen.

The Epistle.

I thanke my God hauing. Phil. 1. verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Mat. 18. verse 21. to the end.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge & strength, which art the authour of all godlines, be ready to heare the deuout prayers of the Church, and graūt that those thinges which we aske faithfully, we may obteine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren be followers of me. Phil 3. verse 17. to the end.

The Gospel.

Then went the Pharises and. Mat. 22. verse 15. vnto verse 23.

The xxiiii. Sunday after Trinitie.

The Collect.

LOrde, we beseech thee, assoyle thy people from their offences, þ through thy bountifull goodnesse we may be deliuered from the bondes of all those sinnes, which by our frailtie we haue committed. Graunt this &c.

The Epistle.

We giue thankes to God. Colos. 1. verse 3. vnto verse 13.

The Gospel.

While he thus spake. Matth. 9. verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beseech thee, O Lord, þ willes of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee bee plenteously rewarded, thorough Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23. verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Ioh. 6. verse 5. vnto verse 15.

¶ If there be any moe Sundayes before Aduent Sunday, to supplie the same, shall be taken the Collect, Epistle and Gospel, of some of those Sundayes that were omitted betweene the Epiphanie, and Septuagesima.

Saint Andrewes daye.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle Saint Andrewe, that he readily obeyed the calling of thy sonne Iesus Christ, and folowed him without delay: Graunt vnto vs all, that we, beeing called by thy holie worde, may forthwith giue ouer our selues obediently to folowe thy holy commandements, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10. verse 9. vnto the ende.

The Gospel.

And Iesus walking by the. Matth. 4. verse 18. vnto verse 23.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectly, and without all doubt to beleeue in thy sonne Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lorde, through the same Iesus Christe, to whom with &c.

The Epistle.

Nowe therefore ye are no. Ephe. 2. verse 19. vnto the ende.

The Gospel.

But Thomas one of the. Iohn. 20. verse 24. vnto the ende.

Conuersion of Saint Paul.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle S. Paul: Graunt, we beseech thee, that we which haue his woonderfull conuersion in remembrance, may folowe & fulfil thy holy doctrine that he taught, through Iesus Christ our Lord.

The Epistle.

And Saul yet breathing out. Actes. 9. verse. 1. vnto verse. 23.

The Gospel.

Then answered Peter, and. Matth. 19. verse. 27. vnto the ende.

Purification of S. Marie the Virgin.

The Collect.

ALmightie and euerlasting God, we humbly beseech thy maiestie, that as thy only begotten sonne was this day presented in the Temple in the substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lorde.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her. Luke. 2. vers. 22. end in vers. 27. at, And when the.

Saint Matthias day.

The Collect.

ALmightie God, which in the place of the traitour Iudas, diddest choose thy faithfull seruant Matthias to be of the num-

ber

ber of the twelue Apoſtles, graunt that thy Church being alway preſerued from falſe Apoſtles, may be ordered and guided by faithful and true Paſtours, through Jeſus Chriſt our Lorde.

The Epiſtle.

And in thoſe dayes Peter. verſe. 15. to the ende. Act. 1.

The Goſpel.

At that time Jeſus anſwered. verſe. 25. to the ende. Mat. 11.

Annunciation of the Virgin Marie.

The Collect.

WE beſeech thee Lord, powre thy grace into our hearts, that as we haue knowen Chriſt thy ſonnes incarnation by the meſſage of an Angel: ſo by his croſſe & paſſion, we may be brought vnto the glory of his reſurrection, through the ſame Chriſt our Lord, Amen.

The Epiſtle.

And the Lord ſpake againe vnto. verſe. 10. vnto verſe. 16. Iſai. 7.

The Goſpel.

And in the ſixt moneth. verſe. 26. vnto verſe. 39. Luke. 1.

Saint Markes day.

The Collect.

ALmightie God, which haſt inſtructed thy holy Church with the heauenly doctrine of thy Euangeliſt Saint Marke: giue vs grace, that we be not like children caryed away with euery blaſt of vaine doctrine, but ſtedfaſtly to be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

But vnto euery one of vs is. verſe. 7. vnto verſe. 17. Eph. 4.

The Goſpel.

I am the true vine, and my. verſe. 1. vnto verſe. 12. John 15.

Saint Philip and Iames day.

The Collect.

ALmightie God, whom truly to knowe is euerlaſting life: graunt vs perfectly to knowe thy ſonne Jeſus Chriſt to be the way, the truth, and the life, as thou haſt taught Saint Philip, and other Apoſtles: through Jeſus Chriſt our Lorde.

The Epiſtle.

James a ſeruant of God. verſe 1. vnto verſe. 13. Iames. 1.

The Goſpel.

And he ſaid to his diſciples. verſe. 1. vnto verſe. 15. Joh. 14.

Saint Barnabe Apoſtle.

The Collect.

LOrd almightie, which haſt endued thy holy Apoſtle Barnabas, with ſingular gifts of the holy Ghoſt: let vs not be deſtitute of thy manifold gifts, nor yet of grace, to vſe them alway to thy honour & glory: through Jeſus Chriſt, &c.

The Epiſtle.

Then tidings of theſe things. verſe. 22. to the ende. Act. 11.

The Goſpel.

This is my commandement. verſe. 12. vnto verſe. 17. John 15.

Saint Iohn Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruant John Baptiſt was wonderfully borne, and ſent to prepare the way of thy ſonne our Sauiour, by preaching of penance: make vs ſo to follow his doctrine & holy life, that we may truely repent according to his preaching, and after his example, conſtantly ſpeake the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake: through Jeſus Chriſt our Lord.

The Epiſtle.

Comfort ye, comfort ye my. verſe. 1. vnto verſe 12. Iſa. 40.

The Goſpel.

Now Elizabets time was. verſe 57 to the ende. Luke 1.

Saint Peters day.

The Collect.

ALmightie God, which by thy ſonne Jeſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent giftes, and commaunded him earneſtly to feede thy flocke: make, we beſeeche thee, all Biſhops and Paſtours diligently to preach thy holy word, and ꝓ people obediently to follow ꝓ ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Now about that time, Herod. verſe. 1. vnto verſe. 12. Actes. 12.

The Goſpel.

Now when Jeſus came. verſe. 13. vnto verſe. 20. Mat. 16.

Saint Iames Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Saint James leauing his father, and all that he had, without delay was obedient vnto the calling of thy ſonne Jeſus Chriſt, and followed him: ſo we forſaking all worldly and carnall affections, may be euermore ready to follow thy commaundements: through Jeſus Chriſt our Lord.

The Epiſtle.

In thoſe dayes alſo came. verſe 27. end Chap. 12. in verſe 3. at, Then were the dayes. Act. 11.

The Goſpel.

Then came to him the. verſe. 20. vnto verſe 29. Mat. 20.

Saint Bartholomewe.

The Collect.

OAlmightie and euerlaſting God, which haſt giuen grace to thy Apoſtle Bartholomewe, truely to beleeue & to preach thy word, graunt, we beſeech thee, vnto thy church, both to loue that he beleeued, & to preach that he taught: through Chriſt our Lord.

The Epiſtle.

Thus by the hands of the. verſe 12. vnto verſe. 17. Act. 5

The Goſpel.

And there aroſe alſo a ſtrife. verſe. 24. vnto verſe 31. Luke 22.

Saint Matthewe Apoſtle.

The Collect.

ALmighty God, which by thy bleſſed ſonne didſt call Matthewe from the receite

of cuſtome, to be an Apoſtle and Euangeliſt, graunt vs grace to forſake all couetous deſires, and inordinate loue of riches, and to follow thy ſaid ſonne Jeſus Chriſt, who liueth and raigneth. &c.

The Epiſtle.

Therefore, ſeeing that we. 2. Cor. 4.
verſe. 1. vnto verſe. 7.

The Goſpel.

And as Jeſus paſſed forth. Mat. 9.
verſe 9. vnto verſe 14.

Saint Michael and all Angels.

The Collect.

EVerlaſting God which haſt ordained & conſtituted the ſeruices of all Angels, & men in a wonderfull order, mercifully graunt, that they which alway do thee ſeruice in heauen, may by thy appointment, ſuccour & defend vs in earth, through Jeſus Chriſt our Lord.

The Epiſtle.

And there was a battel in. Reue. 12.
verſe 1. vnto verſe. 17.

The Goſpel.

The ſame time the diſciples. Mat. 18.
verſe 1. vnto verſe 11.

Saint Luke the Euangeliſt.

The Collect.

ALmightie God, which calledſt Luke the Phyſition, whoſe praiſe is in the Goſpel, to be a Phyſition of ꝑ ſoule, it may pleaſe thee by the wholeſome medicines of his doctrine, to heale all the diſeaſes of our ſoules, through thy ſonne Jeſus Chriſt our Lorde.

The Epiſtle.

But watch thou in all things. 2. Tim. 4.
verſe 5. vnto verſe 16.

The Goſpel.

After theſe things, the Lord. Luke 10.
verſe. 1. and in verſe. 7. at, Go not frō houſe,

Saint Simon and Iude.

The Collect.

ALmightie God which haſt buſilded thy congregation vpon the foundation of the Apoſtles & Prophets, Jeſus Chriſt him ſelfe being the head corner ſtone: graunt vs ſo to be ioyned together in vnitie of ſpirit, by their doctrine, that we may be made an holy temple acceptable vnto thee, through Jeſus Chriſt our Lorde.

The Epiſtle.

Jude a ſeruant of Jeſus Chriſt. Jude.
verſe. 1. vnto verſe 9.

The Goſpel.

Theſe things command. John 15.
verſe. 17. to the ende.

All Saints day.

The Collect.

ALmightie God, which haſt knit together thy elect in one communion and fellowſhippe in the myſticall body of thy ſonne Jeſus Chriſt our Lord: graunt vs grace ſo to folowe thy holy Saints in all vertuous and godly liuing, that we may come to thoſe inſpeakeable ioyes, which thou haſt prepared for them that vnfaignedly loue thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

And I ſaw another angell come. Reu. 7.
verſe 2. vnto verſe 13.

The Goſpel.

And when he ſawe the. Mat. 5.
verſe 1. vnto verſe 13.

The ende of the Collectes.

The order for the adminiſtration of the Lords Supper, or holy Communion.

So many as intende to be partakers of the holy Communion &c. And ſo forth, as in the great booke of Common prayer.

Our father which art in. &c.

ALmightie God, vnto whom all hearts be open, all deſires knowen, and from whome no ſecrets are hidde, cleanſe the thoughts of our hearts by the inſpiration of thy holy ſpirite, that we may perfectly loue thee, & worthily magnifie thy holy name, through Chriſt our Lord. Amen.

¶ Then ſhal the Miniſter rehearſe diſtinctly al the ten Commaundements, and the people kneeling, ſhall after euery Cōmandement, aske Gods mercie for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOd ſpake theſe wordes, and ſaide, I am the Lord thy God: thou ſhalt haue none other gods but me.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this lawe.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: For I the Lorde thy God am a ielous God, & viſite the ſinne of the fathers vpon the children, vnto the third and fourth generation of them that hate me, & ſhewe mercie vnto thouſands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this lawe.

Miniſter.

Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lord will not hold him guiltleſs that taketh his name in vaine.

People.

Lord haue mercie vpon vs, &c.

Miniſter.

Remember that thou keepe holy ꝑ Sabboth day.

day. Sixe dayes shalt thou labour and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou & thy sonne, and thy daughter, thy man seruaunt, and thy maid seruaunt, thy cattel, and the straungre that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, & rested the seuenth day, wherefore the Lorde blessed the seuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt do no murder.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, & write all these thy lawes in our hearts, we beseech thee.

¶ Then shal folow the Collect of the day, with one of these two Collects following for the Queen, the Minister standing vp, and saying.

Let vs pray.

Minister.

ALmightie God, whose kingdome is euerlasting, & power infinite, haue mercy vpon the whole congregation, & so rule the heart of thy chosen seruant Elizabeth our Queene and gouernour, that she (knowing whose minister she is) may aboue all things seeke thy honour & glory, and that we her subiectes (duly considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth & raigneth, euer one God, world without end. Amen.

ALmightie and euerlasting God, wee bee taught by thy holy word, þ the hearts of kinges are in thy rule and gouernance, & that thou doest dispose & turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose & gouerne the heart of Elizabeth thy seruant our Queene and gouernour, that in all her thoughtes, wordes, and workes, we may euer seeke thy honour & glorie, and studie to preserue thy people committed to her charge, in wealth, peace, & godlines: Graunt this, O mercifull father, for thy deare sonnes sake, Iesus Christ our Lord. Amen.

Immediately after the Collects, the Minister shall reade the Epistle, beginning thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospell written in the Chapter of.

And the Epistle and Gospell being ended, shall be said the Creede.

IBeleeue in one God the father almightie, maker of heauen & earth, & of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotte, not made, being of one substance with the father, by whome all things were made: who for vs men, and for our saluation, came downe from heauen, & was incarnate by the holy Ghost of the virgin Marie, & was made man, & was crucified also for vs vnder Pontius Pilate. He suffred, & was buried, and the third day he rose againe according to þ scriptures, & ascended into heauen, & sitteth at the right hand of the father. And he shall come again with glory to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleeue in the holy Ghost, the Lord & giuer of life, who proceedeth frō the father & the sonne, who with the father & the sonne together is worshipped & glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, & the life of the world to come. Amen.

After the Creede, if there be no Sermon, shall folow one of þ Homilies already set forth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people whether there be any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or mo of these sentences following, as he thinketh most conuenient by his discretion.

✣ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. Mat.5.16.

✣ Lay not vp for your selues treasure vpon the earth, where the rust & moth doth corrupt, and where theeues breake through and steale: but lay vp for your selues treasures in heauē, where neither rust nor moth doeth corrupt, and where theeues doe not breake through & steale. Mat.6.19,20

✣ Whatsoeuer ye would that men should do vnto you, euen so do vnto them, for this is the lawe and the Prophets. Mat.7.12.

✣ Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdom of heauen: but he that doeth the will of my father which is in heauen. Mat.7.21.

✣ Zache stoode forth, & said vnto the Lord, Behold Lorde, the halfe of my goods I giue Luke 19.8.

to the poore, and if I haue done any wrong to any man, I restore foure folde.

1. Cor. 9. 7. ✝ Who goeth a warfare at any time of his owne cost? Who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. 11. ✝ If wee haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1. Cor. 9. 13, 14. ✝ Doe ye not knowe, that they which minister about holy things, liue of the sacrifice? & they which waite of the altar, are partakers with the altar? Euen so hath the Lorde also ordeined, that they which preach the Gospel, should liue of the Gospell.

2. Cor. 9. 6, 7. ✝ He which soweth litle, shall reape litle: & he that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer.

Gal. 6. 6, 7. ✝ Let him that is taught in the worde, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked. For whatsoeuer a mã soweth, ỹ shall he reape.

Gal. 6. 10. ✝ While we haue time, let vs do good vnto all men, and specially vnto them which are of the houshold of faith.

1. Tim. 6. 6, 7. ✝ Godlines is great riches, if a man be content with that hee hath: for wee brought nothing into the world, neither may we carry any thing out.

1. Tim. 6. 17, 18, and 19. ✝ Charge thẽ which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life.

Heb. 6. 10. ✝ God is not vnrighteous, that he will forget your workes, and labour that proceedeth of loue: which loue ye haue shewed for his names sake, which haue ministred vnto the saints and yet do minister.

Hebr. 13. 16. ✝ To do good, and to distribute forget not, for with such sacrifices God is pleased.

1. Ioh. 3. 17. ✝ Who so hath this worldes good, & seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tobi. 4. 7. ✝ Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee.

Tobit. 4. 8, 9. ✝ Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessity.

Prou. 19. 17. ✝ He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shalbe payed him againe.

Psal. 41. 1. ✝ Blessed be the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offrings. After which done, the Minister shall say.

¶ Let vs pray for the whole state of Christes Church militant here in earth.

ALmightie and euerliuing God, which by thy holy Apostle hast taught vs to make prayers & supplications, & to giue thankes for all men: we humbly beseech thee most mercifully (to accept our almes, &) to receiue these our prayers, which we offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersall Church with the spirite of trueth, vnitie and concord: & graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy word, and liue in vnitie & godly loue. We beseech thee also to saue & defend al Christian Kings, Princes, & Gouernors, & specially thy seruant Elizabeth our Quene, that vnder her we may be godly & quietly gouerned: & graunt vnto her whole counsaile & to all that be put in authoritie vnder her, that they may truely & indifferently minister iustice, to the punishment of wickednes & vice, & to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastours, & Curates, ỹ they may both by their life & doctrine set forth thy true & liuely worde, & rightly & duly administer thy holy sacraments: & to all thy people giue thy heauenly grace, and specially to this congregation here present, that with meeke heart & due reuerence, they may heare & receiue thy holy word, truely serning thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lorde, to comfort and succour all them which in this transitorie life, be in trouble, sorrowe, neede, sickenesse, or any other aduersitie: Graunt this, O father, for Iesus Christes sake our only mediatour and aduocate. Amen.

If there be almes giuen vnto the poore, then shall the words (*of accepting our almes*) be left out vnsaide.

¶ Then shall followe this exhortation, at certaine times, when the Curate shal see the people negligent to come to the holy Communion.

WE be come together at this time (deerly beloued brethren) to feede at the Lordes supper, vnto ỹ which in Gods behalfe I bid you all that be here present, & beseech you for the Lord Iesus Christes sake, ỹ ye will not refuse to come thereto, being so louingly called and bidden of God him selfe. Ye knowe how grieuous & vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so ỹ there lacketh nothing but the ghestes to sit downe, & yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heede, lest ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted & allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, be not you ashamed to say, you will not come? When you should returne to God, will

will you excuse your life, and say that you be not ready? Consider earnestly with your selues, howe little such fained excuses shall auaile before God. They that refused the feast in ỹ gospel, because they had bought a farme, or would trie their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, according to mine office. I bid you in the name of God, I call you in Christes behalfe, I beseche you, as you loue your owne saluation, that ye wil departakers of this holy Communion. And as the sonne of God did vouchsafe to yelde vp his soule by death vpon the crosse for your health: euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commaunded. Now, if you wil in no wise this doe, consider with your selues how great iniurie you do vnto God, and how sore punishment hangeth ouer your heades for the same. And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnes ye will not adde any more: which thing ye shall doe, if ye stand by as gasers and lokers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted els, then a further contempt and vnkindnes vnto God? Truely it is a great vnthankfulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be els, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate. Take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare these wordes? What will this be els, but a neglecting, a despising, & mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whome ye depart: Ye depart from the Lords table, ye depart from your brethren and from the banquet of most heauenly foode. These things if ye earnestly cõsider, ye shall by Gods grace returne to a better minde. For the obtayning whereof we shall make our humble petitions, while we shal receiue the holy communion.

¶ And sometime shall be saide this also, at the discretion of the Curate.

DEarely beloued forasmuch as our duetie is to render to almightie God our heauenly Father most heartie thankes, for that he hath geuen his sonne our Sauiour Iesus Christ, not onely to dye for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs as well by Gods worde, as by the holy Sacramentes of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search & examine your own cõsciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment, required of God in holy scripture, & so come & be receiued as worthy partakers of such a heauenly table. The way & meanes thereto is: First to examine your liues & conuersation by the rule of Gods cõmandements, & wherein so euer ye shal perceiue your selues to haue offended, either by will, word or deede, there bewaile your owne vnfull liues, & confesse your selues to almightie God, with full purpose and amendment of life. And if ye shall perceiue your offences to be such as be not onely against God, but also against your neighbours: the ye shal reconcile your selues vnto them, ready to make restitution & satisfaction according to the measure of your powers, for all iniuries & wrongs done by you to any other, & beeing ye also ready to forgiue other ỹ haue offended you, as you would haue forgiuenesse of your offences at Gods hande. For otherwise the receiuing of the holy communion, doeth nothing els but increase your damnation. And because it is requisite that no man should come to the holy communion, but with a full trust in Gods mercy, & with a quiet cõscience: therefore if there be any of you, which by the meanes aforesaid, cannot quiet his own cõscience, but requireth further cõfort or counsaile, then let him come to me, or some other discreet & learned minister of Gods word, and open his griefe, ỹ he may receiue such ghostly counsail, aduise, & cõfort, as his cõscience may be relieued, & that by the ministerie of Gods word he may receiue cõfort, & the benefite of absolution, to the quieting of his conscience, & auoyding of all scruple and doubtfulnesse.

Then shall the minister say this exhortation.

DEarely beloued in the Lord, ye that mind to come to the holy Communion of the body & blood of our sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth al persons diligently to try & examine themselues before they presume to eat of that bread, & drinke of that cup. For as the benefite is great, if with a true penitent heart & liuely faith we receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, & drinke his blood, then we dwel in Christ, & Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthely. For then we be guilty of the body and blood of Christ our sauiour: we eat & drinke our own damnation not considering the Lords body: We kindle Gods wrath against vs: We prouoke him to plague vs with diuers diseases, & sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his worde, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, & come not to this holy table, lest after the taking of ỹ holy Sacrament, the deuil enter into you as he entred into Iudas, and fil you full of all iniquities, and bring you to destruction both of body and soule. I warne therefore your selues (brethren) ỹ ye be not iudged of the Lorde. Repent you truly

ly for your sinnes past: haue a liuely & stedfast faith in Christ our Sauiour. Amende your liues, & be in perfect charitie with all men, so shal ye be mete partakers of those holy mysteries. And aboue all things, ye must giue most humble & hartie thankes to God the father, the sonne, & the holy ghost, for the redemption of the world, by the death & passion of our sauiour Christ, both God & man, who did humble himself euen to the death vpon the crosse, for vs miserable sinners, which lay in darknes & shadowe of death, that he might make vs the children of God, & exalte vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our master & only sauiour Iesus Christe, thus dying for vs, & the innumerable benefites (which by his precious bloudshedding) he hath obteined to vs: he hath instituted & ordeined holy mysteries, as pledges of his loue, & continuall remembrance of his death, to our great & endles comfort. To him therefore, (w the father, & the holy ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholy to his holy will & pleasure, & studying to serue him in true holinesse & righteousnesse all the dayes of our life. Amen.

Then shall the Minister say to them that come to receiue the holy Communion.

YOu that do truely & earnestly repent you of your sinnes, and be in loue and charity with your neighbours, & intend to lead a new life, following the commaundements of God, & walking from henceforth in his holy wayes: draw nere, and take this holy sacrament to your comfort, make your humble confession to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of al those that are minded to receiue the holy Communion, either by one of them, or els by the minister himselfe, al kneeling humbly vpon their knees.

ALmightie GOD, father of our Lorde Iesus Christ, maker of all things, iudge of all men, we knowledge and bewaile our manifold sinnes & wickednesse, which we from time to time most grieuously haue committed, by thought, worde, & deede, against thy diuine maiestie, prouoking most iustly thy wrath & indignatiō against vs: we do earnestly repent, & be heartily sorie for these our misdoings, the remembrace of thē is grieuous vnto vs, the burden of thē is intollerable: Haue mercy vppon vs, haue mercy vppon vs most merciful father, for thy sonne our Lord Iesus Christs sake, forgiue vs all ꝑ is past, & graunt ꝑ we may euer hereafter serue & please thē, in newnesse of life, to the honour & glory of thy name thrugh Iesus Christ our Lord. Amen.

Then shall the Minister or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

ALmightie God our heauenly father, who of his great mercie hath promised forgiuenesse of sinnes to all the which with harty repentance & true faith turne vnto him: Haue mercie vpon you, pardon & deliuer you from all your sinnes, confirme & strength you in all goodnesse, and bring you to euerlasting life thrugh Iesus Christ our Lord. Amen.

Then shall the Minister also say.

Heare what comfortable words our sauiour Christ saith to all that truely turne to him.

*Come vnto me all that trauaile, & be heauy laden, & I will refreth you. Mat. 11. 28.

*So God loued the worlde, that he gaue his onely begotten sonne, to the ende that all that beleue in him should not perish, but haue life euerlasting. Iohn. 3. 16.

Heare also what Saint Paule saith.

*This is a true saying & worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners. 1. Tim. 1. 15.

Heare also what Saint John saith.

*If any man sinne we haue an aduocate vers the father, Iesus Christ the righteous, and he is the propitiation for our sinnes. 1. Ioh. 2. 1, 2.

After which the Minister shal proceed, saying.

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Minister.

Let vs giue thankes vnto our Lord God.

Answere.

It is mete and right so to do.

Minister.

It is very mete, right, & our bounden dutie, that we should at all times, and in all places, giue thankes vnto thee, O Lorde holy father, almightie euerlasting God.

Here shal follow the proper Preface according to the time, if there be any specially appointed: Or els immediatly shall follow, *Therefore with Angels, and Archangels, &c.*

¶Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Iesus Christ thine onely sonne to be borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Marie his mother, and that without spot of sinne, to make vs clean from all sinne. Therefore with angels, &c.

Vpon Easter day, and seuen dayes after.

BVt chiefely are we bounde to praise thē, for the glorious resurrection of thy sonne Iesus Christ our Lorde: for he is the very Paschall lambe, which was offred for vs, and hath taken away the sinne of the worlde, who by his death hath destroyed death, & by his rising to life againe, hath restored to vs euerlasting life. Therefore, &c.

Vpon Ascension day, and seuen dayes after.

THrough thy most deare beloued sonne Iesus Christ our Lorde, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with angels, &c.

Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lorde, according to whose most true promise the holy ghost came downe this day from heauen with

with a ſudden great ſounde, as it had bene a mightie winde, in the likenes of fiery tongues, lighting vpon the Apoſtles, to teach thē, and to lead thē to all trueth, giuing them both ꝑ gift of diuers languages, and alſo boldnes wt feruent zeale, conſtantly to preach ꝑ Goſpel vnto all nations, whereby we are brought out of darkenelle and errour, into the cleare light, and true knowledge of thē, and of thy ſonne Jeſus Chriſt. Therefore with angels and archangels, &c.

¶ Vpon the feaſt of Trinitie onely.

IT is very meet, right, & our bounden duety, that we ſhould at all times, & in all places, giue thankes to thē, O Lord, Almightie & euerlaſting God, which art one God, one Lord, not one only perſon but three perſons in one ſubſtāce. For that which we beleue of the glory of the father, the ſame we beleue of the ſonne, and of the holy ghoſt, without any difference or inequalitie. Therefore with, &c.

After which Prefaces, ſhall followe immediatly

Therefore with Angels and archangels, & with all the company of heauen, we laude and magnifie thy glorious name, euermore praiſing thē, & ſaying, Holy, holy, holy, Lorde God of hoſtes, Heauen and earth are full of thy glorie. Glory be to thē, O Lorde moſt high.

Then ſhall the Miniſter kneeling downe at gods boord ſay in the name of all thē that ſhall receiue the Communion, this prayer following.

WE do not preſume to come to this thy table (O mercifull Lorde) truſting in our owne righteouſneſſe, but in thy manifold and great mercies. We be not worthy ſo much as to gather vp the crummes vnder thy table. But thou art the ſame Lord, whoſe propertie is alwayes to haue mercie: graunt vs therefore gratious Lord, ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blod, that our ſinfull bodies may be made cleane by his body, & our ſoules waſhed through his moſt precious blod, and that we may euermore dwell in him, and he in vs, Amen.

¶ Then the Miniſter ſtanding vp ſhall ſay as foloweth.

ALmighty God our heauenly father, which of thy tender mercy diddeſt giue thine onely ſonne Jeſus Chriſt, to ſuffer death vpon ꝑ croſſe for our redēption, who made there (by his one oblation of himſelfe once offred) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole world, & did inſtitute, & in his holy Goſpell command vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull father, we beſech thē, & graunt that we, receiuing thēſe thy creatures of bread & wine accordīgto thy ſonne our Sauiour Jeſus Chriſtes holy inſtitution, in remembrance of his death & paſſion, may be partakers of his moſt bleſſed body & blod, who in the ſame night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, & gaue it to his diſciples, ſaying, Take, eat, this is my body which is giuen for you, doe this in remembrance of me. Likewiſe after ſupper he tooke the cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my blod of the new Teſtament, which is ſhedde for you and for many for remiſſion of ſinnes: doe this as oft as ye ſhall drinke it in remembrance of me.

¶ Thē ſhall the Miniſter firſt receiue the Communion in both kindes him ſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, & after, to the people in their handes, kneeling. And when he deliuereth the bread, he ſhall ſay.

The body of our Lorde Jeſus Chriſt, which was giuen for thē, preſerue thy body & ſoule vnto euerlaſting life: and take & eate this in remembrance that Chriſt dyed for thē, and feede on him in thyne heart by fauth, with thankeſgiuing.

¶ And the Miniſter that deliuereth the cuppe, ſhall ſay.

The blod of our Lorde Jeſus Chriſt which was ſhed for thē, preſerue thy body and ſoule vnto euerlaſting life: & drinke this in remembrance that Chriſtes blod was ſhed for thē, and be thankefull.

¶ Then ſhall the Miniſter ſay the Lords prayer, the people repeating after him euery petition. After ſhalbe ſaid as followeth.

O Lord and heauenly father, we thy humble ſeruants entirely deſire thy fatherly goodnes, mercifully to accept this our ſacrifice of praiſe & thankſgiuing, moſt humbly beſeching thē to graunt, ꝑ by the merites & death of thy ſonne Jeſus Chriſt, and through faith in his blod, we (& al thy whole Church) may obtaine remiſſion of our ſinnes, and all other benefits of his paſſion. And here we offer and preſent vnto thē, O Lord, our ſelues, our ſoules & bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thē, humbly beſeching thē, that all we which be partakers of this holy Communion, may be fulfilled with thy grace & heauenly benediction. And although we be vnworthy through our manifold ſinnes, to offer vnto thē any ſacrifice: yet we beſech thē to accept this our bounden duetie and ſeruice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whome, & with whom, in the vnitie of the holy ghoſt, all honour and glory be vnto thē, O father almightie, world without end, Amen.

Or this.

ALmightie and euerliuing God, we moſt heartily thanke thē, for that thou doeſt vouchſafe to feed vs, which haue duly receiued theſe holy myſteries, with the ſpirituall feede of the moſt precious body and blod of thy ſonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodneſſe towards vs, & that we be very members incorporate in thy myſticall bodie, which is the bleſſed companie of all faithful people, and be alſo heires through hope, of thy euerlaſting kingdome, by the merits of the moſt precious death & paſſion of thy deare ſonne: We nowe moſt humbly beſech thē, O heauenly father, ſo to aſſiſt vs with thy grace, that we may continue in that holy felowſhip, and do all ſuch good workes as thou haſt prepared for vs

to walke in through Jesus Christ our Lord, to whome with thee and the holy ghost, be all honour and glory, world without end, Amen.

Then shalbe said or sung.

GLory be to God on high, & in earth peace, good will towards men. We praise thee, we bielle thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lorde God heauenly king, God the father almightie, O Lord, the onely begotten sonne Jesu Christ, O Lorde God, lambe of God, sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer, thou that sittest at the right hand of God the father, haue mercie vpon vs: for thou onely art holy, thou onely art the Lorde, thou onely O Christ, with the holy Ghost, art most high in the glory of God the father, Amen.

The the Minister or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God, which passeth all vnderstanding, keep your hearts & minds in the knowledge and loue of God, and of his sonne Jesus Christ our Lord: and the blessing of God almightie, the father, & sonne and the holy ghost be amongst you, & remaine with you alwayes, Amen.

Collectes to be saide after the Offertorie, when there is no Communion, euery such day one. And the same may be said also as oft as occasion shal serue, after the Collectes either of Morning & Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruants towarde the attainement of euerlasting saluation, that among all the chances and chaunces of this mortall life, they may euer be defended by thy most gracious & readie helpe, through Christ our Lord, Amen.

OAlmightie Lorde and euerliuing God, vouchsafe, we beseche thee, to direct, sanctifie, & gouerne both our hartes & bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mighty protection, both here & euer, we may be preserued in body & soule, through our lord & sauiour Jesus Christ, Amen.

GRaunt we beseech thee almightie God, that the wordes which we haue heard this day with our outward eares, may through thy grace be so graffed inwardly in our hearts, that they may bring forth in vs the fruite of good liuing, to the honour, and praise of thy name, through Jesus Christ our Lord, Amen.

PRepare vs, O Lorde, in all our doings, with thy most gracious fauour, & further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercie obteine euerlasting life, through Jesus Christ our Lord, Amen.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, & for our blindenesse we can not aske, vouchsafe to giue vs, for the worthinesse of thy sonne, Jesus Christ our Lord, Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy sonnes name, we beseech thee mercifully to encline thyne eares to vs that haue made now our prayers & supplications vnto thee, and graunt that those thinges which we haue faithfully asked, according to thy will, may effectually be obteined, to the releefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord, Amen.

Vpon the Holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntil the ende of the Homilie, concluding with the general prayer for the whole state of Christes Church militant here in earth, and one or moe of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lords Supper, except there be a great number to cõmunicate with the Minister, according to his discretion.

And if there be not aboue twẽty persons in the Parish of discretion to receiue the Cõmunion, yet there shall be no Cõmunion, except foure or three at the least communicate with the Minister.

And in Cathedrall or collegiat Churches, where be many Ministers and Deacons, they shall all receiue the communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstitiõ, which any person hath or might haue in the bread and wine: it shal suffice that the bread be such as is vsuall to be eaten at the table with other meates, but the best and purest wheat bread that conueniently may be gotten. And if any of the bread or wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Cõmunion, shalbe prouided by the Curate and Churchwardẽs, at the charges of the Parish, and the Parish shalbe discharged of such summes of money, or other duties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And I note, that euery Parishioner shall cõmunicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments, and other rites, according to the order in this booke appointed. And yeerely at Easter, euery Parishioner shal reckẽ with his Parso, Vicar, or Curate, or his or their Deputie or Deputies, & pay to them or him all Ecclesiasticall duties, as customably due then and at that time to be payd.

¶ The

¶ The miniſtration of Baptiſme to be vſed in the Church.

When there are children to be baptized vpon the Sunday or Holy day, the Parentes ſhall giue knowledge ouer night, or in the morning afore the beginning of morning prayer, to the Curate, and then the Godfathers, Godmothers, & people, with the children, muſt be readie at the Font, either immediatly after the laſt leſſon at Morning prayer, or elſe immediately after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhal apoint. And then ſtanding there the Miniſter ſhal aske whether the children be baptized, or no. If they anſwere, No: then ſhal the Miniſter ſay thus.

DEarely beloued, for aſmuch as all men be conceiued & borne in ſinne: and that our ſauiour Chriſt ſayeth: None can enter into the kingdome of God (except he be regenerate and borne anew of water and the holy Ghoſt) I beſeche you to call vppon God the father, through our Lorde Jeſus Chriſt, that of his bountcous mercie he will graunt to theſe children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and be receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Miniſter ſay.

Let vs pray.

ALmightie and euerlaſting God, which of thy great mercy diddeſt ſaue Noe & his familie in the arke frō perifhing by water: and alſo diddeſt lykely leade the children of Iſrael thy people thorowe the red ſea, figuring thereby thy holy baptiſme, & by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters, to the miſticall waſhing away of ſinne: Wee beſeche the (for thine infinite mercies) that thou wilt mercifully looke vppon theſe children, ſanctifie them, and waſh them with the holy ghoſt, that they being deliuered from thy wrath, may be receiued into the arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to raigne with thee world without ende, through Jeſus Chriſte our Lord. Amen.

ALmightie and immortal God, the aid of all that nede, the helper of all that flee to the for ſuccour, the life of them that beleue, and the reſurrection of the dead: we call vpon the for theſe infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued ſonne, ſaying, aſke, & you ſhall haue, ſeke, & you ſhal finde, knocke, & it ſhalbe opened vnto you. So giue nowe vnto vs that aſke: let vs that ſeeke, finde: open the gate vnto vs that knocke, that theſe infantes may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Miniſter ſay.

Heare the wordes of the Goſpel written by Saint Marke, in the tenth Chapter. Mark. 10.13

AT a certeine tyme they brought children to Chriſt, that he ſhould touch them. And his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a little child, he ſhall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the wordes of the Goſpel.

FRiendes, you heare in this Goſpel the wordes of our ſauiour Chriſt, that he commaunded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him, how he embraced al men to followe their innocencie. Ye perceiue howe by his outward geſture & deed, he declared his good will toward them: For he embraced them in his armes, he laid his handes vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleue, that he will likewiſe fauourably receiue theſe preſent infants, that he wil embrace them with the armes of his mercy, that he wil giue vnto them the bleſſing of eternal life, & make them partakers of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the goodwill of our heauenly father toward theſe infants, declared by his ſonne Jeſus Chriſt, & nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully & deuoutly giue thanks vnto him, & ſay.

ALmightie and euerlaſting God, heauenly father, we giue the humble thanks, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in the: Encreaſe this knowledge, & confirme this faith in vs euermore: giue thy holy ſpirite to theſe infantes, that they may be borne againe, & be made heires of euerlaſting ſalnation, through our Lord Jeſus Chriſt, who liueth and raigneth with the and the holy ſpirite, now & for euer. Amen.

Then the Miniſter ſhal ſpeake vnto the Godfathers and Godmothers on this wiſe.

WEl beloued friendes, ye haue brought theſe children here to be baptized, ye haue

haue prayed that our Lorde Jeſus Chriſte would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe thinges that ye haue prayed for: which promiſe he for his part will moſt ſurely kepe & performe. Wherefore after this promiſe made by Chriſte, theſe infantes muſt alſo faithfully for their part promiſe by you that be their ſuretes: that they will forſake the diuell and all his woꝛkes, and conſtantly beleue Gods holy woꝛde, and obediently kepe his commandements.

Then ſhal the Miniſter demaund of the Godfathers & Godmothers theſe queſtions folowing

Doeſt thou forſake the diuell, and all his woꝛkes, the vaine pomp & glorie of ꝓ woꝛlde, with al couetous deſires of the ſame, ꝓ carnal deſires of the fleſhe, ſo that thou wilt not folowe, noꝛ be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleue in God the father almightie, maker of heauen & earth: And in Jeſus Chriſte his onely begotten ſonne our Lorde: And that he was conceiued by the holy ghoſt, boꝛne of the virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the father almightie, and from thence ſhall come againe at the ende of the woꝛld, to iudge the quicke and the dead? And doeſt thou beleue in the holy ghoſt, the holy Catholique Church, the communion of ſaintes, the remiſſion of ſinnes, the reſurrection of the fleſhe, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Miniſter ſay.

O Mercifull God, graunt that the old Adam in theſe children may be ſo buried, that the newe man may be raiſed vp in them, Amen.

Graunt that all carnall affections may dye in them, and that all thinges belonging to the ſpirite, may liue and growe in them, Amen.

Graunt that they may haue power and ſtrength to haue victoꝛie, and to triumph againſt the diuel, the woꝛlde and the fleſhe, Amen.

Graunt that whoſoeuer is here dedicated to thee by our office & miniſterie, may alſo be endued with heauenly vertues, & euerlaſtingly rewarded, through thy mercie, O bleſſed Lorde God, who doeſt liue and gouerne all thinges, woꝛld without ende. Amen.

Almightie euerliuing God, whoſe moſt dearly beloued ſonne Jeſus Chriſte, for the forgiuenes of ſinnes, did ſhed out of his moſt precious ſide both water & blood, and gaue cõmandement to his diſciples, that they would go teach all nations, and baptize them in the name of the father, the ſonne, and of the holy ghoſt. Regard, we beſeech thee, the ſupplications of thy congregation, & graunt that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, & euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Miniſter take the childe in his hands, and aſke the name: And naming the child, ſhall dip it in the water, ſo it be diſcreetely & warely done, ſaying.

N. I baptize thee in the name of the father and of the ſonne, and of the holy ghoſt. Amen.

And if the child be weake, it ſhal ſuffice to powre water vpõ it, ſaying the foreſaid words.

N. I baptize thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ Then the Miniſter ſhall make a croſſe vppon the childes forehead, ſaying.

We receiue this child into the congregation of Chriſtes flocke, and do ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the woꝛld, & the diuel, & to continue Chriſtes faithfull ſouldiour & ſeruant vnto his liues end. Amen.

Then ſhall the Miniſter ſay.

Seing nowe, dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregation, let vs giue thanks vnto God for theſe benefites, and with one accoꝛde make our prayers vnto Almightie God, that they may leade the reſt of their life according to this beginning.

Then ſhalbe ſayd.

Our father which art in heauen, &c.

Then ſhall the Miniſter ſay.

We yeld thee hartie thankes, moſt mercifull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirite, to receiue him for thine owne childe by adoption, and to incoꝛpoꝛate him into thy holy congregatiõ: And humbly we beſeech thee to graunt that he, being dead vnto ſinne & liuing vnto righte ouſneſſe, and being buried with Chriſt in his death, may crucifie the olde man, and vtterly aboliſhe the whole bodie of ſinne, that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy congregation, he may be inheritour of thine euerlaſting kingdõ, through Chriſt our Lord. Amen.

At the laſt ende, the Miniſter calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

Foraſmuch as theſe children haue promiſed by you to forſake the diuel and all his woꝛkes, to beleue in God, and to ſerue him: you muſt remember that it is your parte & duetie to ſe that theſe infantes be taught,

ſo

ſoone as they ſhall be able to learne, what a ſolemne bowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare Sermons, and chefely you ſhall prouide that they may learne the Creede, the Lords prayer, & the tenne commandementes in the Engliſhe tongue, and all other thinges which a Chriſtian man ought to knowe and beleeue to his ſoules health. And that theſe children may be vertuouſly brought vp to leade a godly and a chriſtian life, remembring alway that baptiſme doeth repreſent vnto vs our profeſſio, which is to follow the example of our Sauiour Chriſte, and to be made like vnto him, that as he died and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue, and godlineſſe of liuing.

The Miniſter ſhal commaund that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgare tong, the articles of the faith, the Lords praier, and the tenne Commaundements, & be further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

¶ Of them that be baptiſed in priuate houſes in time of neceſſitie.

THE Paſtours and Curates ſhal often admoniſh the people, that they deferre not the baptiſme of infantes any longer then the Sunday or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptiſe not children, at home in their houſes. And when great neede ſhall compel them ſo to do, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

I Baptize the in the name of the Father, & of the Sonne, and of the holy Ghoſt, Amen.

And let them not doubt, but that the child ſo baptized, is lawfully & ſufficiently baptized, & ought not to be baptized again in the Church. But yet neuertheleſſe, if the child which is after this ſort baptized do afterward liue, it is expedient that he be brought into the Churche, to the intent the prieſt may examine & trye whether the child be lawfully baptized or no. And if thoſe that bring any child to the Church, do anſwere that he is already baptized, then ſhall the prieſt examine them further.

By whom the childe was baptiſed?
Who was preſent when the childe was baptized?
Whether they called vpon God for grace and ſuccour in that neceſſitie?
With what thing or what matter they did baptiſe the childe?
With what wordes the childe was baptiſed?
Whether they thinke the childe to be lawfully and perfectly baptized?

And if the Miniſter ſhall proue by the anſwers of ſuch as brought the childe, that all things were done as they ought to be: then ſhal not he chriſten the childe again, but ſhal receiue him as one of the flock of the true Chriſtian people, ſaying thus.

I certifie you, that in this caſe ye haue done well, and according vnto due order, concerning the baptiſme of this childe, which being borne in originall ſinne, and in the wrath of God, is nowe by the lauer of regeneration in baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lorde Jeſus Chriſte doeth not deny his grace and mercie vnto ſuch infants, but moſt louingly doth cal them vnto him, as the holy Goſpell doth witneſs to our comfort, on this wiſe.

AT a certaine time they brought children vnto Chriſte, that he would touch them, and his Diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſaide vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a little childe, he ſhall not enter there in. And when he had taken them vp in his armes, he put his handes vppon them, and bleſſed them.

After the goſpel is read, the Miniſter ſhal make this exhortation vpon the words of the Goſpel.

FRiendes, you heare in this Goſpell the wordes of our Saniour Chriſte, that he commanded the children to be brought vnto him, howe he blamed thoſe that would haue kept them from him, howe he exhorted all men to follow their innocencie. Yee perceiue howe by his outwarde geſture and deede, he declared his good will toward them.

For

For he embraced them in his armes, he layde his handes vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receyued this preſent infant, that he hath embraced him with the armes of his mercie, that he hath geuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good wyll of our heauenly father, declared by his ſonne Jeſus Chriſte towards this infant, let vs faythfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our fayth, let vs recite the articles conteyned in our Crede.

Here the miniſter, with the Godfathers & Godmothers ſhall ſay.

¶ Our father which art in heauen. &c.

Then ſhall the Prieſt demande the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vaine pompe and glorye of the worlde, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to folowe and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this fayth, to beleeue in God the father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lorde? And that he was conceiued by the holy ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third daye, that he aſcended into heauen, and ſitteth at the right hande of God the father almightie, and from thence he ſhall come againe at the ende of the worlde to iudge the quicke and the dead? And doe you in this name beleeue in the holy ghoſt, the holy Catholique Church, the Communion of ſaintes, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly father, we giue the humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and fayth in thee: Encreaſe this knowledge, and confirme this fayth in vs euermore, giue thy holy ſpirit to this infant, that he being borne againe, and being made heire of euerlaſting ſaluation through our Lorde Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy ſonne, who liueth and reigneth with thee in the vnitye of the ſame holy ſpirit euerlaſtingly. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you, to forſake the deuil and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie, to ſe that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare ſermons, and chiefly ye ſhall prouide that he may learne the Crede, the Lords prayer, and the ten commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to knowe and beleeue to his ſowles health, and that this childe may be vertuously brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſiō, which is, to folow the exāpls of our ſauiour Chriſte, and be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, & riſe againe vnto righteouſneſſe, continually mortifying al our euil and corrupt affections, and daily proceding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

But if they which bring the infantes to the Church, doo make an vncertaine anſwere to the Prieſtes queſtions, and ſay that they cannot tell what they thought, did, or ſaid in that great feare and trouble of minde (as oftentimes it chaunceth) then let the Prieſt baptize him in fourme aboue written concerning publique Baptiſme, ſauing that at the dipping the childe in the Font, he ſhall vſe this fourme of wordes.

N. I baptize thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

If thou be not baptized alreadie,

¶ Confirmation, wherein is conteyned a Catechiſme for children.

TO the ende that Cōfirmation may be miniſtred to the more edifying of ſuch as ſhall receyue it (according to S. Pauls doctrine, who teacheth that all things ſhoulde be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee confirmed, but ſuch as can ſaye in their mother tongue the Articles of the fayth, the Lords prayer, & the tenne Commaundementes, and can alſo anſwere to ſuch queſtions of this ſhorte Catechiſme, as the Biſhoppe (to ſuch as hee ſhall appoynt) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to bee obſerued, for dyuerſe conſiderations.

Firſte,

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they maye then them ſelues with theyr owne mouth, and with theyr owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour them ſelues faythfully to obſerue and keepe ſuch thinges as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, for as much as Confirmation is miniſtred to them that be baptized, that by impoſition of handes and prayer, they may receyue ſtrength and defence againſt all temptations to ſinne, and the aſſaultes of the worlde and the deuill, it is moſt meete to bee miniſtred when children come to that age, that partly by the frailtie of their owne fleſhe, partly by the aſſaultes of the world and the deuil, they begin to be in daunger to fall into ſundrie kindes of ſinne.

Thirdlye, for that it is agreeable with the vſage of the Churche in tymes paſt, whereby it was ordeyned that Confirmation ſhoulde bee miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes Religion, ſhoulde openly profeſſe their owne fayth, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, hee ſhall knowe for trueth, that it is certaine by Godswoorde, that children being baptized, haue all things neceſſarie for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay, An inſtruction to be learned of euery *childe, before he be confirmed, or admitted to receiue the* holy Communion.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and bowe three thinges in my name. Firſt, that I ſhoulde forſake the deuill and all his woorkes, and pompes, the vanities of the wicked worlde, and all the ſinnefull luſtes of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian fayth. And thirdly, that I ſhould keepe Gods holy will and commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to do as they haue promiſed for thee?

Anſwere.

Yes verely: & by Gods helpe ſo I wil. And I heartily thanke our heauenly father, that he hath called me to this ſtate of ſaluation, through Jeſus Chriſte our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beleefe.

Anſwere.

I Beleeue in God the father almightie, maker of heauen & earth. And in Jeſus Chriſt his onely ſonne our Lorde, which was conceiued by the holy Ghoſt, borne of the virgine Marie, ſuffered vnder Pontius Pilate, was crucified dead, & buried, he deſcended into hel, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth at the right hand of God þ father almightie: from thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the comunion of ſaintes, the forgiuenes of ſinnes, the reſurrection of the bodie, and the life euerlaſting, Amen.

Queſtion.

What doeſt thou chiefely learne in theſe Articles of thy beleefe?

Anſwere.

Firſt, I learne to beleeue in God the father, who hath made me and all the world.

Secondly, in God the ſonne, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaide that your Godfathers, and Godmothers did promiſe for you, that you ſhould keepe Gods commaundements. Tel me how many there be.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THe ſame which God ſpake in þ xx. Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought the out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder þ earth, thou ſhalt not bowe downe to them, nor worſhip them: For I the Lord thy God am a ielous God, and viſite the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhewe mercie vnto thouſandes in them that loue me, & keepe my commandements.

iii. Thou ſhalt not take the name of the Lord thy God in vaine: for the Lorde will not hold him giltles that taketh his name in vaine.

iiii Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labor and do all that thou haſt to doe: but the ſeuenth day

is

is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou, & thy ſonne, and thy daughter, thy man ſeruant, and thy maid ſeruant, thy cattel, and the ſtranger that is within thy gates: For in ſixe dayes the Lorde made heauen and earth, the ſea, & all that in them is, & reſted the ſeuenth day, wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murder.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefely learne by theſe commandements?

Anſwere.

I learne two thinges. My duetie towards God, and my duetie towardes my neighbour.

Queſtion.

What is thy duetie towards God?

Anſwere.

My duetie towards God, is to beleeue in him, to feare him, and to loue him with al my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpō him, to honour his holy name and his worde, and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duetie towardes thy neighbour?

Anſwere.

My duetie towards my neighbour is, to loue him as my ſelfe, and to doe to all men, as I would they ſhoulde doe vnto me. To loue, honour, and ſuccour my father & mother. To honour and obey the Queene and her miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall paſtours & maſters. To order my ſelfe lowely and reuerently to all my betters. To hurt no bodie by worde nor deede. To be true and iuſt in all my dealing. To beare no malice nor hatred in my hearte. To keepe my handes from pycking and ſtealing, and my tongue from euil ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſobernes, & chaſtitie. Not to couet nor deſire other mens goodes, but to learne and labour truely to get mine owne liuing, & to doe my duetie in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe, knowe this, that thou art not able to do theſe thinges of thy ſelfe, nor to walke in the commandementes of God, and to ſerue him without his ſpecial grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lordes prayer.

Anſwere.

OVr father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into tentation: But deliuer vs from euil, Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly father, who is the giuer of all goodnes, to ſende his grace vnto me, and to all people, that we may worſhip him, ſerue him, and obey him as wee ought to doe. And I praye vnto God, that he will ſende vs all thinges that be needefull both for our ſoules and bodies. And that he will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers, ghoſtly and bodily, and that he will keepe vs from all ſinne and wickednelle, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt he will doe of his mercie and goodnes, through our Lord Jeſus Chriſte. And therefore I ſay, Amen. So be it.

The Curate of euery Pariſh, or ſome other at his appoyntment, ſhall diligently vpon Sundaies and Holy dayes, halfe an houre before Euening prayer, openly in the Churche, inſtruct and examine ſo many children of his Pariſhe ſent vnto him, as the tyme will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, & Dames, ſhall cauſe their children, ſeruants, and Prentiſes (which haue not learned their Catechiſme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appoynted for them to learne.

The forme of ſolemnization of Matrimonie.

Firſt, the Banes muſt be asked three ſeuerall Sundayes, or Holy dayes, in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And if the perſons that woulde be married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſhe, ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrife asked, from the Curate of the other Pariſhe.

At the day appointed for ſolemnization of matrimonie, the perſons to be maried, ſhall come into the bodie of the Church, with their friends and neighbours, and there the Miniſter ſhal thus ſay.

Dearely

DEarely beloued friends, we are gathered together here in the ſight of God, & in the face of his congregatiō, to ioyne together this man & this woman in holy Matrimonie, which is an honourable eſtate, inſtituted of God in paradiſe, in þ time of mans innocencie, ſignifying vnto vs the myſtical vniō that is betwixt Chriſt and his church: which holy eſtate Chriſte adorned & beautified with his preſence, and firſt miracle þ he wrought in Cana of Galile, and is commended of Saint Paul to be honourable among al men, & therfore is not to be enterpriſed nor taken in hande vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like brute beaſts that haue no vnderſtanding: but reuerently, diſcreetely, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimony was ordeined. One was, the procreation of children, to be brought vp in the feare & nurture of the Lord, & praiſe of God. Secondly, it was ordeined for a remedie againſt ſinne, & to auoide fornicatiō, that ſuch perſons as haue not the gift of continencie, might marry, and keepe themſelues vndefiled members of Chriſtes bodie. Thirdly, for the mutuall ſocietie, helpe & comfort that the one ought to haue of the other, both in proſperitie and aduerſitie, into the which holy eſtate theſe two perſons preſent come nowe to be ioyned. Therefore if any man can ſhew any iuſt cauſe, why they may not lawfully be ioyned together, let him nowe ſpeake, or els hereafter for euer holde his peace.

And alſo ſpeaking to the perſons that ſhall be maried, he ſhall ſay.

I Require & charge you (as you will anſwere at the dreadfull day of iudgement, when the ſecretes of all hearts ſhalbe diſcloſed) that if either of you do knowe any impediment why you may not be lawfully ioyned together in Matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods worde doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods lawe, or þ lawes of this Realme, & wil be bounde, and ſufficient ſureties with him to the parties, or els put in a caution to the full value of ſuch charges as the perſons to be married do ſuſteine, to prooue his allegation: then the ſolemnization muſt be deferred vnto ſuch time as the truth be tried. If no impediment be alledged, then ſhall the Curate ſay vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in ſickneſſe and in health? & forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The man ſhall anſwere.

I will.

Then ſhall the Miniſter ſay to the woman.

N. Wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? Wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who geueth this woman to be married vnto this man?

And the Miniſter receiuing the woman at her father or friends handes, ſhall cauſe the man to take the woman by the right hande, & ſo either to giue their troth to the other, the man firſt ſaying.

I. N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, and to cheriſhe, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I. N. take thee N. to my wedded husband, to haue and to hold from this day forwarde, for better for worſe, for richer, for poorer, in ſickneſs, and in health, to loue, cheriſhe, and to obey, till death vs depart, according to Gods holy ordinance: & thereto I giue thee my troth.

Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duetie to the Miniſter and Clarke. And the Miniſter taking the Ring, ſhall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Miniſter, ſhall ſay.

With this Ring I thee wedde, with my body I thee worſhip, & with all my worldly goodes I thee endowe. In the name of the father, and of the ſonne, and of the holie ghoſt, Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hande, the Miniſter ſhall ſay.

Let vs pray.

O Eternal God, Creator and preſeruer of al mankinde, giuer of al ſpiritual grace, the aucthour of euerlaſting life, ſende thy bleſſing vpō theſe thy ſeruants, this man & this woman, whome we bleſſe in thy name, that as Iſahac and Rebecca liued faithfully together, ſo theſe perſons may ſurely performe and keepe the bowe and couenant betwixt them made (whereof this Ring giuen & receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according to thy lawes, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Miniſter ioyne their right hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put a ſunder.

Then

Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, & haue witnessed the same before God and this companie, & thereto haue giuen and pledged their troth either to other, & haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the father, and of the sonne, and of the holy ghost, Amen.

And the Minister shal adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lorde mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clarkes going to the Lordes table, shall say or sing this Psalme following.

Beati omnes. Psal. Cxxviii.

BLessed are all they that feare the Lorde: & walke in his wayes.

For thou shalt eate þ labour of thy handes: O wel is thee, and happie shalt thou be.

Thy wife shall be as the fruitefull vine: vpon the walles of thy house.

Thy children like þ Olive branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shal blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Or else this Psal.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, and blesse vs: & shew vs the light of his countenance, and be merciful vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let al the people praise thee.

Then shal the earth bring forth her encrease: and God, euen our owne God, shall giue vs his blessing.

God shal blesse vs: and all the endes of the world shal feare him.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, & euer shalbe: world without end, Amen.

The Psalme ended, and the man and the woman kneeling afore the Lordes table, the Minister standing at the table, & turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

Minister.

O Lorde saue thy seruant, and thy handmaide.

Answere.

Which put their trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Answere.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lorde heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seede of eternall life in their minds, that whatsoeuer in thy holy word they shall profitably learne, they may in deed fulfil the same. Looke, O Lorde, mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpõ Abraham, and Sara, to their great comfort: So vouchsafe to sende thy blessing vpon these thy seruaunts, that they obeying thy will, and alway being in safety vnder thy protectiõ, may abide in thy loue vnto their liues end, through Iesus Christ our Lorde, Amen.

This prayer next following, shalbe omitted where the woman is past childe birth.

O Mercifull Lorde and heauenly father, by whose gratious gift mankinde is encreased: wee beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also liue together so long in godly loue, & honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy prayse and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other thinges set in order) diddest appoint that out of man (created after thine owne image and similitude) woman shoulde take her beginning, and knitting them together, diddest teache that it should neuer be lawfull to put asunder those, whom thou by Matrimonie hadest made one.

O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christe and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, as Christ did loue his spouse þ Church, who gaue him selfe for it, louing & cherishing it euen as his owne flesh: & also that this woman may be louing & amiable to her husband as Rachel, wise as Rebecca,

Rebecca, faithfull and obedient as Sara, and in al quietnes, sobrietie, and peace, be a folower of holy and godly matrones. O Lord bleſſe them both, and graunt them to inherite thy euerlasting kingdome, through Jeſus Christ our Lorde. Amen.

Then shall the Miniſter say.

ALmightie God, which at the beginning did create our firſt parents Adam & Eue, and did ſanctifie & ioyne them together in marriage, powre vpon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoule, and liue together in holy loue vnto your liues ende, Amen.

Then shal beginne the Communion. And after the Goſpell, shalbe saide a Sermon, wherein ordinarily ſo oft as there is any marriage, the office of man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Miniſter shall reade this that followeth.

ALl ye which be married, or which entend to take the holy ſtate of Matrimonie vpon you, heare what holy ſcripture doth say as touching the duetie of husbands toward their wiues, and wiues towarde their husbands.

Eph. 5. 20. &c. Saint Paul in his Epiſtle to the Epheſians the fifth Chapter, doeth giue this commandement to all married men, Ye husbands loue your wiues, euen as Christ loued the Church, and hath giuen him ſelfe for it, to ſanctifie it, purging it in the fountaine of water, through the woorde, that he might make it vnto him ſelfe a glorious congregation, not hauing spot or wrinkle, or any ſuch thing, but that it should be holy and blamelesſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himſelfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation, for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, & shall be ioyned vnto his wife, and they two shall be one flesh. This myſterie is great, but I speake of Christ, and of the congregation. Neuerthelesſe, let euery one of you so loue his owne wife, euen as him ſelfe.

Col. 3. 19. Likewiſe the ſame Saint Paul writing to the Coloſſians, speaketh thus to all men that be married. Ye men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. 7. Heare also what Saint Peter the Apoſtle of Christ, which was him ſelfe a married man, saith vnto all men that are married. Ye husbands dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker veſſel, & as heires together of the grace of life, ſo that your prayers be not hindered.

Hitherto ye haue heard the duetie of the husband toward the wife. Now likewiſe ye wiues, heare and learne your duetie towards your husbands, euen as it is plainely set forth in holy ſcripture.

Saint Paul (in the forenamed Epiſtle to the Epheſians) teacheth you thus: Ye wo- Eph. 5. 21. to verse 25.
men, submit your ſelues vnto your owne husbands, as vnto the Lorde. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the ſauiour of the whole body.

Therefore as the Churche or congregation is subiect vnto Christ: So likewiſe let the wiues also be in subiection vnto their owne husbands in all thinges. And againe he saith, Let the wife reuerence her husband. And (in Col. 3. 18. his Epiſtle to the Coloſſians) Saint Paul
gueth you this short leſſon, Ye wiues, submit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you betye 1. Pet. 3. 1. to
godly, this saying, Let wiues be subiect to verse 7.
their owne husbands, so that if any obey not the woorde, they may be wonne without the woorde, by the conuerſation of the wiues, while they beholde your chaſte conuerſation coupled with feare. Whoſe apparell, let it not be outwarde, with brayded heare, and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the ſpirite be milde and quiet, which is a precious thing in the ſight of God. For after this maner (in the old time) did the holy women which trusted in GOD apparell them ſelues, beeing subiect to their owne husbands, as Sara obeyed Abraham, calling him Lorde, whoſe daughters ye are made doing well, and not beeing bilmayde with any feare.

The newe married persons (the ſame daye of their marriage) muſt receiue the holy Communion.

The order for the visitation of the sicke.

The Miniſter entring into the sicke perſonshouſe shall say.

Peace be in this houſe, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall say, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whome thou haſt redeemed with thy moſt precious blood, and bee not angrie with vs for euer.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our father which art in heauen &c.
And lead vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
Miniſter.
O Lord ſaue thy ſeruant.
Answere.
Which putteth his truſt in thee.

Minister.
Send him helpe from thy holy place.
Answere.
And euermore mightily defend him.
Minister.
Let the enemie haue none aduantage of him.
Answere.
Nor the wicked approch to hurt him.
Minister.
Be vnto him, O Lord, a strong towre.
Answere.
From the face of his enemie.
Minister.
Lord heare our prayers.
Answere.
And let our crie come vnto thee.
Minister.

O Lorde looke downe from heauen, beholde, visite and relieue this thy seruant: Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defende him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lorde, Amen.

HEare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruaunt, which is grieued with sickenesse: visite him, O Lorde, as thou diddest visite Peters wiues mother and the captaines seruant. So visite and restore vnto this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwel with thee in life euerlasting.

Then shal the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, knowe this, that almightie God is the Lorde of life and death, and ouer all thinges to them pertayning, as youth, strength, health, age, weaknesse, and sickenesse. Wherefore, what so euer your sickenesse is, knowe you certainly that it is Gods visitation. And for what cause so euer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be founde in the daye of the Lorde laudable, glorious, and honourable, to the encrease of glory and endeles felicitie, or else it be sent vnto you to correct and amende in you what so euer doeth offende the eyes of your heauenly father: knowe you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare sonne Iesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholy to his will, it shall turne to your profite, and helpe you forwarde in the right waye that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whome the Lorde loueth, he chastiseth: yea, as Saint Paul sayeth, he scourgeth euery sonne which he receiueth. If you endure chastisement, he offereth him selfe vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof al true children are partakers) then are ye bastardes, and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastise vs after their owne pleasure: But he doeth chastise vs for our profite, to the intent hee may make vs partakers of his holinesse. These woordes (good brother) are Gods woordes, and written in holie Scripture for our comfort and instruction, that we shoulde patiently and with thankes giuing, beare our heauenly fathers correction, when so euer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there shoulde be no greater comforte to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sickenesses. For he him selfe went not vp to ioy, but first he suffered paine, he entred not into his glory before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made to God in your baptisme. And forasmuch as after this life there is a count to be giuen vnto the righteous iudge, of whome all must be iudged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at your heauenly fathers hande, for Christes sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may knowe whether you doe beleeue as a Christian man shoulde, or no.

Then the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the father almightie?
(And so foorth as it is in baptisme.)

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his will, and also declare his debts, what he oweth, & what is owing vnto him, for discharging of his conscience, and

and quietnes of his executours. But men must be oft admonished that they set an order for their temporall goodes and landes, when they bee in health.

These wordes before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omitte to moove the sicke person (and that most earnestly) to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weightie matter. After which confession, the Minister shal absolue him after this sort.

OVr Lorde Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgyue thee thine offences, & by his authoritie committed to mee, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost, Amen.

And then the Minister shal say the Collect folowing.

Let vs praye.

OMoste mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpō this thy seruant, who most earnestly desireth pardon and forgyuenesse. Renewe in him (most louing father) whatsoeuer hath bene decayed by the fraude and malice of the deuil, or by his owne carnal wil and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shalbe seene to thee most expedient for him. And for as much as he putteth his stil trust onely in thy mercie, imputte not vnto him his former sinnes, but take him vnto thy fauour, throwe þ merites of thy most deerely beloued sonne Jesus Christ, Amen.

Then shall the Minister say this Psalme.

In te domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to cōfusiō: but rid me, & deliuer me in thy righteousnes, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euē frō my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shal alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: þ I may sing of thy glory & honour al þ day long.

Cast me not away in the time of age: forsake me not when my strength fayleth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to do me euil.

As for me, I wil patiently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no ende thereof.

I wil goe forth in the strength of the Lord God: and wil make mention of thy righteousnes onely.

Thou (O God) hast taught me from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am gray headed: vntil I haue shewed thy strength vnto this generatiō, & thy power to al them that are yet for to come.

Thy righteousnes (O God) is very high: & great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refreshe me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee and thy faithfulnesse (O God) playing vpon an instrument of musike: vnto thee will I sing vpō þ Harpe, O thou holy one of Israel.

My lips will be fayne whē I sing vnto thee: & so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, & euer shall be: worlde without ende, Amen.

Adding this.

OSauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs wee beseeche thee, O God.

Then shall the Minister say.

THe almightie Lorde, which is a most strong towre to all them that put their trust in him, to whom all thinges in heauen, in earth, & vnder the earth doe bowe & obey, be nowe and euermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, & through whom thou mayest receiue health and saluation, but onely the name of our Lorde Jesus Christ, Amen.

The Communion of the ſicke.

The Collect.

ALmightie euerlaſting GOD, maker of mankinde, which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receiue: wee beſeeche thee to haue mercie vpon this thy ſeruant, viſited with thy hande, and to graunt that he may take his ſickneſs patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſte our Lord. Amen.

The Epiſtle.

Heb. 12. verſe. 5. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn. 5. verſe. 24. VErely, verely I ſay vnto you, he that heareth my woorde, and beleeueth on him that ſent me, hath euerlaſting life, & ſhall not come into damnatiō, but he paſſeth from death vnto life.

When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Miniſter for the more expedition, ſhall cut off the forme of the viſitation at the Pſalme, *(In thee, O Lorde, haue I put my truſt)* and goe ſtraight to the Communion.

The order for the buriall of the dead.

The Miniſter meeting the corps at the Church ſtile, ſhall ſay, or els the Miniſters and Clarkes ſhall ſing, and ſo go either vnto the Church, or towards the graue.

Iohn. 11. 25, 26. I Am the reſurrection and the life (ſayth the Lord) he that beleeueth in mee, yea though he were dead, yet ſhal hee liue. And whoſoeuer liueth, and beleeueth in mee, ſhall not die for euer.

Iob. 19. 25, 26, 27. I knowe that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, & ſhalbe couerd againe with my ſkinne, and ſhall ſee God in my ſleſhe: yea, and I my ſelfe ſhall beholde him, not with other, but with theſe ſame eyes.

1. Tim. 6. 7. Iob. 1. 21. WE brought nothing into this worlde, neither may wee carrie any thing out of this world. The Lord gaueth, & the Lorde taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the name of the Lord.

When they come at the graue, whiles the corps is made ready to be laide into the earth, the Miniſter ſhall ſay, or the Miniſters and Clarkes ſhall ſing.

Iob. 14. 1, 2. MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſerie, he commeth vp, and is cutte downe like a flowre, he fleeth as it were a ſhadowe, & neuer continueth in one ſtay. In the middeſt of life, we be in death: of whom may we ſeeke for ſuccour, but of thee, O Lord, which for our ſinnes iuſtly are diſpleaſed? Yet O Lord God moſt holy, O Lorde moſt mightie, O holy and moſt mercifull ſauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lorde the ſecretes of our heartes, ſhut not vp thy mercifull eyes to our prayers: But ſpare vs Lorde moſt holy, O GOD moſt mightie, O holy and mercifull ſauiour, thou moſt worthie iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

Then while the earth ſhalbe caſt vpon the body, by ſome ſtanding by, the Miniſter ſhall ſay.

FOraſmuch as it hath pleaſed almightie God of his great mercie, to take vnto him ſelfe the ſoule of our deare brother here departed, we therefore commit his bodie to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like to his glorious body, according to the mightie working, whereby he is able to ſubdue all things to him ſelfe.

Then ſhalbe ſaid or ſung.

Reuel. 14. 13. I Heard a voyce from heauē, ſaying vnto me, Write, From henceforth bleſſed are ꝑ dead which die in the Lorde: Euen ſo ſaith the ſpirite, that they reſt from their labours.

Then ſhal followe this Leſſon, taken out of the xv. Chapter to the Corinthians, the firſt Epiſtle.

1. Cor. 15. CHriſte is riſen from the dead, and become the firſt fruites of them that ſlept. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam al die, euen ſo by Chriſt ſhal al be made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes at his comming. Then commeth the ende, when he hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and all authority and power. For he muſt reigne til he haue put al his enemies vnder his feete. The laſt enemy that ſhalbe deſtroyed, is death. For he hath put all things vnder his feete. But when he ſaith, All things are put vnder him, it is manifeſt that he is excepted which did put all things vnder him. When all things are ſubdued vnto him, then ſhall the ſonne alſo himſelfe be ſubiect vnto him that put all things vnder him, that God may be all in all: Elſe what doe they which are baptized ouer the dead,

dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eat and drinke, for to morowe we shall die. Be not ye deceiued, euil woordes corrupt good maners. Awake iustly out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How arise the dead? With what bodies shal they come? Thou foole, that which thou sowest, is not quickened, except it die. And what sowest thou? thou sowest not that body þ shalbe, but bare corne, as of wheat, or some other: but God giueth it a body at his pleasure, to euery seede his owne bodie. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestial bodies, & there are bodies terrestrial. But þ glory of the celestial is one, & the glory of þ terrestrial is another. There is one maner glory of the Sunne, another glory of the Moone, & another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruptiō, it riseth againe in incorruption: it is sowen in dishonour, it riseth againe in honour: it is sowen in weakenesse, it riseth againe in power: it is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, & then that which is spirituall. The first man is of the earth, earthy: The second man is the Lorde from heauen heauenly. As is the earthy, such are they that be earthy. And as is þ heauenly, such are they þ are heauenly. And as we haue borne the image of þ earthy, so shal we beare the image of the heauenly. This saye I brethren, that flesh and bloud cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie, We shall not al sleepe: but we shal al be changed, and that in a moment, in the twinckling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe changed: for this corruptible must put on incorruption, and this mortal must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shalbe brought to passe the saying that is written, Death is swalowed vp into victorie: Death where is thy sting? Hell where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe: but thankes be vnto God, which hath giuen vs victorie through our Lorde Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes riche in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into tentation.

Answere.

But deliuer vs from euill.

Minister.

Almightie God, with whom do liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: We giue thee heartie thankes, for thee it hath pleased thee to deliuer this N. our brother, out of the miseries of this sinfull worlde, beseeching thee, that it may please thee of thy gratious goodnes, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true fayth of thy holy Name, may haue our perfect consummation and blisse both in body and soule, in thy eternall and euerlasting glory, Amen.

The Collect.

O Mercifull God, the father of our Lorde Iesus Christ, who is the resurrection & þ life, in who whosoeuer beleeueth, shal liue, though he dye, and whosoeuer liueth, and beleeueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in him: We meekely beseeche thee, O Father, to rayse vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth: and that at the generall resurrection in the last day, we may be founde acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce to al that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginning of the worlde. Graunt this, we beseeche thee, O mercifull father, through Iesus Christe our mediatour and redeemer, Amen.

¶ The thankesgiuing of women after childe byrth, commonly called the Churching of women.

¶ The woman shal come into the Church, & there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, & the Priest standing by her, shall saye these wordes, or such like, as the case shall require.

Forasmuch as it hath pleased almightie God of his goodnes to giue you safe deliuerance, and hath preserued you in þ great daunger of childe birth: ye shal therefore giue heartie thankes vnto God, and pray.

Then shall the Priest say this Psalme.

I haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe. Psal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued:

and he that keepeth thee will not sleepe.

Beholde, he that keepeth Israel: shall neyther slumber nor sleepe.

The Lord him selfe is the keeper: the Lord is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: nor the moone by night.

The Lord shall preserue thee from all euil: yea, it is euen he that shall keepe thy soule.

The Lord shal preserue thy going out, & thy comming in: from this time forth for euermore.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into tentation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God which hast deliuered this woman thy seruant from the great paine and peril of childe byrth: graunt we beseeche thee, most mercifull father, that thee through thy helpe, may both faythfully liue, & walke in her vocation, according to thy will, in this life present, and also may be partaker of euerlasting glory in the life to come, through Jesus Christ our Lord, Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offrings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, & assembled in the Church, the English Letany shalbe sayd, after the accustomed maner: Which ended, the Minister shal go into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this worlde, þ their soules might be saued in the day of the Lord: and that other admonished by their example, might be more afrayde to offend.

In the steade whereof, vntill the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods curling agaynst impenitent sinners, gathered out of the xxviij. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warylye in these daungerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to þ Lord, the worke of the handes of the craftes man, and putteth it in a secret place to worship it. Deut. 27. 15.

¶ And the people shal answere, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother. Deut. 27. 16.

Answere.

Amen.

Minister.

Cursed is he that remoueth away þ marke of his neighbours land. Deut. 27. 17.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde to go out of his way. Deut. 27. 18.

Answere.

Amen.

Minister.

Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes. Deut. 27. 19.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly. Deut. 27. 24.

Answere.

Amen.

Minister.

Cursed is hee that lyeth with his neighbours wife. Leuit. 20. 10.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood. Deut. 27. 25.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord. Iere. 17. 5.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slaunderers, drunkards, and extortioners. Matt. 25. 41. 1. cor. 6. 9, 10. gal. 5. 19, 20, 21.

Answere.

Amen.

Minister.

Minister.

NOwe seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which * do erre and goe astray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hande) returne vnto our Lorde God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruites of penance. * For now is the axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire.

Psal 119,21.

Matth.3.10.

* It is a fearefull thyng to fall into the handes of the liuing GOD: he shall powre downe raine vpon the sinners, * snares, fire, and brimstone, storme, and tempest, this shall be their portion to drinke. For loe, * the Lorde is commen out of his place, to visite the wickednesse of suche as dwell vpon the earth. But * who may abide the day of his comming? Who shall be able to endure when he appeareth? * His fanne is in his hand, and he wil purge his floore, and gather his wheat into the barne: but he will burne the chaffe with vnquenchable fire. * The day of the Lord commeth as a theefe in the night: and when men shall say peace, and all things are safe, then shall sodaine destruction come vpon thē, as sorowe commeth vpon a woman trauailing with childe, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbernesse of their heart, haue heaped vnto them selues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. * Then shall they call vpon me (sayeth the Lorde) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsaile, and despised my correction. Then shall it be too late to * knocke, when the doore shalbe shut, and too late to crie for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be sayd vnto them, * Go ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

Heb.10.31.

Psal.11.6.

Isai.26,21.

Malac,3.2.

Matth.3.12.

1.Thes.5.2,3

Rom.2.4,5.

Pro.1.28,29

Mat.25,10, 11,12.

Matt.25.41.

* Therfore brethren, take we heede betime, while the day of saluatiō lasteth, for the night cōmeth, when no man can worke: but let * vs while we haue the light, beleeue in the light, and walke as children of the light, that we be not cast into the vtter darknesse, * where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endelesse pitie, promiseth vs forgiuenesse of that which is past, if (with a whole mind and true heart) we returne vnto him. * For though our sinnes be as red as Scarlet, they shalbe as white as snowe, and though they be like purple, yet shall they be as white as wool.

2.Cor.6.2.

Iohn.9.4,5.

Matt.25.30.

Isai.8.18,30.

Ezek.18.30.

* Turne you cleane (sayeth the Lorde) from all your wicked nesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherfore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, sayth the Lord God? Turne you then, and ye shall liue.

* Although we haue sinned, yet haue we an aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

1.Ioh.2.1,2.

* For he was wounded for our offences, and smitten for our wickednesse. Let vs therfore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is readie to receiue vs, and most willing to pardon vs, if we come to him with faithful repentāce, if we wil submit our selues vnto him, and from henceforth walke in his wayes, * if we will take his easie yoke, and light burden vpon vs, to folowe him in lowlinesse, patience and charitie, and be ordered by the gouernance of his holy spirite, seeking alwayes his glory, and serueing him duely in our vocation, with thankes giuing. This if we do, Christ will deliuer vs from the curse of the lawe, and from the extreme malediction which shall light vpon them that shalbe set on the left hande, and he will set vs on his right * hand, and giue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all for hys infinite mercie, Amen.

Esai.53,5.

Matth.11. 29,30.

Matth.25. 33,34.

¶ Then shall they all kneele vpon their knees, and the Minister and Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme.

¶ Miserere mei Deus.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences. Psal.51.

Washe me throughly from my wickednesse and clense me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward partes: and shalt make me to vnderstand wisdome secretly.

Thou shalt purge me with Hyssope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and ſtablith me with thy free ſpirit.

Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

Deliuer me frõ bloodguiltineſſe, O God, thou that art the God of my health: and my tõgue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lippes (O Lorde:) my mouth ſhall ſhewe thy prayſe.

For thou deſireſt no ſacrifice, elſ woulde I giue it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirite: a broken and a cõtrite heart (O God) wilt thou not deſpiſe.

O be fauourable and gratious vnto Sion: builde thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, vb the burnt offerings and oblations: then ſhall they offer young bullocks vpon thine altar.

Glory be to the father, &c.
As it was in the beginning, &c.

Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.
And leade vs not into tentation.

Anſwere.

But deliuer vs from euil, Amen.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

Which put their truſt in thee.

Miniſter.

Sende vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſter.

Helpe vs, O God, our Sauiour.

Anſwere.

And for the glorie of thy names ſake deliuer vs, be mercifull vnto vs ſinners for thy names ſake.

Miniſter.

O Lorde heare our prayers.

Anſwere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lord we beſeche thee mercifully heare our prayers, and ſpare all thoſe which confeſſe their ſinnes vnto thee, that they (whoſe conſciences by ſinne are accuſed) by thy mercifull pardon may be abſolued, through Chriſt our Lord, Amen.

O Moſt mighty God and mercifull father, which haſt compaſſion of all men, and hateſt nothing þ thou haſt made, which wouldeſt not the death of a ſinner, but that he ſhould rather turne from ſinne, and be ſaued: mercifully forgiue vs our treſpaſſes, receiue and comfort vs, which be grieued and wearied with the burden of our ſinnes: thy propertie is to haue mercie, to thee onely it appertaineth to forgiue ſinnes. Spare vs therfore good Lord, ſpare thy people whom thou haſt redeemed, enter not into iudgemente with thy ſeruants, which be vile earth, and miſerable ſinners: but ſo turne thine yre from vs, which meekely knowledge our vilenelſe, and truely repent vs of our faultes: ſo make haſte to help vs in this worlde, that we may euer liue with thee in the worlde to come, through Jeſus Chriſt our Lord, Amen.

¶ Then ſhall the people ſay this that foloweth, after the Miniſter.

TVrne thou vs, O good Lorde, and ſo ſhall we be turned: be fauourable, O Lorde, be fauourable to thy people, which turne to thee in weeping, faſting and prayng: for thou art a mercifull God, full of compaſſion, long ſuffering, & of great pitie. Thou ſpareſt when we deſerue puniſhmẽt, and in thy wrath thinkeſt vpon mercie. Spare thy people good Lorde, ſpare them, and let not thine heritage be brought to confuſion. Heare vs, O Lorde, for thy mercie is great, & after the multitude of thy mercies looke vpon vs.

THE ENDE.

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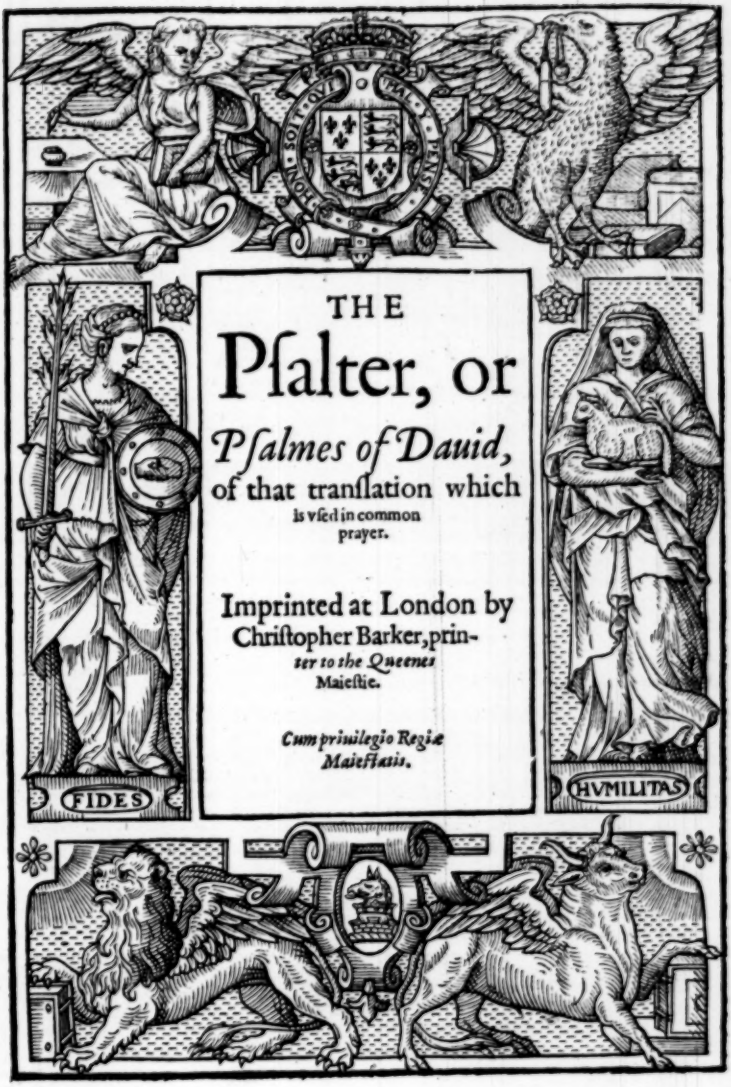

THE

Pſalter, or

Pſalmes of Dauid,

of that tranſlation which is vſed in common prayer.

Imprinted at London by Chriſtopher Barker, printer to the *Queenes* Maieſtie.

Cum priuilegio Regiæ Maieſtatis.

Morning prayer.

Beatus vir qui non abiit. Pſalm.i.

BLeſſed is the man that hath not walked in the counſaile of the vngodly, nor ſtand in the way of ſinners: & hath not ſit in the ſeate of the ſcornefull.

2 But his delight is in þ law of þ Lord: & in his law wil he exerciſe him ſelf day & night.

3 And he ſhalbe like a tree planted by the water ſide: that wil bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth, it ſhal proſper.

5 As for the vngodly it is not ſo with them: but they are like the chaffe which the winde ſcatereth away from the face of the earth.

6 Therefore the vngodly ſhall not be able to ſtand in the iudgement: neyther the ſinners in the congregation of the righteous.

7 But the Lorde knoweth the way of þ righteous: & the way of the vngodly ſhal periſh.

Quare fremuerunt. Pſal.2.

WHy do the heathē ſo furiouſly rage together: & why do the people imagine a vaine thing?

2 The kinges of the earth ſtand vp, & the rulers take counſaile together: againſt the Lord, and againſt his anointed.

3 Let vs breake their bondes aſunder: & caſt away their cordes from vs.

4 He that dwelleth in heauen ſhall laugh thē to ſcorne: the Lord ſhal haue thē in deriſion.

5 Then ſhal he ſpeake vnto thē in his wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my king: vpon my holy hill of Sion.

7 I will preache the lawe, whereof the Lord hath ſayd vnto me: thou art my ſonne, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee the heathen for thine inheritance: & the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of yron: & breake them in pieces like a potters veſſell.

10 Be wiſe now therefore, O ye kinges: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kiſſe the ſonne leaſt he be angrie, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine quid. Pſal.3.

LOrd howe are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be þ ſay of my ſoule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worſhip, & the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: & he heard me out of his holy hill.

5 I layd me downe & ſlept, & roſe vp againe: for the Lord ſuſteyned me.

6 I will not be afrayde for ten thouſandes of people: that haue ſet themſelues againſt me round about.

7 Vp Lord, & helpe me, O my God: for thou ſmitteſt all mine enemies vpon the cheeke bone, thou haſt broken þ teeth of þ vngodly.

8 Saluation belongeth vnto the Lord: & thy bleſſing is vpon thy people.

Cum inuocarem. Pſal.4.

HEare me when I call, O God of my righteouſnes: for thou haſt ſet me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye ſonnes of men, how long wil ye blaſpheme mine honour: & haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Know this alſo, that the Lord hath choſen to him ſelfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, & ſinne not: commune with your own heart, & in your chamber & be ſtil.

5 Offer the ſacrifice of righteouſnes: and put your truſt in the Lord.

6 There be many that ſay: who will ſhew vs any good?

7 Lorde lift thou vp: the light of thy countenance vpon vs.

8 Thou haſt put gladnes in my heart: ſince þ time that their corne & wine & oyle increaſed.

9 I wil lay me downe in peace, and take my reſt: for it is thou Lord onely that makeſt me dwell in ſafetie.

Verba mea auribus. Pſal.5.

POnder my wordes, O Lord: conſider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce ſhalt thou heare betimes, O Lord: early in the morning wil I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that haſt no pleaſure in wickednes: neyther ſhall any euill dwell with thee.

5 Such as be fooliſh ſhal not ſtand in thy ſight: for thou hateſt all them that worke vanitie.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord wil abhorre both the bloodthirſtie and deceitfull man.

7 But as for me, I will come into thy houſe, euen vpon þ multitude of thy mercy: & in thy feare will I worſhip toward thy holy temple.

8 Leade me O Lord, in thy righteouſnes, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſſe in his mouth: their inward partes are very wickednes.

10 Their throte is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee, reioyce: they ſhal euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy name ſhalbe ioyfull in thee.

13 For thou Lord wilt giue thy bleſſing vnto the righteous: & with thy fauourable kindneſs wilt thou defend him, as with a ſhield.

Domine ne in furore. Pſal. 6.

Euening prayer.

O Lorde rebuke me not in thine indignation: neyther chaſten me in thy diſpleaſure.

2 Haue mercie vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lorde how long wilt thou punith me?

4 Turne thee, O Lorde, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: & who will giue thee thankes in the pit?

6 I am wearie of my groning, euery night waſh I my bed: and water my couche with my teares.

7 My beautie is gone for very trouble: and worne away because of al mine enemies.

8 Away from me all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping.

9 The Lorde hath heard my petition: the Lorde will receiue my prayer.

10 All mine enemies ſhalbe confounded and ſore vexed: they ſhalbe turned backe, & put to ſhame ſuddenly.

Domine deus meus. Pſalm. 7.

O Lorde my God, in thee haue I put my truſt: ſaue me from al them that perſecute me, and deliuer me.

2 Leaſt he deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lorde my God, if I haue done any ſuch thing: or if there be any wickednelle in my handes.

4 If I haue rewarded euill vnto him þ dealt friendly with mee: yea, I haue deliuered him that without any cauſe is mine enemy.

5 Then let mine enemie perſecute my ſoule, & take me: yea, let him tread my life downe vpon þ earth, & lay mine honour in the duſt.

6 Stand vp, O Lorde, in thy wrath, and lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for me in the iudgement that thou haſt commaunded.

7 And ſo ſhal the congregation of the people come about thee: for their ſakes therefore lift vp thy ſelfe agayne.

8 The Lorde ſhall iudge the people, giue ſentence with me, O Lorde: according to my righteouſnes, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an end: but guide thou the iuſt.

10 For the righteous God: tryeth the very hearts and reynes.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous iudge, ſtrong and patient: and God is prouoked euery day.

13 If a man will not turne, he will whet his ſwoord: he hath bēt his bow, & made it ready.

14 He hath prepared for him the inſtruments of death: he ordeyneth his arrowes againſt the perſecutours.

15 Beholde, he trauaileth with miſchiefe: he hath conceiued ſorow, and brought forth vngodlineſſe.

16 He hath grauen and digged vp a pit: and is fallen him ſelfe into the deſtruction that he made for other.

17 For his trauaile ſhal come vpō this owne head: and his wickednelle ſhall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteouſnes: and will prayſe the name of the Lord the moſt high.

Domine dominus. Pſal. 8.

O Lorde our gouernour, howe excellent is thy name in al the world: thou that haſt ſet thy glory aboue the heauens.

2 Out of the mouth of very babes and ſucklings haſt thou ordeined ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemie and the auenger.

3 For I will conſider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou haſt ordeined.

4 What is man that thou art mindful of him: and the ſonne of mā that thou viſiteſt him?

5 Thou madeſt him lower then the angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy hands: and thou haſt put all things in ſubiection vnder his feete.

7 All ſheepe and oxen: yea, and the beaſtes of the fielde.

8 The foules of the ayre, and the fiſhes of the ſea: and whatſoeuer walketh through the paths of the ſeas.

9 O Lord our gouernour: howe excellent is thy name in all the world?

Confitebor tibi. Pſal. 9.

I Will giue thankes vnto thee, O Lorde, with my whole heart: I will ſpeake of al thy marueilous workes. Morning prayer.

2 I wil be glad and reioyce in thee: yea, my ſongs wil I make of thy name, O thou moſt higheſt.

3 While mine enemies are driuen back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the heathen, & deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemie, deſtructions are come to a perpetuall ende: euen as the cities which thou haſt deſtroyed, their memorial is periſhed with them.

7 But the Lord ſhal endure for euer: he hath alſo prepared his ſeate for iudgement.

8 For he ſhal iudge þ world in righteouſnes: & miniſter true iudgement vnto the people.

9 The Lord alſo will be a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their truſt in thee: for thou Lord haſt neuer fayled them that ſeeke thee.

11 O prayſe the Lord which dwelleth in Sion: shewe the people of his doings.

12 For when he maketh inquiſicio for blood, he remembreth them: & forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, conſider the trouble

trouble which I ſuffer of thē that hate me: thou yͭ lifteſt me vp frō the gates of death.
14 That I may ſhewe all thy prayſes within the portes of the daughter of Sion: I will reioyce in thy ſaluation.
15 The heathen are ſunke downe in the pitte that they made: in the ſame net which they hid priuily, is their foote taken.
16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.
17 The wicked ſhalbe turned into hell: and all the people that forget God.
18 For the poore ſhal not alway be forgotten: the patient abyding of the meeke ſhall not perish for euer.
19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy ſight.
20 Put them in feare (O Lord:) that the heathen may know them ſelues to be but mē.

Vt quid Domine. Pſal. 10.

WHy ſtandeſt thou ſo farre off (O Lord:) and hideſt thy face in the needful time of trouble?
2 The vngodly for his owne luſt doeth perſecute the poore: let thē be taken in the craftie wilineſſe that they haue imagined.
3 For the vngodly hath made boaſt of his owne hearts deſire: & ſpeaketh good of the couetous whom God abhorreth.
4 The vngodly is ſo proude, yͭ he careth not for God: neither is god in al his thoughtes.
5 His waies are alway grieuous: thy iudgements are farre aboue out of his ſight, and therefore defyeth he all his enemies.
6 For he hath ſaid in his heart, tuſh, I ſhall neuer be caſt downe: there ſhall no harme happen vnto me.
7 His mouth is full of curſing, deceyt, and fraude: vnder his tongue is vngodlineſſe & vanitie.
8 He ſitteth lurking in the thirdeth corners of the ſtreetes: and priuily in his lurking dennes doeth he murder the innocent, his eyes are ſet againſt the poore.
9 For he lyeth wayting ſecretly, euē as a Lion lurketh he in his denne: that he may raviſh the poore.
10 He doeth raviſh yͭ poore: when he getteth him into his net.
11 He falleth downe and humbleth him ſelf: that the congregation of the poore may fall into the hand of his captaines.
12 He hath ſaid in his heart, tuſh, God hath forgotten: he hideth away his face, & he wil neuer ſee it.
13 Ariſe (O Lord God) & lift vp thine hande: forget not the poore.
14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, tuſh, thou God careſt not for it?
15 Surely thou haſt ſeene it: for thou beholdeſt vngodlineſſe and wrong.
16 That thou maiſt take the matter into thy hand: the poore committeth himſelfe vnto thee, for thou art yͭ helper of the friendleſſe.
17 Breake thou the power of the vngodly & malicious: take away his vngodlines, and thou ſhalt finde none.
18 The Lord is king for euer and euer: & the heathen are periſhed out of the land.
19 Lord, thou haſt heard the deſire of yͭ poore: thou preparеſt their heart, & thine eare harkeneth thereto.
20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhee ſhould flee as a birde vnto the hill?
2 For lo, the vngodly bend their bowe, and make ready their arrowes within the quiuer: that they may priuily ſhoote at them which are true of heart.
3 For the foundations will be caſt downe: & what hath the righteous done?
4 The Lord is in his holy temple: the Lordes ſeat is in heauen.
5 His eyes conſider the poore: & his eye lids tryeth the children of men.
6 The Lord allloweth the righteous: but the vngodly, & him that delighteth in wickednes doeth his ſoule abhorre.
7 Vpon the vngodly he ſhall rayne ſnares, fire, and brimſtone, ſtorme, & tempeſt: this ſhalbe their portion to drinke.
8 For yͭ righteous Lord loueth righteouſnes: his countenāce wil behold the thing yͭ is iuſt.

Saluum me fac. Pſal. 12.

HElpe me Lord, for there is not one godly man left: for the faithful are minished frō among the children of men. Euening prayer.
2 They talke of vanitie euery one with his neighbour: they do but flatter vͤ their lips, and diſſemble with their double heart.
3 The Lord ſhal roote out al deceitful lips: & the tongue that ſpeaketh proude things.
4 Which haue ſaid, with our tongue we will preuayle: we are they that ought to ſpeake, who is Lord ouer vs?
5 Now for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.
6 I wil vp (ſayth the Lord:) & will helpe euerie one from him that ſwelleth againſt him, and will ſet them at reſt.
7 The wordes of the Lord are pure wordes: euen as the ſilver which from the earth is tryed, and puryfied ſeuen times in the fire.
8 Thou ſhalt keepe them O Lord: thou ſhalt preſerue him from this generation for euer.
9 The vngodly walke on euery ſide: whē they are exalted, the children of men are put to rebuke.

Vſquequo Domine. Pſal. 13.

HOw lōg wilt thou forget me (O Lord) for euer: how lōg wilt yͭ hide thy face frō me?
2 How long ſhal I ſeeke counſaile in my ſoule, & be ſo vexed in my heart: howe long ſhal mine enemies triumph ouer me?
3 Conſider and heare me, O Lorde my God: lighte mine eies, that I ſleepe not in death.
4 Leaſt mine enemie ſay, I haue preuayled againſt him: for if I be caſt downe, they that trouble me wil reioyce at it.
5 But my truſt is in thy mercie: & my heart is ioyful in thy ſaluation.
6 I will ſing of the Lorde, becauſe he hath dealt ſo louingly with me: yea, I wil praiſe the name

the name of the Lord moſt higheſt.

Dixit inſipiens. Pſal. 14.

THe foole hath ſaid in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtande & ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throte is an open ſepulchre, w their tongues haue they deceyued: the poyſon of Aſpes is vnder their lippes.

6 Their mouth is full of curſing and bitternelle: their feete are ſwift to ſhead blond.

7 Deſtruction and vnhappineſſe is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all ſuch woorkers of miſchiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counſayle of the poore: becauſe he putteth his truſt in the Lord.

11 Who ſhall giue ſaluation vnto Iſrael out of Sion: when the Lorde turneth the captiuitie of his people, the ſhall Iacob reioice, and Iſrael ſhalbe glad.

Domine quis habitabit. Pſal. 15.

Morning prayer.

LOrd who ſhal dwel in thy tabernacle: or who ſhall reſt vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life? and doeth the thing which is right, & ſpeaketh the trueth from his heart.

3 He that hath vſed no deceyt in his tongue, nor done euill to his neighbour: and hath not ſlaundered his neighbours.

4 He that ſetteth not by him ſelf, but is lowly in his owne eyes: and maketh much of them that feare the Lorde.

5 He that ſweareth vnto his neighbour, and diſappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vſurie: nor taken reward againſt ꝑ innocent.

7 Who ſo doeth theſe things: ſhal neuer fall.

Conſerua me. Pſal. 16.

PReſerue me O God: for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſaid vnto ꝑ Lord: thou art my God, my goodes are nothing vnto thee.

3 All my delight is vpon the ſaintes that are in the earth: & vpon ſuch as excel in vertue.

4 But they that run after another god: ſhall haue great trouble.

5 Their drinke offrings of blond will I not offer: neither make mẽtion of their names within my lippes.

6 The Lorde him ſelfe is the portion of mine inheritãce, and of my cup: thou ſhalt maintaine my lot.

7 The lot is fallen vnto me in a faire groſid: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing me warning: my reines alſo chaſten me in ꝑ night ſeaſon.

9 I haue ſet God alwaies before me: for he is on my right hand, therfore I ſhal not fal.

10 Wherefore my heart was glad, & my glory reioyced: my fleſh alſo ſhal reſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hell: neither ſhalt thou ſuffer thine holy one to ſee corruption.

12 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of ioy: & at thy right hand there is pleaſure for euermore.

Exaudi Domine iuſticiam. Pſal. 17.

HEare the right, O Lord, conſider my complaint: & hearken vnto my prayer, that goeth not out of fayned lippes.

2 Let my ſentence come forth from thy preſence: & let thine eyes looke vpon the thing that is equall.

3 Thou haſt prooued & viſited mine heart in the night ſeaſon, thou haſt eyed me, & ſhalt finde no wickednes in me: for I am vtterly purpoſed that my mouth ſhal not offend.

4 Becauſe of mens woorkes that are done againſt the woords of my lippes: I haue kept me from the wayes of the deſtroyer.

5 O holde thou vp my goings in thy pathes: that my footeſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt heare me: encline thine eare to me, and hearken vnto my woordes.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of the which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hyde me vnder the ſhadowe of thy wings.

9 From the vngodly that trouble me: mine enemies compaſſe me round about, to take away my ſoule.

10 They are incloſed in their owne fatte: and their mouth ſpeaketh proude things.

11 They lye waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lorde, diſappoynt him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſworde of thine.

14 From the men of thy hand, O Lord, from the men I ſay, & from the euil woorld: which haue their portiõ in this life, whoſe bellies thou fillеſt with thy hid treaſure.

15 They haue children at their deſire: & leaue the reſt of their ſubſtance for their babes.

16 But as for me, I wil beholde thy preſence in righteouſneſſe: & when I awake vp after thy likeneſſe, I ſhalbe ſatiſfied with it.

Diligam te. Pſal. 18.

IWill loue thee (O Lorde) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauiour, my God, and my might, in whom I wil truſt, my buckler, the horne alſo of my ſaluation, and my refuge. Euening prayer.

2 I wil cal vpõ ꝑ Lord, which is worthy to be praiſed: ſo ſhal I be ſafe frõ mine enemies.

3 The

3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me afraide.
4 The paines of hel came about me: the snares of death ouertoke me.
5 In my trouble I will call vpon the Lord: and complaine vnto my God.
6 So shall he heare my voyce out of his holy temple: and my complaint shal come before him, it shall enter euen into his eares.
7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, because he was wroth.
8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.
9 He bowed the heauens also & came down: and it was darke vnder his feete.
10 He rode vpon the Cherubins & did flie: he came flying vpon the wings of the winde.
11 He made darknesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.
12 At the brightenes of his presence his cloudes remoued: haile stones and coles of fire.
13 The Lorde also thundred out of heauen, & the highest gaue his thunder: haile stones and coles of fire.
14 He sent out his arowes, & scattered them: he cast forth lightenings & destroyed them.
15 The springs of waters were seene, and the foundations of the rounde world were discouered at thy chiding, O Lorde: at the blasting of the breath of thy displeasure.
16 He shal send downe from the high to fetch me: and shall take me out of many waters.
17 He shal deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.
18 They preuented me in the day of my trouble: but the Lord was my vpholder.
19 He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.
20 The Lord shal reward me after my righteous dealing: according to the cleanes of my handes shall he recompense me.
21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto all his lawes: & will not cast out his commaundements frō me.
23 I was also vncorrupt before him: and eschewed mine owne wickednesse.
24 Therfore shall the Lord reward me after my righteous dealing: and according vnto the cleannes of my handes in his eye sight.
25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.
26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnes.
27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.
28 Thou also shalt lighte my candle: the Lorde my God shal make my darknes to be light.
29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.
30 The way of God is an vndefiled way: the worde of the Lorde also is tried in the fire, he is the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath any strength except our God?
32 It is God that girdeth me with strength of warre: and maketh my way perfect.
33 He maketh my feete like harts feete: and setteth me vp on high.
34 He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.
35 Thou hast giuen me the defense of thy saluation: thy right hande also shall holde me vp, and thy louing correction shal make me great.
36 Thou shalt make roome inough vnder me for to go: that my foote steps shall not slide.
37 I will followe vpon mine enemies, & ouertake them: neither wil I turne againe till I haue destroyed them.
38 I wil smite them, that they shal not be able to stand: but fall vnder my feete.
39 Thou hast girded me wyth strength vnto the battell: thou shalt throwe downe mine enemies vnder me.
40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.
41 They shall crie, but there shall be none to helpe them: yea euen vnto the Lorde shall they crie, but he shall not heare them.
42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.
43 Thou shalt deliuer me from the stirrings of the people: and thou shalt make me the head of the heathen.
44 A people whom I haue not knowen: shall serue me.
45 Assone as they heare of me, they shall obey me: but the strange children shall dissemble with me.
46 The strange children shall fade: and be afrande out of their prisons.
47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.
48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.
49 It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me frō the wicked man.
50 For this cause will I giue thankes vnto thee (O Lord) amōg the Gentiles: and sing prayses vnto thy name.
51 Great prosperitie giueth he vnto his king: & sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psal. 19. Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.
2 One day telleth another: and one night certifieth another.
3 There is neither speach nor language: but their voyces are heard among them.
4 Their sound is gone out into all lands: and their wordes into the endes of the world.
5 In them hath hee set a tabernacle for the sunne: which cōmeth forth as a bridegroome

out

out of his chamber, and reioyceth as a Gyaunt to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The law of the Lord is an vndefiled law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lord is pure, & giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine golde: sweeter also then honie, and the honie combe.

11 Moreouer, by them is thy seruaunt taught: & in keeping of them there is great reward.

12 Who cã tell how oft he offendeth: O clense thou me from my secret faultes.

13 Keepe thy seruãt also from presumptuous sinnes, least they get the dominiõ ouer me: so shall I be vndefiled, and innocent frõ the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lorde heare thee in ỳ day of trouble: the name of the God of Jacob defẽd thee.

2 Send thee help from the Sanctuarie: and strength thee out of Sion.

3 Remember al thy offrings: and accept thy burnt sacrifice.

4 Graunt thee thy heartes desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lorde helpeth his anoynted, and wil heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in Charets, & some in Horses: but we will remember the name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuẽ him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessinge of goodnes: and shalt set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluatiõ: glory and great worship shalt thou lay vpon him.

6 For ỳ shalt giue him euerlasting felicitie: & make him glad ỳ the ioy of thy countenãce.

7 And why? because the king putteth hys trust in the Lorde: and in the mercie of the most highest, he shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hãd shall find out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fire shal cõsume them.

10 Their fruit shalt thou roote out of ỳ earth: & their seede from amõg the children of mẽ.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to perfourme.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make readie against the face of them.

13 Be thou exalted Lorde in thine owne strength: so will we sing & praise thy power.

Deus Deus meus. Psal. 22.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint? Euening prayer.

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, & were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying.

8 He trusted in God, that he would deliuer him: let him deliuer him, if he wil haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

10 I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O go not from me, for trouble is harde at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, & al my bones are out of ioynt: my heart also in ỳ middest of my body is euen like melting wax.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about mee: and the counsel of the wicked layeth siege against me.

17 They pearced my handes, and my feete, I may tell all my bones: they stande staring and looking vpon me.

18 They parte my garmentes among them: and cast lotes vpon my vesture.

19 But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the swoorde: my

dearling

dearelyng from the power of the dogge.
21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Vnicornes.
22 I will declare thy name vnto my brethre: in the middes of the congregation will I praise thee.
23 O praise the Lord ye that feare him: magnifie him all ye of the sede of Jacob, & feare him all ye sede of Israel.
24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him, but whe he called vnto him, he heard him.
25 My praise is of the in the great congregation: my vowes will I perfourme in the sight of them that feare him.
26 The poore shall eate and be satisfied: they that seke after the Lorde, shall praise him, your heart shall liue for euer.
27 All the endes of the world shal remember them selues and be turned vnto the Lorde: and all the kinredes of the nations shall worshippe before him.
28 For the kingdome is the Lordes: and he is the gouernour among the people.
29 All such as be fat vpon earth: haue eaten and worshipped.
30 All they that go downe into the dust shall kneele before him: and no man hath quickened his owne soule.
31 My sede shall serue him: they shall be counted vnto the Lord for a generation.
32 They shall come, and the heauens shall declare his righteousnesse: vnto a people þ shalbe borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shepheard: therefore can I lacke nothing.
2 He shall fede me in a grene pasture: and lead me forth beside the waters of comfort.
3 He shall conuert my soule: and bring me forth in the paths of righteousnes for his names sake.
4 Yea though I walke through the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rodde & thy staffe comfort me.
5 Thou shalt prepare a table before me against them that trouble me: thou hast annointed my head with oyle, & my cup shalbe full.
6 But thy louing kindnesse and mercye shall followe me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

Morning prayer.

THe earth is the Lordes, & all that therein is: the compasse of the worlde, and they that dwell therein.
2 For he hath founded it vpon the seas: and prepared it vpon the flodds.
3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?
4 Euen he that hath cleane handes, & a pure heart: & that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.
5 He shal receiue the blessing from the Lord: and righteousnesse from the God of his saluation.
6 This is the generation of them that seke him: euen of them þ seke thy face, O Jacob.
7 Lift vp your heades, O ye gates, and be ye lift vp ye euerlasting dores: and the king of glory shall come in.
8 Who is the king of glory: it is the Lorde strong and mighty, euen the Lorde mighty in battel.
9 Lift vp your heades, O ye gates, and be ye lift vp ye euerlasting dores: and the king of glory shall come in.
10 Who is the king of glory: euen the Lorde of hostes, he is the king of glory.

Ad te domine. Psal. 25.

VNto the, O Lorde, will I lift vp my soule, my God, I haue put my trust in the: O let me not be confounded, neither let mine enemies triumph ouer me.
2 For all they that hope in the shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.
3 Shew me thy wayes, O Lord: & teach me thy pathes.
4 Lead me forth in thy truth, and learne me: for thou art the God of my saluation, in the hath bene my hope all the day long.
5 Call to remembrance, O Lorde, thy tender mercies: and thy louing kindnesse which hath bene euer of olde.
6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpō me, O Lorde, for thy goodnesse.
7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.
8 Them that be meke shal he guide in iudgement: and such as be gentle, them shall he learne his way.
9 All the paths of the Lorde are mercie and truth: vnto such as kepe his couenant & his testimonies.
10 For thy names sake, O Lord: be merciful vnto my sinne, for it is great.
11 What man is he þ feareth the Lorde: him shal he teach in the way that he shall chose.
12 His soule shall dwell at ease: and his sede shall inherite the land.
13 The secrete of the Lorde is among them that feare him: and he wil shewe them his couenant.
14 Mine eyes are euer looking vnto þ Lord: for he shall plucke my fete out of the net.
15 Turne the vnto me, and haue mercie vpon me: for I am desolate and in miserie.
16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.
17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.
18 Consider mine enemies howe many they are: & they beare a tyrannous hate against me.
19 O kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in the.
20 Let perfectnes & righteous dealing waite vpon me: for my hope hath bene in the.
21 Deliuer Israel, O God: out of all his troubles.

Iudica me domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bene also in

the Lord, therefore ſhall I not fall.
2 Examine me, O Lord, and proue me: try out my reines and my heart.
3 For thy louing kindneſſe is euer before mine eyes: and I ſhall walke in thy truth.
4 I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitful.
5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.
6 I will waſh my handes in innocencie, O Lord: and ſo will I go to thine altar.
7 That I may ſhew the voyce of thanks giuing: and tell of all thy wonderous workes.
8 Lorde, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.
9 O ſhut not vp my ſoule with the ſinners: nor my life with the bloodthirſtie.
10 In whoſe handes is wickednelle: & their right hands are full of giftes.
11 But as for me, I will walke innocently: O Lord deliuer me, & be merciful vnto me.
12 My foote ſtandeth right: I will praiſe the Lord in the congregations.

Dominus illuminatio. Pſal. 27.

Euening prayer.

THe Lorde is my light and my ſaluation, whome then ſhall I feare: the Lorde is the ſtrength of my life, of whome then ſhall I be afraid?
2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my fleſh: they ſtumbled and fell.
3 Though an hoſte of men were laide againſt me, yet ſhall not my heart be afraide: and though there roſe vp warre againſt me, yet will I put my truſt in him.
4 One thing haue I deſired of the Lord which I will require: euen that I may dwel in the houſe of the Lorde all the dayes of my life, to beholde the faire beautie of the Lorde, & to viſite his temple.
5 For in the time of trouble he ſhal hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me vp vpon a rocke of ſtone.
6 And now ſhal he lift vp mine head: about mine enemies round about me.
7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeake praiſes vnto the Lord.
8 Harken vnto my voyce, O Lorde, when I crye vnto thee: haue mercy vppon me, and heare me.
9 My heart hath talked of thee, ſeeke ye my face: thy face Lord will I ſeeke.
10 O hide not thou thy face from me nor caſt thy ſeruant away in diſpleaſure.
11 Thou haſt bene my ſuccour: leaue me not neither forſake me, O God of my ſaluatiō.
12 When my father and my mother forſake me: the Lord taketh me vp.
13 Teach me thy way, O Lord: and leade me in the right way becauſe of mine enemies.
14 Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, & ſuch as ſpeake wrōg.
15 I ſhould vtterly haue fainted: but that I beleeue verily to ſee the goodnes of the Lord in the land of the liuing.
16 O tarry thou the Lords leaſure: be ſtrong and he ſhall comfort thine heart, & put thou thy truſt in the Lord.

Ad te domine. Pſal. 28.

VNto thee will I cry, O Lord my ſtrength: thinke no ſcorne of me, leſt if thou make as though thou heareſt not, I become like them that go downe into the pit.
2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes towarde the mercie ſeate of thy holy Temple.
3 O pluck me not away (neither deſtroy me) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.
4 Reward them accordingto their deedes: & according to the wickednelle of their owne inuentions.
5 Recompence them after the work of their handes: pay them that they haue deſerued.
6 For they regard not in their mind the workes of the Lord, nor the operation of his handes: therefore ſhall he breake them downe, & not build them vp.
7 Praiſed be the Lorde: for he hath heard the voyce of my humble petitions.
8 The Lorde is my ſtrength and my ſhielde, my heart hath truſted in him, and I am helped: therefore my heart daunceth for ioy, & in my ſong will I praiſe him.
9 The Lorde is my ſtrength: and he is the wholeſome defence of his anoynted.
10 O ſaue thy people, and giue thy bleſſing vnto thine inheritance: feede them and ſet them vp for euer.

Afferte domino. Pſal. 29.

BRing vnto the Lord (O ye mightie) bring young rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.
2 Giue the Lorde the honour due vnto his name: worſhip the Lord with holy worſhip.
3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.
4 It is the Lorde that ruleth the ſea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.
5 The voyce of the Lord breaketh the Cedar trees: yea, the Lorde breaketh the Cedars of Libanus.
6 He maketh them alſo to ſkip like a calfe: Libanus alſo & Syrion like a young Vnicorne.
7 The voice of the Lord diuideth the flames of fire, the voyce of the Lorde ſhaketh the wildernes: yea, the Lorde ſhaketh the wildernes of Cades.
8 The voyce of the Lord maketh the Hindes to bring forth yong, & diſcouereth the thicke buſhes: in his Temple doeth euerye man ſpeake of his honour.
9 The Lord ſitteth aboue the water flowde: & the Lord remaineth a king for euer.
10 The Lorde ſhall giue ſtrength to his people: the Lorde ſhall giue his people the bleſſing of peace.

Exaltabo te domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumphe ouer me.
2 O Lord my God, I cryed vnto thee: & thou

hall

hast healed me.
3 Thou Lorde hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.
4 Sing prayses vnto the Lord (O ye saints of his:) and giue thankes to him for a remembrance of his holines.
5 For his wrath endureth but the twincheling of an eye, & in his pleasure is life: heauines may endure for a night, but ioy commeth in the morning.
6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy godnes hadst made my hil so strong.
7 Thou diddest turne thy face (fro me:) and I was troubled.
8 Then cried I vnto thee, O Lorde: and gate me vnto my Lord right humbly.
9 What profit is there in my blod: when I go downe to the pit?
10 Shall the dust giue thankes vnto thee: or shall it declare thy truth?
11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.
12 Thou hast turned my heauines into ioye: thou hast put off my sackecloth, and girded me with gladnesse.
13 Therefore shal euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te domine speraui. Psal. 31.

IN thee, O Lord haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.
2 Bowe downe thine eare to me: make haste to deliuer me.
3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.
4 For thou art my strong rocke, & my castel: be thou also my guide, and leade me for thy names sake.
5 Drawe me out of the net that they haue layed priuily for me: for thou art my stregth.
6 Into thy handes I commende my spirite: for thou hast redemed me, O Lorde, thou God of truth.
7 I haue hated them ✠ hold of superstitious vanities: & my trust hath bene in the Lord.
8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.
9 Thou hast not shut me vp into ✠ hand of ✠ enemy: but hast set my fet in a large rome.
10 Haue mercie vpon me, O Lorde, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.
11 For my life is waxen olde with heauines: and my yeres with mourning.
12 My strength faileth me, because of mine iniquitie: and my bones are consumed.
13 I became a reproche among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did se me without, coueted them selues from me.
14 I am cleane forgotten, as a dead man out of minde: I am became like a broken vessel.
15 For I haue heard ✠ blasphemie of the multitude: and feare is on euery side, whyle they conspire together against me, and take their counsaile to take away my life.
16 But my hope hath bene in thee, O Lord: I haue said, thou art my God.
17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let me not be confounded, O Lorde, for I haue called vpon thee: let ✠ vngodly be put to confusion, & be put to silence in the graue.
20 Let the lying lips be put to silence: which cruelly, disdainfully, & despitefully speake against the righteous.
21 O how plentiful is thy godnes, which thou hast layde vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men?
22 Thou shalt hide thē priuily by thine owne presence, from the prouoking of al men: thou shalt kepe them secretly in thy tabernacle from the strife of tongues.
23 Thankes be to the Lorde: for he hath shewed me marueilous great kindnes in a stroge citie.
24 And when I made haste, I said: I am cast out of the sight of thine eyes.
25 Neuertheles thou heardest the voyce of my prayer: when I cryed vnto thee.
26 O loue the Lorde al ye his saintes: for the Lord preserueth them that are faithful, and plentifully rewarded the proude doer.
27 Be strong, and he shall stablishe your heart: all ye that put your trust in the Lorde.

Beati quorum. Psal. 32.

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered. Euening prayer.
2 Blessed is the man vnto whō the Lord imputeth no sinne: & in whose spirit there is no guile.
3 For while I held my tongue: my bones cōsumed away through my daily complaining.
4 For thy hand is heauie vpō me day & night: & my moisture is like ✠ drought in summer.
5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.
6 I said, I will confesse my sinnes vnto the Lord: & so thou forgauest the wickednesse of my sinne.
7 For this shal euery one that is godly make his prayer vnto thee in a time when thou maist be found: but in the great water floods they shall not come nigh him.
8 Thou art a place to hide me in, thou shalt preserue me frō trouble: thou shalt compasse me about with songs of deliuerance.
9 I will enfourme thee, and teache thee in the way where in thou shalt go: and I will guide thee with mine eye.
10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holde with bit and bridle, least they fall vpon thee.
11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercie embraceth him on euery side.
12 Be glad, O ye righteous, and reioyce in the Lorde: & be ioyful al ye that are true of heart.

D.ii. Exultate

Exultate iuſti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becommeth wel the iuſt to be thankfull.

2 Prayſe the Lord with harp: ſing prayſes vnto him with the Lute and inſtrument of tenne ſtrings.

3 Sing vnto the Lord a new ſong: ſing prayſes luſtily vnto him, with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteouſnes and iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made: & all the hoſtes of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the depe as in a treaſure houſe.

8 Let all the earth feare the Lorde: ſtande in awe of him all ye that dwell in the worlde.

9 For he ſpake, and it was done: he commanded, and it ſtode faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the deuices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſels of the Lord ſhall endure for euer: & the thoughtes of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehoua: & bleſſed are the folke that he hath choſen to him to be his inheritance.

13 The Lord loketh downe from heauen, & beholde al the children of men: from the habitation of his dwelling he conſidereth all them that dwell in the earth.

14 He faſhioneth all the hearttes of them: & vnderſtandeth all their workes.

15 There is no king that can be ſaued by the multitude of an hoſte: neither is any mighty man deliuered by much ſtrength.

16 A horſe is counted but a vaine thing to ſaue a man: neither ſhal he deliuer any man by his great ſtrength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon the that put their truſt in his mercie.

18 To deliuer their ſoules from death, and to fede them in the time of dearth.

19 Our ſoule hath patiently tarried for the Lord: for he is our helpe and our ſhield.

20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy name.

21 Let thy merciful kindnes (O Lord) be vpon vs: like as we doe put our truſt in the.

Benedicam Domino. Pſal. 34.

I Will alway giue thanks vnto the Lord: his praiſe ſhal euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhal heare thereof and be glad.

3 O praiſe the Lorde with me: & let vs magnifie his name together.

4 I ſought the Lord, and he hearde me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.

6 Loe the poore cryeth, and the Lord heareth him: yea & ſaueth him out of all his troubles.

7 The angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taſte and ſe how gratious the Lorde is: bleſſed is the man that truſteth in him.

9 O feare the Lord ye that be his ſaints: for they that feare him, lacke nothing.

10 The lions do lacke, and ſuffer hunger: but they which ſeke the Lorde, ſhall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teache you the feare of the Lord.

12 What man is he that luſteth to liue, and would faine ſe good dayes: kepe thy tongue from euill, & thy lippes that they ſpeake no guile.

13 Eſchewe euill, and doe good: ſeke peace, and enſue it.

14 The eyes of the Lorde are ouer the righteous: & his eares are opē vnto their prayers.

15 The countenance of the Lorde is againſt them that doe euil: to roote out the remembrance of them from the earth.

16 The righteous crye, and the Lord heareth them: & deliuereth them out of al their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and wil ſaue ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He kepeth all his bones: ſo that not one of them is broken.

20 But miſchiefe ſhal ſlay the vngodly: and they that hate the righteous, ſhalbe deſolate.

21 The Lord deliuereth the ſoules of his ſeruants: & all they that put their truſt in him, ſhall not be deſtitute.

Iudica Domine. Pſal. 35.

PLeade thou my cauſe, O Lorde, with them that ſtriue with me: and fight thou againſt them that fight againſt me. Morning prayer.

2 Lay hande vpon the ſhield and buckler: and ſtand vp to helpe me.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame that ſeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine miſchiefe for me.

5 Let them be as the duſt before the winde: and the angel of the Lorde ſcattering them.

6 Let their way be darke and ſlippery, and let the Angel of the Lord perſecute them.

7 For they haue priuily laide their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſudden deſtruction come vpon him vnawares, and his net that he hath layde priuily catche him ſelfe: that he may fall into his owne miſchiefe.

9 And my ſoule be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhall ſaye, Lord, who is like vnto the, which deliuereſt the poore from him that is to ſtrōg for him: yea, the poore and him that is in miſerie, from him that ſpoyleth him.

11 False witneſſe did riſe vp: they laide to my charge thinges that I knewe not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuerthes

13 Neuertheleſſe when they were ſicke I put on ſackcloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, & gathered them together: yea the very abiects came together againſt me vnawares, making mowes at me, and ceaſed not.

16 With the flatterers were buſy mockers: which gnathed vpon me with their teeth.

17 Lorde, howe long wilt thou looke vpon this: O deliuer my ſoule from the calamities which they bring on me, and my darling from the lyons.

18 So will I giue the thankes in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cauſe.

20 And why: their cõmuning is not for peace: but they imagine deceitfull wordes againſt them that are quiet in the lande.

21 They gaped on me with their mouthes, & ſaid: fye on thee, fye on thee, we ſawe it with our eyes.

22 This thou haſt ſeene, O Lorde: holde not thy tongue then, goe not farre fro me, O Lorde.

23 Awake and ſtand vp to iudge my quarrel: auenge thou my cauſe, my God & my Lord.

24 Iudge me, O Lorde my God, according to thy righteouſneſſe: and let thẽ not triumph ouer me.

25 Let them not ſay in their heartes, there, there, ſo would we haue it: neither let them ſay, we haue deuoured him.

26 Let them be put to confuſion and ſhame together that reioyce at my trouble: let thẽ be clothed with rebuke and diſhonour that boaſt themſelues againſt me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them ſay alway, bleſſed be the Lorde, which hath pleaſure in the proſperitie of his ſeruant.

28 And as for my tongue it ſhalbe talking of thy righteouſneſſe: & of thy praiſe all the day long.

Dixit iniuſtus. Pſal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flatereth him ſelfe in his owne ſight: vntill his abominable ſinne be found out.

3 The wordes of his mouth are vnrighteous and full of deceite: he hath left of to behaue him ſelfe wiſely, and to do good.

4 He imagineth miſchiefe vpon his bed, & hath ſet himſelfe in no good way: neyther doeth he abhorre any thing that is euill.

5 Thy mercy (O Lorde) reacheth vnto the heauens: & thy faithfulnes vnto ye clouds.

6 Thy righteouſnes ſtandeth like ye ſtronge mountaines: thy iudgemẽtes are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt, howe excellent is thy mercie, O God: & the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhalbe fatted with the plentifulneſs of thy houſe: & thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: & in thy light ſhall we ſee light.

10 O cõtinue forth thy louing kindnes vnto them that knowe thee: & thy righteouſneſſe vnto them that are true of heart.

11 O let not the foote of pride come againſt me: & let not the hand of the vngodly caſt me downe.

12 There are they fallen (al) that worke wickednelle: they are caſt downe, and ſhal not be able to ſtand.

Noli æmulari. Pſal. 37.

FRet not thy ſelfe, becauſe of the vngodly: neither be thou enuious againſt the euill doers. Euening prayer.

2 For they ſhal ſoone be cut downe like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fedde.

4 Delight thou in the Lord: & he ſhall giue thee thy heartes deſire.

5 Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhal make thy righteouſnes as cleare as the light: & thy iuſt dealing as the noone day.

7 Hold thee ſtil in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doeth proſper, againſt the man that doeth after euil counſayles.

8 Leaue off from wrath, & let go diſpleaſure: fret not thy ſelfe, elſe ſhalt thou be moued to do euill.

9 Wicked doers ſhalbe rooted out: and they that patiently abide the Lord, thoſe ſhal inherite the lande.

10 Yet a litle while, and the vngodly ſhall be cleane gone: thou ſhalt looke after his place, and he ſhalbe away.

11 But ye meeke ſpirited ſhal poſſeſſe ye earth: & ſhalbe refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhal laugh him to ſcorne: for he hath ſeene that his day is comming.

14 The vngodly haue drawen out ye ſword, & haue bent their bowe: to caſt downe ye poore and needie, and to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall go thorough their owne heart: and their bowe ſhalbe broken.

16 A ſmal thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhalbe broken: and the Lorde vpholdeth the righteous.

18 The Lorde knoweth the dayes of the godly: and their inheritance ſhall endure for euer.

19 They ſhall not be confounded in the perilous time: and in the dayes of dearth they ſhall haue ynough.

20 As for the vngodly they ſhall periſhe, and the enemies of ꝑ Lord ſhall conſume as the fat of lambes: yea, euen as the ſmoke ſhal they conſume away.

21 The vngodlye boroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be bleſſed of God ſhal poſſeſſe ꝑ land: and they that be curſed of hym ſhall be rooted out.

23 The Lorde ordereth a good mans going: & maketh his waye acceptable to hymſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue bene yonge, and nowe am old: and yet ſawe I neuer the righteous forſaken, nor his ſede begging their bread.

26 The righteous is euer merciful, and lendeth: and his ſede is bleſſed.

27 Flee from euill and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth ꝑ thing that is right: he forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhalbe puniſhed: as for the ſede of the vngodly it ſhalbe rooted out.

30 The righteous ſhal inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exerciſed in wiſedome: & his tongue wilbe talking of iudgement.

32 The lawe of his God is in his heart: and his goinges ſhall not ſlide.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, & kepe his way, and he ſhall promote thee, ꝑ thou ſhalt poſſeſſe the land: when the vngodly ſhal periſh thou ſhalt ſee it.

36 I my ſelfe haue ſene the vngodly in great power: and flouriſhing like a greene Baye tree.

37 And I went by, and loe he was gone: I ſought him, but his place could no where be found.

38 Kepe innocencie, and take hede vnto the thing that is right: for that ſhal bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhal periſh together: & the ende of the vngodly is, they ſhalbe rooted out at the laſt.

40 But the ſaluation of the righteous commeth of ꝑ Lord: which is alſo their ſtrength in the time of trouble.

41 And the Lorde ſhall ſtand by them, & ſaue them: he ſhal deliuer them from the vngodly, and ſhal ſaue them: becauſe they put their truſt in him.

Domine ne in furore. Pſal. 38.

Morning prayer.

PVt me not to rebuke (O Lorde) in thine anger: neither chaſten me in thy heauy diſpleaſure.

2 For thine arrowes ſticke faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſinne.

4 For my wickednes are gone ouer my heade: & are like a ſore burden too heauy for me to beare.

5 My woundes ſtinke, & are corrupt through my foliſhnelle.

6 I am brought into ſo great trouble & miſerie: that I goe mourning all the day long.

7 For my loines are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble & ſore ſmitten: I haue roared for the very diſquietnelle of my heart.

9 Lorde thou knoweſt al my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: & ꝑ ſight of mine eies is gone from me.

11 My louers and my neighbours did ſtand looking vpon my trouble: and my kinſmen ſtode a farre off.

12 They alſo that ſought after my life, laide ſnares for me: and they that went about to do me euil talked of wickednelle, and imagined deceit all the day long.

13 As for me I was like a deafe man, & heard not: and as one that is dombe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproofes.

15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lord my god.

16 I haue required that they (euen mine enemies) ſhould not triumph ouer me: for whē my foote ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauines is euer in my ſight.

18 For I will confeſſe my wickednes: & be ſory for my ſinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward euil for good, are againſt me: becauſe I followe the thing that good is.

21 Forſake me not, O Lorde my God: be not thou farre from me.

22 Haſte the to helpe me: O Lorde God my ſaluation.

Dixi, cuſtodiam. Pſal. 39.

I Sayde, I will take hede to my wayes: that I offend not in my tongue.

2 I will kepe my mouth (as it were with a bridle): while the vngodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea euen from good wordes, but it was paine & griefe to me.

4 My heart was hot within me, & while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Beholde, thou haſt made my dayes as it were a ſpan long: and mine age is euen as nothing in reſpect of thee, and verily euery man liuing is altogether vanitie.

7 For

7 For man walketh in a vaine shadowe: & disquieteth him selfe in vaine: he heapeth vp riches, & can not tel who shall gather them.
8 And nowe Lorde, what is my hope: truely my hope is euen in the.
9 Deliuer me frō al mine offences: and make me not a rebuke vnto the foolish.
10 I became dombe, & opened not my mouth: for it was thy doing.
11 Take thy plague away from me: I am euen cōsumed by the meanes of thy heauy hand.
12 When thou ẅ rebukes doest chasten man for sinne, thou makest his beauty to cōsume away like as it were a moth fretting a garment, euery man therefore is but vanitie.
13 Heare my prayer, O Lorde: and with thine eares conſider my calling: holde not thy peace at my teares.
14 For I am a stranger with the, & a sojourner: as all my fathers were.
15 Oh spare me a litle, that I may recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lorde: and he enclined vnto me, and heard my calling.
2 He brought me also out of the horrible pit, out of the mire & clay: and set my feete vpon the rocke, and ordered my goings.
3 And he hath put a newe song in my mouth: euen a thankes giuing vnto our God.
4 Many shall se it, and feare: and shall put their trust in the Lord.
5 Blessed is the man that hath set his hope in the Lord: & turned not vnto the proude, and to such as goe about with lies.
6 O Lord my God, great are the wonderous workes which thou hast done: like as be also thy thoughtes which are to vs warde, and yet there is no man that ordereth them vnto the.
7 If I would declare them & speake of them: they should be mo the I am able to expres.
8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.
9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, lo, I come.
10 In ỹ booke of the bookes it is writte of me, that I should fulfil thy wil, O my God: I am cōtent to do it, yea thy law is ẅin my heart.
11 I haue declared thy righteousnelle in the great congregation: lo, I will not refraine my lippes, O Lord, and that thou knowest.
12 I haue not hid thy righteousnelle within my heart: my talking hath bin of thy truth, and of thy saluation.
13 I haue not kept backe thy louing mercie and trueth: from the great congregation.
14 Withdraw not thou thy mercy from me, O Lorde: let thy louing kindnelle and thy trueth alway preserue me.
15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in nūber then the haires of mine head, and my heart hath failed me.
16 O Lord, let it be thy pleasure to deliuer me: make haste, O Lord, to helpe me.
17 Let them be ashamed & confounded together that seke after my soule to destroye it: let them be driuen backward and put to rebuke that wishe me euill.
18 Let them be desolate and rewarded with shame, that say vnto me: fie vpon the, fie vpon the.
19 Let all those that seke the, be ioyfull and glad in the: and let such as loue thy saluation, say alway: the Lord be praised.
20 As for me, I am poore and needie: but the Lord careth for me.
21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that cōsidereth the poore (and needie: the Lorde shall deliuer him in the time of trouble. Euening prayer.
2 The Lord preserue him & kepe him alue, ỹ he may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.
3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickneſſe.
4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against the.
5 Mine enemies speake euill of me: whē shal he die, and his name perishe?
6 And if he come to se me, he speaketh vanitie: and his heart conceiueth falshode within himselfe, and when he commeth forth, he telleth it.
7 All mine enemies whisper together against me: euen against me doe they imagine this euill.
8 Let the sentence of giltinesse proceede against him: and nowe that he lieth, let him rise vp no more.
9 Yea, euen mine owne familiar friend whō I trusted: which did also eate of my breade, hath layde great wayte for me.
10 But be thou mercifull vnto me, O Lord: raise thou me vp again, & I shal reward the.
11 By this I knowe thou fauourest me: that mine enemie doth not triumph against me.
12 And when I am in my health, ỹ vpholdest me: and shalt set me before thy face for euer.
13 Blessed be the Lord God of Israel: world without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth ỹ water brookes: so longeth my soule after the, O God.
2 My soule is a thirst for God: yea, euen for the liuing God: whē shall I come to appeare before the presence of God?
3 My teares haue bene my meate day and night: while they daily say vnto me, where is now thy God?
4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.
5 In the voice of praise and thankes giuing: among such as kepe holy day.
6 Why art ỹ so ful of heauines (O my soule:) and why art thou so disquieted within me?
7 Put thy trust in God: for I will yet giue him thankes for the help of his countenance.
8 My God, my soule is deed within me: therefore will I remember the, concerning the land of Jordane, & the litle hil of Hermō.
9 One deepe calleth another, because of the

noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my praier vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me? why go I thus heauily, while the enemie oppresseth me?

12 My bones are smitten a sunder as with a swoorde: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily vnto me: where is now thy God?

14 Why art thou so vexed, O my soule, and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemy oppresseth me?

3 Oh sende out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of olde.

2 Howe thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not the lande in possession through their owne swoorde: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou hadderst a fauour vnto them.

5 Thou art my king (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy name will we treade them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my swoorde that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boaste of God all day long: and will praise thy name for euer.

10 But nowe thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies, so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are rounde about vs.

15 Thou makest vs to be a byworde among the heathen: and that the people shake their heades at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steppes gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadowe of death.

21 If we haue forgotte the name of our God, and holden vp our handes to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lorde, why slepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the king.

2 My tongue is the penne: of a readie writer.

3 Thou art fairer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Gird thee with thy swoord vpon thy thigh, O thou most mighty: according to thy worship and renowme.

5 God lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenes, and righteousnes, and thy right hand shall teach thee terrible thinges.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the kings enemies.

7 Thy seate (O God) endureth for euer: the sceptre of thy kingdome is a right sceptre.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, & Casia: out of the Ioyrie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stande

stande the Quene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thyne owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde.

15 She shal be brought vnto the king in rayment of needle worke: the virgins that be her fellowes shall beare her companie, and shalbe brought vnto thee.

16 With ioy & gladnes shall they be brought: and shall enter into the kings palace.

17 In steade of thy fathers thou shalt haue children: whome thou mayest make princes in all lands.

18 I will remember thy name from one generation vnto another: therefore shall the people giue thankes vnto thee world without ende.

Deus noster refugium. Psal. 46.

GOd is our hope & strength: a very present helpe in trouble.

2 Therefore will not we feare though the earth be moued: and though the hilles be carried into the middes of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall she not be removed: God shall helpe her, and that right early.

6 The heathen make much a doe, & the kingdomes are moued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite, Psal. 47.

Euening prayer.

OClappe your handes together, (all ye people:) O sing vnto God with the voyce of melodie.

2 For the Lord is high, and to be feared: he is the great king vpon all the earth.

3 He shall subdue the people vnder vs: & the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merie noise: and the Lord with the sound of the trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our king.

7 For God is the king of all the earth: sing ye prayses with vnderstanding.

8 God raigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defende the earth as it were with a shield.

Magnus dominus. Psal. 48.

GReat is the Lord, and highly to be prayised: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the citie of the great king. God is well knowen in her palaces, as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marualed to see such thinges: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, & sorow: as vpon a woman in her trauaile.

6 Thou shalt brake the shippes of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnes (O God:) in the middes of thy temple.

9 O God, according vnto thy name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, & the daughters of Juda be glad: because of thy iudgements.

11 Walke about Sion, & go round about her: and tell the towres thereof.

12 Marke wel her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer & euer: he shalbe our guide vnto death.

Audite hæc omnes, Psal. 49.

OHeare ye this all ye people: ponder it with your eares all ye that dwel in the world.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisedome: & my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: & vtter my darke speach vpon the harpe.

5 Wherefore should I feare in the dayes of wickednes: and when the wickednes of my heles compasseth me round about?

6 There be some that put their trust in their goods: & boast them selues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and se not the graue.

10 For he seeth that wise men also die, & perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they think that their houses shall continue for euer: and that their dwelling places shall endure from one generation to

another, and call the lands after their owne names.

12 Neuertheleſſe, man will not abide in honor: ſeeing he may be compared vnto the beaſts that perith, this is the way of them.

13 This is their folishnes: & their poſterity praiſe their ſaying.

14 They lie in the hell like ſhepe, death gnaweth vpon them, & the righteous ſhall haue domination of them in the morning: their beautie ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath deliuered my ſoule from the place of hell: for he ſhall receiue me.

16 Be not thou afraide though one be made rich: or if the glory of his houſe be encreaſed.

17 For he ſhall cary nothing away with him when he dyeth: neither ſhal his pompe follow him.

18 For while he liued, he counted him ſelfe an happie man: and ſo long as thou doeſt wel vnto thy ſelfe, men will ſpeake good of thee.

19 He ſhall followe the generations of his fatheres: and ſhall neuer ſe light.

20 Man being in honour, hath no vnderſtanding: but is compared vnto the beaſts that perith.

Deus Deorum. Pſal. 50.

Morning prayer.

THe Lorde euen the moſt mightie God, hath ſpoken: and called the world, from the riſing vp of the ſunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God ſhall come, and ſhall not kepe ſilence: there ſhal go before him a conſuming fire, and a mightie tempeſt ſhall be ſtirred vp rounde about him.

4 He ſhall call the heauen from aboue: & the earth, that he may iudge his people.

5 Gather my ſaints together vnto me: thoſe that haue made a couenāt with me, with ſacrifice.

6 And the heauens ſhall declare his righteouſnes: for God is iudge him ſelfe.

7 Heare, O my people, and I will ſpeake, I my ſelfe will teſtifie againſt the, O Iſrael, for I am God euen thy God.

8 I will not reproue the, becauſe of thy ſacrifices, or for thy burnt offrings: becauſe they were not alway before me.

9 I will take no bullocke out of thine houſe: nor he goates out of thy foldes.

10 For all the beaſtes of the foreſt are mine: & ſo are the cattel vpon a thouſand hilles.

11 I knowe all the foules vpon the mountaines: and the wilde beaſtes of the fielde are in my ſight.

12 If I be hungrie, I will not tel the: for the whole world is mine, & all that is therein.

13 Thinkeſt thou that I wil eat bulles fleſh: and drinke the blood of Goates?

14 Offer vnto God thankeſgiuing: and pay thy vowes vnto the moſt highest.

15 And cal vpon me in the time of trouble: ſo will I heare the, and thou ſhalt praiſe me.

16 But vnto the vngodly ſaith God: why doſt thou preach my lawes, and taheſt my couenant in thy mouth?

17 Whereas thou hateſt to be reformed: & haſt caſt my wordes behinde the.

18 When thou ſaweſt a thiefe, thou conſenteſt vnto him: & haſt bene partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickednes: & with thy tongue thou haſt ſet forth deceit.

20 Thou ſitteſt & ſpeakeſt againſt thy brother: yea, and haſt ſlandered thine own mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue: & thou thoughteſt wickedly that I am euen ſuch a one as thy ſelfe: but I wil reproue the, and ſet before the the thinges that thou haſt done.

22 O conſider this, ye that forget God: leaſt I plucke you away, and there be none to deliuer you.

23 Who ſo offreth me thankes and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhewe the ſaluation of God.

Miſerere mei Deus. Pſal. 51.

HAue mercie vpon me (O God) after thy great goodnes: according vnto the multitude of thy mercies, doe away mine offences.

2 Waſh me thoroughly from my wickednes: and cleanſe me from my ſinne.

3 For I knowledge my faultes, and my ſinne is euer before me.

4 Againſt the only haue I ſinned, and done this euill in thy ſight: that thou might eſt be iuſtified in thy ſaying, and cleare when thou art iudged.

5 Beholde, I was ſhapen in wickednes: and in ſinne hath my mother conceiued me.

6 But loe, thou requireſt truetly in the inward parts: and ſhalt make me to vnderſtande wiſedome ſecretly.

7 Thou ſhalt purge me with Hyſope, & I ſhal be cleane: thou ſhalt waſh me, and I ſhal be whiter then ſnowe.

8 Thou ſhalt make me heare of ioy & gladnes: that the bones which thou haſt broken may reioyce.

9 Turne thy face from my ſinnes: and put out all my mildedes.

10 Make me a cleane heart, O God: & renue a right ſpirite within me.

11 Caſt me not away from thy preſence: and take not thy holy ſpirit from me.

12 O giue me the comfort of thy helpe again: and ſtabliſh me with thy free ſpirite.

13 Then ſhall I teach thy waies vnto the wicked: & ſinners ſhalbe conuerted vnto the.

14 Deliuer me from bloodguiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

15 Thou ſhalt open my lippes (O Lord:) & my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſ would I giue it the: but thou delighteſt not in burnt offrings.

17 The ſacrifice of God is a troubled ſpirite: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

18 O be fauourable & gratious vnto Sion: build thou the walles of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſnes, with the burnt offrings:

and

and oblations: then shal they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe?

2 Whereas the goodnes of God endureth yet daily.

3 Thy tongue imagineth wickednesse: & with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse, and to talke of lyes more then righteousnesse.

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shal take thee, and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing.

7 The righteous also shall see this, & feare: & shall laugh him to scorne.

8 Lo, this is the man that toke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alwayes giue thankes vnto thee, for that thou hast done: and I will hope in thy name, for thy saintes like it well.

Dixit insipiens Psal. 53.

Euening prayer.

THe foolish body hath saide in his heart: there is no God.

2 Corrupt are they, & become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lorde woulde deliuer his people out of captiuitie.

8 Then should Iacob reioyce & Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against me: and tyrantes (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my soule.

5 He shal reward euil vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of al my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, & heare me: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the godly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O & I had wings like a doue: for then would I flie away and be at rest.

7 Lo, then would I get me away farre off: & remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lorde) & deuide them: for I haue spied vnrighteousnes and strife in the citie.

10 Day and night they go about within the walles thereof: mischiefe also and sorow are in the middes of it.

11 Wickednesse is there in: deceipt and guile go not out of their stretes.

12 For it is not an open enemie & hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We toke sweete counsel together: & walked in the house of God as friendes.

16 Let death come hastily vpon them, and let them go downe quicke into hel: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shal saue me.

18 In the euening and morning, and at none day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shal heare me, & bring them downe: for they will not turne, nor feare God.

21 He laide his handes vpon suche as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they drie swordes.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: & shal not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shal not liue out halfe their dayes: neuertheles, my trust shalbe in thee, O Lord.

Miserere

Morning prayer.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man go-
eth about to deuoure me: hee is daily fight-
ting and troubling me.
2 Mine enemies are daily in hand to swalow
me vp: for they be many that fight against
me, O thou most highest.
3 Neuertheleſſe, though I am sometime a-
fraid: yet put I my trust in thee.
4 I will praise God because of his worde: I
haue put my trust in God, and will not feare
what flesh can do vnto me.
5 They daily mistake my wordes: all that
they imagine, is to do me euill.
6 They holde altogether, & kepe themselues
close: and marke my steppes, when they lay
wayte for my soule.
7 Shall they escape for their wickednesse:
thou (O God) in thy displeasure shalt caste
them downe.
8 Thou tellest my flittinges, put my teares
into thy bottel: are not these thinges noted
in thy booke?
9 Whensoeuer I call vpon thee, then shall
mine enemies be put to flight: this I know
for God is on my side.
10 In Gods word will I reioyce: in ỹ Lords
word will I comfort me.
11 Yea, in God haue I put my trust: I will not
be afraide what man can do vnto me.
12 Vnto thee (O God) will I pay my vowes:
vnto thee will I giue thankes.
13 For thou hast deliuered my soule from
death, & my feete from falling: that I may
walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull
vnto me, for my soule trusteth in thee: and
vnder the shadow of thy wings shalbe my
refuge, vntil this tyrannie be ouerpast.
2 I will call vnto the most high God: euen
vnto the God that shall perfourme the cause
which I haue in hand.
3 He shall sende from heauen: and saue me
from the reproche of him that would eate
me vp.
4 God shal send forth his mercie and truth:
my soule is among Lions.
5 And I lie euen among the children of men
(that are set on fire:) whose teeth are speares
and arrowes, and their tongue a sharpe
sworde.
6 Set vp thy selfe, O God, aboue the hea-
uens: and thy glory aboue all the earth.
7 They haue layde a net for my feete, and
pressed downe my soule: they haue digged a
pit before me, and are fallen into the mids
of it themselues.
8 My heart is fixed, O God, my heart is fix-
ed: I will sing and giue prayse.
9 Awake vp my glory, awake Lute & Harpe:
I my selfe will awake right early.
10 I will giue thankes vnto thee, O Lord, a-
mong the people: and I will sing vnto thee
among the nations.
11 For the greatnesse of thy mercie reacheth
vnto the heauens: and thy truth vnto the
cloudes.
12 Set vp thy selfe, O God, aboue the hea-
uens: and thy glorie aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnes,
O ye congregation: and do ye iudge the
thing that is right, O ye sonnes of men?
2 Yea, ye imagine mischief in your heart vp-
on the earth: & your handes deale with wic-
kednesse.
3 The vngodly are froward euen from their
mothers wombe: assone as they be borne
they go astray and speake lyes.
4 They are as venemous as the poyson of a
Serpent: euen like ỹ deafe Adder that stop-
peth her eares.
5 Which refuseth to heare the voyce of the
charmer: charme he neuer so wisely.
6 Breake their teeth (O GOD) in their
mouthes, smite the chawe bones of the Li-
ons, O Lorde: let them fall away like wa-
ter that runneth a pace, and when they
shoote their arrowes, let them be rooted
out.
7 Let them consume away like a Snayle, &
be like the vntimely fruite of a woman: and
let them not see the sunne.
8 Or euer your pottes be made whote with
thornes: so let indignation vexe him, euen
as a thing that is rawe.
9 The righteous shal reioyce when he seeth
the vengeance: he shal washe his fotesteps
in the blood of the vngodly.
10 So that a man shall say, verily there is a
reworde for the righteous: doubtles there is
a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliuer me from mine enemies, (O God) Euening
defende me from them that rise vp a- prayer.
gainst me.
2 O deliuer me from the wicked doers: and
saue me from the bloodthirstie men.
3 For lo, they lye wayting for my soule:
the mightie men are gathered against me,
without any offence or faulte of me, O
Lorde.
4 They runne and prepare themselues with-
out my faulte: arise thou therefore to helpe
me, and behold.
5 Stand vp (O Lorde God of hostes) thou
God of Israel, to visite all the heathen: & be
not mercifull vnto them that offend of mali-
cious wickednesse.
6 They go to and fro in the euening: they
grinne like a dogge, & runne about through
the citie.
7 Beholde they speake with their mouth: &
swordes are in their lippes: for who doeth
heare?
8 But thou, O Lorde, shalt haue them in de-
rision: and thou shalt laugh al the Heathen
to scorne.
9 My strength will I ascribe vnto thee: for
thou art the God of my refuge.
10 God sheweth me his goodnesse plenteous-
lye: and God shal let me se my desire vpon
mine enemies.
11 Slay them not, least my people forget it:
but scatter them abroad among the people,
and put them downe, O Lord, our defence.
12 For the sinne of their mouth, and for the
wordes of their lippes, they shall be taken
in their pride: and why? their preaching is
of

of curſing and lyes.

13 Conſume them in thy wrath, conſume thē, that they may perish: and knowe that it is God which ruleth in Jacob, and vnto the endes of the world.

14 And in the euening they will returne: grin like a dogge, and will go about the citie.

15 They will runne here and there for meate: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, & will prayſe thy mercie betimes in the morning: for thou haſt bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my ſtrength) will I ſing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Pſal. 60.

O God, thou haſt caſt vs out, & ſcattered vs abroade: thou haſt alſo bene diſpleaſed, O turne thee vnto vs againe.

2 Thou haſt moued the lande, and deuided it: heale the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heauy things: thou haſt giuen vs a dunke of deadly wine.

4 Thou haſt giuen a token for ſuch as feare thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloued delibered: helpe me with thy right hand, and heare me.

6 God hath ſpoken in his holines, I will reioyce and deuide Sichem: and mete out the valley of Sucoth.

7 Gilead is mine, & Manaſſes is mine: Ephraim alſo is the ſtrength of my head, Juda is my lawe giuer.

8 Moab is my waſhpot, ouer Edō will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will leade me into the ſtrong citie: who will bring me into Edom?

10 Haſt thou not caſt vs out, O God: wilt not thou, O God, go out with our hoſtes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God ſhal we do great actes: for it is he that ſhall treade downe our enemies.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauines.

3 O ſet me vp vpon ỹ roche ỹ is higher then I: for thou haſt bene my hope, and a ſtrong towre for me againſt the enemie.

4 I will dwel in thy tabernacle for euer: and my truſt ſhalbe vnder the couering of thy wings.

5 For thou, O Lord, haſt heard my deſires: & haſt giuen an heritage vnto thoſe that feare thy name.

6 Thou ſhalt graunt the king a long life: that his yeres may endure throughout al generations.

7 He ſhal dwel before God for euer: O prepare thy louing mercie and faythfulneſſe, that they may preſerue him.

8 So will I alwaies ſing prayſe vnto thy name: ỹ I may dayly performe my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.

2 He verely is my ſtrength & my ſaluation: he is my defence, ſo that I ſhal not fall.

3 How long will ye imagine miſchiefe againſt euery man? ye ſhalbe ſlaine all the ſort of you, yea, as a totteryng wall ſhall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out who God will exalt: their delight is in lies, they giue good wordes with their mouth, but curſe with their heart.

5 Neuertheleſſe my ſoule, waite thou ſtil vpon God: for my hope is in him.

6 He truely is my ſtrength & my ſaluation: he is my defence, ſo that I ſhal not fall.

7 In God is my health & my glory: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitful vpon the weights, they are altogether lighter then vanitie it ſelfe.

10 O truſt not in wrong & robberie, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once & twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and drie land, where no water is.

3 Thus haue I looked for thee in holines: that I might beholde thy power and glory.

4 For thy louing kindnes is better then the life it ſelfe: my lippes ſhal praiſe thee.

5 As long as I liue will I magnifie thee on this maner: & lift vp my hādes in thy name.

6 My ſoule ſhalbe ſatisfied euen as it were with marowe & fatneſſe: when my mouth prayſeth thee with ioyful lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt bene my helper: therefore vnder the ſhadowe of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeke the hurt of my ſoule: they ſhal go vnder the earth.

11 Let them fall vpon the edge of the ſwoorde, that they may be a portion for Foxes.

12 But the king ſhal reioyce in God, all they alſo that ſweare by him, ſhalbe commended: for the mouth of them that ſpeake lies, ſhal be ſtopped.

Exaudi Deus. Pſal. 64.

HEare my voice, O God, in my praier: preſerue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whette their tongue lyke a ſwoorde: and ſhote out their arrowes, euen bitter wordes.

4 That

4 That they may priuily shoote at him which is perfect: suddenly doe they hitt him, and feare not.
5 They courage them selues in mischief: and commune among them selues howe they may laye snares, and say that no man shall se them.
6 They imagine wickednes, & practise it: that they kepe secret among them selues, euery man in the depe of his heart.
7 But God shal suddenly shoote at them wt a swift arrowe: that they shalbe wounded.
8 Yea, their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.
9 And all men that se it, shall say, this hath God done: for they shall perceiue that it is his worke.
10 The righteous shal reioyce in the Lorde, & put his trust in him: & all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art praysed in Sion: & vnto the shal the vowe be performed in Hierusalem.
2 Thou that hearest the praier: vnto the shal all fleih come.
3 My misdedes preuaile against me: oh be thou merciful vnto our sinnes.
4 Blessed is the man whom thou chosest and receiuest vnto the: he shal dwel in thy court, & shalbe satisfied with the pleasures of thy house, euen of thy holie temple.
5 Thou shalt shewe vs wonderfull thynges in thy righteousnes, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remayne in the broade sea.
6 Which in his strength setteth fast the mountaines: and is girded about with power.
7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnes of his people.
8 They also that dwell in the vttermost partes of the earth, shalbe afraide at thy tokes: thou that makest the our goings of the morning and euening to praise the.
9 Thou visitest the earth, and blessest it: thou makest it very plenteous.
10 The riuer of God is ful of water: thou preparest their corne, for so thou prouidest for the earth.
11 Thou waterest her forrowes: thou sendest rayne into the litle valleis therof: thou makest it soft with the droppes of raine, and blessest the encrease of it.
12 Thou crownest the yere with thy goodnesse: and thy cloudes drop fatnesse.
13 They shall drop vpon the dwellings of the wildernesse: and the litle hilles shal reioyce on euery side.
14 The foldes shalbe ful of shepe: the valleis also shal stand so thick with corne, that they shall laughe and sing.

Iubilate Deo. Psal. 66.

OBe ioyful in God al ye landes: sing prayses vnto the honour of his name, make his praise to be glorious.
2 Say vnto God, O how wonderful art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto the.
3 For all the worlde shall worship the: sing of the, and praise thy name.
4 O come hither, and beholde the workes of God: how wonderful he is in his doing toward the children of men.
5 He turned the sea into drie lande: so that they went through the water on foote, there did we reioyce therof.
6 He ruleth with his power for euer, his eies beholde the people: and such as will not beleue, shall not be able to exalt them selues.
7 O praise our God (ye people:) & make the voice of his praise to be heard.
8 Which holdeth our soule in life: & suffereth not our feete to slip.
9 For thou, O God hast proued vs: thou also hast tried vs, like as siluer is tried.
10 Thou broughtest vs into the snare: & laidst trouble vpon our loines.
11 Thou sufferedst me to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthie place.
12 I wil go into thy house wt burnt offrings: and wil pay the my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.
13 I wil offer vnto the fatte burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.
14 O come hither & hearken all ye that feare God: and I wil tell you what he hath done for my soule.
15 I called vnto him with my mouth: & gaue him praises with my tongue.
16 If I entende vnto wickednes wt my heart: the Lord wil not heare me.
17 But God hath heard me: & considered the voyce of my praier.
18 Praysed be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, & bless vs: and shew vs the light of his countenance, and be merciful vnto vs,
2 That thy way may be known vpon earth: thy sauing health amonge all nations.
3 Let the people praise the, O God: yea, let all the people praise the.
4 O let the nations reioyce & be glad, for thou shalt iudge the folke righteously: & gouerne the nations vpon earth.
5 Let the people praise the, O God: let all the people praise the.
6 Then shal y earth bring forth her encrease: and God, euen our owne God, shal giue vs his blessing.
7 God shal bless vs: and all the endes of the worlde shal feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, & let his enemies be scattered: let them also that hate him, flee before him.
2 Like as the smoke vanisheth, so shalt thou driue them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.
3 But let the righteous be glad & reioyce before

loue God: let them alſo be merry and ioyful.
4 O ſing vnto God, and ſing praiſes vnto his name: magnifie him ꝓ rideth vpon the heauens as it were vpon an horſe, praiſe him in his name, yea, and reioyce before him.
5 He is a father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God in his holy habitation.
6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarſeneſſe.
7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wildernеſſe,
8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God: which is the God of Iſrael.
9 Thou oh God, ſendeſt a gratious rain vpon thine inheritance: and refreſheſt it whē it was wearie.
10 Thy congregation ſhal dwell therein: for thou, O God, haſt of thy goodnes prepared for the poore.
11 The Lorde gaue the worde: great was the company of the preachers.
12 Kings with their armies did flē and were diſcomfited: and they of the houſholde deuided the ſpoile.
13 Though ye haue lien among the pots, yet ſhall ye be as the winges of a Doue: that is couered with ſiluer wings, and her feathers like golde.
14 When the almightie ſcattered kinges for their ſake: then were they as white as ſnow in Salmon.
15 As the hill of Baſan ſo is Gods hil, euen an high hill, as the hill of Baſan.
16 Why hop ye ſo ye high hils? this is Gods hil, in the which it pleaſeth him to dwel: yea the Lord will abide in it for euer.
17 The charettes of God are twentie thouſand, euen thouſandes of Angels: and the Lorde is among them as in the holy place of Sinai.
18 Thou art gone vp on high, thou haſt led captiuitie captiue, & receiued gifts for men: yea, euen for thy enemies, that ꝓ Lord God might dwell among them.
19 Praiſed be the Lorde daily: euen the God which helpeth vs, and powreth his benefits vpon vs.
20 He is our God, euen the God of whome commeth ſaluation: God is the Lorde, by whom we eſcape death.
21 God ſhal wound the head of his enemies: and the hearie ſcalpe of ſuch a one as goeth on ſtill in his wickednеſſe.
22 The Lord hath ſaid, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the depe of the ſea.
23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be redde through the ſame.
24 It is well ſeene, O God, how thou goeſt: howe thou my God and King goeſt in the Sanctuarie.
25 The ſingers go before, the minſtrels follow after: in the middeſt are the damoſels playing with the tymbrels.
26 Giue thankes, O Iſrael, vnto God ꝓ Lord in the congregations: from the ground of the heart.
27 There is little Beniamin their ruler, and the princes of Iuda their counſaile: the princes of Zabulon, and the princes of Nephthali.
28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in vs.
29 For thy temples ſake at Ieruſalem: ſo ſhal kinges bring preſents vnto thee.
30 When the company of the fierce men, and multitude of the mightie, are ſcattered abroade among the beaſtes of the people (ſo that they humbly bring pieces of ſiluer:) & when he hath ſcattered the people that delight in warre.
31 Then ſhal the princes come out of Egypt: the Morians lande ſhall ſone ſtretche out her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: O ſing praiſes vnto the Lord.
33 Which ſitteth in the heauens ouer al from the beginning: loe, he doeth ſende out his voice, yea, and that a mightie voyce.
34 Aſcribe ye the power to God ouer Iſrael: his worſhip and ſtrength is in the cloudes.
35 O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength and power vnto his people, bleſſed be God.

Saluum me fac. Pſal. 69.

SAue me, O God: for the waters are come in, euen vnto my ſoule. Euening prayer.
2 I ſticke faſt in the depe mire where no ground is: I am come into depe waters, ſo that the ſloodes runne ouer me.
3 I am wearie of crying, my throte is dry: my ſight faileth me for waiting ſo long vpon my God.
4 They that hate me without a cauſe, are mo then the hayres of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mightie.
5 I paide them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.
6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeke thee, be confounded through me, O Lord God of Iſrael.
7 And why? for thy ſake haue I ſuffered reproche: ſhame hath couered my face.
8 I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.
9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept & chaſtened my ſelfe with faſting: and that was turned to my reproche.
11 I put on a ſackcloth alſo: and they iefted vpon me.
12 They that ſit in the gate ſpeak againſt me: and the drunkardes make ſonges vpon me.
13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare

14 Heare me, O God, in the multitude of thy mercie: euen in the truth of thy saluation.
15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
16 Let not the water flood drowne me, neither let the deepe swallow me vp: & let not the pit shut her mouth vpon me.
17 Heare me, O Lord, for thy louing kindnes is comfortable: turne thee vnto me, according to the multitude of thy mercies.
18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.
19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.
20 Thou hast knowen my reproch, my shame, and my dishonour: mine aduersaries are all in thy sight.
21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.
22 They gaue me gall to eate: & when I was thirstie, they gaue me vineger to drinke.
23 Let their table be made a snare to take them selues withall: & let the things (that should haue bene for their wealth) be vnto them an occasion of falling.
24 Let their eyes be blinded that they se not: and euer bow downe their backes.
25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.
26 Let their habitation be voide: and no man to dwell in their tentes.
27 For they persecute him whom thou hast smitten: and they talke howe they may vexe them whom thou hast wounded.
28 Let them fal from one wickednes to another: and not come into thy righteousnesse.
29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.
30 As for me, when I am poore and in heauines: thy helpe (O God) shall lift me vp.
31 I will praise the name of God with a song: and magnifie it with thanksgiuing.
32 This also shal please the Lord: better then a bullock, that hath hornes & hoofes.
33 The humble shal consider this, and be glad: seke ye after God, and your soule shal liue.
34 For the Lord heareth the poore: and despiseth not his prisoners.
35 Let heauen and earth praise him: the sea and all that moueth therein.
36 For God wil saue Sion, and builde the cities of Iuda: that men may dwel there, and haue it in possession.
37 The posteritie also of his seruantes shall inherite it: and they that loue his name shal dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde.
2 Let them be ashamed and confounded that seke after my soule: let them be turned backeward and put to confusion that wishe me euill.
3 Let them (for their reward) be sone brought to shame: that crie ouer me, there, there.
4 But let all those that seke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, the Lorde be praised.
5 As for me, I am poore and in miserie: haste thee vnto me (O God.)
6 Thou art my helper and my redemer: O Lorde make no long tarying.

In te Domine speraui. Psal. 71. Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.
2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.
3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.
4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.
5 Through thee haue I bene holden vp euer since I was borne: thou art he that tokest me out of my mothers wombe, my praise shalbe alway of thee.
6 I am become as it were a monster vnto many: but my sure trust is in thee.
7 O let my mouth be filled with thy praise: (that I may sing of thy glorie) and honour all the day long.
8 Cast me not away in the time of age: forsake me not when my strength faileth me.
9 For mine enemies speake against me, and they that lay waite for my soule, take their counsaile together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.
10 Go not farre from me, O God: my God haste thee to helpe me.
11 Let them be confounded and perishe, that are against my soule: let them be couered with shame and dishonour, that seke to do me euill.
12 As for me, I will patiently abide alway: and will praise thee more and more.
13 My mouth shal daily speake of thy righteousnesse and saluation: for I knowe no ende thereof.
14 I will go forth in the strength of the Lord God: and wil make mention of thy righteousnesse onely.
15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.
16 Forsake me not, O God, in mine olde age: when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.
17 Thy righteousnesse, O God, is very high: and great thinges are they that thou hast done, O God, who is like vnto thee?
18 O what great troubles & aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, & broughtest me from the deepe of the earth againe.

19 Thou

19 Thou hast brought me to great honour: and comforted me on euery side.
20 Therfore will I praise thee & thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.
21 My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.
22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgements (O God:) & thy righteousnes vnto ꝑ kings sõne.
2 Then shall he iudge the people according vnto right: and defend the poore.
3 The mountaines also shall bring peace: & the litle hilles righteousnes vnto the people.
4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.
5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.
6 He shall come downe like the raine into a fleece of wool: euen as the droppes that water the earth.
7 In his time shal the righteous flourish: yea, and aboundance of peace, so long as the Moone endureth.
8 His dominion shalbe also from the one sea to the other: and from the flood vnto the worldes end.
9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.
10 The kings of Tharsis and of the Iles shal giue presents: the kings of Arabia & Saba shall bring gifts.
11 All kings shall fall downe before him: all nations shall do him seruice.
12 For he shall deliuer the poore when he cryeth: the needy also and him that hath no helper.
13 He shalbe fauourable to the simple & needie: and shall preserue the soules of the poore.
14 He shall deliuer their soules from falshode and wrong: and deare shall their blood be in his sight.
15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.
16 There shalbe an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.
17 His name shall endure for euer, his name shall remaine vnder the sunne among the posteritees: which shall be blessed through him, and all the heathen shall praise him.
18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.
19 And blessed be the name of his maiestie for euer: and all the earth shalbe filled with his maiestie, Amen Amen.

Quam bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart. Euening prayer.
2 Neuertheles, my feete were almost gone: my treadings had welnigh slipt.
3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.
4 For they are in no perill of death: but are lustie and strong.
5 They come in no misfortune like other folke: neither are they plagued like other men.
6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.
7 Their eyes swell with fatnes: and they do euen what they lust.
8 They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.
9 For they stretch foorth their mouth vnto the heauen: & their tongue goeth through the worlde.
10 Therefore fall the people vnto them: and thereout suche they no small aduantage.
11 Tush (say they) howe should God perceiue it: is there knowledge in the most highest?
12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said then haue I clensed my heart in vaine, and washed my hands in innocencie.
13 All the day long haue I bene punished: & chastened euery morning.
14 Yea, and I had almost fallen euen as they: but lo, then should I haue condemned the generation of thy children.
15 Then thought I to vnderstand this: but it was too hard for me.
16 Vntil I went into the sanctuarie of God: then vnderstood I the end of these men.
17 Namely, howe thou dost set them in slipperie places: and castest them downe, and destroyest them.
18 Oh howe suddenly doe they consume: perish, and come to a fearefull ende?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheles, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsell: & after that receiue me with glory.
24 Whom haue I in heauen but thee: & there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.
26 For lo, they that forsake thee shal perish: thou hast destroyed all them that commit fornication against thee.
27 But it is good for me to holde me fast by

God, to put my trust in the Lord God: and to speake of all thy workes (in þ gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy congregation: whome thou hast purchased and redeemed of olde.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euil in thy sanctuarie.
5 Thine aduersaries roare in the middes of thy congregations: & set vp their bannerꝭ for tokens.
6 He that hewed timber afore out of þ thicke treeꝭ: was knowen to bring it to an excellent worke.
7 But now they breake downe all the carued worke thereof: with Axes and Hammers.
8 They haue set fire vpon thy holy places: & haue defiled the dwelling place of thy name, euen vnto the ground.
9 Yea, they said in their hearts, let vs make hauocke of thē altogether: thus haue they burnt vp all the houses of GOD in the land.
10 We see not our tokens, there is not one Prophet more: no not one is there amōg vs that vnderstandeth any more.
11 O God, howe long shall the aduersarie doe this dishonour: howe long shall thy enemy blaspheme thy name, for euer?
12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?
13 For God is my king of old: the helpe that is done vpon earth, he doeth it him selfe.
14 Thou diddest deuide the sea through thy power: thou brakest the heads of the Dragons in the waters.
15 Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate for the people in the wilderneꝭ.
16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mighty waters.
17 The day is thine, and the night is thine: thou hast prepared the light & the sunne.
18 Thou hast set all the borderꝭ of the earth: thou hast made Sommer and winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blaspheмed thy name.
20 O deliuer not þ soule of thy Turtle Dooue vnto the multitude of the enemies: & forget not the congregation of the poore for euer.
21 Looke vpon the couenant: for all the earth is full of darkenesse, and cruel habitations.
22 Oh let not the simple go awaye ashamed: but let the poore and needy giue praise vnto thy name.
23 Arise, O God, maintaine thine owne cause: remember how the foolish man blaspheмeth thee dayly.
24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thankes: yea vnto thee do we giue thankes. Morning prayer.
2 Thy name also is so nigh: and that do thy wonderous workes declare.
3 When I receiue the congregation: I shall iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillers of it.
5 I said vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.
6 Set not vp your horne on high: & speake not with a stiffe necke.
7 For promotion cōmeth neither from the East nor from the West: nor yet from the South.
8 And why? GOD is the iudge: he putteth downe one, and setteth vp another.
9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.
10 As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.
11 But I will talke of the God of Jacob: & praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his name is great in Israel.
2 At Salem is his tabernacle: & his dwelling in Sion.
3 There brake he the arrowes of the bowe: the shield, the sword, and the battell.
4 Thou art of more honour and might: then the hilles of the robbers.
5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mighty) haue found nothing.
6 At thy rebuke (O God of Jacob:) both the chariot and horse are fallen.
7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?
8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.
9 When God arose to iudgement: & to helpe all the meeke vpon earth.
10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.
11 Promise vnto the Lorde your God, and keepe it, all ye that be rounde about him: bring presentes vnto him that ought to be feared.
12 He shall refraine the spirite of princes: & is wonderfull among the kinges of the earth.

Voce mea ad Dominum. Psal. 77.

I Will crye vnto God with my voyce: euen vnto God will I crye with my voyce, & he shall

shall hearken vnto me.
2 In the time of my trouble I sought ✠ Lord: my sore ranne and ceased not, in the night season my soule refused comfort.
3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.
4 Thou holdest mine eyes waking: I am so feeble that I can not speake.
5 I haue considered the dayes of old: and the yeeres that are past.
6 I call to remembrance my song: and in the night I commune with mine owne heart, & search out my spirites.
7 Will the Lorde absent him selfe for euer: & will he be no more intreated?
8 Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?
9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?
10 And I saide, it is mine owne infirmitie: but I will remember the yeres of the right hand of the most highest.
11 I will remember the workes of the Lord: and call to minde thy wonders of old time.
12 I will thinke also of al thy workes: and my talking shalbe of thy doings.
13 Thy way, O God, is holy: who is so great a God (as our God?)
14 Thou art the God that doeth wonders: & hast declared thy power among people.
15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.
16 The waters sawe thee, O God, the waters sawe thee, and were afraid: the depthes also were troubled.
17 The cloudes powred out water, the ayre thundred: and thine arrowes went abroad.
18 The voyce of thy thunder was heard round about: the lightnings shone vpon the grounde, the earth was moued, and shooke withall.
19 Thy waye is in the sea, and thy pathes in the great waters: and thy footesteps are not knowen.
20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

Euening prayer.

HEare my lawe, O my people: encline your eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will declare hard sentences of olde.
3 Which we haue heard and knowen: & such as our fathers haue tolde vs.
4 That we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull workes that he hath done.
5 He made a couenaunt with Jacob, and gaue Israel a law: which he cõmanded our forefathers to teach their children.
6 That their posteritie might knowe it: and the children which were yet vnborne.
7 To the intent that when they came vp: they might shewe their children the same.
8 That they might put their trust in God: & not to forget the workes of God, but to kepe his commandements.
9 And not to be as their forefathers, a fayrthlesse and stubberne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.
10 Lyke as the children of Ephraim: which being harnessed and carying bowes, turned them backe in the daye of battell.
11 They kept not the couenaunt of God: and would not walke in his lawe.
12 But forgate what he had done: and the wonderfull workes that he had shewed for them.
13 Marueilous thynges dyd he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.
14 He deuided the sea, and let them goe through: he made the waters to stande on an heape.
15 In the daye time also he ledde them with a cloud: and al the night through with a light of fyre.
16 He claue the hard rockes in the wilderness: & gaue them drinke thereof, as it had bene out of the great deapth.
17 He brought waters out of the stony rocke: so that it gushed out like the riuers.
18 Yet for all this they sinned more against him: and prouoked the most highest in the wildernesse.
19 They tempted God in their hearts: and required meate for their lust.
20 They spake against GOD also, saying: shall God prepare a table in the wildernesse?
21 He smote the stonie rocke in deed, that the water gushed out, and the streames flowed withal: but cã he giue bread also, or prouide fleih for his people?
22 When the Lorde heard this, he was wroth: so the fyre was kindled in Jacob, & there came vp heauie displeasure against Israel.
23 Because they beleeued not in God: & put not their trust in his helpe.
24 So he commaunded the cloudes aboue: and opened the doores of heauen.
25 He rayned downe Manna also vpon them for to eate: and gaue them foode from heauen.
26 So man did eate Angels foode: for he sent them meate ynough.
27 He caused the East winde to blowe vnder heauen: and through his power he brought in the Southwest winde.
28 He rained fleshe vpon them as thicke as dust: and feathered foules like as the sande of the sea.
29 He let it fall among their tents: euen rounde about their habitation.
30 So they did eate and were wel filled, for he gaue them their owne desire: they were not disappointed of their lust.
31 But while the meate was yet in their mouthes, the heauie wrath of GOD came

vpon them, and slue the welthiest of them: yea, and smote downe the cholen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him w their mouth: & dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not stirre his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy one in Israel.

43 They thought not of his hande: and of the day when he deliuered them from the hand of the enemie.

44 Howe he had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lyce among them, and deuoured them vp: and frogges to destroy them.

47 He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

48 He destroyed their Vynes with haylestones: and their Mulberie trees with the frost.

49 He smote their cattell also with haylestones: and their flockes with hot thunder boltes.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignatiō, & spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the fyrst borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he ledde them forth like sheepe: and carryed them in the wildernesse like a flocke.

54 He brought the out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought the within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwel in their tentes.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, and fel away like their forefathers: starting aside like a broke bowe.

59 For they grieued him with their hil altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke fore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the swoorde: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not geuen to mariage.

65 Their Priestes were slaine with þ swoorde & there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hyll of Sion, which he loued.

70 And there he buylded his temple on high: and laide the foundation of it like þ ground which he hath made continually.

71 He chose Dauid also his seruant: & tooke him away from the sheepefoldes.

72 As he was folowing the Ewes great with yong ones, he tooke him: that he myght feede Jacob his people, and Israel his inheritance.

73 So he fed the with a faithful & true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79. Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they geuen to be meat vnto the fowles of þ ayre: and the flesh of thy saints vnto the beastes of the lande.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto the that are round about vs.

5 Lord, how long wilt thou be angry: shal thy iealousie burne like fyre for euer?

6 Powre out thine indignation vpon þ heathen þ haue not knowē the: & vpon þ kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layde wast his dwelling place.

8 O remember not our olde sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our salnation, for the glory

glory of thy name: O deliuer vs, & be merciful vnto our ſinnes for thy names ſake.
10 Wherefore do the heathen ſaye: where is now their God?
11 O let the vengeance of thy ſeruants blood that is ſhed: be openly ſhewed vpō the heathen in our ſight.
12 O let the ſorowful ſighing of the priſoners come before thee: according to ṭ greatnes of thy power preſerue thou thoſe that are appointed to die.
13 And for the blaſphemie wherewith our neighbours haue blaſphemed thee: reward thou them, O Lorde, ſeuen folde into their boſome.
14 So we that be thy people and ſheepe of thy paſture, ſhal giue thee thanks for euer: and wil alway be ſhewing forth thy prayſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEare, O thou ſhepheard of Iſrael, thou that leadeſt Joſeph like a sheepe: ſhewe thy ſelfe alſo thou that ſitteſt vpon the Cherubins.
2 Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrēgth & come & help vs.
3 Turne vs againe, O God: ſhew the light of thy countenance, and we ſhalbe whole.
4 O Lord God of hoſtes: how long wilt thou be angrie with thy people that prayeth?
5 Thou feedeſt thē with the bread of teares: and giueſt them plentifulneſſe of teares to drinke.
6 Thou haſt made vs a very ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.
7 Turne vs againe, thou God of hoſtes: ſhew the light of thy countenance, and we ſhall be whole.
8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, & planted it.
9 Thou madeſt roome for it: and when it had taken roote, it filled the land.
10 The hilles were couered with the ſhadow of it: and the boughes thereof were like the goodly Cedar trees.
11 She ſtretched out her branches vnto the ſea: and her boughes vnto the riuer.
12 Why haſt thou then broken downe her hedge: that all they which go by pluche off her grapes?
13 The wild Boze out of the wood doth roote it vp: and the wilde beaſtes of the fielde deuoure it.
14 Turne thee againe, thou God of hoſtes, looke downe from heauen: beholde, and viſite this vine.
15 And the place of the vineyard ṭ thy right hand hath planted: & the branch that thou madeſt ſo ſtrong for thy ſelfe.
16 It is burnt vp fire, and cut downe: & they ſhal periſh at the rebuke of thy countenance.
17 Let thy hand be vpon ṭ man of thy right hande: & vpon the ſonne of man whō thou madeſt ſo ſtrong for thine owne ſelfe.
18 And ſo wil not we goe backe from thee: O let vs liue, and we ſhal call vpon thy name.
19 Turne vs againe, O Lord God of hoſtes: ſhew the light of thy countenance, and we ſhall be whole.

Exultate Deo. Pſal. 81.

SIng we merily vnto God our ſtrength: make a cheerefull noyſe vnto the God of Jacob.
2 Take the Pſalme, bring hither the Tabret: the mery harpe, with the Lute.
3 Blow vp the Trumpet in the new moone: euen in the time appointed, and vpon our ſolemne feaſt day.
4 For this was made a ſtatute for Iſrael: & a lawe of the God of Jacob.
5 This he ordeyned in Joſeph for a teſtimonie: when he came out of the lād of Egypt, and had heard a ſtrange language.
6 I eaſed his ſhoulder from the burden: and his handes were deliuered from making the pottes.
7 Thou calledſt vpon me in troubles, and I deliuered thee: and hearde thee what time as the ſtorme fell vpon thee.
8 I proued thee alſo: at the waters of ſtrife.
9 Heare, O my people, and I wil aſſure thee, O Iſrael: if thou wilt hearken vnto me.
10 There ſhal no ſtrange god be in thee: neyther ſhalt thou worſhip any other god.
11 I am the Lord thy GOD, which brought thee out of the lande of Egypt: open thy mouth wide, and I ſhall fill it.
12 But my people would not heare my voice: and Iſrael would not obey me.
13 So I gaue thē vp vnto their owne hearts luſt: and let them followe their owne imaginations.
14 O that my people would haue hearkened vnto mee: for if Iſrael had walked in my wayes.
15 I ſhould ſoone haue put downe their enemies: and turned my hand againſt their aduerſaries.
16 The haters of the Lord ſhould haue bene found lyers: but their time ſhould haue endured for euer.
17 He ſhould haue fed them alſo with the fyneſt wheat flour: and with hony out of the ſtony rocke ſhould I haue ſatisfied thee.

Deus ſtetit. Pſal. 82.

GOd ſtandeth in the congregation of princes: he is a iudge among goddes. Euening prayer.
2 Howe long will ye giue wrong iudgement: and accept the perſons of the vngodlye?
3 Defend the poore and fatherleſſe: ſee that ſuch as be in neede & neceſſitie haue right.
4 Deliuer the outcaſt and poore: ſaue them from the hand of the vngodly.
5 They wil not be learned, nor vnderſtand, but walke on ſtil in darkenes: all the foundations of the earth be out of courſe.
6 I haue ſaid, ye are gods: and ye al are children of the moſt higheſt.
7 But ye ſhal die like men: and fall like one of the princes.
8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take al Heathen to thine inheritance.

Deus quis ſimilis. Pſal. 83.

HOlde not thy tongue, O God, keepe not ſtil ſilence: refraine not thy ſelf, O God.
2 For lo, thine enemies make a murmu-

ring: and they that hate thee haue lift vp their head.

3 They haue imagined craftely agaynst thy people: and taken counsel against thy secret ones.

4 They haue said, come, & let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heades together with one consent: & are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, & Hagareues.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb & Zeb: yea, make al their princes like as Zeba and Salmana.

12 Which say, let vs take to our selues: þ houses of God in possession.

13 O my God, make thẽ like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp þ wood: & as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art only the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O Howe amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and lõging to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrowe hath found her an house, and the swallowe a nest, where she may laye her yõg: euen thy altars, O Lord of hosts, my king and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: & the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of goddes appeareth euery one of them in Sion.

8 O Lorde God of hostes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God our defender: and looke vpon the face of thine anoynted.

10 For one day in thy courtes: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tentes of vngodlines.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal 85.

LOrd thou art become gracious vnto thy land: thou hast turned away þ captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered al their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lorde: and graunt vs thy saluation.

8 I will hearken what the Lorde God will say concerning me: for he shal speake peace vnto his people, & to his saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwel in our land.

10 Mercy and truth are met together: righteousnes and peace haue kissed eche other.

11 Truth shal florish out of the earth: & righteousnes hath looked downe from heauen.

12 Yea, the Lord shall shewe louing kindnesse: and our land shal giue her increase.

13 Righteousnes shal goe before him: and he shal direct his going in the way.

Inclina domine. Psal. 86.

BOwe downe thine eare, O Lord, and heare me: for I am poore, and in miserie. Morning praier.

2 Preserue thou my soule, for I am holie: my God saue thy seruant that putteth his trust in thee.

3 Be merciful vnto me, O Lorde: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord art good and gratious: and of great mercie vnto al them that call vpon thee.

6 Giue eare Lord vnto my prayer: & ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the goddes there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worshippe thee, O Lord: and shal glorifie thy name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) & I wil walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I will

12 I will thanke thee, O Lorde my God, with all my heart: and will praise thy name for euermore.
13 For great is thy mercie towarde me: and thou hast delyuered my soule from the nethermost hell.
14 O God, the proud are risen against me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.
15 But thou (O Lorde God) art full of compassion and mercy: long suffering, plenteous in goodnes and trueth.
16 O turne thee then vnto me, & haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.
17 Shew some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.
2 Very excellent things are spoken of thee: thou citie of God.
3 I will thinke vpon Rahab and Babylon: with them that knowe me.
4 Beholde ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.
5 And of Sion it shalbe reported, that he was borne in her: and the most high shall stablish her.
6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.
7 The singers also & Trumpetters shall be rehearse: all my freth springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day & night before thee: O let my praier enter into thy presence, encline thine eare vnto my calling.
2 For my soule is ful of trouble: and my life draweth nigh vnto hel.
3 I am counted as one of thē that go downe into the pit: and I haue bene euen as a man that hath no strength.
4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.
5 Thou hast layed me in the lowest pit: in a place of darkenesse, and in the deepe.
6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.
7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.
8 I am so fast in prison: that I can not get forth.
9 My sight faileth for very trouble: Lorde, I haue called daily vpō thee, I haue stretched out my hands vnto thee.
10 Doest thou shewe wonders among the dead: or shall the dead rise vp againe and praise thee?
11 Shal thy louing kindenes be shewed in the graue: or thy faithfulnes in destruction?
12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?
13 Vnto thee haue I cried, O Lord: and earely shall my prayer come before thee.
14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?
15 I am in miserie, and like vnto him that is at the point to die: (euē from my youth vp) thy terrours haue I suffered with a troubled minde.
16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.
17 They came round about me daily like water: and cōpassed me together on euery side.
18 My louers & friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias domini. Psal. 89.

MY song shalbe alway of the louing kindenesse of the Lord: with my mouth wil I euer be shewing thy trueth, from one generation to another. Euening prayer.
2 For I haue saide, mercie shalbe set vp for euer: thy trueth shalt thou stablishe in the heauens.
3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.
4 Thy seede wil I stablish for euer: and set vp thy throne from one generation to another.
5 O Lorde, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the saintes.
6 For who is he among the clouds: that shall be compared vnto the Lorde?
7 And what is he among the gods: that shall be like vnto the Lord?
8 God is very greatly to be feared in the counsell of the Saintes: and to be had in reuerence of all them that are about him.
9 O Lorde God of hostes, who is like vnto thee: thy trueth (most mightie Lorde) is on euery side.
10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.
11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.
12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round world, and all that therein is.
13 Thou hast made the North & the South: Tabor and Hermon shall reioyce in thy name.
14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.
15 Righteousnes and equitie is the habitation of thy seate: mercie and trueth shall go before thy face.
16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.
17 Their delight shall be daily in thy name: & in thy righteousnesse shall they make their boast.
18 For thou art the glorie of their strength: and in thy louing kindenesse thou shalt lift vp our hornes.
19 For the Lord is our defence: the holy one of Israel is our king.

20 Thou ſpakeſt ſometime in viſiõ vnto thy Saints, and ſaideſt: I haue layed helpe vpon one that is mightie, I haue exalted one choſen out of the people.
21 I haue found Dauid my ſeruant: with my holy oyle haue I anointed him.
22 My hand ſhal hold him faſt: and my arme ſhall ſtrengthen him.
23 The enemie ſhall not be able to doe him violence: the ſonne of wickednes ſhall not hurt him.
24 I ſhall ſmite downe his foes before his face: and plague them that hate him.
25 My truth alſo and my mercy ſhalbe with him: & in my name ſhal his horn be exalted.
26 I wil ſet his dominion alſo in the ſea: and his right hand in the floodes.
27 He ſhall call me, thou art my father: my God, and my ſtrong ſaluation.
28 And I wil make him my firſt borne: higher then the kings of the earth.
29 My mercy will I keepe for him for euermore: and my couenant ſhall ſtand faſt with him.
30 His ſeede alſo will I make to endure for euer: & his throne as the dayes of heauen.
31 But if his children forſake my lawe: and walke not in my iudgements.
32 If they breake my ſtatutes, and keepe not my commandements: I will viſite their offences with the rodde, and their ſinne with ſcourges.
33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my truth to faile.
34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue ſworne once by my holines that I wil not faile Dauid.
35 His ſeede ſhall endure for euer: & his ſeate is like as the ſunne before me.
36 He ſhall ſtande faſt for euermore as the moone: and as the faithfull witneſſe in heauen.
37 But thou haſt abhorred and forſaken thine anoynted: and art diſpleaſed at him.
38 Thou haſt broken the couenant of thy ſeruant: and caſt his crowne to the grounde.
39 Thou haſt ouerthrown al his hedges: and broken downe his ſtrong holdes.
40 All they that go by, ſpoyle him: and he is become a rebuke to his neighbours.
41 Thou haſt ſet vp the right hande of his enemies: and made all his aduerſaries to reioyce.
42 Thou haſt taken away the edge of hys ſworde: and gaueſt him not victorie in the battell.
43 Thou haſt put out his glorie: and caſt his throne downe to the grounde.
44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.
45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?
46 Oh remẽber how ſhort my time is: wherfore haſt thou made all men, for nought?
47 What man is he that liueth, and ſhall not ſee death: and ſhal he deliuer his ſoule from the hand of hell?
48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy truth?
49 Remember (Lord) the rebuke that thy ſeruants haue: and howe I do beare in my boſome the rebukes of many people.
50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the foteſteppes of thine anointed: praiſed be the Lord for euermore. Amen. Amen.

Domine, refugium. Pſal 90.

LOrde, thou haſt bene our refuge: from one generation to an other. Morning prayer.
2 Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſting, and worlde without ende.
3 Thou turneſt man to deſtruction: againe thou ſayeſt, come againe ye children of men.
4 For a thouſande yeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watche in the night.
5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſodainely like the graſſe.
6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.
7 For we conſume away in thy diſpleaſure: and are afrayde at thy wrathfull indignation.
8 Thou haſt ſet our miſdeedes before thee: and our ſecrete ſinnes in the light of thy countenance.
9 For when thou art angry, all our dayes are gone: we bring our yeres to an ende, as it were a tale that is tolde.
10 The dayes of our age are threeſcore yeres and ten, and though men be ſo ſtrong that they come to foureſcore yeres: yet is their ſtrength then but labour & ſorowe, ſo ſoone paſſeth it away, and we are gone.
11 But who regardeth ỹ power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.
12 O teach vs to number our dayes: that we may applie our hearts vnto wiſedome.
13 Turne thee againe (O Lord) at the laſt: and be gratious vnto thy ſeruantes.
14 O ſatiſfie vs with thy mercy, & that ſoone: ſo ſhall we reioyce and be glad all the dayes of our life.
15 Comfort vs againe nowe after the time that thou haſt plagued vs: and for the yeres wherein we haue ſuffered aduerſitie.
16 Shewe thy ſeruants thy worke: and their children thy glory.
17 And the glorious maieſtie of the Lord our God be vpon vs: proſper thou the worke of our handes vpon vs, O proſper thou our handie worke.

Qui habitat. Pſal. 91.

WHo ſo dwelleth vnder the defence of ỹ moſt high: ſhall abide vnder the ſhadowe of the almightie.
2 I wil ſay vnto the Lord, thou art my hope and my ſtrong holde: my God, in him will I truſt.
3 For he ſhall deliuer thee from the ſnare of the

the Hunter: & from the noysome pestilence.
4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shielde & buckler.
5 Thou shalt not be afraide for any terrour by night: nor for the arrow that flieth by day.
6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.
7 A thousande shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou beholde: & see the reward of the vngodly.
9 For thou Lord art my hope: thou hast set thine house of defence very high.
10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.
11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.
12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.
13 Thou shalt go vpon the Lyon and Adder: the young Lion and the Dragon shalt thou tread vnder thy feete.
14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.
15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
16 With long life will I satisfie him: & shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy name, O most highest.
2 To tell of thy louing kindenesse earely in the morning: and of thy trueth in the night season.
3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.
4 For thou Lord hast made me glad through thy workes: & I will reioyce in giuing prayse for the operations of thy handes.
5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.
6 An vnwise man doeth not well consider this: and a foole doeth not vnderstande it.
7 When the vngodly are greene as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.
8 For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednes shalbe destroyed.
9 But my horne shalbe exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.
10 Mine eye also shall see his lust of mine enemies: & mine eare shall heare his desire of the wicked that rise vp against me.
11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.
12 Such as be planted in the house of the Lord: shal flourish in the courts (of the house) of our God.
13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.
14 That they may shewe how true the Lorde my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal 93.

THe Lorde is King, and hath put on glorious apparell: the Lorde hath put on his apparel, & girded him selfe with strength. Euening prayer.
2 He hath made the round worlde so sure: that it can not be moued.
3 Euer since the worlde began hath thy seate bene prepared: thou art from euerlasting.
4 The floods are risen (O Lorde) the floodes haue lift vp their voyce: the floods lift vp their waues.
5 The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high is mightier.
6 Thy testimonies, O Lorde, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whome vengeance belongeth, shewe thy selfe.
2 Arise thou iudge of the worlde: and reward the proude after their deseruing.
3 Lord, how long shal the vngodly: how long shall the vngodly triumph?
4 How long shall all wicked doers speake so disdainefully: and make such proude boasting?
5 They smite downe thy people, O Lorde: & trouble thine heritage.
6 They murder the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, tush, the Lord shal not see: neither shall the God of Iacob regard it.
8 Take heed ye vnwise among the people: O ye fooles, when will ye vnderstand?
9 He that planted the eare, shal he not heare: or he that made the eye, shall he not see?
10 Or he that nurtereth the heathen: it is he that teacheth man knowledge, shall not he punish?
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whome thou chastenest (O Lord:) and teachest him in thy law.
13 That thou maist giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.
14 For the Lorde will not faile his people: neither will he forsake his inheritance.
15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall followe it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?
17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.
18 But when I said, my foote hath slipped: thy mercy (O Lord) held me vp.
19 In the multitude of the sorrowes that I had in my heart: thy comfortes haue refreshed my soule.

20 Wilt

20 Wilt thou haue any thing to doe with the
stoole of wickednes: which imagineth mis-
chiefe as a lawe?
21 They gather them togethir against the
soule of the righteous: and condemne the
innocent blood.
22 But the Lord is my refuge: & my God is
the strength of my confidence.
23 He shall recompense them their wickednes,
& destroy them in their owne malice: yea,
the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs
hartily reioyce in the strength of our sal-
uation.
2 Let vs come before his presence w thanks-
giuing: and shewe our selues glad in him
with Psalmes.
3 For the Lord is a great God: & a great king
aboue all gods.
4 In his hand are all the corners of the earth:
and the strength of the hilles is his also.
5 The sea is his, & he made it: & his handes
prepared the drie land.
6 O Come, let vs worship and fall downe: &
kneele before the Lord our maker.
7 For he is (the Lord) our God: and we are
the people of his pasture, and the sheepe of
his handes.
8 To day if ye will heare his voyce, harden
not your hearts: as in the prouocation, and
as in the day of temptation in the wilder-
nesse.
9 When your fathers tempted me: proued
me and sawe my workes.
10 Fourtie yeeres long was I grieued with
this generation, & said: it is a people that
do erre in their hearres, for they haue not
knowen my wayes.
11 Vnto who I sware in my wrath: that they
should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a newe song: sing
vnto the Lord all the whole earth.
2 Sing vnto the Lorde, & praise his name:
be telling of his saluation from day to day.
3 Declare his honour vnto the heathen: and
his wonders vnto all people.
4 For the Lord is great, and can not worthi-
ly be praised: he is more to be feared then al
gods.
5 As for all the goddes of the heathen, they
be but idoles: but it is the Lorde that made
the heauens.
6 Glory and worship are before him: power
and honour are in his sanctuarie.
7 Ascribe vnto the Lord (O ye kinreds of the
people:) ascribe vnto the Lord worship and
power.
8 Ascribe vnto the Lord the honour due vnto
his name: bring presents, and come into
his courts.
9 O worship the Lord in the beautie of holi-
nes: let the whole earth stād in awe of him.
10 Tell it out among the heathen, that the
Lorde is king: & that it is he which hath
made the round world so fast that it can not
be moued, and howe that he shall iudge the
people righteously.
11 Let the heauens reioyce, and let the earth
be glad: let the sea make a noise, and all that
therein is.
12 Let the fielde be ioyfull, and all that is in
it: then shall all the trees of the wood re-
ioyce before the Lord.
13 For he commeth, for he commeth to iudge
the earth: & with righteousnes to iudge the
world, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is king, the earth may be glad
thereof: yea, the multitude of the Iles
may be glad thereof.
2 Cloudes & darknes are round about him:
righteousnesse and iudgement are the habi-
tation of his seat.
3 There shall go a fire before him: and burne
vp his enemies on euery side.
4 His lightnings gaue shine vnto the world:
the earth saw it, and was afraid.
5 The hilles melted like waxe at the presence
of the Lorde: at the presence of the Lorde of
the whole earth.
6 The heauens haue declared his righteous-
nes: and al the people haue sene his glory.
7 Confounded be all they that worship car-
ued images, & that delight in vaine gods:
worship him all ye gods.
8 Sion heard of it, and reioyced: & the daugh-
ters of Iuda were glad, because of thy iud-
gements, O Lord.
9 For thou Lord art higher then all that are
in the earth: thou art exalted farre aboue all
gods.
10 O ye that loue the Lorde, see that ye hate
the thing which is euill: the Lorde preser-
ueth the soules of his saintes, he shall deli-
uer them from the hand of the vngodly.
11 There is sprong vp a light for the right-
eous: and ioyfull gladnes for such as be true
hearted.
12 Reioyce in the Lord ye righteous: & giue
thanks for a remembrance of his holines.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for he
hath done marueilous things.
2 With his owne right hand, and with
his holy arme: hath he gotten him selfe the
victorie.
3 The Lorde declared his saluation: his
righteousnes hath he openly shewed in the
sight of the heathen.
4 He hath remembred his mercie and trueth
toward the house of Israel: & all the ends
of the worlde haue seene the saluation of
our God.
5 Shewe your selues ioyfull vnto the Lord al
ye lands: sing, reioyce and giue thanks.
6 Praise the Lord vpon the Harpe: sing to
the Harpe with a Psalme of thankesgiuing.
7 With trumpets also and shaumes: O shew
your selues ioyfull before the Lorde the
king.
8 Let the sea make a noise, and all that there-
in is: the round world, and they that dwell
therein.
9 Let the floods clap their hands, and let the
hilles be ioyfull together before the Lord:
for he is come to iudge the earth.
10 With righteousnesse shall he iudge the
worlde: and the people with equitie.

Dominus

Dominus regnauit. Pſal.99.

THe Lorde is king, be the people neuer ſo vnpacient: he ſitteth betweene the Cherubins, be the earth neuer ſo vnquiet.
2 The Lorde is great in Sion: & high aboue all people.
3 They ſhall giue thankes vnto thy name: which is great, wonderful, and holy.
4 The kings power loueth iudgement, thou haſt prepared equitie: þ haſt executed iudgement and righteouſneſſe in Jacob.
5 O magnifie the Lord our God: & fall downe before his footeſtoole, for he is holy.
6 Moſes and Aaron among his prieſts, and Samuel amõg ſuch as call vpon his name: theſe called vpon the Lord, & he heard them.
7 He ſpake vnto them out of the cloudie pillar: for they kept his teſtimonies, & the law that he gaue them.
8 Thou heardeſt them (O Lorde our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.
9 O magnifie the Lorde our God, & worſhip him vpon his holy hill: for the Lorde our God is holy.

Iubilate deo. Pſal.100.

OBe ioyful in the Lord all ye lands: ſerue the Lord with gladnes, and come before his preſence with a ſong.
2 Be ye ſure that the Lorde he is God, it is he that hath made vs, & not we our ſelues: we are his people, and the sheepe of his paſture.
3 O go your way into his gates with thanks giuing, and into his courtes with prayſe: be thankefull vnto him, and ſpeake good of his name.
4 For the Lord is gratious, his mercie is euerlaſting: & his trueth endureth from generation to generation.

Miſericordiam & iudicium. Pſal.101.

MY ſong ſhalbe of mercie & iudgemẽt: vnto thee, O Lorde, will I ſing.
2 O let me haue vnderſtanding: in the way of godlineſſe.
3 When wilt thou come vnto me: I will walke in my houſe with a perfite heart.
4 I will take no wicked thing in hand, I hate the ſinnes of vnfaithfulneſſe: there ſhall no ſuch cleaue vnto me.
5 A froward heart ſhal depart from me: I will not know a wicked perſon.
6 Who ſo priuily ſlaundereth his neighbour: him will I deſtroy.
7 Who ſo hath alſo a proude looke, and high ſtomache: I will not ſuffer him.
8 Mine eies looke vnto ſuch as be faithfull in the land: that they may dwel with me.
9 Who ſo leadeth a godly life: he ſhall be my ſeruant.
10 There ſhall no deceitfull perſon dwell in my houſe: he that telleth lies ſhal not tarrie in my ſight.
11 I ſhal ſoone deſtroy al the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Pſal.102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.
2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare mee, and that right ſoone.
3 For my dayes are conſumed away like ſmoke: & my bones are brent vp as it were a firebrand.
4 My heart is ſmitten down, & withered like graſſe: ſo that I forget to eat my bread.
5 For the voyce of my groning: my bones will ſcarſe cleaue to my fleſh.
6 I am become like a Pelicane in the wilderneſs: and like an owle that is in the deſert.
7 I haue watched, and am euen as it were a ſparrow: that ſitteth alone vpon þ houſe top.
8 Mine enemies reuile me al the day long: & they that are mad vpon me, are ſworne together againſt me.
9 For I haue eaten aſhes as it were bread: & mingled my drinke with weeping.
10 And that becauſe of thine indignatiõ and wrath: for thou haſt taken me vp, and caſt me downe.
11 My dayes are gone like a ſhadow: & I am withered like graſſe.
12 But thou (O Lorde) ſhalt endure for euer: and thy remembrance throughout al generations.
13 Thou ſhalt ariſe & haue mercy vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.
14 And why? thy ſeruantes thinke vpon her ſtones: & it pitieth thẽ to ſee her in the duſt.
15 The heathen ſhal feare thy name, O Lord: and al the kings of the earth thy maieſtie.
16 When the Lorde ſhall build vp Sion: and when his glorie ſhall appeare.
17 When he turneth him vnto þ praier of the poore deſtitute: & deſpiſeth not their deſire.
18 This ſhall be written for thoſe that come after: & the people which ſhalbe borne, ſhall prayſe the Lorde.
19 For he hath looked downe from his ſanctuary: out of the heauen did the Lord behold the earth.
20 That he might heare þ mournings of ſuch as be in captiuitie: and deliuer the children appointed vnto death.
21 That they may declare þ name of þ Lord in Sion: and his worſhip at Hieruſalem.
22 When the people are gathered together: & the kingdomes alſo to ſerue the Lord.
23 He brought down my ſtrength in my iourney: and ſhortened my dayes.
24 But I ſaide, O my God, take me not away in þ middeſt of mine age: as for thy yeres they endure throughout al generations.
25 Thou Lord in the beginning haſt layd the foundation of the earth: & the heauens are the worke of thy handes.
26 They ſhall periſhe, but thou ſhalt endure: they all ſhal waxe olde as doth a garmẽt.
27 And as a veſture ſhalt thou change them, & they ſhal be changed: but thou art þ ſame, and thy yeres ſhal not faile.
28 The children of thy ſeruants ſhal cõtinue: and their ſeede ſhal ſtand faſt in thy ſight.

Benedic anima. Pſal.103.

PRayſe the Lord, O my ſoule: and al that is within me, prayſe his holy name.
2 Prayſe the Lord, O my ſoule: and forget

not

not all his benefits.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: & crowneth thee with mercie and louing kindnesse.
5 Which satisfieth thy mouth wt good things: making thee yong and lustie as an eagle.
6 The Lorde executeth righteousnes & iudgement: for all them that are oppressed with wrong.
7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lorde is full of compassion & mercie: long suffering, and of great goodnes.
9 He will not alway be chiding: neither keepeth he his anger for euer.
10 He hath not dealt with vs after our sins: nor rewarded vs according to our wickednesse.
11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sins from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto thē that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he flourisheth as a flowre of the fielde.
16 For as soone as the wind goeth ouer it, it is gone: & the place thereof shall knowe it no more,
17 But the mercifull goodnesse of the Lorde endureth for euer & euer, vpon thē that feare him: and his righteousnes vpon childrens children.
18 Euen vpon such as keepe his couenant: & thinke vpō his cōmaundements to do thē.
19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.
20 O praise the Lord, ye angels of his, ye that excell in strength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.
21 O praise the Lord all ye his hostes: ye seruants of his that do his pleasure.
22 O speake good of the Lorde all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal.104.

Euening prayer.

PRayse the Lord: O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.
2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine.
3 Which laieth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.
4 He maketh his angels spirits: and his ministers a flaming fire.
5 He layd the foundations of the earth: that it neuer should moue at any time.
6 Thou coueredst it wt the deepe like as with a garment: the waters stand in the hilles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.
8 They go vp as high as the hilles, & downe to the valleys beneath: euen vnto the place which thou hast appointed for them.
9 Thou hast set them their boundes, which they shal not passe: neither turne agayne to couer the earth.
10 He sendeth the springs into the riuers: which runne among the hilles.
11 All beastes of the field drinke thereof: and the wilde Asses quench their thirst.
12 Beside them shall the fowles of the ayre haue their habitation: and sing among the branches.
13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.
14 He bringeth forth grasse for the cattel: and greene herbe for the seruice of men.
15 That he may bring foode out of the earth, & wine that maketh glad the heart of man: & oyle to make him a cheerefull countenance, and bread to strength mans heart.
16 The trees of the Lord also are ful of sappe: euen the Cedars of Libanus, which he hath planted.
17 Wherein the birdes make their nestes: & the Firre trees are a dwelling for þ Storke.
18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.
19 He appointed the Moone for certaine seasons: & þ Sunne knoweth his going downe.
20 Thou makest darkenes, þt it may be night: wherin al the beastes of the forest do mout.
21 The Lions roaring after their pray: do seeke their meate at God.
22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.
23 Man goeth forth to his worke, & to his labour: vntill the euening.
24 O Lord, how manifold are thy workes: in wisedome hast thou made them al, the earth is full of thy riches.
25 So is the great and wide sea also: wherein are things creeping innumerable, both smal and great beastes.
26 There go the shippes, & there is that Leuiathan: whom thou hast made to take his pastime therein.
27 These wayt al vpon thee: that thou mayst giue them meate in due season.
28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, & are turned agayne to their dust.
30 When thou lettest thy breath go forth, they shal be made: and thou shalt renue the face of the earth.
31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.
32 The earth shal tremble at the looke of him: if he do but touch the hilles they shal smoke.
33 I will sing vnto the Lorde as long as I liue: I will prayse my God, while I haue my being.

34 And

14 And so shal my words pleas him: my ioy shalbe in the Lorde.
35 As for sinners, they shall bee consumed out of the earth, and the vngodly shal come to an ende: prayse thou the Lorde, O my soule, prayse the Lorde.

Confitemini domino. Psal. 105.

Morning praier.

O Giue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done.
2 O let your songes be of him, & prayse him: and let your talking bee of all his wonderous workes.
3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lorde.
4 Seeke the Lorde and his strength: seeke his face euermore.
5 Remember the marueilous woorkes that he hath done: his wonders, and the iudgements of his mouth.
6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.
7 He is the Lord our God: his iudgements are in all the worlde.
8 He hath bene alway mindeful of his couenant and promise: that he made to a thousand generations.
9 Euen the couenant that he made wt Abraham: & the othe that he sware vnto Isahac.
10 And appointed the same vnto Jacob for a lawe: and to Israel for an euerlasting Testament.
11 Saying, vnto thee wil I giue the lande of Chanaan: the lot of your inheritance.
12 When they were yet but a fewe of them: and they strangers in the land.
13 What time as they went from one nation to another: from one kingdome to another people.
14 Hee suffred no man to doe them wrong: but reproued euen kings for their sakes.
15 Touche not mine anoynted: and doe my Prophets no harme.
16 Moreouer, hee called for a dearth vpon the land: and destroyed all the prouision of bread.
17 But he had sent a man before them: euen Joseph which was solde to be a bond seruãt.
18 Whose feete they hurte in the stockes: the yron entred into his soule.
19 Vntill the time came that his cause was knowne: the word of the Lord tryed him.
20 The king sent and deliuered him: the prince of the people let him go free.
21 He made him Lord also of his house: and ruler of al his substance.
22 That he might enfourme his princes after his wil: & teache his Senators wisedome.
23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly: & made them stronger then their enemies.
25 Whose hart turned, so that they hated his people: & dealt vntruely with his seruantes.
26 Then sent he Moses his seruant: and Aaron whom he had chosen.
27 And these shewed his tokens amongthē: and wonders in the land of Ham.
28 He sent darkenesse, and it was darke: and they were not obedient vnto his worde.
29 Hee turned their waters into blood: and slue their fish.
30 Their land brought forth frogges: yea, euen in their kings Chambers.
31 He spake the word, and there came al maner of flies: and lice in all their quarters.
32 Hee gaue them haile stones for raine: and flames of fire in their land.
33 He smote their vines also & figge trees: & destroyed the trees þ were in their coastes.
34 He spake the word, and the grashoppers came, & caterpillers innumerable: and did eate vp al the grasse in their lande, and deuoured the fruite of their ground.
35 He smote all the first borne in their lande: euen the chiefe of all their strength.
36 Hee brought them forth also with siluer and golde: there was not one feeble person among their tribes.
37 Egypt was glad at their departing: for they were afrayde of them.
38 He spread out a cloude to be a couering: & fire to giue light in the night season.
39 At their desire he brought quailes: and he filled them with the bread of heauen.
40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.
41 For why? hee remembred his holy promise: and Abraham his seruant.
42 And hee brought forth his people with ioy: and his chosen with gladnesse.
43 And gaue them the landes of the heathen: and they tooke the labours of the people in possession.
44 That they might keepe his statutes: and obserue his lawes.

Confitemini domino. Psal. 106.

Euening prayer.

O Giue thankes vnto the Lord, for he is gracious: & his mercy endureth for euer.
2 Who can expresse the noble actes of the Lord: or shewe forth all his prayse?
3 Blessed are they that alway keepe iudgement: and do righteousnesse.
4 Remember me, O Lorde, according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.
5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance.
6 We haue sinned with our fathers: we haue done amysse, and dealt wickedly.
7 Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodnesse in remembrance: but were disobedient at the sea, euen at the red sea.
8 Neuertheles, hee helped them for his names sake: that he might make his power to be knowen.
9 He rebuked the read sea also, and it was dryed vp: so he led them through the deepe, as through a wildernesse.
10 And he saued them from the aduersaryes hande: and deliuered them from the hande of the enemie.
11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.
12 Then beleeued they his wordes: and sang prayse vnto him.

13 But

23 But ỽhen a ỽhyle they forgat his ỽorkes: and would not abide his counsaile.
24 But lust came ỽpon them in the ỽildernesse: and they tempted God in the desert.
25 And hee gaue them their desire: and sent leannesse withall into their soule.
26 They angred Moses also in the tentes: and Aaron the saint of the Lord.
27 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.
28 And the fire was kindled in their companie: the flame burnt vp the vngodly.
29 They made a Calfe in Horeb: and worshipped the molten image.
30 Thus they turned their glorie: into the similitude of a Calfe that eateth hay.
31 And they forgate God their Sauiour: which had done so great things in Egypt.
32 Wonderous ỽorkes in the land of Ham: and fearefull things by the red sea.
33 So he said he would haue destroied them, had not Moses his chosē stand before him in the gap: to turne away his ỽrathfull indignation, lest he should destroy them.
34 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his ỽorde.
35 But murmured in their tentes: and hearkened not vnto the voyce of the Lord.
36 Then lift he vp his hand against them: to ouerthrowe them in the ỽildernesse.
37 To cast out their seed among the nations: and to scatter them in the lands.
38 They ioyned them selues vnto Baal Peor: and ate the offrings of the dead.
39 Thus they prouoked him vnto anger with their owne inuentiōs: and the plague was great among them.
40 Then stoode vp Phinees, and prayed: and so the plague ceased.
41 And þ was counted vnto him for righteousnesse: amōg all posteritie & for euermore.
42 They angred him also at þ waters of strife: so that he punished Moses for their sakes.
43 Because they prouoked his spirit: so that he spake vnaduisedly with his lippes.
44 Neither destroied they the heathen: as the Lord commaunded them.
45 But were mingled among the heathen: & learned their ỽorkes.
46 In so much that they ỽorshipped their idols, which turned to their own decay: yea, they offred their sonnes and daughters vnto deuils.
47 And shed innocent blood, euen the blood of their sonnes & of their daughters: whom they offred vnto the idols of Chanaan, and the land was defiled with blood.
48 Thus were they stayned with their owne ỽorkes: & went a whoring with their owne inuentions.
49 Therefore was the ỽrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.
50 And he gaue them ouer into the hande of the heathen: and they that hated them were lords ouer them.
51 Their enemies oppressed them: and had them in subiection.
52 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, & were brought downe in their wickednes.
53 Neuertheless, when he saw their aduersitie: he heard their complaint.
54 He thought vpon his couenant, and pitied the according vnto þ multitude of his mercies: yea, he made al those that had led them away captiue to pitie them.
55 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy name, and make our boast of thy prayse.
56 Blessed be the Lord God of Israel, from euerlasting, and ỽorlde ỽithout ende: and let all the people say, Amen.

Confitemini domino. Psal 107.

O Giue thanks vnto þ Lord, for he is gracious: and his mercie endureth for euer. Morning prayer.
2 Let them giue thanks whō the Lorde hath redeemed: & deliuered from the hand of the enemie.
3 And gathered them out of the landes, from the East & from the West: from the North and from the South.
4 They went astray in the ỽildernesse out of the ỽay: and found no citie to dwel in.
5 Hungrie and thirstie: their soule fainted in them.
6 So they cryed vnto the Lord in their trouble: & he deliuered them from their distresse.
7 He led them foorth by the right ỽaye: that they might go to the citie where they dwelt.
8 O that men ỽould therefore prayse þ Lorde for his goodnesse: and declare the ỽonders that he doth for the children of men.
9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnes.
10 Such as sit in darknes & in the shadow of death: being fast bound in miserie & yron.
11 Because they rebelled against the ỽordes of the Lord: and lightly regarded the counsaile of the most high.
12 He also brought down their heart through heauinesse: they fel downe, and there was none to helpe them vp.
13 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.
14 For he brought them out of darknes, and out of the shadowe of death: and brake their bandes in sunder.
15 O that men ỽould therefore prayse þ Lord for his goodnes: and declare the ỽonders that he doeth for the children of men.
16 For he hath broken the gates of prasse: and smitten the barres of yron in sunder.
17 Foolish men are plagued for their offence: and because of their ỽickednes.
18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.
19 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.
20 He sent his ỽorde and healed them: and they were saued from their destruction.
21 O that men ỽould therefore prayse þ Lord for his goodnes: and declare the ỽonders that he doeth for the children of men.
22 That they would offer vnto him the sacri-

fice

ses of thē dāgerous: and tell out his workes with gladnesse.
23 They that go downe to the sea in shippes: and occupie their busines in great waters.
24 These men see the workes of the Lord: and his wonders in the deepe.
25 For at his word the stormie winde ariseth: which lifteth vp the waues thereof.
26 They are caried vp to the heauen, & downe again to the deep: their soule melteth away because of the trouble.
27 They reele to & fro, and stacker like a drunken man: and are at their wittes ende.
28 So when they cry vnto the Lorde in their trouble: hee deliuereth them out of their distresse.
29 For he maketh the storme to cease: so that the waues thereof are still.
30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.
31 O þ men woulde therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the children of men.
32 That they would exalt him also in the congregation of the people: and prayse him in the seate of the elders.
33 Which turneth the floodes into a wildernesse: and drieth vp the water springs.
34 A fruitfull land maketh he barren: for the wickednes of them that dwell therein.
35 Againe he maketh the wilderne a standing water: and water springs of a drie grounde.
36 And there he setteth the hungrie: that they may builde them a citie to dwell in.
37 That they may sowe their land, and plant vineyardes: to yeelde them fruites of increase.
38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.
39 And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.
40 Though hee suffer them to be euill intreated through tyrants: and let them wander out of the way into the wildernes.
41 Yet helpeth he the poore out of misery: and maketh him houholds like a flock of sheep.
42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shal be stopped.
43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindenesse of the Lord.

Paratum cor meum. Psal. 108.

O God, my heart is ready (my heart is ready: I will sing and giue prayse with the best member that I haue.
2 Awake thou Lute and Harpe: I my selfe will awake right early.
3 I will giue thankes vnto thee, O Lorde, among the people: I will sing prayses vnto thee among the nations.
4 For thy mercy is greater then the heauens: and thy truth reacheth vnto the cloudes.
5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.
6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.
7 God hath spoken in his holines: I will reioyce therefore and deuide Sichem, and mete out the valley of Succoth.
8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.
9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.
10 Who will lead me into the strong citie: and who will bring me into Edom?
11 Hast not thou forsaken vs, O God: & wilt not thou God go forth with our hostes?
12 O helpe vs against the enemie: for vaine is the helpe of man.
13 Through God we shal doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitful is opened vpō me.
2 And they haue spoken against mee with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.
3 For the loue that I had vnto them, lo they take now my contrary parte: but I giue my selfe vnto prayer.
4 Thus haue they rewarded me euil for good: and hatred for my good will.
5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.
6 When sentence is geuen vpon him, let him be condemned: and let his prayer be turned into sinne.
7 Let his dayes be few: and let another take his office.
8 Let his children bee fatherlesse: and his wife a widdowe.
9 Let his children be vagabondes, and beg: their bread: let them seeke it also out of desolate places.
10 Let the extortioner consume al þ he hath: and let the strangers spoile his labour.
11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.
12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.
13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lorde: and let not the sinne of his mother be done away.
14 Let them alway be before the Lorde: that he may roote out the memorial of them frō off the earth.
15 And that because his minde was not to do good: but persecuted the poore helpeles mā, that he might slay him that was vexed at the heart.
16 His delight was in curling, & it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.
17 He clothed himselfe with curling like as with a raiment: & it shal come into his bowels like water, and like oyle into his bones.
18 Let it bee vnto him as the cloke that hee hath vpon him: and as the girdle that he is alway girded withall.
19 Let it thus happen from the Lorde vnto mine

mine enemies: and to those that speake evil against my soule.

20 But deale thou with me (O Lorde God) according vnto thy name: for sweete is thy mercie.

21 O deliuer me, for I am helpelesse & poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lorde my God:) oh saue me according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

29 As for me, I will giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lorde said vnto my Lord: sit thou on my right hande, vntill I make thine enemies thy footestoole.

2 The Lord shall sende the rod of thy power out of Sion: be thou ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holie worship: the dewe of thy birth is of the wombe of the morning.

4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lorde vpon thy right hande: shall wound euen kings in the day of his wrath.

6 He shall iudge among the Heathen, he shall fill the places with the dead bodies: & smite in sunder the heads ouer diuers countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lorde with my whole heart: secretly among the faithfull, and in the congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gratious Lorde hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindefull of his couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his handes are veritie and iudgement: all his commaundements are true.

8 They stande fast for euer and euer: and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe therafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde: he hath great delight in his commandements.

2 His seede shall be mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches & plentifulnes shalbe in his house: and his righteousnes endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shal be had in an euerlasting remembrance.

7 He will not be afeaide for any euil tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished & will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroade and giuen to the poore: and his righteousnes remaineth for euer, his horne shalbe exalted with honor.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (ye seruants:) O praise the name of the Lord.

2 Blessed be the name of the Lorde: from this time forth for euermore.

3 The Lordes name is praised: from the rising vp of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth him selfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barre woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Iacob from among the straunge people.

2 Iuda was his sanctuarie: and Israel his dominion.

3 The sea sawe that, and fled: Iordane was driuen backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What ayleth thee, O thou sea, that thou fleddest:

ſledded: and thou Jordane, that thou waſt dryuen backe?

6 Ye mountaines, ye ſhipped like Rãmes: and ye litle hilles like yong ſheepe?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Which turned the hard rocke into a ſtanding water: & the flint ſtone into a ſpringing well.

Non nobis domine. Pſal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayſe: for thy louing mercie, & for thy trueths ſake.

2 Wherefore ſhall the Heathen ſay: where is now their God?

3 As for our God, he is in heauen: he hath done whatſoeuer pleaſed him.

4 Their idoles are ſiluer and golde: euen the worke of mens handes.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares, & heare not: noſes haue they, and ſmell not.

7 They haue handes, and handle not, feete haue they, and walke not: neither ſpeake they through their throte.

8 They that make them are like vnto them: and ſo are all ſuch as put their truſt in thẽ.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that feare the Lorde, put your truſt in the Lorde: he is their helper and defender.

12 The Lord hath bene mindefull of vs, and he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lorde: both ſmall and great.

14 The Lord ſhall increaſe you more & more: you and your children.

15 Ye are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lordes: the earth hath he giuen to the children of men.

17 The dead prayſe not thee, O Lord: neither all they that go downe into the ſilence.

18 But we will prayſe the Lorde: from this time forth for euermore. Prayſe the Lorde.

Dilexi quoniam. Pſal. 116.

Morning prayer.

I Am well pleaſed: that the Lorde hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed me rounde about: and the paines of hell gate holde vpon me.

4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the name of the Lorde: O Lord I beſeech thee deliuer my ſoule.

5 Gratious is the Lorde and righteous: yea our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſerie, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule frõ death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the lande of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſaid in my haſte, all men are liers.

11 What reward ſhall I giue vnto the Lord: for all the benefites that he hath done vnto me?

12 I will receiue the cup of ſaluation: and cal vpon the name of the Lord.

13 I will pay my vowes nowe in the preſẽce of all his people: right deare in the ſight of the Lord, is the death of his ſaints.

14 Beholde (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine handmaid, thou haſt broke my bondes in ſunder.

15 I will offer to thee the ſacrifice of thankeſgiuing: and will call vpon the name of the Lord.

16 I will pay my vowes vnto the Lord, in the ſight of all his people: in the courtes of the Lordes houſe, euen in the middes of thee, O Jeruſalem. Prayſe the Lord.

Laudate Dominum. Pſal. 117.

O Prayſe the Lorde all ye heathen: prayſe him all ye nations.

2 For his mercifull kindneſſe is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Prayſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lorde, for he is gratious: because his mercie endureth for euer.

2 Let Iſrael now confeſſe that he is gratious: and that his mercie endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord confeſſe: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lorde is on my ſide: I will not feare what man doeth vnto me.

7 The Lorde taketh my part with them that helpe me: therefore ſhall I ſee my deſire vpõ mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lorde: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in (I ſay) on euery ſide: but in the name of the Lord will I deſtroy them.

12 They came about me like Bees, and are extinct euẽ as the fire amõg the thornes: for in the name of the Lord I will deſtroy thẽ.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my ſtrength and my ſong: & is become my ſaluation.

15 The voyce of ioy and health is in þ dwel-

tings of the righteous: the right hande of the Lord bringeth mightie things to paſſe.
16 The right hand of the Lorde hath the preeminence: the right hand of the Lord bringeth mightie things to paſſe.
17 I will not die, but liue: and declare the workes of the Lord.
18 The Lorde hath chaſtened and corrected me: but he hath not geuen me ouer vnto death.
19 Open me the gates of righteouſneſſe: that I may go into them, and giue thankes vnto the Lord.
20 This is the gate of the Lorde: the righteous ſhall enter into it.
21 I will thanke thee, for thou haſt heard me: and art become my ſaluation.
22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.
23 This is the Lordes doing: and it is marueilous in our eyes.
24 This is the day which ỏ Lord hath made: we will reioyce and be glad in it.
25 Helpe me now, O Lord: O Lord ſend vs now proſperitie.
26 Bleſſed be he that commeth in the Name of the Lorde: wee haue wiſhed you good luck, ye that be of the houſe of the Lord.
27 God is the Lorde which hath ſhewed vs light: binde the ſacrifice with cordes, yea, euen vnto the hornes of the altar.
28 Thou art my GOD, and I will thanke thee: thou art my God, and I will praiſe thee.
29 O giue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.

Beati immaculati. Pſal. 119.

Euening prayer.

BLeſſed are thoſe that are vndefiled in the way: and walke in the lawe of the Lord.
2 Bleſſed are they that keepe his teſtimonies: & ſeeke him ỏ their whole heart.
3 For they which do no wickednes: walke in his wayes.
4 Thou haſt charged: that we ſhall diligently keepe thy commandements.
5 O that my wayes were made ſo direct: that I might keepe thy ſtatutes.
6 So ſhal I not be confounded: while I haue reſpect vnto all thy commandements.
7 I will thanke thee ỏ an vnfayned heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.
8 I will keepe thy ceremonies: O forſake me not vtterly.

In quo corrigit.

WHerewithall ſhall a yong man cleanſe his way: euen by ruling him ſelfe after thy word.
2 With my whole heart haue I ſought thee: O let me not go wrong out of thy commandements.
3 Thy words haue I hid within mine heart: that I ſhould not ſinne againſt thee.
4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.
5 With my lippes haue I bene telling: of all the iudgements of thy mouth.
6 I haue had as great delight in the way of thy teſtimonies: as in all maner of riches.
7 I will talke of thy commandements: and haue reſpect vnto thy wayes.
8 My delight ſhalbe in thy ſtatutes: & I will not forget thy worde.

Retribue ſeruo tuo.

O Do well vnto thy ſeruant: that I may liue, and keepe thy worde.
2 Open thou mine eyes: that I may ſee the wonderous things of thy lawe.
3 I am a ſtranger vpon earth: O hide not thy commandements from me.
4 My ſoule breaketh out for very feruent deſire: that it hath alwaye vnto thy iudgements.
5 Thou haſt rebuked the proude: and curſed are they that do erre from thy commandements.
6 O turne from me ſhame and rebuke: for I haue kept thy teſtimonies.
7 Princes alſo did ſit & ſpeake againſt mee: but thy ſeruant is occupied in thy ſtatutes.
8 For thy teſtimonies are my delight: and my counſellers.

Adhęſit pauimento.

MY ſoule cleaueth to the duſt: O quicken thou me according to thy word.
2 I haue knowledged my wayes, and thou heardeſt me: O teach me thy ſtatutes.
3 Make me to vnderſtande the way of thy commaundements: and ſo ſhall I talke of thy wonderous workes.
4 My ſoule melteth away for very heauines: comfort thou me according vnto thy word.
5 Take from me the way of lying: and cauſe thou me to make much of thy law.
6 I haue choſen the way of truth: and thy iudgements haue I laid before me.
7 I haue ſticken vnto thy teſtimonies: O Lord confound me not.
8 I will runne the way of thy cõmandements: when thou haſt ſet my heart at libertie.

Legem pone.

TEach me, O Lorde, the way of thy ſtatutes: and I ſhall keepe it vnto the end. Morning prayer.
2 Giue me vnderſtanding, and I ſhall keepe thy lawe: yea, I ſhal keepe it with my whole heart.
3 Make me to go in the path of thy commãdements: for there in is my deſire.
4 Encline my heart vnto thy teſtimonies: & not to couetouſnes.
5 O turne away mine eyes, leaſt they beholde vanitie: and quicken thou me in thy way.
6 O ſtabliſh thy worde in thy ſeruant: that I may feare thee.
7 Take away the rebuke that I am afraide of: for thy iudgements are good.
8 Beholde, my delight is in thy commandements: O quicken me in thy righteouſnes.

Et veniat ſuper me.

LEt thy louing mercie come alſo vnto me, O Lord: euen thy ſaluation, according vnto thy word.
2 So ſhal I make anſwere vnto my blaſphemers: for my truſt is in thy word.
3 O take not the worde of thy truth vtterly out of my mouth: for my hope is in thy iudgements.
4 So ſhall I alway keepe thy lawe: yea, for

euer

ruer and euer.

5 And I wil walke at libertie: for I seeke thy commandements.

6 I will speake of thy testimonies also, euen before kinges: and will not be ashamed.

7 And my delight shall be in thy commandements: which I haue loued.

8 My handes also will I lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedyngly in derision: yet haue I not shranked from thy lawe.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afrayde: for the vngodly that forsake thy lawe.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.

8 This I had: because I kept thy commaundements.

Portio mea domine.

THou art my portion, O Lord: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, & prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

6 At midnight I wil rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companyon of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercie: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy cõmandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teache me thy statutes.

5 The proud haue imagined a lie against me: but I wil keepe thy commandements with my whole heart.

6 Their heart is as fat as braune: but my delight hath bene in thy lawe.

7 It is good for me that I haue bene in trouble: that I may learne thy statutes.

8 The lawe of thy mouth is dearer vnto me: then thousands of golde and siluer.

Manus tuæ fecerunt me.

THy handes haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy commandements. Euening prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I knowe (O Lord) that thy iudgements are right: & that thou of very faithfulnes hast caused me to be troubled.

4 O let thy mercifull kindnes be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, þ I may liue: for thy law is my delight.

6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knowne thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy worde.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottel in þ smoke: yet do I not forget thy statutes.

4 Howe many are the dayes of thy seruant: whē wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy lawe.

6 All thy commaundementes are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of me vpon earth: but I forsooke not thy commaundements.

8 O quicken me after thy louyng kindenesse: and so shall I keepe the testimonies of thy mouth.

In æternum domine.

O Lorde, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy lawe: I should haue perished in my trouble.

5 I will neuer forget thy commandementes: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy commandements.

7 The vngodly layde wayte for me, to destroy me: but I will consider thy testimonies.

8 I see that all thinges come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy law: all the day long is my studie in it.

2 Thou through thy commaundementes hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrayned my feete from euery euill way: that I may keepe thy woꝛd.
6 I haue not ſhunne from thy iudgements: foꝛ thou teacheſt me.
7 O howe ſweete are thy woordes vnto my thꝛote: yea, ſweeter then hony vnto my mouth.
8 Through thy commandementes I get vnderſtanding: therefoꝛe I hate all wicked wayes.

Lucerna pedibus meis.

Moꝛning prayer.

THy woꝛd is a lanterne vnto my feete: and a light vnto my paths.
2 I haue ſwoꝛne, and am ſtedfaſtly puꝛpoſed: to keepe thy righteous iudgements.
3 I am troubled aboue meaſure: quicken me (O Lord) according to thy woꝛd.
4 Let the free will offerings of my mouth pleaſe thee, O Lord: and teach me thy iudgements.
5 My ſoule is alway in my hand: yet doe I not foꝛget thy law.
6 The vngodly haue layde a ſnare foꝛ me: but yet I ſwarued not from thy cõmandements.
7 Thy teſtimonies haue I claimed as mine heritage foꝛ euer: & why? they are the very ioy of my heart.
8 I haue applyed my heart to fulfill thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

I Hate them that imagine euill things: but thy lawe do I loue.
2 Thou art my defence and ſhield: and my truſt is in thy woꝛd.
3 Away from me ye wicked: I will keepe the commandements of my God.
4 O ſtabliſhe me according vnto thy woꝛde, that I may liue: & let me not be diſappointed of my hope.
5 Hold thou me vp, and I ſhalbe ſafe: yea, my delight ſhalbe euer in thy ſtatutes.
6 Thou haſt troden downe all them that depart from thy ſtatutes: foꝛ they imagine but deceite.
7 Thou puttеſt away all the vngodly of the earth like dꝛoſſe: therefoꝛe I loue thy teſtimonies.
8 My fleſh trembleth foꝛ feare of thee: and I am afrayde of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull & right: O giue me not ouer vnto mine oppreſſours.
2 Make thou thy ſeruant to delight in that which is good: that the proude doe me no wꝛong.
3 Mine eyes are waſted away with looking foꝛ thy health: and foꝛ the woꝛd of thy righteouſneſſe.
4 O deale with thy ſeruaunt according vnto thy louing mercy: & teach me thy ſtatutes.
5 I am thy ſeruant, O graunt me vnderſtanding: that I may knowe thy teſtimonies.
6 It is time foꝛ thee Loꝛde to lay to thyne hande: foꝛ they haue deſtroyed thy law.
7 Foꝛ I loue thy commaundementes: aboue gold and precious ſtone.
8 Therefoꝛe holde I ſtraight all thy commandements: and all falſe wayes I deteſt & abhoꝛre.

Mirabilia.

THy teſtimonies are wonderful: therefoꝛe doeth my ſoule keepe them.
2 When thy woꝛde goeth foꝛth: it giueth light and vnderſtanding vnto the ſimple.
3 I opened my mouth, & drew in my breath: foꝛ my delight was in thy commaundements.
4 O looke thou vpon me, and be merciful vnto me: as thou vſeſt to doe vnto thoſe that loue thy name.
5 Oꝛder my ſteppes in thy woꝛd: and ſo ſhall no wickednеſſe haue dominion ouer me.
6 O deliuer me from the wꝛongfull dealings of men: and ſo ſhal I keepe thy commandements.
7 Shewe the light of thy countenance vpon thy ſeruant: and teach me thy ſtatutes.
8 Mine eyes guſhe out with water: becauſe men keepe not thy lawe.

Iuſtus es domine.

RIghteous art thou, O Loꝛde: and true is thy iudgement.
2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.
3 My zeale hath euen conſumed me: becauſe mine enemies haue foꝛgotten thy woꝛds.
4 Thy woꝛde is tryed to the vttermoſt: and thy ſeruant loueth it.
5 I am ſmal, and of no reputation: yet doe I not foꝛget thy commandements.
6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy law is the trueth.
7 Trouble and heauines haue taken holde vpon me: yet is my delight in thy commandements.
8 The righteouſneſſe of thy teſtimonies is euerlaſting: O graunt me vnderſtanding, & I ſhall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Loꝛd, I will keepe thy ſtatutes. Euening prayer.
2 Yea, euen vpon thee do I cal: helpe me, & I ſhall keepe thy teſtimonies.
3 Earely in the moꝛning do I crie vnto thee: foꝛ in thy woꝛd is my truſt.
4 Mine eyes preuent the night watches: that I might be occupied in thy woꝛds.
5 Heare my voice (O Loꝛde) according vnto thy louing kindneſſe: quicken me according as thou art wont.
6 They drawe nigh that of malice perſecute me: and are farre from thy law.
7 Be thou nigh at hand, O Loꝛd: foꝛ al thy commandements are true.
8 As concerning thy teſtimonies, I haue knowne long ſince: that thou haſt grounded them foꝛ euer.

Vide humilitatem.

OConſider mine aduerſitie, & deliuer mee: foꝛ I do not foꝛget thy lawe.
2 Auenge thou my cauſe, and deliuer me: quicken me according vnto thy woꝛde.
3 Health is farre from the vngodly: foꝛ they regarde not thy ſtatutes.
4 Great is thy mercie, O Loꝛde: quicken me as thou art wont.
5 Many there are that trouble me, and perſecute

secute me: yet do I not swarue from thy te-
stimonies.
6 It grieueth me whē I see þ transgressours:
because they keepe not thy lawe.
7 Consider, O Lord, how I loue thy cōman-
dements: O quicken me according to thy
louing kindnesse.
8 Thy word is true from euerlasting: all the
iudgements of thy righteousnes endure for
euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a
cause: but my heart standeth in awe of thy
wordes.
2 I am as glad of thy word: as one that fin-
deth great spoyles.
3 As for lies I hate and abhorre them: but
thy lawe do I loue.
4 Seuen times a day do I praise thee: because
of thy righteous iudgements.
5 Great is the peace þ they haue which loue
thy lawe: and they are not offended at it.
6 Lord, I haue looked for thy sauing health:
and done after thy commaundements.
7 My soule hath kept thy testimonies: and
loued them exceedingly.
8 I haue kept thy commaundements and te-
stimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my cōplaint come before thee, O Lord:
giue me vnderstanding according to thy
worde.
2 Let my supplication come before thee: de-
liuer me according to thy word.
3 My lippes shall speake of thy praise: when
thou hast taught me thy statutes.
4 Yea, my tongue shal sing of thy worde: for
all thy commaundements are righteous.
5 Let thine hand helpe me: for I haue chosen
thy commaundements.
6 I haue longed for thy sauing health, O
Lord: and in thy lawe is my delight.
7 Oh let my soule liue, and it shal praise thee:
and thy iudgements shal helpe me.
8 I haue gone astray like a sheepe that is lost:
oh seeke thy seruant, for I do not forget thy
commaundements.

Ad dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon
the Lord: and he heard me.
2 Deliuer my soule, O Lorde, from
lying lippes: and from a deceitfull tongue.
3 What rewarde shalbe giuen or done vnto
thee, thou false tongue: euen mighty & sharp
arrowes, with hote burning coles.
4 Woe is me, that I am constrayned to dwell
with Mesech: & to haue mine habitation a-
mong the tents of Cedar.
5 My soule hath long dwelt among them: þ
be enemies vnto peace.
6 I labour for peace, but when I speake vnto
them there of: they make thē ready to battel.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from
whence commeth my helpe.
2 My helpe commeth euen from the Lord:
which hath made heauen and earth.
3 He wil not suffer thy foote to be mooued: &
he that keepeth thee wil not sleepe.
4 Behold, he that keepeth Israel: shal neither
slumber nor sleepe.
5 The Lord him selfe is thy keeper: the Lord
is thy defence vpon thy right hand.
6 So that the sunne shall not burne thee by
day: neither the moone by night.
7 The Lord shal preserue thee frō al euil: yea,
it is euen he that shal keepe thy soule.
8 The Lorde shall preserue thy going out and
thy comming in: from this time forth for
euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto me: we wil
go into the house of the Lord.
2 Our feete shal stand in thy gates: O Hie-
rusalem.
3 Hierusalem is builded as a citie: that is at
vnitie in it selfe.
4 For thither the tribes got vp, euen the
tribes of the Lorde: to testifie vnto Israel,
to giue thankes vnto the name of þ Lord.
5 For there is the seate of iudgement: euen
the seate of the house of Dauid.
6 O pray for the peace of Hierusalē: they shal
prosper that loue thee.
7 Peace be within thy walles: and plente-
ousnesse within thy palaces.
8 For my brethren and companions sakes: I
wil wish thee prosperitie.
9 Yea, because of the house of the Lorde our
God: I wil seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou
that dwellest in the heauens.
2 Beholde, euen as the eies of seruants
looke vnto þ hand of their masters, & as þ
eyes of a maiden vnto the hande of her mi-
stres: euen so our eies waite vpon the Lord
our God, vntil he haue mercie vpon vs.
3 Haue mercie vpon vs, O Lord, haue mercy
vpon vs: for we are vtterly despised.
4 Our soule is filled wt the scorneful reuyoode
of the welthy: and with the dispitefulnes of
the proude.

Nisi quia dominus. Psal. 124.

IF the Lord him selfe had not bin on our side
(nowe may Israel say:) if the Lord him selfe
had not bene on our side when men rose vp
against vs.
2 They had swallowed vs vp quicke: when
they were so wrathfully displeased at vs.
3 Yea, the waters had drowned vs: and the
streame had gone ouer our soule.
4 The deepe waters of the proude: had gone
euen ouer our soule.
5 But praised be the Lord: which hath not gi-
uen vs ouer for a pray vnto their teeth.
6 Our soule is escaped, euen as a birde out of
the snare of the fouler: the snare is broken,
and we are deliuered.
7 Our help standeth in the name of the Lord:
which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall
be euen as the mount Sion: which may
not be remoued, but standeth fast for euer.
2 The hils stand about Hierusalem: euen so
standeth the Lord round about his people,
from this time forth for euermore.
3 For the rodde of the vngodly commeth not

into the lot of the righteous: least the righteous put their hand vnto wickednes.
4 Do wel, O Lorde: vnto those that be good and true of heart.
5 As for such as turne backe vnto their owne wickednesse: the Lord shal leade them forth with the evil doers, but peace shalbe vpon Israel.

In conuertendo. Psal.126.

Evening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.
2 Then was our mouth filled with laughter: and our tongue with ioy.
3 Then saide they among the Heathen: the Lord hath done great things for them.
4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.
5 Turne our captiuitie, O Lord: as the riuers in the South.
6 They that sowe in teares: shall reape in ioy.
7 He that now goeth on his waye weeping, and beareth forth good seede: shal doubtles come againe with ioye, & bring his sheaues with him.

Nisi dominus. Psal 127.

EExcept the Lord builde the house: their labour is but lost that builde it.
2 Except the Lorde keepe the citie: the watchman waketh but in vaine.
3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eat the bread of carefulnesse: for so he giueth his beloued sleepe.
4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.
5 Like as the arowes in the hand of the Gyant: euen so are the yong children.
6 Happie is the man that hath his quiuer full of thē: they shal not be ashamed whē they speake with their enemies in the gate.

Beati omnes. Psal.128.

BBlessed are al they that feare the Lord: and walke in his wayes.
2 For thou shalt eate the labours of thine handes: O wel is thee, & happy shalt thou be.
3 Thy wife shalbe as the fruitful vine: vpon the walles of thine house.
4 Thy children like the Olive branches: round about thy table.
5 Loe, thus shal the man be blessed: that feareth the Lord.
6 The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie al thy life long.
7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal.129.

MMany a time haue they fought against me frō my youth vp: (may Israel now say.)
2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.
3 The plowers plowed vpon my backe: and made long furrowes.
4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.
5 Let them be confounded and turned backeward: as many as haue evil wil at Sion.
6 Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.
7 Whereof the mower filleth not his hande: neither he that bindeth vp the sheaues, his bosome.
8 So that they which go by, say not so much as the Lord prosper you: we wish you good luche in the name of the Lord.

De profundis Psal.130.

OOut of the deepe haue I called vnto thee (O Lorde:) Lord heare my voyce.
2 Oh let thine eares consider well: the voyce of my complaint.
3 If ꝓ Lorde wilt be extreme to marke what is done amisse: oh Lord, who may abide it?
4 For there is mercy with thee: therefore shalt thou be feared.
5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.
6 My soule fleeth vnto the Lorde: before the morning watch, I saye, before the morning watch.
7 O Israel trust in ꝓ Lord, for with the Lord there is mercy: and with him is plenteous redemption.
8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal.131.

LOrde, I am not high minded: I haue no proude lookes.
2 I do not exercise my selfe in great matters: which are too high for me.
3 But I refraine my soule, & keepe it low, like as a childe ꝓ is weaned from his mother: yea, my soule is euen as a weaned childe.
4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal.132.

Morning prayer.

LOrd remember Dauid: & al his trouble.
2 Howe he sware vnto the Lord: and vowed a vowe vnto the almightie GOD of Jacob.
3 I will not come within the tabernacle of my house: nor clime vp into my bed.
4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neyther the temples of my head to take any rest.
5 Vntill I finde out a place for the temple of the Lord: an habitation for ꝓ mighty God of Jacob.
6 Lo, we heard of the same at Ephrata: and found it in the wood.
7 We wil go into his tabernacle: & fall lowe on our knees before his footestoole.
8 Arise, O Lord, into thy resting place: thou and the arke of thy strength.
9 Let thy ꝓiests be clothed with righteousnes: and let thy saints sing with ioyfulnes.
10 For thy seruant Dauids sake: turne not away the presence of thine anointed.
11 The Lord hath made a faithfull othe vnto Dauid: and he shal not shrinke from it.
12 Of the fruite of thy body: shall I set vpon thy seate.
13 If thy children wil keepe my coue nāt and my testimonies that I shal learne thē: their children

children also shalt sit vpon thy seat for euermore.
14 For the Lorde hath chosen Sion to be an habitation for him selfe: he hath longed for her.
15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.
16 I will blesse her victuales with encrease: and will satisfie her poore with bread.
17 I will decke her priestes with health: and her saints shall reioyce and sing.
18 There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anoynted.
19 As for his enemies, I shall clothe them with shame: but vpon him selfe shall his crowne florishe.

Ecce quam bonum. Psal. 133.

BEholde how good and ioyful a thing it is: brethren to dwell together in vnitie.
2 It is like the precious oyntment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.
3 Like as the dew of Hermon: which fell vpon the hill of Sion.
4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) prayse the Lord: all ye seruāts of the Lord.
2 Ye that by night stande in the house of the Lord: euen in the courtes of the house of our God.
3 Lift vp your handes in the sanctuarie: and prayse the Lord.
4 The Lorde that made heauen & earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laud ye the name of the Lord: prayse it, O ye seruants of ỹ Lord.
2 Ye that stand in the house of the Lord: in the courtes of the house of our God.
3 O prayse the Lorde, for the Lorde is gracious: O sing prayses vnto his name, for it is louely.
4 For why? the Lord hath chosen Jacob vnto him self: and Israel for his owne possession.
5 For I know that the Lord is great: & that our Lord is aboue all gods.
6 What soeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.
7 He bringeth forth the clouds frō the ends of the world: & sendeth forth lightnings vnto the rayne, bringing ỹ winds out of his treasures.
8 He smote the first borne of Egypt: both of man and beast.
9 He hath sent tokens and wōders into the middest of thee, O thou land of Egypt: vpon Pharao and all his seruants.
10 He smote diuers nations: and slew mightie kings.
11 Sehon king of the Amorites, and Og the king of Basan: & al the kingdomes of Chanaan.
12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.
13 Thy name, O Lorde, endureth for euer: so doth thy memorial, O Lord, from one generation to another.
14 For the Lord will auenge his people: and be gracious vnto his seruants.
15 As for the images of the heathen, they are but siluer & golde: the worke of mens hāds.
16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, & yet they heare not: neither is there any breath in their mouthes.
18 They that make them, are like vnto them: and so are all they that put their trust in thē.
19 Prayse the Lorde ye house of Israel: prayse the Lord ye house of Aaron.
20 Prayse the Lorde ye house of Leui: ye that feare the Lord, prayse the Lord.
21 Praysed be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

OGiue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer. Euening prayer.
2 O giue thankes vnto the God of all gods: for his mercie endureth for euer.
3 O thanke the Lord of al lords: for his mercie endureth for euer.
4 Which onely doth great wonders: for his mercie endureth for euer.
5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.
6 Which laid out ỹ earth aboue the waters: for his mercie endureth for euer.
7 Which hath made great lightes: for his mercie endureth for euer.
8 The Sunne to rule the day: for his mercie endureth for euer.
9 The Moone and the Starres to gouerne the night: for his mercie endureth for euer.
10 Which smote Egypt with their firstborne: for his mercie endureth for euer.
11 And brought out Israel from among them: for his mercie endureth for euer.
12 With a mightie hand & stretched out arme: for his mercie endureth for euer.
13 Which diuided the red sea in two partes: for his mercie endureth for euer.
14 And made Israel to goe through the middest of it: for his mercie endureth for euer.
15 But as for Pharao and his hoste, he ouerthrew them in the red sea: for his mercie endureth for euer.
16 Which led his people through the wildernesse: for his mercie endureth for euer.
17 Which smote great kings: for his mercie endureth for euer.
18 Yea, and slue mightie kings: for his mercy endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the king of Basan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth foode to all flesh: for his mercie endureth for euer.

26 O giue thankes vnto the God of heauen:
for his mercie endureth for euer.
27 O giue thankes vnto the Lorde of lordes:
for his mercie endureth for euer.

Super flumina. Psal.137.

By the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes, we hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauines: sing vs one of the songs of Sion.
4 Howe shall we sing the Lordes song: in a strange lande?
5 If I forget thee, O Hierusalē: let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Hierusalem: howe they saide, downe with it, downe with it, euen to the grounde.
8 O daughter of Babylon, wasted with miserie: yea, happie shall he bee that rewardeth thee as thou hast serued vs.
9 Blessed shal he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal.138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods wil I sing praise vnto thee.
2 I will worship toward thy holy temple, and praise thy name, because of thy louing kindnesse and trueth: for thou hast magnified thy name, and thy word aboue all things.
3 When I called vpon thee, thou heardest me: and endudest my soule with much strength.
4 All the kings of the earth shall praise thee, O Lorde: for they haue heard the wordes of thy mouth.
5 Yea, they shal sing in the wayes of the Lord: that great is the glory of the Lord.
6 For though the Lorde be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them a farre off.
7 Though I walke in the middes of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon ꝑ furiousnes of mine enemies, and thy right hand shall saue me.
8 The Lord shal make good his louing kindnes toward me: yea, thy mercy, O Lord, endureth for euer, despise not then the workes of thine owne handes.

Domine, probasti. Psal.139.

Morning prayer.

O Lorde, thou hast searched me out, ⁊ knowen me: thou knowest my down sitting, and mine vprising, thou vnderstandest my thoughtes long before.
2 Thou art about my path, ⁊ about my bed: and spiest out all my wayes.
3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.
4 Thou hast fashioned me behind and before: and laid thine hand vpon me.
5 Such knowledge is too wonderfull and excellent for me: I can not attaine vnto it.
6 Whither shall I goe then from thy spirite: or whither shall I go then fro thy presence?
7 If I clime vp into heauen, thou art there: if I go downe to hel, thou art there also.
8 If I take the winges of the morning: and remaine in the vttermost partes of the sea.
9 Euen there also shal thy hand leade me: and thy right hand shal holde me.
10 If I say, peraduenture the darkenesse shall couer me: then shall my night be turned to day.
11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.
12 For my reines are thine: thou hast couered me in my mothers wombe.
13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.
14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.
15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were al my membres written.
16 Which day by day were fashioned: when as yet there was none of them.
17 Howe deare are thy counsels vnto me, O God: O how great is the summe of them?
18 If I tell them, they are moe in number ⁊ the sande: when I wake vp, I am present with thee.
19 Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.
20 For they speake vnrighteously against thee: and thine enemies take thy name in vaine.
21 Doe not I hate them, O Lorde, that hate thee: and am not I grieued with those that rise vp against thee?
22 Yea, I hate them right sore: euē as though they were mine enemies.
23 Trie me, O God, and seeke the grounde of my heart: proue me, and examine my thoughtes.
24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal.140.

Deliuer me O Lord from the euil mā: and preserue me from the wicked man.
2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.
3 They haue sharpened their tongues lyke a serpent: Adders poyson is vnder their lips.
4 Keepe me O Lorde from the handes of the vngodly: preserue me from the wicked men which are purposed to ouerthrowe my goings.
5 The proude haue layde a snare for me, and spred a net abroade with cordes: yea, and set trappes in my way.
6 I said vnto ꝑ Lord, thou art my God: heare the voyce of my prayers, O Lord.
7 O Lorde God, thou strength of my health: thou hast couered my head in the day of battell.
8 Let not the vngodly haue his desire O Lord: let not his mischieuous imagination prosper,

prosper, lest they be too proud.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pitte, that they neuer rise vp againe.

11 A man full of wordes, shall not prosper vpon the earth: euill shal hunt the wicked person to ouerthrowe him.

12 Sure I am that the Lord will auenge the poore: & maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrde, I call vpon thee, haste thee vnto me: and consider my voyce, when I crye vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my handes be an euening sacrifice.

3 Set a watch (O Lorde) before my mouth: and keepe the doore of my lippes.

4 O let not mine heart be inclined to any euil thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, least I eate of such thinges as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their Iudges be ouerthrowen in stonie places: that they may heare my wordes, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Euening prayer.

Voce mea ad Dominum. Psal. 142.

I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lorde did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: & sawe there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lorde, and saide: thou art my hope, and my portion in the lande of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto me for thy truethe and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darkenesse, as the me that haue bene long dead.

4 Therefore is my spirite vexed within me: & my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.

6 I stretch forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me O Lord, and that soone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that go downe into the pit.

8 O let mee heare thy louing kindenesse betimes in ye morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

BLessed be the Lorde my strength: which teacheth my handes to warre, and my fingers to fight. Morning prayer.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whome I trust: which subdueth my people that is vnder mee.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bowe thy heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 Cast foorth thy lightning, and teare them: shoote out thine arrowes, & consume them.

7 Send downe thine hand from aboue: deliuer mee, & take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: & their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed

ged Lute.
10 Thou hast giuen victory vnto kinges: & hast deliuered Dauid thy seruant from the perill of the swoorde.
11 Saue me and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hād of iniquitie.
12 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the temple.
13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring foorth thousands, and ten thousands in our streetes.
14 That our oxen may be strong to labour, þ there be no decay: no leading into captiuitie, and no complaining in our streetes.
15 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal.145.

I Will magnifie thee, O God, my king: and I will praise thy name for euer and euer.
2 Euery day wil I giue thanks vnto thee: and praise thy name for euer and euer.
3 Great is the Lorde, & marueilous worthy to be praised: there is no ende of his greatnesse.
4 One generation shal praise thy workes vnto another: and declare thy power.
5 As for me, I wil be talking of thy worship: thy glory, thy praise, & wonderous workes.
6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnes.
7 The memoriall of thine abounddant kindnesse shall be shewed: & men shal sing of thy righteousnesse.
8 The Lord is gratious and mercifull: long suffering, and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercie is ouer all his workes.
10 All thy workes praise thee, O Lord: and thy saints giue thanks vnto thee.
11 They shewe the glory of thy kingdome: & talke of thy power.
12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.
13 Thy kingdome is an euerlasting kingdome: & thy dominion endureth throughout all ages.
14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.
15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.
16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.
17 The Lord is righteous in all his wayes: and holy in all his workes.
18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.
19 He will fulfil the desire of them that feare him: he also will heare their crye, and will helpe them.
20 The Lorde preserueth all them that loue him: but scattereth abroad all the vngodly.
21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy name for euer and euer.

Lauda anima mea. Psal.146.

PRaise the Lorde, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.
2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.
3 For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.
4 Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.
5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.
6 Which helpeth them to right that suffer wrong: which feedeth the hungrie.
7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.
10 The Lord thy God, O Sion, shall be king for euermore: & throughout al generations.

Laudate Dominum. Psal.147.

OPraise the Lorde, for it is a good thing to sing praises vnto our GOD: yea, a ioyfull and pleasant thing it is to bee thankefull. Euening prayer.
2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.
3 He healeth those that are broken in heart: and giueth medicine to heale their sickenes.
4 He telleth the number of the starres: & calleth them all by their names.
5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.
6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.
7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.
8 Which couereth the heauen with cloudes, and prepareth raine for the earth: & maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.
9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that cal vpon him.
10 He hath no pleasure in the strength of an horse: neither delighteth hee in any mans legges.
11 But the Lordes delight is in them that feare him: and put their trust in his mercy.
12 Praise the Lord, O Hierusalem: praise thy God, O Sion.
13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.
14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.
15 Hee sendeth foorth his commaundement

vpon

vpon earth: and his worde runneth very ſwiftly.
16 He giueth ſnowe like wool: and ſcatereth the hoare froſt like aſhes.
17 Hee caſteth forth his yce like morſels: who is able to abide his froſt?
18 Hee ſendeth out his word, and melteth them: he bloweth with his winde, and the waters flowe.
19 He ſheweth his word vnto Jacob: his ſtatutes and ordinances vnto Iſrael.
20 Hee hath not dealt ſo with any nation: neither haue the heathen knowledge of his lawes.

Laudate dominum. Pſal.148.

O Prayſe the Lord of heauen: praiſe him in the height.
2 Prayſe him al ye angels of his: praiſe him all his hoſte.
3 Prayſe him Sunne and Moone: prayſe him all ye ſtarres and light.
4 Prayſe him all ye heauens: and ye waters that be aboue the heauens.
5 Let them prayſe the name of the Lorde: for he ſpake the worde, and they were made, he commaunded, and they were created.
6 He hath made them faſt for euer and euer: he hath giuen them a law which ſhall not be broken.
7 Prayſe the Lord vpon earth: ye Dragons and all deepes.
8 Fire and haile, ſnowe and vapours: winde and ſtorme, fulfilling his worde.
9 Mountaines and all hilles: fruitful trees, and all Cedars.
10 Beaſtes and all cattell: wormes, and feathered foules.
11 Kings of the earth, and all people: princes, and all iudges of the worlde.
12 Yong men & maidens, olde men and children, prayſe the name of the Lorde: for his name onely is excellent, and his prayſe aboue heauen and earth.
13 He ſhall exalte the horne of his people, all his ſaints ſhall praiſe him: euen the children of Iſrael, euen the people that ſerueth him.

Cantate domino. Pſal.149.

O Sing vnto the Lorde a new ſong: let the congregation of ſaints praiſe him.
2 Let Iſrael reioyce in him that made him: and let the children of Sion bee ioyfull in their king.
3 Let them prayſe his name in the daunce: let them ſing prayſes vnto him with Tabret and Harpe.
4 For the Lorde hath pleaſure in his people: and helpeth the meeke hearted.
5 Let the ſaints bee ioyfull with glorie: let them reioyce in their beddes.
6 Let the prayſes of God be in their mouth: and a two edged ſworde in their handes.
7 To bee auenged of the heathen: and to rebuke the people.
8 To binde their kings in chaynes: & their nobles with linkes of yron.
9 That they maybe auenged of them, as it is written: ſuch honour haue all his ſaints.

Laudate dominum. Pſal.150.

O Prayſe God in his holineſſe: prayſe him in the firmament of his power.
2 Prayſe him in his noble actes: praiſe him according to his excellent greatneſſe.
3 Prayſe him in the ſound of the Trumpet: prayſe him vpon the Lute and Harpe.
4 Prayſe him in the Cymbals and daunces: prayſe him vpon the ſtrings and pipe.
5 Prayſe him vpon the well tuned Cymbals: prayſe him vpon the loude Cymballes.
6 Let euery thing that hath breath: prayſe the Lorde.

FINIS.

A prayer

A praier conteining the duety of euerie true Christian.

O Moste mightie God, mercifull & louing father, I wretched sinner come vnto thee in the name of thy deerely beloued sonne Iesus Christe my onely sauiour and redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembraunce, through the merites of his bloodie death and passion.

Powre vpon me (O Lorde) thy holy spirite of wisdome and grace: Gouerne and leade me by thy holie worde, that it may be a lanterne vnto my feet, & alight vnto my steppes. Shew thy mercy vpon me, and so lighten the naturall blindenes and darkenesse of my heart through thy grace, that I may dayly bee renewed by the same spirit and grace: By the which (O Lorde) purge the grosnesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy worde and heauenly will, beleeue, and practise the same in my life and conuersatiō, and euermore holde fast that blessed hope of euerlasting life.

Mortifie and kil all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, and graunt me thy peace all my dayes: Graciously pardon mine infirmities, & defend me in all dangers of body, goods and name: but most chiefly, my soule against al assaults, temptatiōs, accusations, subtil darts and sleights of that olde enemie of mankind Satan that roring lyon, euer seeking whome he may deuoure.

And heere (O Lord) I prostrate, with moste humble minde crane of thy diuine maiestie, to be mercifull vnto the vniuersal Church of thy sonne Christ: And especially according to my bounden duetie, beseeche thee for his sake to blesse, saue and defende the principal member thereof, thy seruant our moste deere and soueraigne Lady Queene Elizabeth, encrease in her royal heart true faith, godly zeale, and loue of the same: And graunt her victory ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her maiesties moste honourable Counsellours, and euery other member of this thy Churche of England, that they and we in our seuerall callings, may truely, and godly serue thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, & loue to our neighbours: Encrease in vs true faith and religion: Replenishe our mindes with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holie Ghost.

And lastly I commend vnto thy fatherly protection, al that thou hast giuē me, as wife, children, and seruants: Ayde me O Lord, that I may gouerne, nourish, and bring them vp in thy feare & seruice. And forasmuch as in this worlde I must alwayes be at warre and strife, not with one sorte of enemies, but with an infinite number, not onely with flesh & blood, but with the Deuill which is the Prince of darknesse, & with wicked men executours of his most damnable will: Graunt mee therefore thy grace, that beeing armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compalled with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour. Amen.

Certaine godlie prayers for sundry dayes.

¶ Munday.

Almightie God, the Father of mercie, and God of all comfort, which onely forgiuenest sinne: forgiue vnto vs our sinnes, good Lorde, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operatiō of the holie Ghost, we may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christe. Amen.

Tuesday.

O Lorde God, which despysest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his olde maner of liuing: Graunt vnto vs (O Lorde) true contrition of heart, that we may vehemently depise our sinfull life past, & wholly be conuerted vnto thee, by our Sauiour & Lorde Iesus Christ. Amen.

Wednesday.

O Mercifull father, by whose power and strength we may ouercome our enemies both bodyly & ghostly: graunt vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies of our soule, that is, ỹ desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirit: & so after, leade our liues in holinesse and righteousnesse, that we may serue thee in spirit & trueth, and that by our sauiour and Lord Iesus Christ, Amen.

Thursday.

O Almightie and euerlasting God, which not only giuest euery good & perfect gift, but also increasest those gifres that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truely beleeue in thee, and in thy promise made vnto vs: & that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafres and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ, Amen.

Fryday.

Fryday.

GRaūt vnto vs, O merciful God (we most heartily beseeche thee) knowledge & true vnderstanding of thy word, that all ignorance expelled, we may knowe what thy wil & pleasure is in al things, and howe to doe our duties, and truely to walke in our vocation: & that also we may expresse in our liuing, those things that we do knowe, that we be not only knowers of thy worde good Lorde, but also be workers of the same, by our Sauiour and Lorde Iesus Christ. Amen.

Saturday.

OAlmightie God, which hast prepared euerlasting life to all those þ be thy faithfull seruauntes: graunt vnto vs Lorde, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits & deseruing of our Sauiour and Lorde Iesus Christe, Amen.

OMerciful God, one onely ayde, succour, & strength at al times: graunt vnto vs, O Lorde, that in the time of prosperitie we be not proud, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, & in the time of aduersitie that we fall not into infidelitie and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: graunt this O Lord, for our aduocates sake, and Sauiour Iesus Christ, Amen.

Sunday.

OAlmightie and merciful Lord, which giuest vnto thy elect people the holy ghost, as a sure pledge of thy heauenly kingdom: Graunt vnto vs, O Lord, thy holy spirit, that he may beare witnesse with our spirit, that we be thy children, and heyres of thy kingdome, and that by the operation of this spirite, we may kill all carnal lusts, vnlawful pleasures, concupiscences, euil affections, contrary vnto thy wil, by our Sauiour & Lorde Iesu Christ, Amen.

A prayer for trust in God.

THe beginning of þ fall of man, was trust in him selfe. The beginning of the restoring of man, was distrust in him selfe, and trust in God. O most gratious and most wise guyde, our Sauiour Christ, which doest leade them the right way to immortall blessednesse, which truely and vnfaynedly trusting in thee, commit them selues to thee: Graunt vs, that like as wee be blynde and feeble in deede, so we may take and repute our selues, that wee presume not of our selues, to see to our selues, but so farre to see, that alway wee may haue thee before our eies, to follow thee, being our guyde, to be readie at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the waye, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer, Amen.

Certeine godly prayers to be vsed for sundry purposes.

A general confession of sinnes, to be sayde euery morning.

ALmighty God our heauenly father, I confesse and knowledge, that I am a miserable & wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly cõmandements, through wicked thoughtes, vngodly lustes, sinfull wordes and deedes, committed all my whole life. In sinne am I borne & conceyued, and there is no goodnes in mee, in as much as if thou shouldest enter into thy narrowe iudgement with me, iudging me according vnto the same, I were neuer able to suffer & abide it, but must needes perish and be damned for euer: So little helpe, comforte, or succour is there either in me, or in any other creature. Only this is my cõfort (O heauenly father) that thou didst not spare thy onely deare beloued sonne, but didst giue him vp vnto the most bitter, & most vile and slaunderous death of the crosse for mee, that he might so pay þ raunsome for my sins, satisfy thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, & purchase me thy grace and fauour, & euerlasting life. Wherefore, through the merit of his most bitter death and passion, & through his innocent bloodshedding I beseech thee, O heauenly father, þ thou wilt vouchsafe to be gratious and mercifull vnto me, to forgiue and pardon me of all my sinnes, to lighten my heart with thy holy spirite, to renue, confirme, & strengthen me with a right and a perfect faith, and to inflame mee in loue toward thee and my neighbour, that I may henceforth with a willing & glad heart, walke as it becommeth mee in thy most godly commandementes, and so glorify and prayse thee euerlastingly. And also that I may with a free conscience and quiet heart, in all maner of temptations, afflictions, or necessities, and euen in the very pangs of death, crie boldely and merily vnto thee, and say, I beleeue in God the father almightie, maker of heauen & earth, & in Iesus Christ, &c. But O Lord God heauenly father, to comfort my self in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued sonne our Sauiour Iesus Christ him selfe hath taught vs. And from the very botome of my heart I crie, and saye, Our father which art in heauen, hallowed be thy name, &c.

Prayers to be said in the morning.

OMerciful Lord God, heauenly father, I render most high laude, prayse, & thankes vnto thee, that thou hast preserued mee

both

both this night, and all the time and dayes of my life hytherto, vnder thy protection, & hast suffered me to liue vntill this present houre. And I beseeche thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from hēceforth into thy tuition, ruling & gouerning me with thy holy spirite, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnal lustes and affections, may be vtterly chased and driuen out of my heart, and that I may be iustified and sanctified both body and soule through a right and perfect fayth, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour through Iesus Christ our Lorde & Sauiour, Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for þ thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper al this same day vnto vs, for thy glory, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and which art the sunne eternall, giuing life, foode, and gladnes vnto all thinges, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sinne, but may throwe thy good guyding & conducting, come to the life euerlasting. Amen.

O Lord Iesus Christ, which art the true sunne of the world, euermore arising, & neuer going downe, which by thy most holsome appearing & sight, doest bring forth, preserue, nourish, and refreshe all thinges, as wel þ are in heauen, as also that are on earth: we beseech thee mercifully and fauourably to shine into our hearts, that the night & darkenes of sinnes, & the mists of errours on euery side driuen away, thou brightly shining within our hearts, wee may all our life space goe without any stumbling or offence, and maye decently and seemely walke (as in the daye time) being pure and cleane from the workes of darknes, and abounding in al good workes which God hath prepared for vs to walke in, which with the father & with the holy ghost liuest and raignest for euer and euer. Amen.

O God & Lorde Iesus Christe, thou knowest, yea, & hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to him selfe, it cā not be auoided, but that he must headlong runne and fall into a thousand vndoings and mischiefes. O our father haue thou pity & compassion vpon the weaknesse of vs thy children, be thou priest and readie to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoeuer we godlye goe about: so that thou giuing vs light, we may see what thinges are truely good in deede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, do yeelde and commit our selues full and whole vnto thee alone, which woldest all things in al creatures, to thy honour and glorie. So be it.

A prayer against temptation.

O Lord Iesus Christ, the only stay & fence of our mortall state, our onely hope, our only saluation, our glory, & our triumph, who in the flesh (which thou haddest for our onely cause taken vpon thee) didst suffer thy selfe to be tempted of Satan, & who only and alone of al men diddest vtterly ouercome and banquish sinne, death, the world, the deuil, & al the kingdome of hell: & whatsoeuer thou hast so ouercōmed, for our behoofe it is that thou hast ouercommed it: neither hath it bene thy will to haue any of thy seruants to keepe battel, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise ouerthrowe Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuour. Thou being that same serpēt, þ true giuer of health and life, that was nayled on high vpon a tree, giue vnto vs thy seely ones, wilinesse against the deceitful awayting of the most subtile serpent. Thou being a Lambe as white as snow, the banquisher of Satans tyrannie, giue vnto vs thy litle sheepe the strength and vertue of thy spirit, that being in our own selues weake and feeble, and in thee strong and valiant, we may withstande and ouercome all assaults of the deuil, so that our ghostly enemy may not glorie on vs, but being conquered through thee, we may giue thanks to thy mercy, which neuer leauest thē destitute that put their trust in thee, who liuest and raignest God for euer, without end. Amen.

A praier for the obteining of wisedome.

God of our fathers, & Lorde of mercye, thou þ hast made all thinges wt thy word, & ordeyned mā through thy wilde, þ he should haue dominion ouer the creatures which þ hast made, þ he should order þ world according to equitie and righteousnes, & execute iudgemēt with a true heart: giue me wisdom, which is euer about thy seat, & put me not out from among thy children: for I thy seruant & sonne of thy handmaid, am a feeble perso, of a shorte time, & too young to the vnderstanding of thy iudgement and lawes: yea though a mā be neuer so perfect among the children of mē, yet if thy wildome be not with him, he shalbe nothing worth. Oh send thy wisedome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, þ I may knowe what is acceptable in thy sight, for she knoweth & vnderstandeth all Wisd. 9.

all things, and be that conduct me right soberly in thy wordes, & preserue me in her power, so shall my workes be acceptable. Amen.

A prayer against worldly carefulnesse.

O God deare and tender father, our defender and nourisher, endue vs wt thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole studie and care in keeping of thy holy lawe, and that we may labour and trauaile for our necessaries in this life, like the birdes of the aire, and the lilies of the fielde, without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we shoulde cast all our care: which liuest and raignest world without ende. Amen.

A prayer necessarie for all persons.

O Mercifull God, I a wretched sinner reknowledge my self bound to keep thy holy commandements, but yet vnable to performe the, and to be accepted for iust, without the ryghteousnesse of Jesu Christe thy onely sonne, who hath perfectly fulfilled thy lawe, to iustifie all men that beleeue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life, to thy glorie, and yet to trust onely in thy mercie, and in Christes merites, to be purged from my sinnes, and not in my good workes, be they neuer so manie. Giue me grace to loue thy holy worde feruently, to search thy scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to transgres in any thing þ displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, þ my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the worlde, that I neuer swarue from thy truethe taught in holy scripture. In prosperitie, O Lord, saue me, that I ware not proud. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thankes, & trust to be deliuered after thy pleasure. When I happen to fal into sinne through frailtie, I beseech thee to worke true repentãce in my heart, that I may be sorie without desperation, trust in thy mercy without presumption, that I may amende my life, and become truely religious without hypocrisie, lowely in heart without fayning, faithfull and trustie without deceit, merie without lightnesse, sadde without mistrust, sober without slouthfulnes, content with mine owne without couetousnes, to tell my neighbour his faultes charitably without dissimulatiõ, to instruct my household in thy lawes truely, to obey our Queene and all gouernours vnder her vnfainedly, to reuerence all lawes and common ordinances (which disagreeth not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretely, and to abhorre all vice, louing all goodnesse earnestly. O Lorde graunt me thus to doe, for the glory of thy holy name. Amen.

A prayer for patience in trouble.

HOwe hast thou (O Lord) humbled and pinched me downe? I dare nowe vnneathes make my prayers vnto thee, for thou art angrie with me, but not without my deseruing. Certainly I haue sinned, Lorde, I confesse it, I will not denie it: but, oh my GOD, pardon my trespasses, releasse my debes, render nowe thy grace againe vnto me, stop my woundes, for I am all to plagued and beaten: yet Lord this notwithstãding I abide patiently, & giue mine attendace on thee, continually waiting for releefe at thy hande, and that not without skill, for I haue receiued a token of thy fauour and grace towardes me, I meane, thy word of promise cõcerning Christ, who for me was offered on the crosse for a ransome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defende me Lorde by thy right hande, and giue a gracious eare to my requestes, for all mans staies are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine onely aidour and protectour, O Lord God almightie. Amen.

A prayer to be said at night going to bed.

O Mercifull Lorde God heauenly father, whether we sleepe or wake, liue or die, we are alwaies thine. Wherefore I beseech thee heartily that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perishe in the workes of darkenes, but to kindle the light of thy countenance in my hearte, that thy godly knowledge may daily encrease in me, through a right and pure faith, and that I may alwayes be found to walke and liue after thy will & pleasure, through Jesus Christe our Lord and Sauiour. Amen.

A prayer to be said at the houre of death.

O Lorde Jesu, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholy vnto thy most blessed wil. And being sure that the thing can not perishe which is committed vnto thy mercie, willingly nowe I leaue thes frayle and wicked flesh, in hope of the resurrection, which in better wise shal restore it to meagaine. I beseech thee, most mercifull Lorde Jesus Christ, that thou wilt by thy grace make strong my soule against al temptation, and that thou wilt couer and defende me with the buckler of thy mercie against all the assaultes of the deuill. I see and knowledge that there is in my selfe no helpe of saluatiõ, but all my cõfidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes which I may alleage before thee. Of sinnes and euill workes (alas) I see a great heape, but through thy mercie I trust to be in the number of the

to whome thou wilt not imputte their ſinnes, but take and accept me for righteous and iuſt, & to be thy inheritour of euerlaſting life. Thou mercifull Lord waſt borne for my ſake, thou dideſt ſuffer both hunger & thirſt for my ſake, thou dideſt preach and teach, thou dideſt pray and faſt for my ſake, thou dideſt all good workes and deedes for my ſake, thou ſuffreddſt moſt grieuous paines & torments for my ſake. And finally thou gaueſt thy moſt precious bodie to die, & thy blood to be ſhed on ꝑ croſſe for my ſake. Now moſt mercifull Sauiour, let all theſe things profite me, which thou freely haſt giuen me, that haſt giuen thy ſelfe for me. Let thy blood cleanſe and waſhe away the ſpottes and foulenelſe of my ſinnes. Let thy righteouſnes hide and couer mine vnrighteouſnes. Let the merites of thy paſſion and blood, be the ſatiſfaction for my ſinnes. Giue me Lord thy grace, that my fayeth and ſaluation in thy blood waner not in me, but be euer ſtedie and conſtant, that the hope of thy mercie and life euerlaſting neuer decay in me, that charitie waxe not colde in me. Finally, that the weakeneſſe of my fleſhe be not ouercome with the feare of death. Graunt me, mercifull Sauiour, that when death hath ſhut vp the eyes of my bodie, yet that the eyes of my ſoule may ſtill beholde and looke vpon thee, that when death hath taken away the vſe of my tongue and ſpeache, yet that my heart may cry and ſay vnto thee, In manus tuas domine, commendo ſpiritum meum, (that is to ſay) O Lorde, into thy handes I giue and commit my ſoule: Domine Ieſu accipe ſpiritum meum, Lorde Jeſu receiue my ſoule vnto thee. Amen.

FINIS.

Howe to take profite in reading of the holy Scriptures.

Who so euer mindeth to take profite by reading scriptures, must

1. Earnestly and dilligently pray vnto God that he wil vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his cõmandements

   Psal.119.
2. Diligently kepe such order of reading the scriptures & prayer as may stand with his calling and state of life, so that
   - At the least twise euery day this exercise be kept. — Deut.11.&.19.
   - The time once appointed hereunto after a good entrie, be no otherwise employed. — Luke.9.&.62.
   - Superstition be auoyded. — Esai.29.&.36.
   - At one other time that be done, which is left vndone at any time. — Ephe.5.&.16.
3. Vnderstand to what end and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne trueth.
   - Improue, that we may be kept from errour. — 2.Tim.3. & .16.17
   - Correct, that we may be driuen from vice.
   - Instruct, that we may be setled in the way of well doing.
   - Comfort, that in trouble we may be confirmed in patient hope. — Rom.15. &.4.
4. Remember that Scriptures contayne matter concerning
   - Religion & the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - holy Ghost.
     - The state of mankinde, by
       - 1. Creation.
       - 2. fall and sinne.
       - 3. regeneration in Christ.
     - The Church and the gouernement thereof
       - Before Christ.
       - Since Christ.
     - The word of God written in the testament
       - Olde.
       - Newe.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The end and generall iudgement of the
       - Good.
       - Wicked.

Who so euer mindeth to take profite by reading scriptures, must

Remember that Scriptures containe matter concerning

- Common wealthes and gouernements of people, by
  - Magistrates: God. / Euill.
  - Peace and warre.
  - Prosperitie and plagues.
  - Subiectes: quiet. / disordred.
- Families and thinges that belong to houshold, in which are
  - Husbands.
  - Wiues.
  - Parents.
  - Children.
  - Maisters.
  - Seruants.

  Godly blessed. / Ungodly plagued.
- The priuate life and doings of euery man in
  - Wisedome and follie.
  - Loue and hatred.
  - Soberneſſe & incontinencie.
  - Mirth and sorrowe.
  - Speach and silence.
  - Pride and humilitie.
  - Couetousneſſe & liberalitie.
- The common life of all men, as
  - Riches, pouertie.
  - Nobilitie.
  - Fauour.
  - Labour and idleneſſe.

5 Refuse all sense of Scriptures contrary to the
- Articles of Christian faith, contained in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Actes.8.ſ.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.ſ.11.

T. GRASHOP.

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Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

Eſai.12.3.&49 10.reue.21.16 & 22.17. Here is the ſpring where waters flowe,
to quenche our heate of ſinne:
Ieremi.33.15. pſal.119.160. Here is the tree where trueth doth grow,
to leade our liues therein:
reu.2.7.&22.2. pſal.119.142, 144. Here is the iudge that ſtintes the ſtrife,
when mens deuices faile:
Ioh.6.35. Here is the bread that feedes the life,
that death cannot aſſaile,
Luk.2.10. The tidings of ſaluation deare,
comes to our eares from hence:
Epheſ.6.16. The fortreſſe of our faith is here,
and ſhield of our defence.
Matth.7.6. Then be not like the hogge that hath
a pearle at his deſire,
2.Peter.2.22. And takes more pleaſure of the trough
and wallowing in the mire.
Matth.6.22. Reade not this booke in any caſe,
but with a ſingle eye:
Pſal.119.27, 73. Reade not but firſt deſire Gods grace,
to vnderſtand thereby.
Iude 20. Pray ſtil in faith with this reſpect,
to fructifie therein,
Pſal.119.11. That knowledge may bring this effect,
to mortifie thy ſinne.
Ioſhua.1.8. pſal.1.1,2. Then happie thou in all thy life,
what ſo to thee befalles:
Pſal.94.12,13. Yea, double happie ſhalt thou be,
when God by death thee calles.

O Gracious God and moſt mercifull Father, which haſt vouchſafed vs the rich and precious Iewell of thy holy word, aſſiſt vs with thy Spirit, that it may be written in our hearts to our euerlaſting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs al heauenly vertues. Graunt this O heauenly Father, for Ieſus Chriſts ſake. Amen.

THE FIRST BOOKE OF Moses, called * Genesis.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

MOses in effect declareth three thinges, which are in this booke chiefly to be considered: First, that the world and al thinges therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderfull workes, & to praise his Name for the infinite graces, wherewith he had endued him, fell willingly frō God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whome he should ouercome Satan, death and hell. Secondly, that the wicked, vnmindefull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, & to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore & despised, in the small flocke and little number, that man in his wisdome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 *God created the heauen & the earth,* 3 *The light and the darknes,* 8 *The firmament.* 9 *He separateth the water from the earth.* 16 *He createth the sunne, the moone, and the starres.* 21 *He createth the fish, birdes, beastes.* 26 *He createth man and giueth him rule ouer all creatures,* 29 *And prouideth nouristure for man and beast.*

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psa.*33.6. & 136.5. *ecclus.*18.1. *Act* 14.15. & 17.24.

b As a rude lūpe and without any creature in it: for the waters couered all.

*Or, waste.

c Darknes couered the deepe waters: for as yet the light was not created.

Ebr. face of the deepe.

d He maintained this confuse heape by his secrete power.

*Ebr. face of the waters. Hebr.*11.3.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures ỹ are Gods instruments, which only appertaineth to God.

Ebr. betweene the light, and betweene the darknes. † The first day. *Ebr. So was the euening, so was the morning. Psa.*33.6. & 136.5. *ier.*10.12. & 51.15. *Or, spreading ouer, and ant.*

f As the sea & riuers from those waters that are in ỹ clouds, which are vpholden by Gods power, least they shoulde ouerwhelme the worlde. *Psal.*148 4.

IN the a beginning * God created the heauē & the earth.

2 And ỹ earth was b without fourme & voyd, and c darknesse was vpon the * deepe, & the Spirite of God d moued vpon the * waters.

3 Then God sayd, * Let there be light: And there was e light.

4 And God sawe the light that it was good, and God separated * the light from the darknes.

5 And God called the light, Day, and the darknes, he called Night. † * So the euening and the morning were the first day.

6 ¶ Againe God sayd, * Let there be a f firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were f vnder the firmament, from the waters which were * aboue the firmament. & it was so.

8 And God called the firmament, g Heauen. † So the euening and the morning were the second day.

9 ¶ God sayd againe, * Let the waters vnder the heauen bee gathered into one place, and let the dry land appeare. and it was so.

10 And God called the dry land, Earth, and he called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, h Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth frute according to his kinde, which hath his seed in it selfe vpon the earth. and it was so.

12 And the earth brought forth the bud of the herbe, ỹ seedeth seed according to his kind, also ỹ tree that beareth fruit, which hath his seed in it selfe according to his kind: and God i saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God sayd, * Let there be k lightes in the firmament of the heauen, to l separate the day from the night, and let them be for m signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two * great lightes: the greater light n to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

g That is, the region of the aire, and all that is aboue vs.

† The second day. *Psal.*33.7. & 89.11. & 136.6. 38.4.

h So that we see it is the onely power of Gods word ỹ maketh the earth fruitful, which els naturally is barren.

i This sentence is so oft repeted to signifie ỹ God made al his creatures to serue to his glorie, and to the profit of man: but for sin they were accursed, yet to the elect, by Christ, they are restored and serue to their wealth.

† The third day. *Psal.*136.7. *Iere.*4.19.

k By the lightes he meaneth the sunne, ỹ moone and the starres.

l Which is the artificiall day, from the sunne rising to the going downe.

m Of things appertaining to naturall and politicall orders and seasons.

n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for els the moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse.

Ierem 31 35.

18 And to * rule in the day, & in the night, and to separate the light from the darkenes: and God saw that it was good.

† The fourth day

19 † So the euening and the morning were the fourth day.

p As fish and wormes which slide, swimme or creepe.

20 Afterward God saide, Let the waters bring forth in abundance euery p creeping thing that hath "life: and let the foule flie vpon the earth in the" open firmament of the heauen.

"*Ebr. the soule of life.*

"*Ebr. face of the firmament.*

21 Then God created the great Whales, and euery thing liuing & moouing, which the q waters brought forth in abundance according to their kind, & euery fetthered foule according to his kinde: & God saw that it was good.

q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods wil, forasmuch as the one sort is made to

22 Then God r blessed them, saying, Bring forth fruite and multiplie, & fill the waters in the seas, and let the foule multiplie in the earth.

23 † So the euening and the morning were the fift day.

flie aboue in the aire, and the other to swimme beneath in the water.

24 ¶ Moreouer God saide, Let the earth bring forth the "liuing thing according to his kind, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, and euery creeping thing of the earth according to his kind: and God saw that it was good.

† The fift day.

"*Ebr. soule of life. Chap.* 5.1. *and* 9.6. 1. *Cor.* 11 7. *Col.* 3.10.

26 Furthermore God said, s Let vs make man in our t image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, & ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

s God commanded the water & earth to bring forth other creatures: but of man he saith, Let vs make: signifying that God taketh counsell with his wisdome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

t This image & likeneese of God in man is expounded, Eph. 4.24. where it is written, that mā was created after God in righteousnes and true holines, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c.

28 And God u blessed them, and God said to them, " Bring forth fruit and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.

Wisd. 2.23. *ecclus.* 17.1. *Mat.* 19.4.

u The propagation of man is the blessing of God, Psal. 128, *Chap* 8.17. *and* 9.1.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shall be to you for meat.

x Gods great liberalitie to man taketh away all excuse of his ingratitude. *Chap.* 9.3. *Exo.* 31. 17. *ecclus.* 39.16. *marke.* 7.37.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpō the earth, which hath life in it selfe, euery greene herbe shal be for meat. and it was so.

31 * And God saw all that he had made, and lo, it was very good. † So the euening and the morning were the sixt day.

† The sixt day.

CHAP. II.

God resteth the seuenth day, and sanctifieth it. 15 *He setteth man in the garden.* 22 *He createth the woman.* 24 *Mariage is ordained.*

1 THus the heauens & the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from al his worke, which he had made.

3 So God blessed the seuenth day, & c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the d generations of the heauens and of the earth, when they were created, in the day that the Lorde God made the earth and the heauens,

5 And euery e plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lorde God also f made the man f of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lorde God planted a garden Eastward in f Eden, and there he put the man whome he had made.

9 (For out of the ground made the Lorde God to growe euery tree pleasant to the sight, and good for meat: the g tree of life also in the middes of the garden, h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, & from thence it was deuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole land i of Hauilah, where is gold.

12 And the gold of that land is good: there is " Bdelium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of " Cush.

14 The name also of the third riuer is " Hiddekel: this goeth toward the Eastside of " Asshur: and the fourth riuer is " Perath.)

15 ¶ Then the Lorde God tooke the man, and put him into the garden of Eden, that he might k dresse it and keepe it.

16 And the Lorde God l commanded the man, saying, " Thou shalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good & euill, thou shalt not eate of it: for " in the day that thou eatest thereof, thou shalt

a That is, the innumerable abūdance of creatures in heauen and earth.

Exo. 20.11 & 31. 17. *deut.* 5.14. *heb.* 4.4.

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, & gouerneth them

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnes towards him.

d Or, the originall and beginning.

e Or, tree, as chap. 21.15.

d God onely openeth the heauens & shutteth them, he sendeth drought & raine according to his good pleasure.

f Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.

1. *Cor.* 15.45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant & aboundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God. *Eccles.* 24.29.

i Which Hauilah is a countrey ioyning to Persia Eastward, & enclineth toward the West.

g Or, precious stone, or pearle. Plinie saith it is the name of a tree.

h Or, Ethiopia.

i Or, Tygris.

k Or, Assyria.

l Or, Euphrates.

k God would not haue man idle, though as yet there was no neede to labour.

l So that man might know there was a soueraigne Lord, to whom he owed obedience.

m Ebr. Eating thou shalt eate of.

n Or, whensoeuer.

shalt die the [m] death.

18 Also the Lord God sayd, It is not good that the man should be himselfe alone: I will make him an helpe [n] meete for him.

19 So the Lorde God formed of the earth euery beast of the field, and euery foule of the heauen, and brought them vnto the man to see how he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euery beast of the field: but for Adam found he not an helpe meet for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and hee slept: and he toke one of his ribbes, and closed vp the flesh in stead thereof.

22 And the ribbe which the Lord God had taken from the man, [o] made he a [p] woman, and brought her to the man.

23 Then the man said, [q] This now is bone of my bones, and flesh of my flesh. She shalbe called [r] woman, because she was taken out of man.

24 [s] Therefore shal man leaue [t] his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and were not [u] ashamed.

marke 10.7.1.*cor.*6.16. *ephe.*5.31. p So that marriage requireth a greater duetie of vs towarde our wiues, then otherwise we are bound to shewe to our parents. q For before sinne entred, all things were honest and comely.

CHAP. III.

1 *The woman seduced by the serpent, 6 entiseth her husband to sinne.* 8 *They both flee from God.* 14 *They three are punished.* 15 *Christ is promised.* 19 *Man is dust.* 22 *Man is cast out of Paradise.*

1 NOw [a] the serpent was more [b] subtil then any beast of the field, which the Lord God had made: & he [c] sayd to the woman, Yea, hath God in deed sayd, Ye shal not eat of euery tree of the garden?

2 And the woman said vnto the serpent, We eat of the fruit of the trees of the garden,

3 But of the fruite of the tree, which is in the middes of the garden, God hath said, Ye shal not eat of it, neither shal ye touch it, [d] lest ye die.

4 Then [e] the serpent said to the woman, Ye shall not [f] die at all,

5 But God doeth know, that when ye shal eat therof, your eyes shalbe opened, and ye shalbe as gods, [g] knowing good & euil.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) toke of the fruit thereof, and did [h] eat, and gaue also to her husband with her, and he [i] did eate.

7 Then the eyes of them both were opened, and they [k] knew that they were naked, and they sewed figge tree leaues together, and made themselues [l] breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the [m] coole of the day, and the man & his wife [n] hid themselues from the presence of the Lord God among the trees of the garden.

9 But the Lorde God called to the man, and sayd vnto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden, and was afrayde: because I was [o] naked, therefore I hid my selfe.

11 And he sayd, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commaunded thee that thou shouldest not eate?

12 Then the man said, The woman which thou [p] gauest to be with me, she gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, [q] The serpent beguiled me, and I did eat.

14 ¶ Then the Lord God sayd to the serpent, [r] Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and [s] dust shalt thou eate all the dayes of thy life.

15 I wil also [t] put enimitie betweene thee and the woman, and betweene thy seede and her seede. He shal breake thine head, and thou shalt [u] bruise his heele.

16 ¶ Vnto the woman he sayd, I wil greatly increase thy [x] sorowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire shalbe subiect to thine husband, & he shall [y] rule ouer thee.

17 ¶ Also to Adam he sayd, Because thou hast obeyed the voyce of thy wife, & hast eaten of the tree, (wherof I commanded thee, saying, Thou shalt not eate of it) [z] cursed is the earth for thy sake: in sorow shalt thou eat of it all the dayes of thy life.

18 [a] Thornes also, and thistles shal it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweate of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God [b] make coates of skinnes, and clothed them.

22 ¶ And the Lord God sayd, [c] Behold, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and [d] take also of the tree of life and eate and liue for euer,

m By this death he meaneth the separation of mã from God, who is our life and chiefe felicitie: and also that our disobedience is the cause therof. *n Eb. before him.* n By mooning them to come and submit themselues to Adam. *o Eb. built.* o Signifying, that mankinde was perfit, when the womã was created, which before was like an vnperfit building. 1.*cor.*11.8. *p Or, Manni, because she commeth of mã: for in Ebrew Ish, a man, and Ishah the woman.* *Matth.*19.5. q For before sinne entred, all things were honest and comely. r Eb. *this time.* s Not so much to please his wife, as moued by ambitiõ at her perswasion. t They began to feele their miserie, but they sought not to God for remedy. u Or gaue them knowledge to make themselues coats. x By this derision he reprocheth Adams miserie, whereinto he was fallen by ambition. y Adam depriued of life, lost also the signe thereof.

*Wisd.*2.24. a As Satan can change himselfe into an Angel of light, so did he abuse the wisedome of the serpent to deceiue man. b God suffered Satan to make the serpent his instrument & to speake in him. c In douting of Gods threatning, she yelded to Satan. 2.*Cor.*11.3. d This is Satans chiefest subtilty, to cause vs not to feare Gods threatnings. *e Eb. the death.* e As though he should say, God doeth not forbid you to eate of the fruit, saue that he knoweth that if ye should eate thereof, ye should be like to him. *Eccles.*25.26. 1.*tim.*2.14. f Not so much to please his wife, as moued by ambitiõ at her perswasion. g They began to feele their miserie, but they sought not to God for remedy. *h Eb. things to gird about them to hide their priuities.* *i Or, winde.* h The sinful cõscience feeleth Gods presence. i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement. k His wickednes and lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had giuen him a wife. l In stead of cõfessing her sinne, she increaseth it by accusing the serpent. m He asked the reason of Adam and his wife, because he woulde bring them to repentance, but he asketh not the serpent, because he would shewe him no mercie. n As a vile & cõtemptible beast, Isa.65.25. o He chiefly meaneth Satan, by whose motion & craft the serpent deceiued the woman. p That is, the power of sinne and death. q Satã shal sting Christ & his members, but not ouercome them. r The Lorde cõforteth Adam by the promes of the seed, & also punisheth the body for the sinne, which the soule should haue bene punished for, that the spirit hauing conceiued hope of forgiuenes, might liue by faith. 1.*cor.*15.34. s The transgressiõ of Gods cõmandement was the cause that both mankind & al other creatures were subiect to the curse. t These are not the natural fruits of the earth, but proceed of the corruptiõ of sinne.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.
24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubins, & the blade of a sworde shaken, to kepe the way of the tree of life.

CHAP. IIII.

The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

1 AFterwarde the man knewe Heuah his wife, which [a] conceiued and bare Kain, and sayd, I haue obteined a man [b] by the Lord.
2 And again she brought forth his brother Habel, and Habel was a képer of sheepe, and Kain was a tiller of the ground.
3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruite of the ground.
4 And Habel also himselfe brought of the first fruites of his sheepe, & of the fatte of them, & the Lord had respect vnto [*] Habel, and to his offering,
5 But vnto Kain & to his offering he had no [d] regard: wherefore Kain was exceeding wroth, & his countenance fell downe.
6 Then the Lord said vnto Kain, Why art thou wroth? & why is thy countenance cast downe?
7 If thou do wel, shalt thou not be [e] accepted? & if thou doest not wel, sinne lieth at the [f] doore: also vnto thee his [g] desire shal be subiect, and thou shalt rule ouer him.
8 ¶ Then Kain spake to Habel his brother. And [*] when they were in the field, Kain rose vp against Habel his brother, and slew him.
9 Then the Lord sayd vnto Kain, Where is Habel thy brother? Who answered, I cannot tel. [h] Am I my brothers keeper?
10 Againe he sayd, What hast thou done? the [i] voyce of thy brothers blood cryeth vnto me from the earth.
11 Now therfore thou art cursed [k] from the earth, which hath opened her mouth to receiue thy brothers blood frō thine hād.
12 When thou shalt till the ground, it shal not henceforth yeld vnto thée her strēgth: a [l] vagabond & a runnagate shalt thou be in the earth.
13 Then Kain said to the Lord, [m] My punishment is greater, then I can beare.
14 Behold, thou hast cast me out this day from [*] the earth, & from thy face shall I be hid, & shalbe a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.
15 Then the Lord sayd vnto him, Doutlesse whosoeuer slayeth Kain, he shall be [n] punished seuen fold. And the Lord set a [o] marke vpon Kain, lest any man finding him should kill him.
16 Then Kain went out from the presence of the Lorde, & dwelt in the land of Nod [p] toward the Eastside of Eden.
17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [q] citie, and called the name of the citie by the name of his sonne, Henoch.
18 And to Henoch was born Irad, & Irad begat Mehuiael, & Mehuiael begat Methushael, and Methushael begat Lamech.
19 ¶ And Lamech toke to him [r] two wiues: the name of the one was Adah, and the name of the other Zillah.
20 And Adah bare Iabal, who was the [s] father of such as dwel in tents, and of such as haue cattell.
21 And his brothers name was Iubal, who was the father of all that play on the harpe and [t] organes.
22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of hande and of yron: and the sister of Tubal-kain was Naamah.
23 Then Lamech sayd vnto his wiues Adah & Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speach: [u] for I would slay a man in my wound, and a yong man in mine hurt.
24 If Kain shalbe auenged seuen fold, truly Lamech, [x] seuentie times seuen folde.
25 ¶ And Adam knewe his wife againe, and she bare a sonne, and she called his name Sheth: for God, sayd she, hath appointed me another séede for Habel, because Kain slew him.
26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to [y] call vpon the Name of the Lord.

[a] Mans nature, & state of mariage, & Gods blessing were not vtterly abolished thorow sinne, but the qualitie or condition thereof was changed.
[b] That is, according to the Lords promise, as chap. 3.15: some reade, To the Lord, as reioycing for the sonne, which she had borne, who she would offer to the Lorde as the first fruites of her birth.
[c] This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life. *Hebr.* 11.4.
[d] Because he was an hypocrite and offred onely for an outward shew without sincerity of heart.
[e] Both thou and thy sacrifice shal be acceptable to me.
[f] Sinne shall still torment thy conscience.
[g] The dignitie of the first borne is giuen to Kain ouer Habel. *1 Visd.* 10.3. *matth.* 23.35. *1.iohn* 3.12. *iude* 11.
[h] This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him.
[i] God reuengeth the wronges of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.
[k] The earth shalbe a witnes against thee, which mercifully receiued that blood, which thou most cruelly sheddest.
[l] Thou shalt neuer haue rest: for thine heart shal be in continuall feare and care.
[m] He burdeneth God as a cruel iudge, because he did punish him so sharply. [*] *Or, my sinne is greater then can be pardoned.* [*] *Eb. from off the face of.*
[n] Not for the loue he bare to Kain, but to suppresse murther.
[o] Which was some visible sign of Gods iudgement, that others should feare thereby.
[p] Thinking ther by to be sure, & to haue lesse occasion to feare Gods iudgemēts against him.
[q] The lawful institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
[r] His wiues seeing that all men hated him for his crueltie, were afraid: therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.
[s] He mocked at Gods sufferance in Kain, iesting as though God wold suffer none to punish him, and yet giue him licence to murther others.
[t] In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.
[u] *Or, first inuenter.* [*] *Or, flutes & pipes.*
[x] In the first corruption of mariage, Lamech tooke two wiues, which was the first breach of Gods ordinance.
[y] *Or, rehearsal of the flocke.*

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

1 THis is the [*] booke of the generations of Adam. In the day that God created Adam, in the [a] likenes of God made he him,
2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.
3 ¶ Nowe Adam liued an hundreth and thirtie yeeres, and begat a childe in his owne [c] likenes after his image, and called his name Sheth.
4 And [d] dayes of Adam, after he had begotten Sheth, were eight hundreth yeres, and he begate sonnes and daughters.
5 So all the dayes that Adam liued, were nine

[*] *Or, rehearsal of the stocke.*
[a] Read cha. 1.26.
[b] By giuing them both one name, he noteth the inseparable coniunction of man and wife.
[c] As wel concerning his creatiō, as his corruptiō. 1.*Chro.* 1.1.

nine hundreth & thirtie yeres: & he died.

d He proueth Adams generatiõ by them, which came of Sheth, to shew which is ỹ true Church, & also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

6 And Sheth lived an hundreth and fiue yeres, and begate Enoth.
7 And Sheth lived, after he begat Enoth, eight hundreth and seuen yeres, and begate sonnes and daughters.
8 So all the dayes of Sheth were nine hundreth and twelue yeres: and he died.
9 ¶ Also Enoth lived ninetie yeres and begate Kenan.
10 And Enoth lived, after he begate Kenan, eight hundreth and fiftene yeeres, and begate sonnes and daughters.
11 So all the dayes of Enoth were nine hundreth and fiue yeres: and he died.
12 ¶ Likewise Kenan lived seuentie yeres, and begate Mahalaleel.
13 And Kenan lived, after he begate Mahalaleel, eight hundreth & fortie yeres, and begate sonnes and daughters.
14 So all the dayes of Kenan were nine hundreth and ten yeres: and he died.
15 ¶ Mahalaleel also lived sixtie and fiue yeres, and begate Jered.
16 Also Mahalaleel lived, after he begate Jered, eight hundreth and thirtie yeres, and begate sonnes and daughters.
17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeres: and he died.
18 ¶ And Jered lived an hundreth sixtie and two yeres, and begate Henoch.
19 Then Jered lived, after he begate Henoch, eight hundreth yeres, and begate sonnes and daughters.
20 So all the dayes of Jered were nine hundreth sixtie and two yeres: & he died.
21 ¶ Also Henoch lived sixtie and fiue yeres, and begate Methuselah.
22 And Henoch walked with God, after he begate Methuselah, three hundreth yeres, and begat sonnes and daughters.
23 So all the dayes of Henoch were three hundreth sixtie and fiue yeres.
24 And Henoch walked with God, and he was no more seene: for God tooke him away.
25 Methuselah also lived an hundreth eightie and seuen yeres, & begate Lamech.
26 And Methuselah lived, after he begate Lamech, seuen hundreth eightie and two yeres, & begate sonnes & daughters.
27 So all the dayes of Methuselah were nine hundreth sixtie and nine yeres: and he died.
28 ¶ Then Lamech lived an hundreth eightie and two yeres, & begate a sonne,
29 And called his name Noah, saying, This same shall comfort vs cõcerning our worke and sorow of our hands, as touching ỹ earth, which ỹ Lord hath cursed.
30 And Lamech lived, after he begate Noah, fiue hundreth ninetie & fiue yeres, and begate sonnes and daughters.
31 So all the dayes of Lamech were seuen hundreth seuentie and seuen yeres: and he died.
32 And Noah was fiue hundreth yeres old: And Noah begate Shem, Ham and Japheth.

Eccles. 44. 16. Heb. 11. 5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is mere curiositie.

h Lamech had respect to the promes, Chap 3. 15, & desired to see the deliuerer which should be sent, and yet saw but a figure ther of: he also spake this by the spirit of prophecie, because Noah deliuered ỹ Church, & preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

1 SO when men began to be multiplied vpon the earth, & there were daughters borne vnto them,
2 Then the [a] sonnes of God saw ỹ daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they [d] liked.
3 Therefore the Lord said, My Spirit shall not alwaie [e] strive with man, because he is but flesh, & his dayes shalbe an [f] hundreth and twentie yeres.
4 There were [g] giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in olde time were men of [h] renowme.
5 ¶ When the Lord sawe that the wickednes of man was great in the earth, & all the imaginations of the thoughts of his [i] heart were onelie euill [k] continually,
6 Then it [l] repented the Lord, that he had made man in the earth, and he was sorie in his heart.
7 Therefore the Lord saide, I will destroy from the earth the man, whom I haue created, from man [m] to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.
8 But Noah [n] founde grace in the eyes of the Lord.
9 ¶ These are the [o] generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.
10 And Noah begate three sonnes, Shem, Ham and Japheth.
11 The earth also was corrupt before God: for the earth was filled with [p] cruelitie.
12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.
13 And God said vnto Noah, [q] An ende of all flesh is come before me: for the earth is filled with [r] cruelitie [s] through them: and beholde, I will destroye them with the earth.
14 ¶ Make thee an Arke of [t] pine trees: thou shalt make [u] cabines in the Arke, & shalt pitche it within & without with pitch.
15 And [x] thus shalt thou make it: The length of the Arke shalbe three hundreth cubits, the breadth of it fiftie cubits, and the height of it thirtie cubits.
16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it about, and the doze of the Arke shalt thou set in the side thereof: thou shalt make it with the [y] low, second and third roume.

a The children of the godly, which began to degenerate.
b Those that came of wicked parents, as of Kain.
c Having more respect to their beautie, and to worldly consideratiõs, then to their maners, & godlines.
d Because man could not be wonne by Gods lenitie and long sufferance, wherby he strowe to ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
f Which usurped authoritie ouer others, & did degenerate from that simplicitie, wherein their fathers lived. Chap. 8. 21. mat. 15. 19.
g God doth neuer repent, but he speaketh after our capacitie, because he did destroy him, & in that, as it were, did disknow him to be his creature.
h God declareth how much he detesteth sin, seeing the punishment thereof extendeth to the brute beastes.
i God was mercifull vnto him.

a Or, gyants. b Or, daughters. c Or, fayre. d Or, liked. e Or, striue. f Or, hundreth and twentie yeres. g Or, gyants. h Or, renowmed. i Or, imaginations. k Or, euery day. l Or, repented. m Or, and. n Or, found. o Or, storie. p Or, violence. q Or, I will destroy mankinde. r Or, oppression, and wickednes. s Or, from the face of them. t Or, Gopher. u Or, nestes. x Or, of the measure. y That is, of three heightes.

17 And I, beholde, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauē: all that is in the earth shall perish.

m To the intent that in this great enterprise and mockings of the whole worlde thou mayest be confirmed, that thy faith faile not.

18 But with thee will I m establish my couenant, and thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliue with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayst keepe them aliue.

21 And take thou vnto thee of all meate that is eaten: and thou shalt gather it to thee, that it may bee meate for thee and for them.

Heb.11.7.

n That is, he obeyed Gods commandement in all points, without adding or diminishing.

22 *Noah therefore did according vnto all that God commaunded him: euen n so did he.

CHAP. VII.

1 *Noah & his enter into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

1 AND the Lord said vnto Noah, Enter thou & all thine house into the Arke: for thee haue I seene *righteous before me in this a age.

2.Pet.2.5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

Or, generation.

2 Of euery b cleane beast thou shalt take to thee by seuens, the male & his female: but of vncleane beastes by couples, the male and his female.

b Which might be offred in sacrifice, whereof sixe were for breede, and the seuenth for sacrifice.

Mat.24.37.Ia.17 26. 1.pet.3.20.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourty dayes and fourty nights, & all the substance that I haue made, will I destroy frō off þ earth.

5 *Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundreth yeeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred & his sonnes, & his wife, & his sonnes wiues with him into the Arke, because of þ waters of þ flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue thē names, Chap.2.19.

9 There c came two & two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

d Which was about the beginning of Maie, when all things did most florish.

11 ¶ In the sixe hundreth yeere of Noahs life in the d second moneth, the seuenteenth day of the moneth, in the same day were all the * fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon þ earth fourty dayes and fourty nights.

e Both the waters in the earth did ouerflow, & also the cloudes powred downe.

13 In the self same day entred Noah with Shem, & Ham, & Japheth, the sonnes of Noah, & Noahs wife, & the three wiues of his sonnes with them into the Arke,

14 They and euery beast after his kinde, & all cattel after their kinde, & euery thing that creepeth & moueth vpon the earth after his kinde, and euerie foule after his kinde, euen euery bird of euery fether.

15 For they came to Noah into the Arke, two and two, *of all flesh wherein is the breath of life.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord t shut him in.

g So that Gods secret power defended him against the rage of the mightie waters.

17 Then the flood was fourty dayes vpon the earth, & the waters were increased, & bare vp the Arke, which was lift vp aboue the earth.

Or, shut it vpon him.

18 The waters also wared strong, & were increased exceedingly vpon the earth, & the Arke went vpon the waters.

Ebr. waxed very mightie.

19 The waters * prevailed so exceedingly vpon the earth, that all the high mountaines that are vnder the whole heauen, were couered.

20 Fifteene cubits vpwarde did the waters prevaile, when the mountaines were couered.

21 * Then all flesh perished that moued vpon the earth, both foule and cattell & beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

Wisd.10.4. ecclus 39.27,28.

22 Euery thing in whose nostrels the spirite of life did breathe, whatsoeuer they were in the drie land, they died.

23 So h he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely i remained, and they that were with him in the Arke.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Peter. 3. 20.

24 And the waters prevailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

1 *The flood ceaseth.* 16 *Noah is commaunded to come foorth of the Arke with his.* 20 *He sacrificeth to the Lorde.* 22 *God promiseth that all things shall continue in their first order.*

1 AND God * remembred Noah and b euery beast, and all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth y he remembreth thē.

b If God remember euery brute beast, what ought to be the assurance of his children?

2 The fountaines also of the deepe & the windowes of heauen were stopped and the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: & after the ende of the hundreth and fiftieth day the waters abated.

c Which contained part of September and part of October.

4 And in the c seuenth moneth, in the seuenteenth day of the moneth, the Arke * rested vpon the mountaines of * Ararat.

Or, stayed.

Or, Armenia.

5 And the waters were going & decreasing vntil the d tenth moneth: in the tenth moneth, & in the first day of þ moneth were the toppes of the mountaines seene.

d Which was the moneth of December.

6 ¶ So * after fourtie dayes, Noah opened the windowe of the Arke, which he had made,

Ebr. at the ends of fourty dayes.

7 And sent foorth a † rauen, which went out going foorth and returning, vntil the waters

† The raven is sent foorth and returneth.

waters were dried vp vpon the earth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he * put forth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euening, and lo, in her * mouth was an † olive leafe pluckt: wherby Noah knew that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not again vnto him any more.

13 ¶ And in the ‖ six hundreth and one yere, in the first day of the ‖ first moneth the waters were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 ¶ Then GOD spake to Noah, saying,

16 * Go forth of the Arke, thou & thy wife, & thy sonnes & thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattel, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, * & bring forth fruite and increase vpon the earth.

18 So Noah came forth, & his sonnes, and his wife, & his sonnes wiues with him.

19 Euery beast, euery creeping thing, & euery foule, all that moueth vpō the earth after their kindes went out of the Arke.

20 ¶ Then Noah † built an altar to the Lord and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offrings vpon the altar.

21 And the Lord smelled a * ‖ sauour of rest, and the Lorde sayd in his heart, I will henceforth curse the ground no more for mans cause: for † imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter * while the earth remaineth, seede time and harueste, and cold and heate, and sommer and winter, and day and night shall not cease.

CHAP. IX.

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 6 The power of the sword. 14 The rainebowe is the signe of Gods promise. 21 Noah is dronken & mocked of his sonne, whome he curseth. 29 The age and death of Noah.

1 AND GOD * blessed Noah and his sonnes, and sayde to them, * Bring forth fruite, and multiplie, and replenish the earth.

2 Also the * feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery * thing that moueth and liueth, shalbe meat for you: as the * greene herb, haue I giuen you all things.

4 * ‖ But flesh with the life therof, I meane, with the blood therof, shall ye not eat.

5 * For surely I will require your blood, wherein your liues are: at the hande of euery beast will I require it: and at the hand of man, euen at the hand of a mans * brother will I require the life of man.

6 Whoso * sheadeth mans blood, † by man shal his blood be shed: * for in the ‖ image of God hath he made man.

7 But bring ye forth fruite and multiplie: growe plentifullp in the earth, & increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my † couenāt with you, and with your † seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattel, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the couenant which I make betweene me & you, & betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my * bowe in the cloude, and it shalbe for a signe of the couenant betweene me and the earth.

14 And when * I shal couer the earth with a cloude, & the bowe shall be seene in the cloude,

15 Then will I remember my † couenant, which is betweene me and you, and betweene euery liuing thing in all flesh, and there shalbe no more waters of a flood to destroy all flesh.

16 Therefore the bowe shalbe in the cloud, that I may see it, and remember the * euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, * This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem & Ham and Japheth. And Ham is † father of Canaan.

19 These are the three sonnes of Noah, & of them was the * whole earth ouerspred.

a God increased them with fruit, & declared vnto them his counsel as touching the replenishing of the earth. *Chap.*1.28.&8.17.

b By the vertue of this commandement beastes rage not so much against man as they would, yea & many serue to his vse thereby.

c By this permission man may with a good cōscience vse † creatures of God for his necessitie. *Chap.*1.29. *Leuit.*17.14.

d That is, liuing creatures & the flesh of beastes † are strāgled: and hereby all cruelty is forbidden.

e That is, I wil take vengeance for your blood.

*f Or, neighbour. Mat.*26.52. *rom.*13.10.

f Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another. *Chap.*1.27.

g Therefore to kill man is to deface Gods image, and so iniurie is not only done to man, but also to God.

h To assure you † the world shalbe no more destroyed by a flood.

i The children which are not yet borne, are cōprehended in Gods couenant made with their fathers. *Isa* 54.9.

k Hereby we see that signes or sacraments ought not to be separate from the worde. *Ecclus.*43.11,12.

l When men shall see my bow in the heauen, they shal knowe that I haue not forgotten my couenant with them.

m God doth repeate this the oftener to confirme Noahs fayth so much more.

n This declareth what was the vertue of Gods blessing, when he sayd, Increase and bring foorth, chap.1.28.

[a] *Or, Noah began again.*

o This is set before our eyes to shewe what an horrible thing drunkennes is.

p Of whō came the Canaanites & wicked nation, who were also cursed of God.

q In derision and contempt of his father.

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham & his posteritie were accursed.

f That is, a most vile slaue.

[a] *Or, their.*

[b] *Or, enlarge, or, cause to returne.*

20 [a] Noah also beganne to be an husband man and planted a vineyard.
21 And he dronke of the wine and was [o] dronken, and was vncouered in the middes of his tent.
22 And when Ham the father [p] of Canaan sawe the nakednes of his father, [q] he told his two brethren without.
23 Then toke Shem and Japheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes.
24 Then Noah awoke from his wine, & knew what his ponger sonne had done vnto him,
25 And sayd, [r] Cursed be Canaā: a [f] seruant of seruants shall he be vnto his brethren.
26 He sayd moreouer, Blessed be the Lord God of Shem, and let Canaan be [a] his seruant.
27 God [b] persuade Japheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.
28 ¶ And Noah lued after the flood three hundreth and fiftie yeres.
29 So all the dayes of Noah were nine hundreth and fiftie yeres: and he dyed.

r He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirite and preaching of the Gospel.

CHAP. X.

1 *The increase of mankinde by Noah and his sonnes.*
10 *The beginning of cities, countreys and nations.*

a These generatiōs are here recited, partly to declare & marueilous increase in so small a time, and also to set forth their great forgetfulnes of Gods graces toward their fathers.

b Of Madai and Iauan came the Medes and Greekes.

c The Iewes so call al countreys which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the childrē of Iapheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning, a cruel oppressor and tyrant.

f His tyrannie came into a prouerbe as hated both of God and man: for hee passed not to commit cruelnie euen in Gods presence.

g For there was another citie in Egypt called also Babel.

1 NOwe these are the [a] generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whome sonnes were borne after the flood.
2 The sonnes of Japheth were Gomer and Magog, and [b] Madai, and Iauan, and Tubal, and Meshech, and Tiras.
3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.
4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.
5 Of these were the [c] ples of the Gentiles deuided in their landes, euery man after his tongue, and after their families in their nations.
6 ¶ Moreouer the sonnes of Ham were [d] Cush, and Mizraim, & Put, & Canaan.
7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.
8 And Cush begate Nimrod, who began to be [e] mightie in the earth.
9 Hee was a mightie hunter before the Lord. wherefore it is sayd, [f] As Nimrod the mightie hunter before the Lord.
10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar.
11 Out of that land came Asshur, & builded Nineueh, & the citie Rehoboth, & Calah:
12 Resen also betweene Nineueh and Calah: this is a great citie.
13 And Mizraim begate [h] Ludim, and Anamim, and Lehabim, and Naphtuhim.
14 Pathrusim also, and Casluhim (out of whom came the Philistims) & [i] Caphtorims.
15 ¶ Also Canaan begate Zidon his first borne, and Heth,
16 And Iebusi, and Emori, and Girgashi,
17 And Hiui, and Arki, and Sini,
18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroade.
19 Then [p] border of the Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, and as thou gorest vnto Sodom, and Gomorah, and Admah, and Zeboim, euen vnto Lasha.
20 These are [p] sonnes of Ham according to their families, according to their tōgues in their countreys and in their nations.
21 ¶ Vnto [a] Shem also the father of all the sonnes of [k] Eber, and elder brother of Japheth were children borne.
22 [a] The sonnes of Shem were Elam and Asshur, & Arpachshad, & Lud, and Aram.
23 And the sonnes of Aram, Vz and Hul, and Gether and Mash.
24 Also Arpachshad begate Shelah, and Shelah begate Eber.
25 Vnto Eber also were born two sonnes: the name of the one was Peleg: for in his dayes was the earth [l] diuided: and his brothers name was Ioktan.
26 Then Ioktan begate Almodad and Sheleph, & Hazarmaueth, and Ierah,
27 And Hadoram, and Vzal, and Dicklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
30 And their dwelling was from Mesha, as thou gorest vnto Sephar a mount of the East.
31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys & nations.
32 These are the families of the sonnes of Noah, after their generations among their people: and [l] out of these were the nations diuided in the earth after the flood.

[a] *Or, the streets of the citie.*

h Of Lud came the Lydians.

[i] *Or, the Cappadocians.*

i In his stocke the Church was preserued: therefore Moses leaueth of speaking of Iapheth and Ham, & intreateth of Shem more at large.

k Of whome came the Ebrewes or Iewes. *1.Chro.1.17.*

l This diuision came by the diuersitie of languages, as appereth, chap.11.9.

[l] *Or, of these came diuers nations.*

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age & generation of Shem vnto Abram.* 31 *Abrās departure fro Vr with his father Terah, Sarai & Lot.* 32 *The age & death of Terah.*

1 THen the whole earth was of one [a] language and one speach.
2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.
3 And they sayd one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of mortar.

Vlisl.10.5.

a In the yere an hundreth and thirtie after the flood.

b To wit, Nimrod and his companie.

c That is, From Armenia, where the Arke stayed.

d Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

4 Also they said, Go to, let vs * builde vs a citie & a tower, whose top may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon p whole earth.

f Meaning, that he declared by effect that he knewe their wicked enterprise: for Gods power is euerie where, and doth neither ascend nor descend.

5 But the Lorde f came downe, to see the citie and tower, which the sonnes of men builded.

g God speaketh this in derision, because of their foolish perswasion & enterprise,

6 And the Lord said, g Beholde, the people is one, and they all haue one language, and this they beginne to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

h He speaketh, as though he tooke counsell with his owne wisdome & power: to wit, with the Sonne, and holy Ghost: signifying the great nes and certaintie of the punishment.

7 Come on, h let vs go downe, and i there confound their language, that euery one perceiue not anothers speache.

i By this great plague of the cõfusion of tongues, appeareth Gods horrible iudgemẽt against mans pride and vaine glory.

* Or, confusion.

1. Chro. 1. 17.

8 So the Lorde scattered them from thence vpon all the earth, and they left off to builde the citie.

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

9 Therefore þ name of it was called l Babel, because þ Lord did there cõfound the language of all the earth: from thence dꝺ did þ Lord scatter them vpõ all the earth.

10 ¶ These are the generatiõs k of Shem: Shem was an hundreth yere olde, & begat Arpachshad two yere after the flood.

11 And Shem lined, after he begat Arpachshad, fiue hundreth yeres, & begat sonnes and daughters.

12 Also Arpachshad lined fiue and thirtie yeres, and begate Shelah.

13 And Arpachshad lined, after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah lined thirtie yeres, and begate Eber.

15 So Shelah lined, after he begate Eber, foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber lined foure and thirtie yeres, and begate Peleg.

17 So Eber lined, after he begate Peleg, foure hundreth and thirtie yeres, and begate sonnes and daughters.

l Or, confusion.

1. Chro. 1. 17.

18 And Peleg lined thirtie yeres, and begate Reu.

19 * And Peleg lined, after he begate Reu, two hundreth and nine yeres, and begate sonnes and daughters.

20 Also Reu lined two and thirty yeeres, and begate Serug.

21 So Reu lined, after he begate Serug, two hundreth and seuen yeres, and begat sonnes and daughters.

22 Moreouer Serug lined thirty yeeres, and begate Nahor.

23 And Serug lined, after he begate Nahor, two hundreth yeeres, & begat sonnes and daughters.

24 And Nahor lined nine & twenty yeres, and begate Terah.

25 So Nahor lined, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

1. Chron. 1. 26. Iosh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. vers. 4. it may be gathered, that Abram was borne, when his father was 130. yeres olde.

26 * So Terah lined seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Nowe these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the lande of his nativitie, in Vr of * the Caldees.

* Ebr. Casdim.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Iscah.

m Some thinke that this Iscah was Sarai.

30 But Sarai was barren, & had no child.

31 Then * Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to go into the land of Canaan, & they came to n Haran, and dwelt there.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

Iosh. 24. 2. with 9. 7 and th. 5. 7 all. 7. 4.

32 So the dayes of Terah were two hundreth and fiue yeres, & Terah died in Haran.

o Which was a citie of Mesopotamia.

CHAP. XII.

1 Abram by Gods commaundement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

1 NOw the Lorde had saide vnto Abram, * Get thee out of thy countrey, and from thy kindred, & from thy fathers house vnto a the land that I will shewe thee.

Act. 7. 3.

a From the flood to this time were foure hundreth twentie & three yeres.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be b a blessing.

b In appointing him no certaine place, he prooueth so much more his faith and obedience.

3 I will also blesse them that blesse thee, & curse them that curse thee, and in thee shall all families of the earth be blessed.

c The worlde shall recouer by thy seede, which is Christ, the blessing which they lost in Adã.

4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere old, when he departed out of Haran.)

d Meaning, as well seruants as cattell.

5 Then Abram tooke Sarai his wife, & Lot his brothers sonne, and all their substance that they possessed, and the d soules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

e He wandered to and fro in the land before he could find a setling place: thus God exerciseth the faith of his children.

6 ¶ So Abram * passed through the land vnto the place of Shechem, and vnto the * plaine of Moreh (and the e Canaanite was then in the land)

* Or, oke grone.

7 And the Lord appeared vnto Abram, & said, Vnto thy seed will I giue this land. And there builded he an f altar vnto the Lord, which appeared vnto him.

f Which was a cruel and rebellious nation, by whom God kept his in continuall exercise.

8 Afterwarde remoning h thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Hai on the East: & there he built an i altar vnto the Lord, and called on the Name of the Lord.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, wherof this altar was a signe.

h Because of the troubles that he had among that wicked people.

i And so serued the true God and renounced all idolatrie.

9 k Againe Abram went forth going and iourneying toward the South.

k Thus the children of God may looke for no rest in this worlde, but must wait for the heauenly rest and quietnes.

10 ¶ Then

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.
11 And when he drewe neere to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a faire woman to looke upon:
12 Therefore it will come to passe, [p] when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee alive.
13 Say, I pray thee, that thou art my [m] sister, that I may fare well for thy sake, and that my [n] life may be preserued by thee.
14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.
15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was [o] taken into Pharaohs house:
16 Who intreated Abra well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants and maid seruants, and shee asses, and camels.
17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.
18 Then Pharaoh called Abram, and said, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that she was thy wife?
19 Why saidest thou, She is my sister, that I should take her to be my wife? Nowe therefore behold thy wife, take her and go thy way.
20 And Pharaoh gaue men [p] commandement concerning him: & they conueyed him forth, & his wife, and all that he had.

l This was a new tryal of Abrams faith: wherby we see that the end of one affliction is the beginning of another.
m By this we may learne not to vse vnlawfull meanes, nor to put others in daunger to saue our selues, reade verse twentie: albeit it may appeare that Abra feared not so much death, as that, if he should die without issue, Gods promise should not haue take place: wher in appeared a weake faith.
n *Ebr. that my soule may liue.*
o To be his wife.
o The Lord took the defence of this poore stranger against a mightie King: & as he is euer care full ouer his, so did he preserue Sarai.
p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renued. 18 Abram buildeth an altar to the Lord.

1 THen [a] Abram went vp from Egypt, he, and his wife, and all that he had, & Lot with him towarde the South.
2 And Abram was very riche in cattell, in siluer and in gold.
3 And he went on his iourney from the South towarde [b] Beth-el, to the place where his tent had bin at the beginning, betweene Beth-el and Hai,
4 Vnto the place of the [*] altar, which he had made there at the first: and there Abram called on the Name of the Lord.
5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tentes,
6 So that the land could not [c] beare them, that they might dwell together: for their [*] substance was great, so that they could not dwell together.
7 Also there was debate betweene the heardmen of Abrams cattel, & the heardmen of Lots cattell. (& the [d] Canaanites and the Perizzites dwelled at that time in the land.)

a His great riches gotten in Egypt hindred him not to follow his vocatiõ.
b He calleth the place by his name, which was after giuen vnto it, Chap. 28. 19. *Chap. 12. 7.*
c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature.
Chap. 36. 7.
d Who seeing their contention, might blaspheme God and destroy them.

8 Then said Abram vnto Lot, Let there be no [*] strife, I pray thee, betweene thee and me, neither betweene mine heardmen & thine heardmen: for we be brethren.
9 Is not the whole land before thee? [e] depart I pray thee from me: if thou wilt [f] take the left hand, then I will go to the right: or if thou go to the right hande, then I will take the left.
10 So when Lot lifted vp his eyes, he saw that all the plaine of Iordan was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the [g] garden of the Lorde, like the land of Egypt, as thou goest vnto Zoar)
11 Then Lot chose vnto him all the plaine of Iordan, and tooke his iourney from the East: and they departed the [h] one from the other.
12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.
13 Now the men of Sodom were wicked and exceeding [i] sinners against the Lord.
14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, & Southward, & Eastward, & Westward:
15 For all [*] the land which thou seest, will I giue vnto thee and to thy seede for [l] euer.
16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.
17 Arise, walke thorough the lande, in the length therof, and breadth thereof: for I will giue it vnto thee.
18 Then Abram remoued his tent, and came & dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

e He cutteth off the occasion of contention: therefore the euil ceaseth.
f Abram resigneth his owne right to bye peace.
g Which was in Eden, chap. 2. 10.
h This was done by Gods prouidence, that only Abram and his seed might dwel in the land of Canaan.
i Lot thinking to get Paradise, found hell.
k The Lord cõforted him, lest he should haue taken thought for the departure of his nephewe. *Chap. 12. 7. & 15. 7, 18. & 26. 4. deut. 34. 4.*
l Meaning, a long time, & till the comming of Christ, as Exod. 12, 14 and 21. 6. deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

1 ANd in the dayes of Amraphel King of [a] Shinar, Arioch King of Ellasar, Chedor laomer King of Elam, and Tidal King of the [b] nations:
2 These men made warre with Bera King of Sodom, and with Birsha King of Gomorah, Shinab King of Admah, and Shemeber King of Zeboiim, and the King of Bela, which is Zoar.
3 All these [c] ioyned together in the vale of [*] Siddim, which is the [d] salt Sea.
4 Twelue yeres were they subiect to Chedor laomer, but in the thirteenth yeere they rebelled.
5 And in the fourteenth yeere came Chedor laomer, & the kings that were with him, and smote the [e] Rephaims in Ashteroth Karnaim, & [f] Zuzims in Ham, & the Emims in [*] Shaueh Kiriathaim,

a That is, of Babylon: by kings here meaning thẽ that were gouemers of cities.
b Of a people gathered of diuers countries.
c Ambition is th chiefe cause of warres among princes.
Or, of the lowe valleis.
d Called also the dead Sea, or the lake Asphaltite neere vnto Sodõ and Gomorah.
Or, Zuzims.
Or, plaine.

6 And

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.
7 And they returned & came to En-mishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, & also the Amorites þ dwelled in Hazezon-tamar.
8 Then went out the king of Sodom, and the king of Gomorah, & the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:
9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, & Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.
10 Now the ‖ vale of Siddim was ful of slime pittes, & the kings of Sodom and Gomorah fled and ‖ fell there: and the residue fled to the mountaine.
11 Then they tooke all the substance of Sodom and Gomorah, & all their vitailes, and went their way.
12 They tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.
13 ¶ Then came one that had escaped, and told Abram the Ebrewe, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were ‖ confederate with Abram.
14 When Abram heard that his brother was taken, he ‖ brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.
15 Then he, & his seruants deuided them selues against them by night, and smote them and pursued them vnto Hobah, which is on the left side of ‖ Damascus.
16 And he recouered all the substance, & also brought againe his brother Lot, and his goods, & the women also and the people.
17 ¶ After that he returned from þ slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shaueh, which is the * Kings dale.
18 And * Melchi-zedek king of Shalem ‖ brought forth bread and wine: and he was a Priest of the most high God.
19 Therefore he ‖ blessed him, saying, Blessed art thou, Abram, of God most high possessor of heauen and earth,
20 And blessed be þ most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tythe of all.
21 Then the king of Sodom said to Abram, Giue me the ‖ persons, and take the goods to thy selfe.
22 And Abram said to the King of Sodom, ‖ I haue lift vp mine hand vnto the Lord the most hie God possessor of heauen and earth,
23 ‖ That I will not take of all that is thine, so much as a threed or shoolatchet, lest thou shouldest say, I haue made Abram riche,
24 ‖ Haue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

‖ Or, despoyled.

e And afterward was ouerwhelmed with water, and so was called the salt sea.
‖ Or, were discomfited.
f The godly are plagued many times with the wicked: therfore their company is daungerous.
g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions.
‖ Or, armed.
‖ Eb. Dammesek.
2. Sam. 18. 18.
Heb. 7. 1.
h For Abram & his souldiers refection, and not to offer sacrifice.
i In that Melchi-zedek fed Abram, he declared himselfe to represet a King: and in that he blessed him, the hie Priest.
Heb. 7. 8.
‖ Eb. soules.
‖ Or, I haue sworne
‖ Eb. If I take from thee a threde, &c. reade 1. Sam. 14. 44.
k He would not that his liberalitie should be hurtfull vnto others.

CHAP. XV.

The Lord is Abrams ‖ reward. 6 He is iustified by faith. 13 The ‖ seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

1 AFter these things, the ‖ worde of the Lord came vnto Abram in a ‖ vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.
2 And Abram said, ‖ O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?
3 Againe Abram said, Behold, to me thou hast giuen no seede: wherefore lo, a seruant of mine house shalbe mine heire.
4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shal come out of thine own bowels, he shalbe thine heire.
5 Moreouer he brought him forth & said, ‖ Looke vp now vnto heauen, and tel the starres, if thou be able to number them; & he said vnto him, So shall thy seede be.
6 And Abram ‖ beleeued the Lorde, and he counted that to him for righteousnesse.
7 Again he said vnto him, I am the Lord, that brought thee out of ‖ Vr of the Caldees, to giue thee this land to inherite it.
8 And he saide, O Lorde God, ‖ whereby shall I know that I shall inherite it?
9 Then he said vnto him, Take me an heifer of three yeres olde, and a shee goate of three yeres olde, and a ramme of three yeeres old, a turtle doue also & a pigeon.
10 So he tooke al these vnto him, and ‖ deuided them in the middes, and laid euery piece one against an other: but the birdes deuided he not.
11 Then foules fel on the carkases, and Abram dyone them away.
12 And when the sunne went down, there fell an heauy slepe vpon Abram: and lo, ‖ a very fearefull darknes fell vpon him.
13 Then he said to Abram, * Knowe for a surettie, that thy seede shalbe a stranger in a land, that is not theirs, * & foure hundreth yeeres, and shall serue them: and they shall intreat them euill.
14 Notwithstanding the nation, whom they shal serue, will I iudge: & afterwarde shal they come out with great substance.
15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.
16 And in the ‖ fourth generation they shall come hither againe: for ‖ the wickednes of the Amorites is not yet full.
17 Also when the sunne went down, there was a darknes: and behold, a smoking fornace, and a fiery brand, which went betwene those pieces,

a His feare was not only least he should not haue children, but lest the promise of the blessed seed should not be accomplished in him.
Rom. 12. 6.
Psal. 16. 6.
‖ Or, the Lord spake to Abram.
Num. 12. 6.
Rom. 4. 3.
Gal. 3. 6.
Iam. 2. 23.
Chap. 21. 28.
b This is a particular motion of Gods Spirit, which is not lawful for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.
c This was the olde custome in making couenants, Iere. 34. 18: to the which God added these conditions, that Abrams posteritie should be as torne in pieces, but after, they should be coupled together so that it should be assaulted, but yet deliuered.
‖ Eb. a feare of great darkenesse.
Act. 7. 6.
Exod. 12. 40.
d Counting from the birth of Isahak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.
‖ Or, after foure hundreth yeres.
e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednes is full.

Chap.12.7. & 13. 15. & 26.4. deut.4.5. 2.King.4.21. 2.chro.9.26.

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer "Euphrates.

19 The Kenites, and the Kenizites, & the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims.

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

"Ebr. Perath.

CHAP. XVI.

2 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth, & despiseth her dame. 6 And being ill handled fleeth. 7 The Angel cõforteth her. 11.12 The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

NOwe * Sarai Abrams wife bare him no children, & she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Beholde now, the Lord hath [b] restrained me from child bearing. I pray thee go in vnto my maid: [a] it may be that I shall "receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten yere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, & she conceiued: & whe she saw that she had conceiued, her dame was [c] despised in her eyes.

5 Then Sarai said to Abram, "Thou doest me wrong. I haue giuen my maide into thy bosome, & she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Beholde, thy maid is in thine * hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the [d] Angel of the Lord found her beside a fountaine of water in þ wildernes, by þ fountaine in the way to Shur,

8 And he said, Hagar Sarais maid, whece commest thou? & whither wilt thou go? And she said, I flee frõ my dame Sarai.

9 Then the Angel of the Lorde said to her, [e] Returne to thy dame, and humble thy selfe vnder her handes.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seede, þ it shal not be nombred for multitude.

11 Also the Angel of the Lord said vnto her, Se, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shalbe a * "wilde man: his hand shalbe against euery man, & euery mans hand against him. * and [f] he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lorde, that spake vnto her, Thou God lookest on me: for she said, Haue I not also here looked after him that seeth me?

14 * Wherefore þ well was called, "Beer lahai roi. lo, it is betweene Kadesh & Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore & six yere olde, when Hagar bare him Ishmael.

a It seemeth þ she had respect to gods promise, which could not be accomplished without issue.

b She fayleth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

[a] Or, peraduenture. "Ebr. be builded by her.

c This punishment declareth what they gaine that attempt any thing against the word of God.

" Eb. Mine iniury is vpon thee.

[b] Or, power.

d Which was Christ, as appeareth verse 13. & chap. 18.17.

e God reiecteth none estate of people in their miseries, but sendeth the cõfort.

[c] Or, fierce & cruel, or, as a wilde asse. Chap.25 18.

f That is, the Ishmaelites shalbe a peculiar people by them selues and not a portion of anouther people.

g She rebuketh her owne dulnes and acknowledgeth Gods graces, who was present with her euery where.

Chap.24.62.

[d] Or, the well of the liuing & seeing me.

CHAP. XVII.

5 Abrams name is changed to cõfirme him in the promise. 8 The land of Canaan is the fift time promised. 12 Circũcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abrahã & his house are circũcised.

1 WHen Abram was ninetie yere old and nine, the Lord appeared to Abram, and said vnto him, I am God * "all sufficient. * walke before me, and be thou [a] vpright,

2 And I will make my couenant betweene me and thee, & I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my couenant with thee, and þ shalt be a [b] father of many nations,

5 Neither shal thy name any more be called Abram, but thy name shalbe [c] Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitefull, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer I will stablish my couenant betweene me and thee, and thy seede after thee in their generations, for an [d] euerlasting couenant, to be GOD vnto thee and to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stãger, euen all the land of Canaan, for an euerlasting possession, & I will be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 [e] This is my couenant, which ye shall keepe betweene mee and you, and thy seede after thee, * Let euery man childe among you be circumcised:

11 That is, ye shal circumcise the [f] foreskin of your flesh, and it shalbe a * "signe of the couenant betweene me and you.

12 And euery man child of eight dayes old among you, shalbe circumcised in your generations, & well he that is borne in thine house, as yee that is bought with money of any stranger, which is not of thy seede.

13 Yee that is born in thine house, & he that is bought with thy money, must needes be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But the vncircumcised * man childe, in whose flesh the foreskin is not circumcised, euen that person shal be cut off from his people, because hee hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but * Sarah shalbe her name.

16 And I will blesse her, & will also giue thee a sonne of her, yea, I will blesse her, and she

[a] Or, almightie. Chap.5.22.

[b] Or, without hypocrisie.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom.4.17.

b The chãging of his name is a seale to cõfirme Gods promise vnto him. *Rom.4.17. Chap.13 16.*

c Circumcision is called the couenant, because it signifieth the couenãt, & hath the promise of grace ioyned to it: which phrase is common to all Sacraments. *Act.7.8.*

d That priuie part is circumcised, to shew that all that is begotten of mã is corrupt, and must be mortified. *Rom.4 11.*

e Albeit women were not circumcised, yet were they partakers of Gods promes for vnder the mankinde all was cõsecrated. and here is declared, that whosoeuer contemneth the signe, despiseth also the promes.

[c] Or, dame, or, princesse.

the shalbe the mother of nations: kinges also of people shall come of her.

17 Then Abraham fell vpon his face, and f laughed, and saide in his heart, Shall a childe be borne vnto him, that is an hundreth yere olde? and shall Sarah that is nintie yere olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deed, and thou shalt call his name Izhak: and I will establish my couenant with him for an g euerlasting couenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, & will make him fruitfull, & will multiplie him "exceedingly: twelue princes shall he beget, & I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yere at this season.

22 And he left off talking with him, & God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne & all that were borne in his house, & all that was bought with his money, that is, euery man childe among the men of Abrahams house, and h he circumcised the foreskinne of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was nintie yere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

f Which proceeded of a sudden ioye, and not of infidelitie.

Gha.18.10. & 21.2.

g The euerlasting couenant is made with the children of the Spirite: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

" Ebr. greatly, greatly.

Chap.21.2.

h They were wel instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the will of God.

CHAP. XVIII.

1 *Abraham receiueth three Angelles into his house.* 10 *Izhak is promised againe.* 12 *Sarah laugheth.* 18 *Christ is promised to all nations.* 19 *Abraham taught his familie to know God.* 21 *The destruction of Sodom is declared vnto Abraham.* 23 *Abraham prayeth for them.*

1 AGaine the Lorde * appeared vnto him in the " plaine of Mamre, as he sate in his tent doore about the heate of the day.

2 And he lift vp his eyes, & looked: and loe, three a men stood vp him, & when he sawe them, he ran to meete them from the tent doore, and bowed him selfe to the ground.

3 And he said, b Lord, if I haue now found fauour in thy sight, go not, I pray thee, from thy seruant.

4 Let a litle water, I pray you, be brought, & c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall go your wayes: for therefore are ye d come to your seruant. And they said, Do euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, & said, Make readie at once three " measures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, & tooke a tender and good calfe, and gaue it to the seruaunt, who hasted to make it readie.

8 And he tooke butter, and milke, and the calfe, which he had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate.

9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10 And he said, * I will certeinly come as gaine vnto thee according to the time f of life: and lo, Sarah thy wife shall haue a sonne. & Sarah heard in the tent doore, which was behinde him.

11 (Nowe Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed olde, " and my lord also, shall I haue lust?

13 And h Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certeinly beare a child, which am olde?

14 (Shal any thing be * hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, " It is not so: for thou laughedst.

16 ¶ Afterward the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord saide Shall I hide from Abraham that thing which I do,

18 Seeing that Abraham shalbe in deed a great & a mightie nation, and * all the nations of the earth shalbe blessed in him?

19 For I knowe him i that he will commaund his sonnes and his household after him, that they keepe the way of the Lord, to do righteousnes and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will k go downe now, and see whether they haue done altogether according to that i crie, which is come vnto me: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayde, Wilt thou also destroye the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it far frō thee from doing this thing, to slay the righteous with the wicked: & that the righteous should be euen as the wicked, be it far from thee. shall not the Judge

*Ebr. Seine.

c For as God gaue them bodies for a time, so gaue he them y faculties therof, to walke, to eate and drinke, and such like.

Gha.17.19,21 & 21.2.sem.9.9.

f That is, about this time, when she shalbe aliue, or when y child shall come into this life.

g For she rather had respect to y order of nature, then beleued y promise of God.

1.Pet.3.6.

h Or, bid.

Zech.8.6.

" Ebr. No.

h Iehouah the Ebrew worde, which we call Lord, sheweth y this Angell was Christ: for this worde is onely applied to God.

Gha.12.3. & 22.18.

i He sheweth y fathers ought both to knowe Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes crie for vengeance though none accuse vs.

Iudge of all the world "do right?
26 And the Lord answered, If I shall finde in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.
27 Then Abraham answered & saide, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.
28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he said, If I finde there fiue & fourtie, I will not destroy it.
29 And he yet spake to him againe, & said, What if there shalbe found fourty there? Then he answered, I will not doe it for fourties sake.
30 Againe he said, Let not my Lord nowe be angrie, that I speake, What if thirtie be found there? Then he said, I will not do it, if I finde thirtie there.
31 Moreouer he said, Behold, now I haue begunne to speake vnto my Lord, What if twentie be founde there? And he answered, I will not destroy it for twenties sake.
32 Then he saide, Let not my Lord be now angrie, and I will speake but this [o] once, What if ten be found there? And he answered, I will not destroy it for tennes sake.
33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP XIX.

3 Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lye with their father, of whom come Moab and Ammon.

AND [a] there came two [a] Angels to Sodom: and Lot sate at [p] gate of Sodom, & Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground:
2 And he said, See my Lords, I pray you turne in now into your seruaunts house, and tary all night, and [*] wash your feete, and ye shall rise vp early and goe your wayes. Who saide, Nay, but we will abide in the streete all night.
3 Then [b] he prayed vpon them earnestly, & they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, & they [c] did eate.
4 But before they went to bed, the men of the citie, euen the men of Sodom compassed the house round about from the yong euen to the olde, [d] all the people from all quarters.
5 Who crying vnto Lot saide to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.
6 Then Lot went out at the doore vnto the, and shut the doore after him,
7 And saide, I pray you, my brethren, doe not so wickedly.
8 Behold nowe, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, & doe to them as seemeth you good: onely vnto these men do nothing: [f] for therefore are they come vnder the shadow of my roofe.
9 Then they saide, Away hence. and they said, He is come alone as a stranger, and shall he iudge and rule? we will nowe deale worse with thee then with them. So they pressed sore vpon Lot [*] himself, and came to breake the doore.
10 But the men put forth their hande and pulled Lot into the house to them & shut to the doore.
11 [*] Then they smote the men that were at the doore of the house with blindnesse both small and great, so that they were wearie in [*] seeking the doore.
12 ¶ Then the men said vnto Lot, Who hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.
13 For we will destroy this place, because the [*] cry of them is great before the Lord, and the Lord hath sent vs to destroy it.
14 Then Lot went out and spake vnto his sonnes in law, which [*] maried his daughters, and saide, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in lawe as though he had mocked.
15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters [*] which are here, lest thou be destroyed in the punishment of the citie.
16 And as he [h] prolonged the time, [*] the men caught both him & his wife, and his two daughters by the hands (so that the Lord being mercifull vnto him) & they brought him forth, and set him without the citie.
17 ¶ And when they had brought them out, the Angel saide, Escape for thy life: [i] looke not behinde thee, neither tary thou in all the plaine: escape into the mountaine, least thou be destroyed.
18 And Lot said vnto them, Not so, I pray thee, my Lord.
19 Behold now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least some euill take me, and I dye.
20 See now this citie here by to flye vnto, which is a little one: Oh let me escape thither: is it not a [k] little one, and my soule shall liue?
21 Then he said vnto him, Behold, I haue receiued [*] thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.
22 Haste thee, saue thee there: for I can do [l] nothing till thou be come thither. Therefore [p] name of [p] city was called [m] Zoar.
23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.
24 Then the Lord [*] rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

25 And

[*] Ebr. do iudgmēt?

m God declareth [p] his iudgements were done with great mercie, forasmuch as all were so corrupt, [p] not onely fiftie, but tenne righteous men could not be found there: and also that the wicked are spared for the righteous sake.

n Hereby we learne, that the neerer we approch vnto God the more doeth our miserable estate appeare, & the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, euen to [p] fixt request, how much more will he grant the prayers of the godly for the afflicted Church?

a Wherin we see Gods prouident care in preseruing his: albeit he reueileth not himselfe to all alike: for Lot had but two Angels, & Abrahā three *Chap.18.4.*

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come [p] they would reueile themselues.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghestes, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniurie.

2.Pet.2.7.

Wisd.19.16.

" Ebr. finding.

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

Chap.18.20.

" Or, should marie.

" Ebr. which are found.

h The mercie of God striueth to ouercome mans slownes in following Gods calling.

Wisd.10.6.

i He willed him to flee frō Gods iudgements, and not to be sorie to depart from that rich country and full of vaine pleasures.

k Though it be litle, yet it is great ynough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

" Ebr. thy face.

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Belah, *chap.14.2. Deut.29.23. isa.13.19. jerem.50.40. Ezech.16.49. Hos.11.8. amos.4.11. luk.17.29. inde.7.*

25 And ouerthrewe thoſe cities and all the plaine, and all the inhabitants of the cities, & that that grewe vpon the earth.
26 ¶ Nowe his wife behinde him looked backe, and ſhe became a [n] pillar of ſalt.
27 ¶ And Abiahām riſing vp early in the morning went to the place, where he had ſtande before the Lorde,
28 And looking toward Sodom & Gomorah & toward all the lande of the plaine, beholde, he ſawe the ſmoke of the lande mounting vp as the ſmoke of a fornace.
29 ¶ But yet when God deſtroyed the cities of the plaine, God thought vpon Abiahām, & ſent Lot out from the middes of the deſtruction, when he ouerthrewe the cities, wherein Lot dwelled.
30 ¶ Then Lot went vp from Zoar, and dwelt in ꝑ mouſtaine wt his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a cane, he, & his two daughters.
31 And the elder ſaid vnto the ponger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.
32 Come, we will make our father [q] drinke wine, and lie with him, that we may preſerue ſeede of our father.
33 So they made their father drinke wine ꝑ night, & the elder went & lay with her father: but he perceiued not, neither when ſhe lay downe, neither when ſhe roſe vp.
34 And on the morow the elder ſaid to the ponger, Behold, yeſter night lay I with my father: let vs make him drinke wine this night alſo, & go thou & lie with him, that we may [m] preſerue ſeed of our father.
35 So they made their father drinke wine that night alſo, and the ponger aroſe, & lay with him, but he perceiued not, whē ſhe lay downe, neither when ſhe roſe vp.
36 Thus were [r] both the daughters of Lot with childe by their father.
37 And the elder bare a ſonne, and ſhe called his name Moab: the ſame is the father of the [s] Moabites vnto this day.
38 And the ponger bare a ſonne alſo, & ſhe called his name [t] Ben-ammi: the ſame is ꝑ father of ꝑ Ammonites vnto this day.

CHAP. XX.

1 *Abraham dwelleth as a ſtranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproueth the King.* 9 *And the King, Abraham.* 11 *Sarah is reſtored with great giftes.* 17 *Abraham prayeth, and the King and his are healed.*

1 AFterwarde Abiahām departed thence toward the South countrey & dwelled betwēne Cadeth and [a] Shur, and ſoiourned in Gerar.
2 And Abiahām ſaid of Sarah his wife, [b] She is my ſiſter. Thē Abimelech King of Gerar ſent and toke Sarah.
3 But GOD came to Abimelech in a dreame by night, & ſaid to him, Beholde, [c] thou art but dead, becauſe of the womā which ꝑ haſt take: for ſhe is a mās wife.
4 (Notwithſtanding Abimelech had not yet come nere her) And he ſaid, Lord, wilt thou ſlay euen [d] the righteous nation?
5 Said not he vnto me, She is my ſiſter? and ſhe her ſelfe ſaid, He is my brother: with an vpright [e] minde, and [f] innocent handes haue I done this.
6 And God ſaid vnto him by a dreame, I knowe that thou diddeſt this euen with an vpright minde, and I [g] kept thee alſo that thou ſhouldeſt not ſin againſt me: therefore ſuffred I thee not to touch her.
7 Now then deliuer my mā his wife again: for he is a [h] Prophet, & he [i] ſhal praye for thee that thou mayeſt liue: but if thou deliuer her not againe, be ſure ꝑ thou ſhalt dye the death, thou, & all that thou haſt.
8 Then Abimelech riſing vp early in the morning called all his ſeruants, and told all theſe things [k] vnto them, and the men were ſore afraide.
9 Afterward Abimelech called Abiahām, and ſaid vnto him, What haſt thou done vnto vs? & what haue I offended thee, that thou haſt brought on me and on my [l] kingdome this great ſinne? thou haſt done things vnto me ꝑ ought not to be done.
10 So Abimelech ſaid vnto Abiahām, What ſaweſt thou ꝑ thou haſt done this thing?
11 Then Abiahām anſwered, Becauſe I thought thus, Surely the [l] feare of God is not in this place, and they will ſlay me for my wiues ſake.
12 Yet in verie deed ſhe is my [m] ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, & ſhe is my wife.
13 Now when God cauſed me to wander out of my fathers houſe, I ſaid then to her, This is thy kindnes that thou ſhalt ſhewe vnto me in all places where we come, *Say ꝑ of me, He is my brother.
14 Then toke Abimelech ſheepe & beeues, and men ſeruants, & women ſeruants, and gaue them vnto Abiahām, & reſtored him Sarah his wife.
15 And Abimelech ſaid, Behold, my land is [n] before thee: dwel where it pleaſeth thee.
16 Likewiſe to Sarah he ſaid, Beholde, I haue giuen thy brother a thouſād pieces of ſilver: behold, he is the [o] vaile of thine eyes to all that are with thee, and to all others: and ſhe was [p] thus reproued.
17 ¶ Then Abiahām prayed vnto God, & God healed Abimelech, & his wife & his women ſeruants: & they bare children.
18 For the Lord [q] had ſhut vp euery wōbe of the houſe of Abimelech, becauſe of Sarah Abiahams wife.

that God had giuen her a huſband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.

CHAP. XXI.

2 *Izhak is borne.* 9 *Ishmael mocketh Izhak.* 14 *Hagar is caſt out with her ſonne.* 17 *The Angel comforteth Hagar.* 22 *The couenant betweene Abimelech & Abrahā.* 33 *Abrahā called vpon the Lord.*

1 NOwe the Lord viſited Sarah, as he had ſaid, and did vnto her * accordīg as he had promiſed.
2 For [a] Sarah conceiued, and bare Abiahām a ſonne in his olde age, at the ſame ſeaſon that God tolde him.
3 And Abiahām called his ſonnes name

n As touching the bodie onely: and this was a notable monument of Gods vengeance to all them that paſſed that way.
o Meaning, in ſ countrey, which the Lord had now deſtroyed.
p For except he had bene ouercome with wine, he would neuer haue done that abominable act.
q Thus God permitted him to fal moſt horribly in ſ ſolitarie mountaines, whom the wickednes of Sodom could not ouercome.
r That is, ſonne of my people: ſignifying, that they rather reioyced in their ſinne, then repēted for the ſame.

a Which was toward Egypte.
b Abraham had now twiſe fallen into this fault: ſuch is mans frailtie.
c So greatly God deteſteth the breache of mariage.
d The infidels cōfeſſed that God would not puniſh but for iuſt occaſion: therefore whenſoeuer he puniſheth, the occaſion is iuſt.

e As one falling by ignorance, & not doing euil of purpoſe.
f Not thinking to do any man harme.
g God by his holy ſpirite reteineth them that offend by ignorance, that they fall not into greater inconuenience.
h That is, one, to whom God reueileth himſelfe familiarly.
i For the prayer of the godly is of force towardes God.
k The wickednes of the King bringeth Gods wrath vpon the whole realme.
l He ſheweth ỹ no honeſtie can be hoped for, where the feare of God is not.
m By ſiſter, he meaneth his cōſin germaine, & by daughter, Abrahams neece, Chap. 11. 29. for ſo the Ebrewes vſe theſe words.
n *Or, is at thy commandement.*
o Such an head, as with whom thou maieſt be preſerued from all dangers.
p God cauſed this heathē king to reproue her, becauſe ſhe diſſembled, ſeeing

a Therefore the miracle was greater.

that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight daies old, * as God had commanded him.

Chap.17.12.

5 So Abraham was an hundreth yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: al that heare wil reioice vp me.

b She accuseth her self of ingratitude that she did not beleeue the Angel.

7 Againe she said, [b] Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) [c] mocking.

c He derided Gods promes made to Izhak, which the Apostle calleth persecution, Gal.4.29.

10 Wherefore she said vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

Gal.4.30.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bond woman: in al that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy séede be [d] called.

d The promised seed shalbe couted from Izhak, & not from Ishmael, Rom.9.7. Heb.11.18.

13 As for the sonne of the bond woman, I will make him [e] a nation also, because he is thy séede.

e The Ismaelites shal come of him.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottel of water, and gaue it vnto Hagar, putting it on her shoulder & the childe also, and [f] sent her away: who departing wandered in the wildernes of Beer-sheba.

f True faith renounceth all natural affections to obey Gods cómandement.

15 And when the water of the bottel was spent, she cast the childe vnder a certaine tree.

16 Then she went & sate her ouer against him afarre off about a bow shoote: for she said, I wil not see the death of the childe. and she sate downe ouer against him, and lift vp her voyce and wept.

g For his promes sake made to Abraham, and not because the childe had discretion & iudgement to pray.

17 Then God [g] heard the voyce of the child, and the Angel of God called to Hagar from heauen, & said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take vp the child, and hold him in thine hande: for I will make of him a great people.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.

19 And God [h] opened her eyes, & she sawe a wel of water. so she went & filled the bottel with water, and gaue the boy drinke.

i As touching outward things God caused him to prosper.

20 So God was [i] with the child, & he grew and dwelt in the wildernes, and was an [k] archer.

* *Or, shot in the bowe and was an hunter.*

21 And he dwelt in the wildernes of Paran, & his mother tooke him a wife out of the lande of Egypt.

22 ¶ And at that same time Abimelech & Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not * hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

* *Eb. deale falsely with me, or lie.*

24 Then Abraham said, I wil [k] sweare.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustify the truth and to assure others of our syncerite.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, [l] I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

l Wicked seruants doe many euils vnknowne to their maisters.

27 Then Abraham tooke sheepe, & beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnes vnto me, that I haue digged this well.

* *Or, well of the othe: or, of seuen, meaning lambes.*

31 Wherefore the place is called * Beer-sheba, because there they both sware.

m Thus we see the godly, as touching outward things, may make peace with the wicked that knowe not the true God.

32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech & Phichol his chiefe captaine rose vp, and turned againe vnto the lande of the Philistims.

n That is, hee worshipped God in all pointes of true religion.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 2 The faith of Abraham is proued in offring his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom commeth Rebekah.

1 AND after these thinges GOD did * proue Abraham, & said vnto him, Abraham. Who answered, * Here am I.

Heb.11.17.
Eb. Lo, I.

2 And he said, Take now thine onely sonne Izhak whom thou louest, & get thee vnto the land of [a] Moriah, & [b] offer him there for a burnt offring vpon one of the mountaines, which I will shew thee.

a Which signifieth the feare of God, in which place he was honored: And Salomon afterward built the Temple.

b Herein stoode the chiefest point of his tentation, seing he was cómanded to offer vp him in whom God had promised to blesse all the nations of the world.

3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruaunts with him, & Izhak his sonne, and cloue wood for the burnt offring, and rose vp & went to the place, which God had tolde him.

4 ¶ Then the thirde day Abraham lift vp his eyes, and sawe the place afarre off.

5 And said vnto his seruantes, Abide you here with the asse: for I and the childe will go ponder and worship, and [c] come againe vnto you.

c He doubted not, but God would accomplish his promes though he should sacrifice his sonne.

6 Then Abraham tooke the wood of the burnt offring, & layd it vpon Izhak his sonne, & he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the

is the lambe for the burnt offring?
8 Then Abraham anſwered, My ſonne, God will [d] prouide him a lambe for a burnt offring: ſo they went both together.
9 And when they came to the place which God had ſhewed him, Abraham builded an altar there, and couched the wood, & [e] bound Izhak his ſonne [*] and laid him on the altar vpon the wood.
10 And Abraham ſtretching foorth his hand, tooke the knife to kill his ſonne.
11 But the Angell of the Lord called vnto him from heauen, ſaying, Abraham, Abraham. And he anſwered, Here am I.
12 Then he ſaid, Lay not thine hand vpon the child, neither do anything vnto him: for now I [f] know that thou feareſt God, ſeeing for my ſake [g] thou haſt not ſpared [*] thine onely ſonne.
13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behind him caught by the hornes in a buſh. then Abraham went and tooke the ram, and offred him vp for a burnt offring in the ſtead of his ſonne.
14 And Abraham called the name of that place, [h] Jehouah-ireh, as it is ſaide this day, In the mount will [i] Lord [k] be ſeene.
15 ¶ And the angell of the Lord cryed vnto Abraham from heauen the ſecond time,
16 And ſaid, [*] By [l] my ſelfe haue I ſworne (ſaieth the Lorde) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne,
17 Therefore will I ſurely bleſſe thee, and will greatly multiplie thy ſeede, as the ſtarres of the heauen, and as the ſand which is vpon the ſea ſhore, and thy ſeed ſhall poſſeſſe the [l] gate of his enemies.
18 [*] And in thy ſeed ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce.
19 Then turned Abraham againe vnto his ſeruants, & they roſe vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.
20 ¶ And after theſe things one tolde Abraham, ſaying, Beholde Milcah, ſhee hath alſo borne children vnto thy brother Nahor:
21 To wit, Vz his eldeſt ſonne, and Buz his brother, & Kemuel the father of [l] Aram,
22 And Cheſed, and Hazo, and Pildath, and Idlaph, and Bethuel.
23 And Bethuel begate Rebekah: theſe eight did Milcah beare to Nahor Abrahams brother.
24 And his [i] concubine called Reumah, ſhe bare alſo Tebah, and Gahan, & Thahash and Maachah.

CHAP. XXIII.

Abraham lamenteth the death of Sarah. 4 He byeth a field, to bury her of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

1 WHen Sarah was an hundreth twentie and ſeuen yeere olde, (" ſo long liued ſhe)
2 Then Sarah dyed in Kiriath-arba: the ſame is Hebron in the lande of Canaan. and Abraham came to mourne for Sarah and to weepe for her.
3 ¶ Then Abraham [a] roſe vp from the ſight of his corps, and talked with the " Hittites, ſaying,
4 I am a ſtranger, & a ſoiorner among you, giue me a poſſeſſion of buriall with you, & I may burie my dead out of my ſight.
5 Then the Hittites anſwered Abraham, ſaying vnto him,
6 Heare vs, my lord: thou art a prince [b] of God among vs: in the cheieſt of our ſepulchres burie thy dead: none of vs ſhall forbid thee his ſepulchre, but thou maiſt burie thy dead therein.
7 Then Abraham ſtoode vp, and bowed him ſelfe before the people of the land of the Hittites.
8 And he communed with them, ſaying, If it be "your mind, that I ſhal burie my dead out of my ſight, heare me, & intreat for me to Ephron the ſonne of Zohar,
9 That hee would giue me the caue [*] of Machpelah, which he hath in the ende of his field: that he would giue it me for as much "money as it is worth, for a poſſeſſion to burie in among you.
10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, ſaying,
11 No, my lord, heare me: the fielde giue I thee, & the caue, that therein is, I giue it thee: euen in the preſence of the ſonnes of my people giue I it thee, to burie thy dead.
12 Then Abraham [d] bowed him ſelfe before the people of the land,
13 And ſpake vnto Ephron in the audience of the people of the countrey, ſaying, Seing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will burie my dead there.
14 Ephron then anſwered Abraham, ſaying vnto him,
15 My lorde, hearken vnto me: the land is worth foure hundreth [e] ſhekels of ſiluer: what is that betweene me and thee? burie therefore thy dead.
16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the ſiluer, which he had named in the audience of the Hittites, euen foure hundreth ſiluer ſhekels of currant money among marchants.
17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field & the caue that was therein, and all the trees that were in the field, which were in all the borders rounde about, was made ſure
18 Vnto Abraham for a poſſeſſion, in the ſight of the Hittites, euen of al that [*] went in at the gates of his citie.
19 And after this, Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the ſame is Hebron in the land of Canaan.

23.1. 20 Thus

d The only way to ouercome all tentations is to reſt vpon Gods prouidence.

e For it is like that his Father had declared to him Gods commaundement whereunto he ſhewed himſelfe obedient. *Iam.2.21.*

f That is, by thy true obedience thou haſt declared thy liuely faith.

g *Or, and haſt not withholden thine onely ſonne from me.*

" *Ebr. thy ſonne, thine onely ſonne.*

h *Or, the Lord will ſee, or prouide.*

i The name is changed, to ſhew that God doeth both ſee & prouide ſecretly for his, and alſo euidently is ſeene & felt in time conuenient. *Pſal.105.9. eccluſ. 44.21. luk.1.73. hebr.6.13.*

k Signifying, that there is no greater then he.

l *Or, holdes. Chap.12.3. & 18. 18.eccluſ.44.22. act.3.25. gal.3.8.*

[*] *Or, of the Syrians.*

i Concubine is oftentimes take in the good part, for thoſe women which were inferiour to the wiues.

" *Ebr. the yeeres of the life of Sarah.*

a That is, when he had mourned: ſo the godly may mourne, if they paſſe not meaſure: and the natural affection is commendable.

" *Ebr. ſonnes of Heth.*

b That is, godly or excellent: for the Ebrewes ſo ſpeake of all thinges that are notable, becauſe all excellencie cõmeth of God.

" *Ebr. in your ſoule*

[*] *Or, double caue, becauſe one was within another.*

" *Ebr. in full ſiluer.*

c Meaning, all the citizens and inhabitantes.

d To ſhew that he had them in good eſtimation and reuerence.

e The common ſhekel is about 20. pence, ſo the 400. ſhekels mounte to 33. pound. 6. ſhillings & 8. pence, after 5. ſhillings ſterling the ounce.

[*] *Or, citizens.*

f That is, all the people confirmed the sale.

20 Thus the fielde and the cane, that is therein, was made sure vnto Abiahaam for a possession of burial f by the Hittites.

CHAP. XXIIII.

1 Abraham causeth his seruant to sweare to take a wife for Izhak in his own kinred. 12 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth, 67 And is married to Izhak.

"Ebr. come into dayes.

1 NOw Abiahaam was olde, and "stricken in yeeres, and the Lord had blessed Abiahaam in all things.

Chap. 47. 29.

2 Therefore Abiahaam said vnto his eldest seruant of his house, which had the rule ouer all that he had, a "Put nowe thine hand vnder my thigh,

a Which ceremonie declared the seruants obedience towardes his master, and the masters power ouer the seruant.

3 And I will make thee b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an othemay be required in a lawfull cause.

4 But thou shalt go vnto my c countrey, & to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marry out of the godly familie: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.

5 And the seruant said to him, What if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

d Least he should lose the inheritance promised.

6 To whom Abiahã answered, Beware þ thou bring not my sonne d thither again.

Chap. 12. 7. & 13. 15. & 15. 18. and 26. 4.

7 ¶ The Lorde God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, "Vnto thy seed will I giue this land, he shall send his Angell before thee, & thou shalt take a wife vnto my sonne frõ thence.

"Ebr. innocent.

8 Neuertheless if the woman will not follow thee, then shalt thou be "discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hande vnder the thigh of Abiahaam his master, and sware to him for this matter.

10 ¶ So the seruant toke ten camels of the camels of his master, and departed: (for hee had all his goods in his hand:) & so he arose, and went to g Aram Naharaim, vnto the e citie of Nahor.

"Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.

11 And he made his camels to "lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

e That is, to Charan.

12 And he said, O f Lord God of my master Abiahaam, I beseech thee, "send me good speed this day, and shew mercy vnto my master Abiahaam.

"Ebr. to bow their knees.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

f He groundeth his prayer vpon Gods promise made to his master.

14 & Graunt therefore that the mayde, to whome I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, & I will giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

"Or, cause me to meete.

g That is, to Charan.

15 ¶ And nowe per he had left speaking, behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abiahams brother, and her pitcher vpon her shoulder.

16 (And the maid was very faire to looke vpon, a virgin and vnknowen of man) and she i went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, & saide, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke "sir: & she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when he had giuen him drinke, she said, I will drawe water for thy camels also vntill they "haue dronken ynough.

20 And shee powred out her pitcher into the trough speedily, and ranne again vnto the well to draw water, and she drewe for all his camels.

21 So the man wondred at her, & held his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when þ camels had left drinking, the man tooke a golden "k abillement of l halfe a shekel weight, & two bracelets for her handes, of ten shekels weight of golde:

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there rowme in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whõ she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and rowme to lodge in.

26 And the man bowed him selfe & worshipped the Lord,

27 And said, Blessed be þ Lord God of my master Abiahã, which hath not withdrawẽ his mercy m & his truth frõ my master: for whẽ I was in þ way, þ Lord brought me to my masters brethrens house.

28 And the maid ranne & told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earings and the bracelets in his sisters hands, & whẽ he heard þ words of Rebekah his sister, saying, Thus said the mã vnto me, then he went to the man, and lo, n he stode by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and rowme for the camels?

32 ¶ Then the man came into the house, & o he vnsadled the p camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward þ meat was set before him: but he said, I q will not eat, vntill I haue said my message. And he said, Speake on.

34 Thẽ he said, I am Abiahams seruant,

35 And

"Or, earing.

h God giueth good successe to all things that are vndertaken for the glory of his name and according to his word.

i Here is declared that God euer heareth the prayers of his, & granteth their requests.

"Ebr. my lorde.

"Ebr. haue made an end of drinking.

k God permitted many things both in apparell and other things which are nowe forbid: specially when they apertaine not to our mortification.

l The golden shekel is here ment & not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promes.

n For he waited on Gods hande, who had nowe heard his praier.

o To wit, Laban.

p The gentle intertainment of strangers vsed among the godly fathers.

q The fidelitie that seruãts owe to their masters, causeth them to preferre their masters busines to their owne necessitie,

r To blesse, signifieth here to enriche, or encrease with substance, as ſ text in the same verse declareth.

35 And the Lord hath r blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, & beues, & siluer, and golde, & men seruants, & maide seruants, and camels, and asses.
36 And Sarah my masters wife hath born a sonne to my master, when she was old, & vnto him hath he giuen all that he hath.
37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the ſ Canaanites, in whose land I dwel:

ſ The Canaanites were accursed, and therfore the godly could not ioyne with thē in mariage.

38 But thou shalt goe vnto my t fathers house and to my kinred, and take a wife vnto my sonne.
t Meaning, among his kinsfolkes, as vers. 40

39 Then I said vnto my master, What if the woman wil not followe me?
40 Who answered me, The Lord, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.
u Which by mine authoritie I caused thee to make.

41 Then shalt thou be discharged of u mine othe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.
42 So I came this day to ẏ well, & said, O Lord, the God of my master Abraham, if ẏ now prosper my x iourney which I go,
*Or, way. Vers. 13.

43 Behold, y I stand by the well of water: whē a virgine cōmeth forth to draw water, & I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,
44 And she say to me, Drinke thou, and I wil also drawe for thy camels, let her be the wife, which the Lord hath z prepared for my masters sonne.
z Or, shewed.

45 And before I had made an end of speaking in mine a heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.
x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.
47 Thē I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:
y He sheweth what is our dutie, whē we haue receiued any benefite of ẏ Lord.

48 z And I bowed down and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the b right way to take my masters brothers daughter vnto his sonne.
a Ebr. in the way of truth.

49 Now therefore, if ye wil deale a mercifully and truely with my master, tell me: and if not, tell me that I may turne me to the a right hand or to the left.
b If you wil freely and faithfully giue your daughter to my masters sonne.

50 Then answered Laban and Bethuel, & sayde, b This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euil nor good.
a That is, that I may prouide els where.

51 Behold, Rebekah is c before thee, take her & go, that she may be thy masters sonnes wife, euen as the Lord hath d said.
b So soone as they perceiue ẏ it is Gods ordinance, they yeld.
c Or, at thy commaundement.
d Or, ordeined.

52 And when Abrahams seruant heard their words, he bowed him selfe towarde the earth vnto the Lord.
53 Then the seruant tooke foorth iewels of siluer, & iewels of gold, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue giftes.
54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night. and when they rose vp in the morning, he said, e Let me depart vnto my master.
Vers. 56. & 59.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least f ten dayes: then shall she goe.
e Ebr. daies, or ten.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: sende me away, that I may goe to my master.
57 Then they said, We wil call the mayd, and aske g her h consent.
c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.
f Ebr. mouth.

58 And they called Rebekah, and said vnto her, Wilt thou goe with this man? And she answered, I wil go.
59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the i gate of his enemies.
i Or, dwelling.

61 ¶ Then Rebekah arose, and her maides, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.
62 Now k Izhak came from the way of l Beer-lahai-roi, (for he dwelt in the South countrey)
Chap. 16. 14. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises and to pray for the accomplishment thereof.

63 And Izhak went out to m pray in ẏ field toward the euening: who lift vp his eyes and looked, and behold, the camels came.
64 Also Rebekah lift vp her eyes, & when she sawe Izhak, she lighted downe from the camel.
f The custome was, ẏ the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.

65 (For she had said to the seruant, Who is ponder man, that commeth in the field to meete vs? and the seruant had said, It is my master) So she tooke n a vaile, and couered her.
66 And the seruant tolde Izhak all things, that he had done.
67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was o comforted after his mothers death.
*Or, had left mourning for his mother.

CHAP. XXV.

Abraham taketh Keturah to wife, & getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

1 NOw Abraham had taken a him another wife called Keturah,
a Whiles Sarah was yet aliue.

2 Which bare him Zimran, & Iokshan, & Medan, and Midian, and Ishbak, and Shuah.
3 And Iokshan begate Sheba, & Dedan: b And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.
b 1. Chron. 1. 32.

4 Also the sonnes of Midian were Ephah, & Epher, & Hanoch, and Abida, and Eldaah. all these were þ sonnes of Keturah.

" *Ebr. all that he had.*

5 ¶ And Abrahám gaue" all his goods to Izhak,

b For by the vertue of Gods word he had not onely Izhak, but begat many mo.

6 But vnto the b sonnes of the c concubines, which Abrahám had, Abrahám d gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

c Read Chap. 22.24.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fiue yeere.

d To auoide the dissension that els might haue come because of the heritage.

8 Then Abrahám pelded the spirit, & died in a good age, an olde man, and of great yeres, and was e gathered to his people.

e Hereby the ancients signified that man by death perished not wholy: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine. *Chap.23.16. Chap.16.14. and 24.62. 1.Chro.1.29.*

9 And his sonnes, Izhak & Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which f field Abrahám bought of the Hittites, where Abrahám was buried with Sarah his wife.

" Ebr. first borne.

11 ¶ And after the death of Abrahám God blessed Izhak his sonne, " and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmayde bare vnto Abrahám.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the" eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa,

15 Hadar, & Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castels: to wit, twelue princes of their nations.

f Which dwelt among the Arabians, and were separate frō the blessed seede.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeere, and he pelded the spirit, and died, and was gathered vnto his f people)

g Or, his lot fell.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Asshur. Ishmael g dwelt s in the presence of all his brethren.

g He meaneth that his lot fel to dwell among his brethren, as the Angel promised, Chap.16.12.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abrahám begate Izhak,

20 And Izhak was fourtie yere old, when he toke Rebekah to wife, the daughter of Bethuel the h Aramite of Padan Aram, and sister to Laban the Aramite.

h Or, Syrian of Mesopotamia.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceiued,

i Or, hurt one another.

22 But the children i strout together within her: therefore she said, Seeing it is so, why am I k thus? wherefore she went i to aske the Lord.

k That is, with child, seeing one shall destroy another.

i For that is the only refuge in all our miseries. *Rom 9.12.*

23 And the Lord said to her, Two nations are in thy womb, & two maner of people shalbe deuided out of thy bowels, & the one people shalbe mightier then þ other, and the * elder shall serue the ponger.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esau.

26 *And afterward came his brother out, and his hande helde Esau by the heele: therefore his name was called Iaakob. Nowe Izhak was three score yeere olde when Rebekah bare them.

Hose.12.3. mat.1.2.

" Ebr. a man of the field.

27 And the bopes grewe, and Esau was a cunning hunter, and " liued in the fields: but Iaakob was a l plaine man, & dwelt in tentes.

l Or, simple and innocent.

" Ebr. vnsoun in his mouth.

28 And Izhak loued Esau, for " venison was his meat, but Rebekah loued Iaakob.

m Or, feede me quickly.

29 Now Iaakob sod pottage, and Esau came from the field and was weary.

k The reprobate esteeme not Gods benefites, except they feel them presently, and therefore they preferre present pleasures. *Heb.12.16.*

30 Then Esau sayd to Iaakob, m Let me eate, I pray thee, of that pottage for red, for I am weary. Therefore was his name called Edom.

l Thus the wicked preferre their worldly commodities to gods spirituall graces: but the children of God do the contrary.

31 And Iaakob sayd, Sel me euen nowe thy birthright.

32 And Esau sayd, Lo, I am almost dead, what is then this k birthright to me?

33 Iaakob then sayd, Sweare to me euen now. And he sware to him, " and l sold his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread & pottage of lentiles: and he did eat & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stoppe his wells, 16 And drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

1 ANd there was a famine in the a land b besides the first famine that was in the dayes of Abrahám. Wherefore Izhak went to Abimelech King of the Philistims vnto Gerar.

a In the land of Canaan.

b Gods prouidence alwayes watcheth to direct the waies of his children.

2 For the Lord appeared vnto him, & sayd, b Goe not downe into Egypt, but abide in the land which I shal shew vnto thee.

Chap.13.15. and 15.18. Chap.12.3. & 15. 18.& 18.18.& 22.18.& 28.14.

3 Dwel in this land, & I wil be with thee, and will blesse thee: for to thee, & to thy seede I wil giue all these c countreys: and I wil performe the othe which I sware vnto Abrahám thy father.

c He commendeth Abrahams obedience, because Izhak should be more ready to folowe the like: for as God made this promise of his free mercie, so doth the confirmation therof proceede of the same fountaine.

4 Also I wil cause thy seed to multiply as the starres of heauen, & wil giue vnto thy seed all these countreis: & in thy seed shal all the nations of the earth be d blessed,

d Whereby we see that feare & distrust is found in no most faithful.

5 Because that Abrahám e obeyed my voyce & kept mine" ordinance, my commandements, my statutes, & my Lawes.

e Heere is set forth the whole summe of the Scripture, which is, that we should beleeue the promises of God, and obey his commandements.

" *Ebr. watch.*

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he sayd, She is my sister: for he f feared to say, She is my wife, lest, said he, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

f Thus the wicked preferre their worldly commodities to gods spirituall graces: but the children of God do the contrary.

8 So after he had bene there long time, Abimelech

bimelech king of the Philiſtims looked out at a windowe, and loe, he ſawe Izhak e ſporting with Rebekah his wife.

e Or ſhewing ſome familiar ſigne of loue, wherby it might be knowen that ſhe was his wife.

9 Then Abimelech called Izhak, & ſaide, Loe, ſhe is of a ſurety thy wife, and why ſaidſt thou, She is my ſiſter? To whome Izhak anſwered, Becauſe I thought this, It may be that I ſhall dye for her.

10 Then Abimelech ſaid, Why haſt thou done this vnto vs? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought f ſinne vpon vs.

f In all ages men were perſuaded that Gods vengeance ſhould light vpon wedlocke breakers.

11 The Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yere an "hundreth fold by eſtimation: and ſo the Lord bleſſed him.

a Or, an hundreth meaſures.

13 And the man waxed mightie, and "ſtill increaſed, till he was exceeding great,

b Ebr. he went forth going and increaſing.

14 For he had flockes of sheepe, & heards of cattell, and a mightie houſhold: therefore the Philiſtims had g enuie at him,

g The malicious enuie alwayes the graces of God in others.

15 In ſo much that the Philiſtims ſtopped & filled vp with earth all the welles, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence & pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrew word ſignifieth a flood, or valley where water at any time runneth.

18 And Izhak returning, digged ſ welles of water, which they had digged in the dayes of Abraham his father: for ſ Philiſtims had ſtopped them after the death of Abraham, and he gaue them the ſame names, which his father gaue them.

19 Izhaks ſeruants then digged in the valley, & found there a well of i liuing water.

i Or, ſpringing.

20 But the heardmen of Gerar did ſtriue with Izhaks heardmen, ſaying, The water is ours: therefore called he the name of the well k Eſek, becauſe they were at ſtrife with him.

k Or, contention, ſtrife.

21 Afterwarde they digged another well, and ſtroue for that alſo, and he called the name of it l Sitnah.

l Or, hatred.

22 Then he remoued thence, and digged another wel, for the which they ſtroue not: therefore called he the name of it m Rehoboth, and ſaide, Becauſe the Lorde hath now made vs roume, we ſhall increaſe vpon the earth.

m Or, largeneſſe, roume.

23 So he went vp thence to Beer-sheba.

24 And the Lorde appeared vnto him the ſame night, & ſaid, I am the God i of Abraham thy father: feare not, for I am with thee, & will bleſſe thee, and multiplie thy ſeed for my ſeruant Abrahams ſake.

i God aſſureth Izhak againſt al feare by rehearſing the promes made to Abraham.

25 Then he built an k altar there, and called vpon the name of the Lord, and there ſpred his tent: where alſo Izhaks ſeruants digged a well.

k To ſignifie that he would ſerue none other God, but the God of his father Abraham.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friendes, & Phichol the captaine of his armie.

27 To whome Izhak ſayde, Wherefore come ye to me, ſeing ye hate me, and haue put me awap from you?

28 Who anſwered, We ſawe certainely that the Lorde was with thee, and were thought thus, Let there be nowe an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 l If thou ſhalt doe vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee awap in peace: thou nowe, the bleſſed of the Lord, do this.

l The Ebrewes in ſwearing begin commonly with If, and vnderſtād the reſt: that is, that God ſhall puniſh him that breaketh f othe: here the wicked ſhewe that they are afraid leſt that come to them which they would do to other.

30 Then he made them a feaſt, and they did eat and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them go, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and told him of a well, which they had digged, and ſayd vnto him, We haue found water.

33 So he called it m Shibah: therefore the name of the citie is called n Beer-sheba vnto this day.

m Or, the oth. n Or, the well of the othe.

34 ¶ Now when Eſau was fourty yere olde, he toke to wife Judith, the daughter of Beeri an Hittite, and Bathemath the daughter of Elon an Hittite alſo.

35 And they * were o a griefe of minde to Izhak and to Rebekah.

Chap. 27. 46. o Or, diſobedient and rebellious.

CHAP. XXVII.

Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping moueth his father to pitie him. 41 Eſau hateth Iaakob & threatneth his death. 43 Rebekah ſendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (ſo that he coulde not ſee) he called Eſau his eldeſt ſonne, and ſaide vnto him, My ſonne. And he anſwered him, "I am here.

"Ebr. Lo, I.

2 Then he ſaid, Beholde, I am nowe olde, and know not the day of my death:

3 Wherefore nowe, I pray thee take thine inſtruments, thy quiuer and thy bowe, & get thee to the field, that thou maiſt "take me ſome veniſon.

"Ebr, hunt.

4 Then make me ſauoury meate, ſuch as I loue, & bring it me p I may eat, & that my p ſoule may bleſſe thee, before I die.

a The carnal affection, which he bare to his ſōne, made him forget that which God ſpake to his wife, Chap. 25. 23.

5 Nowe Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went into the fielde to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Beholde, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, & make me ſauoury meate, that I may eat and bleſſe thee before the Lord, afore my death.

8 Nowe therefore, my ſonne, heare my voyce in that which I command thee.

9 q Get thee nowe to the flocke, and bring me thence two good kyds of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

b This ſubtiltie is blame worthy becauſe ſhe ſhould haue tarried til God had performed his promes.

10 Then thou ſhalt bring it to thy father, and he ſhall eat, to the intent that he may bleſſe thee before his death.

11 But Jaakob ſaid to Rebekah his mo-
ther, Beholde, Eſau my brother is rough,
and I am ſmoothe.
12 My father may poſſibly feele me, and I
ſhal ſeeme *to him to be a mocker: ſo ſhal
I bring a curſe vpō me, & not a bleſſing.
13 But his mother ſaid vnto him, *b Vpon
me be thy curſe, my ſonne: onely heare
my voyce, and go and bring me them.
14 So he went & fet them, & brought them to
his mother: and his mother made pleaſ-
ſant meat, ſuch as his father loued.
15 And Rebekah tooke faire clothes of her
elder ſōne Eſau, which were in her houſe,
and clothed Jaakob her ponger ſonne:
16 And ſhe couered his handes and the
ſmoothe of his necke with the ſkinnes of
the kiddes of the goates.
17 Afterwarde ſhe put the pleaſant meate
and bread, which ſhee had prepared, in
the hand of her ſonne Jaakob.
18 ¶ And when he came to his father, he
ſaide, My father. Who anſwered, I am
here: who art thou, my ſonne?
19 And Jaakob ſaid to his father, *d I am
Eſau thy firſt borne, I haue done as
badeſt me: ariſe, I pray thē: ſit vp & eate
of my venilon, & thy ſoule may bleſſe me.
20 Then Izhak ſaid vnto his ſonne, How
haſt thou found it ſo quickly my ſonne?
Who ſaide, Becauſe the Lorde thy God
brought it to mine hand.
21 Againe ſaid Izhak vnto Jaakob, Come
neere nowe, that I may feele thee, my
ſonne, whether thou be that my ſonne E-
ſau or not.
22 Then Jaakob came neere to Izhak his
father, and he felt him, and ſaide, The
*e voyce is Jaakobs voice, but the handes
are the handes of Eſau.
23 (For he knewe him not, becauſe his
handes were rough as his brother E-
ſaus handes: wherefore he bleſſed him)
24 Againe he ſaid, Art thou that my ſonne
Eſau? Who anſwered, *Yea.
25 Then ſaid he, Bring it me hither, and I
will eate of my ſonnes venilon, that my
ſoule may bleſſe thee. And he brought it
to him, and he ate: alſo he brought him
wine, and he dranke.
26 Afterward his father Izhak ſaide vnto
him, Come neere now, and kiſſe me, my
ſonne.
27 And he came neere & kiſſed him. Then
he ſmelled the ſauour of his garments, &
bleſſed him, and ſaide, Beholde, the ſmell
of my ſonne is as the ſmel of a field, which
the Lord hath bleſſed.
28 *God giue thee therefore of the dew of
heauen, and the fatnes of the earth, and
plentie of wheat and wine.
29 Let people be thy ſeruants, & nations
bowe vnto thee: be lord ouer thy brethren,
and let thy mothers children honour
thee, curſed be he that curſeth thee, & bleſ-
ſed be he that bleſſeth thee.
30 ¶ And whē Izhak had made an ende of
bleſſing Jaakob, & Jaakob was ſcarce
gone out from the preſence of Izhak his
father, then came Eſau his brother from
his hunting,
31 And he alſo prepared ſauoury meate &
brought it to his father, & ſaid vnto his
father, Let my father ariſe, and eat of his
ſonnes venilon, þ thy ſoule may bleſſe me.
32 But his father Izhak ſaide vnto him,
Who art thou? And he anſwered, I am
thy ſonne, euen thy firſt borne Eſau.
33 Then Izhak was *f ſtriken with a mar-
uelous great feare, and ſaide, Who and
where is he that hunted venilon, and
brought it me, and I haue eat *g of all be-
fore thou cameſt? & I haue bleſſed him,
therefore he ſhalbe bleſſed.
34 Whē Eſau heard the woyds of his fa-
ther, he cryed out wt a great cry & bitter,
out of meaſure, and ſaide vnto his fa-
ther, Bleſſe me, euen me alſo, my father.
35 Who anſwered, Thy brother came wt
ſubtiltie, & hath take away thy bleſſing.
36 Then he ſaid, Was he not iuſtly called
*h Jaakob? for he hath deceiued me theſe
two times: he tooke my birthright, & loe,
now hath he taken my bleſſing. Alſo he
ſaid, Haſt þ not reſerued a bleſſing for me?
37 Then Izhak anſwered, and ſaide vnto
Eſau, Beholde, I haue made him *i thy
lorde, and all his brethren haue I made
his ſeruants: alſo with wheat and wine
haue I furniſhed him, and vnto thee
now what ſhall I do, my ſonne?
38 Then Eſau ſayde vnto his father, Haſt
thou but one bleſſing, my father? bleſſe
me, *euen me alſo, my father: and Eſau
lifted vp his voyce, and *wept.
39 Then Izhak his father anſwered, and
ſaid vnto him, Behold, the fatnes of the
earth ſhalbe thy dwelling place, and thou
ſhalt haue of the dew of heauen frō aboue.
40 And *i by thy ſword ſhalt thou line, and
ſhalt be thy brothers *k ſeruant. But it
ſhall come to paſſe, when thou ſhalt get
the maſterie, that thou ſhalt breake his
yoke from thy necke.
41 ¶ Therfore Eſau hated Jaakob, becauſe
of the bleſſing, wherewith his father bleſ-
ſed him. And Eſau thought in his mind,
*l The dayes of mourning for my father
will come ſhortly, *l then I will ſlay my
brother Jaakob.
42 And it was tolde to Rebekah of the
woydes of Eſau her elder ſonne, and ſhe
ſent & called Jaakob her ponger ſonne, &
ſaid vnto him, Behold, thy brother Eſau
*m is comforted againſt thee, meaning to kil
thee:
43 Nowe therefore my ſonne, heare my
voice: ariſe, and flee thou to Haran to my
brother Laban,
44 And tarry with him a while vntill thy
brothers fiercenes be ſwaged,
45 And till thy brothers wrath turne a-
way from thee, and he forget the things,
which thou haſt done to him: then will I
ſend & take thee from thence: why ſhould
I be *n depriued of you both in one day?
46 Alſo Rebekah ſaide to Izhak, *o I am
wearie of my life, for the *p daughters of
Heth. If Jaakob take a wife of þ daugh-
ters of Heth like theſe of the daughters
of the land, *q what auaileth it me to liue?

CHAP.

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*Ebr. before his eyes.
*Or, as though I would deceiue him.
*Or, I wil take the danger on me.
c The aſſurance of Gods decree made her bold.
d Although Iaakob was aſſured of this bleſſing by faith: yet he did euill to ſeeke it by lies, and the more becauſe he abuſeth Gods name thereunto.
e This declareth that he ſuſpected ſome thing, yet God would not haue his decree altred.
*Ebr. I am.
Heb. 11. 20.
f In perceiuing his error, by appointing his heire againſt Gods ſentence pronounced before.
*Or, ſufficiently.
g In ſ Chap. 25. he was ſo called becauſe he helde his brother by ſ heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.
h For Izhak did this as he was ſ miniſter & Prophet of God.
*Or, I am alſo (thy ſonne.) Hebr. 12. 17.
i Becauſe thine enemies ſhall be round about thee.
k Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie. Obad. 1. 10.
l Hypocrites onely abſteine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.
n For the wicked ſonne will kil the godly: and the plague of God will afterward light on the wicked ſonne. Chap. 26. 35.
o Which were Eſaus wiues.
p Hereby ſhe perſuaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

1 THen Izhak called Iaakob and [a]blessed him, and charged him, and sayd vnto him, Take not a wife of the daughters of Canaan.

2 Arise, * get thee to * Padan Arã to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God * all sufficient blesse thée, and make thee to increase, & multiplie thee, that þ maiest be a multitude of people,

4 And giue thee the blessing of Abraham, euen to thee and to thy seede with thee, that thou mayest inherite the lande (wherein thou art a [b] stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and toke [d] vnto the wiues, which he had, Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, and toke of the stones of the place, and layde vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stoode a [d] ladder vpon the earth, and the top of it reached vp to heauen: & lo, the Angels of God went vp & downe by it.

13 * And beholde, the Lord stoode aboue it, and sayd, I am the Lorde God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, * will I giue thee and thy seede,

14 And thy seede shalbe as the dust of the earth, and thou shalt spread abroade * to the West, and to the East, and to the North, and to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I wil not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and sayde, Surely the Lorde is in this place, and I was not aware.

17 And he was [f] afraid, & sayd, How feareful is this place! this is none other but þ house of God, & this is the gate of heaue.

18 Then Iaakob rose vp early in the morning, & toke the stone that he had layde vnder his head, and [g] set it vp as * a pillar, and poured ople vpon the top of it.

19 And he called the name of that place [h] Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If [h] God wil be with me, & wil keepe me in this iourney which I goe, & will giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shalbe Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban & serueth seuen yeere for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeere more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

1 THen Iaakob [a] lift vp his feete and came into the [a] East countrey.

2 And as he looked about, beholde, there was a well in the field, [b] & lo, three flocks of sheepe lay thereby (for at þ well were the flockes watered) & there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, & they rolled the stone frõ the welles mouth, & watred the sheepe, & put þ stone again vpõ the wells mouth in his place.

4 And Iaakob sayd vnto them, Bp [c] brethen, whence bepe? And they answered, We are of Haran.

5 Then he sayd vnto them, Knowe ye Laban the sonne of Nahor? Who said, We know him.

6 Againe he sayde vnto them, [d] Is he in good health? And they answered, He is in good health, and beholde, his daughter Rahel commeth with the sheepe.

7 Then he sayd, Lo, it is yet hie daye, neither is it time that the cattel should be gathered together: water ye the sheepe and goe feede them.

8 But they sayd, We may not vntil all the flockes be brought together, and till men rolle the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob saw Rahel the daughter of Laba his mothers brother, & the sheepe of Laban his mothers brother, then came Iaakob nere, & rolled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was

a This second blessing was to confirme Iaakobs fayth, lest he should thinke that his father had giuen it without Gods motion. *Hose.12.12. Chap.24.10.*
* *Or, almightie.*

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

* *Or, beside his wiues.*
c Thinking here by to haue reconciled him selfe to his father, but all in vayne: for he taketh not away the cause of the euill.
d Christ is the ladder whereby God & man are ioined together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauẽ. *Cha.35.1.& 48.3*
e He felt ỹ force of this promise onely by fayth: for all his life time he was but a stranger in this land. *Deut.12.20. and 19.14. Cha.12.3.& 18.18 & 22.18.& 26.4.*

f He was touched with a godly feare and reuerence.
g To be a remẽbrance onely of the vision shewed vnto him. *Chap.31.13.*
* *Or, house of God.*
h He bindeth not God vnder this condition, but acknowledgeth his infinitie, and promiseth to be thank full.

a That is, he went foorth on his iourney.
" *Ebr. to the land of the children of the East.*
b Thus he was directed by the only prouidence of God, who brought him also to Labans house.
c It seemeth ỹ in those dayes ỹ custom was to call euen strangers brethren.
d Or, Is he in peace? by the which word the Ebrewes signifie all prosperitie.

[a] Or, nephewe.

his fathers [a] brother, and that he was Rebekahs sonne) then she ran and tolde her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to mete him, and embraced him and kissed him, and brought him to his house: and he tolde Laban [c] all these things.

c That is, the cause why he departed from his fathers house, & what he sawe in the way.

14 To whom Laban sayde, Wel, thou art my [f] bone and my flesh. and he abode with him the space of a moneth.

f That is, of my blood & kinred.

15 ¶ For Laban sayde vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shalbe thy wages?

16 Nowe Laban had two daughters, the elder called Leah, and the ponger called Rahel.

[g] Or, bleare eyed.

17 And Leah was [g] tender eyed, but Rahel was beautiful and faire.

18 And Iaakob loued Rahel, and sayde, I wil serue thee seuen yeeres for Rahel thy ponger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a [g] fewe dayes, because he loued her.

g Meaning, after that the yeeres were accomplished.

[e] Ebr. my dayes are ful.

21 ¶ Then Iaakob sayd to Laban, Giue me my wife that I may goe in to her: for my [e] terme is ended.

h The cause why Iaakob was deceiued was, that in olde time the wife was couered with a vaile, when she was brought to her husbande, in signe of chastity and shamefastnesse.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But [h] when the euening was come, he tooke Leah his daughter and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, beholde, it was Leah. Then sayd he to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?

i He esteemed more the profite that he had of Iaakobs seruice then either his promise or the maner of the countrey, though he alleaged custome for his excuse.

26 And Laban answered, It is not the [i] maner of this place, to giue the ponger before the elder.

[f] Ebr. opened her wombe.

27 Fulfill seuen yeeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter Bilhah his maide to be her seruant.

k This declareth that oft times they which are despised of men, are fauoured of God.

30 So entred he in to Rahel also, & loued also Rahel more then Leah, and serued him yet seuen yeres mo.

31 ¶ When the Lord sawe that Leah was despised, he [k] made her [l] fruitefull: but Rahel was barren.

l Hereby appeareth, ỹ the had recourse to God in her affliction.

32 And Leah conceiued & bare a sonne, and she called his name Reuben: for she sayd, Because the Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.

m For children are a great cause of mutuall loue betweene man and wife.

33 And she conceiued againe and bare a sonne, and sayd, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeon.

34 And she conceiued againe and bare a sonne, and sayd, Nowe at this time wil my husband keepe me compame, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe & bare a sonne, saying, Nowe wil I [n] praise the Lorde: [o] therefore she called his name Iudah, and [p] left bearing.

[n] Or, confesse. Matth. 1.2.

[o] Ebr. Iehoude from bearing.

[p] Ebr. stoode from bearing.

CHAP. XXX.

4. 9 *Rahel and Leah being both barren giue their maides vnto their husbande, and they beare him children.* 15 *Leah giueth mandrakes to Rahel that Iaakob might lie with her.* 27 *Laban is enriched for Iaakobs sake.* 43 *Iaakob is made very rich.*

1 AND when Rahel sawe that she bare Iaakob no children, Rahel enuied her sister, and sayde vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled against Rahel, & he sayd, Am I in [a] Gods stead, which hath withholden from thee the fruite of the wombe?

a It is only God that maketh barren and fruitful, and therefore I am not in fault.

3 And she sayd, Behold my maid Bilhah, goe in to her, and she shal beare vpon my [b] knees, and [c] I shall haue children also by her.

b I wil receiue her children on my lappe, as though they were mine owne.

[c] Ebr. I shalbe builded.

4 Then she gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a sonne.

6 Then sayd Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Rahels maide conceiued againe, & bare Iaakob the second sonne.

8 Then Rahel said, With [d] excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

[d] Ebr. wrestlings of God.

9 And when Leah sawe that she had left bearing, she tooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs maide bare Iaakob a sonne.

11 Then sayd Leah, [e] A companie commeth: and she called his name, Gad.

c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

12 Againe Zilpah Leahs maid bare Iaakob an other sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters wil blesse me. and she called his name, Asher.

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Cha 49.19.

14 ¶ Now Reuben went in [f] dayes of the wheat harueste & found [g] mandrakes in ỹ field and brought them vnto his mother Leah. Then said Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

e Which is a kinde of herbe whose roote hath a certaine likenes of the figure of a man.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shal sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the euening, & Leah went out to mete him, & said, Come in to me, for I haue [h] bought & payed for thee with my sonnes mandrakes: and he slept with her that night.

[h] Ebr. hyring I haue bought.

17 And

17 And God heard Leah and shee conceiued, & bare vnto Iaakob the fift sonne.
18 Then sayde Leah, God hath giuen me my rewarde, because I gaue my [f] maide to my husbande, and she called his name Issachar.
19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.
20 Then Leah said, God hath indued mee with a good dowrie: now will mine husband dwel with me, because I haue borne him sixe sonnes: and she called his name Zebulun.
21 After that, she bare a daughter, and shee called her name, Dinah.
22 ¶ And God remembred Rahel, & God heard her, and [g] opened her wombe.
23 So she conceiued & bare a sonne, & said, God hath taken away my reproche.
24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.
25 ¶ And assoone as Rahel had borne Ioseph, Iaakob saide to Laban, Sende me away that I may go vnto my place and to my countrey.
26 Giue me my wiues & my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.
27 To whom Laban answered, If I haue now founde fauour in thy sight, tarie: I haue [h] perceiued that the Lord hath blessed me for thy sake.
28 Also he said, Appoint vnto me thy wages, and I wil giue it thee.
29 But he saide vnto him, Thou knowest, what seruice I haue done thee, & in what taking thy cattell hath bene [i] vnder me.
30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee [k] by my coming: but now when shall [l] I trauell for mine owne house also?
31 Then he saide, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, & keepe thy sheepe.
32 I will passe thorough all thy flockes this day, & [m] separate from them all the sheepe with litle spots and great spots, and all [n] blacke lambes among the sheepe, and the great spotted, & litle spotted among the goates: [i] and it shalbe my wages.
33 So shall my [k] righteousnes answere for me hereafter, when it shall come for my reward before thy face, & euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shalbe [o] theft with me.
34 Then Laban saide, Goe to, would God it might be accoyding to thy saying.
35 Therefore [p] he tooke out the same day the hee goates that were partie coloured and with great spottes, & al the she goats with litle and great spots, and al that had white in them, & all the [q] blacke among the sheep, and put them in the keeping of his sonnes.
36 And he set three dayes iournay betwéen himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.
37 ¶ Then Iaakob [r] tooke rods of greene popular, and of hasel, and of the chesnut tree, and pilled white strakes in them, & made the white appeare in the rods.
38 Then he put the rods, which he had pilled, in the gutters & watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)
39 And the sheep [s] were in heate before the rods, and afterward brought forth pong of partie colour, and with small and great spottes.
40 And Iaakob parted these lambes, and turned the faces of the flocke towardes these lambes partie coloured and al maner of blacke among the sheepe of Laban: so he put his owne flockes by them selues, & put them not with Labans flocke.
41 And in euery ramming time of the [m] stronger sheepe, Iaakob layde the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rodded.
42 But when the sheepe were feeble, he put them not in: and so the feebler were Labans, and the stronger Iaakobs.
43 So the man encreased exceedingly, and had many flocks, & maide seruants, and men seruants, and camels and asses.

CHAP XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13 24. The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

1 NOwe he heard the [a] wordes of Labans sonnes, saying, Iaakob hath take away al that was our fathers, and of our fathers goods hath he gotten al this honour.
2 Also Iaakob beheld the countenance of Laban, [b] that it was not towardes him as in times past:
3 And the Lorde had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kindred, & I will be with thee.
4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.
5 Then saide he vnto them, I see your fathers countenance, that it is not towards me [c] as it was wont, and the [d] God of my father hath bene with me.
6 And ye know that I haue serued your father with all my might.
7 But your father hath deceiued me, and changed my wages [e] ten times: but God suffered him not to hurt me.
8 If he thus saide, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he saide thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.
9 Thus hath [f] God taken away your fathers [g] substance, and giuen it me.
10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and behold,

[f] In stead of acknowledging her faute, she boasteth as if God had rewarded her therefore.
[g] Or, made her fruitful. [g] Because fruitfulnes came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.
[h] Or, tryed by experience.
[i] Or, with me.
[k] Ebr. at my foote. [h] The order of nature requireth that euery one prouide for his owne familie.
[l] Or, separate them. [m] Or, yed.
[i] That which shall hereafter be thus spotted. [k] God shall testifie for my righteous dealing by rewarding my labours. [l] Or, counted theft. [o] Or, Laban.
[p] Or, redde, or, browne.
[a] The children vttered in words that which the father dissembled in heart: for the couetous think that what soeuer they can not snatche, is pluct from them. [b] Ebr. and lo, not he with him, as yesterday, and yer yesterday.
[c] Ebr. as yesterday and before yesterday. [d] The God who my father worshipped. [e] Or, many times.
[f] This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit. [g] Or, cattel.

hold, the hée goates leaped vpon the shée goates, that were partie coloured with litle and great spottes spotted.
11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Loe, I am here.
12 And he saide, Lift vp now thine eyes, & see al the hée goats leaping vpon the shée goates that are partie coloured, spotted with litle & great spottes: for I haue seene al that Laban doth vnto thee.
13 [d] I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.
14 Then answered Rahel and Leah, and said vnto him, Haue we any more portion and inheritance in our fathers house?
15 Doeth not hee count vs as strangers? for he hath [e] solde vs, and hath eaten vp and consumed our money.
16 Therefore all the riches, which GOD hath taken from our father, is ours, and our childrens: nowe then whatsoeuer God hath said vnto thee, do it.
17 ¶ Then Iaakob rose vp, & set his sonnes and his wiues vpon camels.
18 And he caried awap all his flockes, and all his substance which he had gotten, to wit, his riches, which he had gotte in Padan Aram, to go to Izhak his father vnto the land of Canaan.
19 When Laban was gone to shere his shéepe, then Rahel stole her fathers [f] idoles.
20 Thus Iaakob [g] stole awap the heart of Laban the Aramite: for he tolde him not that he fled.
21 So fled he with all that he had, and hee rose vp, & passed the [h] Riuer, and set his face toward mount Gilead.
22 And the thirde dap after was it tolde Laban, that Iaakob fled.
23 Then he tooke his [i] brethren with him, and followed after him seuen dapes iourney, & [k] ouertooke him at mount Gilead.
24 And God came to Laban the Aramite in a dreame bp night, and said vnto him, Take heede that thou speake not to Iaakob [l] ought saue good.
25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in þ mount: and Laban also with his brethren pitched vpon mount Gilead.
26 Then Laban saide to Iaakob, What hast thou done? [m] thou hast euen stolen awap mine heart and caried awap my daughters as though they had bene taken captiues with the sword.
27 Wherefore diddest thou flée so secretly and steale awap from me, and didest not tell me, that I might haue sent thée forth with mirth & with songs, with tunbrell and with harpe?
28 But thou hast not suffered me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing so.
29 I am [n] able to doe you euill: but the [o] God of your father spake vnto mee

[d] This Angel was Christ which appeared to Iaakob in Bethel: and hereby appeareth he had taught his wiues the feare of god: for he talketh as though they knew this thing. *Chap.* 28.18.
[e] For they were giuen to Iaakob in recompence of his seruice: which was a kind of sale.
[f] For so the word here signifieth, because Laban calleth them gods, vers. 30.
[g] *Or,* went away priuily from Laban.
[h] *Or,* Euphrates.
[i] *Or,* kinsfolkes & friends.
[k] *Or,* ioyned with him.
[l] *Ebr.* from good to euill.
[m] *Or,* conueied thy selfe away priuily.
[n] *Ebr.* power is in mine hand.
[o] He was an Idolater, & therefore would not acknowledge the God of Iaakob for his God.

nesternight, saying, Take héede that thou speake not to Iaakob ought saue good.
30 Now though thou wentest thp way, because thou greatlp lóngedst after thp fathers house, yet wherefore hast thou stolen mp gods?
31 Then Iaakob answered, and said to Laban, Because I was afraid, & thought that thou wouldest haue taken thp daughters from me.
32 But with whom thou findest thp gods, [p] let him not liue. Search thou before our brethren what I haue of thine, & take it to thee, (but Iaakob wist not that Rahel had stollen them)
33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.
34 (Now Rahel had taken the idoles and put them in the camels [q] litter and sate downe vpon them) and Laban searched all the tent, but found them not.
35 Then said she to her father, [r] Mp lord, be not angrie that I cannot rise vp before thee: for the custome of women is vpó me: so he searched, but found not the idoles.
36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?
37 Seeing thou hast searched all mp stuffe, what hast thou found of all thine houshold stuffe? put it here before mp brethren and thp brethren, that they may iudge betweene vs both.
38 This twentie yeere I haue bene with thee: thine ewes and thp goates haue not [s] cast their yong, and the rammes of thp flocke haue I not eaten.
39 [t] Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good mp selfe: of mine hand didest thou require it, were it stollen bp day or stollen bp night.
40 I was in þ day consumed with heate, and with frost in the night, & mp [u] sleepe departed from mine eyes.
41 Thus haue I bene twentie yeere in thine house, and serued thee foureteene yeeres for thp two daughters, and sixe yeeres for thp sheepe, and thou hast changed mp wages ten times.
42 Except the God of mp father, the God of Abraham, and the [x] feare of Izhak had bene with me, surelp thou hadest sent me awap now emptie: but God beheld mp affliction & tribulation, & the labour of mine hands, & rebuked thee nesternight.
43 Then Laban answered, and saide vnto Iaakob, These daughters are mp daughters, & these sonnes are mp sonnes, and these sheepe are mp sheepe, & al that thou seest, is mine, and what can I do this dap vnto these mp daughters, or to their sonnes which they haue borne?
44 Nowe therefore [y] come & let vs make

[p] *Or,* let him die.
[q] *Or,* straw, or, fodder.
[r] *Ebr.* let not anger be in the eyes of my lord.
[s] *Or,* haue barren.
[t] *Ebr.* the torne, or, taken by prey. *Exod.* 22.12.
[u] *Or,* I slept not.
[x] That is, the God whom Iaakob did feare & reuerence.
[y] His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him a comes to seeke peace.

a couenant, I and thou, which may be a witnes betwene me and thée.
45 Then tooke Iaakob a stone, and set it vp as a pillar.
46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.
47 And Laban called it [j] Iegar-sahadutha, and Iaakob called it [k] Galeed.
48 For Laban said, This heape is witnes betwéene mee and thée this day: therefore he called the name of it Galeed.
49 Also he called it [l] Mizpah, because he said, The Lord [l] looke betwene me & thée, whe we shalbe [l] departed one from another,
50 If thou shalt vexe my daughters, or shalt take [m] wiues beside my daughters: there is no man with vs, beholde, God is witnes betwene me and thée.
51 Moreouer Laban said to Iaakob, Behold this heape, and beholde the pillar, which I haue set betwene me and thée,
52 This heape shalbe witnes, and the pillar shalbe witnes, that I will not come ouer this heape to thée, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.
53 The God of Abraham, and the God of [n] Nahor, & the God of their father be iudge betwene vs: But Iaakob sware by the [o] feare of his father Izhak.
54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate [p] bread. and they did eate bread, and taried all night in the mount.
55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and [p] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 *God comforteth Iaakob by his Angels.* 9. 10 *He prayeth vnto God confessing his vnworthines.* 13 *He sendeth presents vnto Esau.* 24. 28 *He wrestled with the Angel who nameth him Israel.*

1 NOwe Iaakob went forth on his iourney and [a] the Angels of God met him.
2 And when Iaakob sawe them, he said, [a] This is Gods hoste: & called the name of the same place [a] Mahanaim.
3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:
4 To whom he gaue commaundement, saying, Thus shall yee speake to my [b] lord Esau: Thy seruant Iaakob saith thus, I haue bene a stranger with Laban, and taried vnto this time.
5 I haue beeues also and asses, sheepe, & men seruants, & women seruants, and haue sent to shewe my lord, that I may finde grace in thy sight.
6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, & he also commeth against thée and foure hundreth men with him.
7 Then Iaakob was [c] greatly afraid, and was sore troubled, & deuided the people that was with him, & the sheepe, & the beeues, & the camels into two companies,
8 For he said, If Esau come to the one companie and smite it, the other companie shal escape.
9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lorde, which [*] saidest vnto me, Returne vnto thy countrey and to thy kinred, and I wil do thee good,
10 I am not [**] worthie of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorde, and now haue I gotten two bandes.
11 I pray thee, deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come & smite me, and the [e] mother vpon the children.
12 For thou saidst, I will surely do thee good, & make thy seede as the sand of the sea, which cannot be nūbred for multitude.
13 ¶ And he taried there the same night, and tooke of that which came to hande, a [f] present for Esau his brother:
14 Two hundreth shee goates & twentie hee goates, two hundreth ewes & twentie rammes:
15 Thirtie milche camels wt their colts, fourtie kine, and ten bullockes, twentie shee asses and ten foles.
16 So he deliuered thē into ye hand of his seruants, euery droue by them selues, & said vnto his seruants, Passe before me, & put a space betweene droue and droue.
17 And he commanded the foremost, saying, If Esau my brother meete thee, & aske thee, saying, Whose seruāt art thou? And whither goest thou? & Whose are these before thee?
18 Then thou shalt saye, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.
19 So likewise commanded he the second & the third, & al that followed the droues, saying, After this maner, ye shall speake vnto Esau, when ye finde him.
20 And ye shal say moreouer, Behold, thy seruant Iaakob commeth after vs (for he thought, I will appease his wrath [g] with the present that goeth before me, & afterward I wil see his face: it may be that he wil [**] accept me.)
21 So went the present before him: but he taried that night with the companie.
22 And he rose vp the same night, & tooke his two wiues, and his two maides, & his eleuen children, and went ouer the foorde Jabbok.
23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.
24 ¶ Nowe when Iaakob was left him selfe alone, there wrestled a [h] man with him vnto the breaking of the day.
25 And he saw that he could not [i] preuaile against him: therefore he touched the hollow of his thigh, & the hollow of Iaakobs thigh was towed, as he wrestled wt him.
26 And he saide, Let me go, for the morning appeareth. Who answered, I wil not let thee go except thou blesse me.
27 Then

[j] *Or the heape of witnes.*
[k] The one nameth the place in the Syrian tongue, and the other in the Ebrewe tongue.
[l] *Or, watch tower.*
[l] To punish the trespasser.
[l] *Or, hid.*
[m] Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.
[n] Beholde, how the idolaters mingle the true God with their fained gods.
[o] Meaning by the true God whome Izhak worshipped.
[o] *Or, meate.*
[p] We see that there is euer some seede of the knowledge of God in the heartes of the wicked.

Chap. 28. 12.

[a] He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.
[a] *Or, tents.*
[b] He reuerenced his brother in worldly thinges, because he chiefly looked to be preferred to the spiritual promes.
[c] Albeit he was cōforted by the Angels, yet the infirmitie of the flesh doeth appeare,

Chap. 31. 13.

[**] *Ebr. I am lesse then all thy mercies.*
[d] That is, poore and without all prouision.
[e] Meaning, he will put all to death: this prouerbe commeth of them which kil the birde together with her yong ones.
[f] Not distrusting Gods assistance, but vsing such means as God had giuen him.
[g] He thought it no losse to depart with these goods, to the intent he might folowe the vocation whereunto God called him.
[**] *Ebr. before my face.*
[h] That is, God in forme of mā.
[i] For God assaileth his with the one hand, and vpholdeth them with the other. *Hosh.* 12. 4.

hold, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spottes spotted.
11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Loe, I am here.
12 And he saide, Lift vp now thine eyes, & see al the hee goats leaping vpon the shee goates that are partie coloured, spotted with litle & great spottes: for I haue seene al that Laban doth vnto thee.
13 [d] I am the God of Beth-el, where thou [*] anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.
14 Then answered Rahel and Leah, and said vnto him, Haue we any more portion and inheritance in our fathers house?
15 Doeth not hee count vs as strangers? for he hath [e] solde vs, and hath eaten vp and consumed our money.
16 Therefore all the riches, which GOD hath taken from our father, is ours, and our childrens: nowe then whatsoeuer God hath said vnto thee, do it.
17 ¶ Then Iaakob rose vp, & set his sonnes and his wiues vpon camels.
18 And he caried away all his flockes, and all his substance which he had gotten, to wit, his riches, which he had gotte in Padan Aram, to go to Izhak his father vnto the land of Canaan.
19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers [f] idoles.
20 Thus Iaakob [g] stole away the heart of Laban the Aramite: for he tolde him not that he fled.
21 So fled he with all that he had, and her rose vp, & passed the [h] Riuer, and set his face toward mount Gilead.
22 And the thirde day after was it tolde Laban, that Iaakob fled.
23 Then he tooke his [i] brethren with him, and followed after him seuen dayes iourney, & [k] ouertooke him at mount Gilead.
24 And God came to Laban the Aramite in a dreame by night, and said vnto him, Take heede that thou speake not to Iaakob [l] ought saue good.
25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.
26 Then Laban saide to Iaakob, What hast thou done? [m] thou hast euen stolen away mine heart and caried away my daughters as though they had bene taken captiues with the sword.
27 Wherefore diddest thou flee so secretly and steale away from me, and didest not tell me, that I might haue sent thee forth with mirth & with songs, with timbrell and with harpe?
28 But thou hast not suffered me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing so.
29 I am [n] able to doe you euill: but the [g] God of your father spake vnto mee

d This Angel was Christ which appeared to Iaakob in Bethel: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing. *Chap.* 28.18.
e For they were giuen to Iaakob in recompence of his seruice: which was a kind of sale.
f For so the word here signifieth, because Laban calleth them gods, vers. 30.
g *Or, went away priuily from Laban.*
h *Or, Euphrates.*
i *Or, kinsfolkes & friends.*
k *Or, ouertooke him with him.*
l *Ebr. from good to euill.*
m *Or, conueied thy selfe away priuily.*
n *Ebr. power is in mine hand.*
g He was an Idolater, & therefore would not acknowledge the God of Iaakob for his God.

pesternight, saying, Take heede that thou speake not to Iaakob ought saue good.
30 Now though thou wemest thy wap, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?
31 Then Iaakob answered, and said to Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.
32 But with whom thou findest thy gods, [o] let him not liue. Search thou before our brethren what I haue of thine, & take it to thee, (but Iaakob wist not that Rahel had stollen them)
33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.
34 (Now Rahel had taken the idoles and put them in the camels [p] litter and sate downe vpon them) and Laban searched all the tent, but found them not.
35 Then said she to her father, [q] My lord, be not angrie that I cannot rise vp before thee: for the custome of women is vpon me: so he searched, but found not the idoles.
36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?
37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.
38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not [r] cast their yong, and the rammes of thy flocke haue I not eaten.
39 [s] Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: [t] of mine hand didest thou require it, were it stollen by day or stollen by night.
40 I was in the day consumed with heate, and with frost in the night, & my [u] sleepe departed from mine eyes.
41 Thus haue I bene twentie yeere in thine house, and serued thee foureteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.
42 Except the God of my father, the God of Abraham, and the [x] feare of Izhak had bene with me, surely thou hadest sent me away now emptie: but God beheld my tribulation, & the labour of mine hands, and rebuked thee pesternight.
43 Then Laban answered, and saide vnto Iaakob, These daughters are my daughters, & these sonnes are my sonnes, and these sheepe are my sheepe, & al that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?
44 Nowe therefore [y] come & let vs make

o *Or, let him die.*
p *Or, straw, or, sadle*
q *Ebr. let not anger be in the eyes of my lord.*
r *Or, bare barren.*
s *Ebr. the torne, or, taken by prey.* Exod. 22.12.
t *Or, I slept not.*
x That is, the God whom Izhak did feare & reuerence.
y His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

a couenant, I and thou, which may be a witnes betweene me and thée.
45 Then toke Iaakob a stone, and set it vp as a pillar.
46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.
47 And Laban called it [a] Jegar-sahadutha, and Iaakob called it [b] Galeed.
48 For Laban said, This heape is witnes betweene mee and thée this day: therefore he called the name of it Galeed.
49 Also he called it [c] Mizpah, because he said, The Lord [l] looke betweene me & thée, whe we thalbe [l] departed one from another,
50 If thou shalt vexe my daughters, or shalt take [m] wiues beside my daughters: there is no man with vs, beholde, God is witnes betweene me and thée.
51 Moreouer Laban said to Iaakob, Beholde this heape, and beholde the pillar, which I haue set betweene me and thée,
52 This heape shalbe witnes, and the pillar shalbe witnes, that I will not come ouer this heape to thée, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.
53 The God of Abraham, and the God of [n] Nahor, & the God of their father be iudge betweene vs: But Iaakob sware by the [o] feare of his father Izhak.
54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate [p] bread. and they did eate bread, and taried all night in the mount.
55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and [p] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 *God comforteth Iaakob by his Angels.* 9. 10 *He prayeth vnto God confessing his vnworthines.* 13 *He sendeth presents vnto Esau.* 24. 28 *He wrestled with the Angel who nameth him Israel.*

1 NOwe Iaakob went forth on his iourney and [a] the Angels of God met him.
2 And when Iaakob sawe them, he said, [a] This is Gods hoste: & called the name of the same place [a] Mahanaim.
3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:
4 To whom he gaue commaundement, saying, Thus shall yee speake to my [b] lord Esau: Thy seruant Iaakob saith thus, I haue bene a stranger with Laban, and taried vnto this time.
5 I haue beeues also and asses, sheepe, & men seruants, & women seruants, and haue sent to shewe my lord, that I may finde grace in thy sight.
6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, & he also commeth against thée and foure hundreth men with him.
7 Then Iaakob was [c] greatly afraid, and was sore troubled, & deuided the people that was with him, & the sheepe, & the beeues, & the camels into two companies,
8 For he said, If Esau come to the one companie and smite it, the other companie shal escape.
9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lorde, which [d] saidest vnto me, Returne vnto thy countrey and to thy kinred, and I wil do thee good,
10 I am not [e] worthie of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorde, and now haue I gotten two bandes.
11 I pray thee, deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come & smite me, and the [e] mother vpon the children.
12 For [f] saidst, I will surely do thee good, & make thy seede as the sand of the sea, which cannot be nũbred for multitude.
13 ¶ And he tarried there the same night, and toke of that which came to hande, a [f] present for Esau his brother:
14 Two hundreth shee goates & twentie hee goates, two hundreth ewes & twentie rammes:
15 Thirtie milche camels [h] their colts, fourtie kine, and ten bullocks, twentie shee asses and ten foles.
16 So he deliuered thé into [f] hand of his seruants, euery droue by them selues, & said vnto his seruants, Passe before me, & put a space betweene droue and droue.
17 And he commanded the formost, saying, If Esau my brother meete thee, & aske thee, saying, Whose seruãt art thou? And whither goest thou? And whose are these before thee?
18 Then thou shalt saye, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.
19 So likewise commanded he the second & the third, & all that followed the droues, saying, After this maner, ye shall speake vnto Esau, when ye finde him.
20 And ye shal say moreouer, Beholde, thy seruant Iaakob commeth after vs (for he thought, I [g] will appease his wrath with the present that goeth before me, & afterward I wil see his face: it may be that he wil [m] accept me.)
21 So went the present before him: but he taried that night with the companie.
22 And he rose vp the same night, & toke his two wiues, and his two maides, & his eleuen children, and went ouer the foorde Jabbok.
23 And he toke them, and sent them ouer the riuer, and sent ouer that he had.
24 ¶ Nowe when Iaakob was left him selfe alone, there wrestled a [h] man with him vnto the breaking of the day.
25 And he saw that he could not [i] preuaile against him: therefore he touched the hollow of his thigh, & [f] hollow of Iaakobs thigh was bowed, as he wrestled [h] him.
26 And he saide, Let me go, for the morning appeareth. Who answered, [n] I wil not let thee go except thou blesse me.
27 Then

[a] Or the heape of witnes.
[b] The one nameth the place in the Syrian tongue, and the other in the Ebrewe tongue.
[c] Or, watch tower.
[l] To punish the trespasser.
[l] Or, hid.
[m] Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.
[n] Beholde, how the idolaters mingle the true God with their fained gods.
[o] Meaning by the true God whome Izhak worshipped.
[p] Or, meate.
[p] We see that there is euer some seede of the knowledge of God in the heartes of the wicked.

[a] Chap. 28. 16.

[a] He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.
[b] Or, sente.
[b] He reuerenced his brother in worldly thinges, because he chiefly looked to be preferred to the spiritual promes.

[c] Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

[d] Chap. 31. 13.

[e] Ebr. I am lesse then all thy mercies.
[d] That is, poore and without all prouision.

[e] Meaning, he will put all to death: this prouerbe commeth of them which kil the birde together with her yong ones.
[f] Not distrusting Gods assistance, but vsing such means as God had giuen him.

[g] He thought it no losse to depart with these goods, to the intent he might folowe the vocation whereunto God called him.
[m] Ebr. my face.

[h] That is, God in forme of mã.
[i] For God assaieth his with the one hand, and vpholdeth them with the other. Hos. 12. 4.

27 Then saide he vnto him, What is thy name? And he said, Iaakob.
28 Then said he, [a] Thy name shalbe called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also prevaile with men.
29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore nowe dost thou aske my name? And he blessed him there.
30 And Iaakob called the name of the place, Peniel: for, saide he, I have seene God face to face, and [l] my life is preserved.
31 And the sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.
32 Therefore the children of Israel eate not of the sinewe that shranke in the hollow of the thigh, vnto this day: because he touched the sinew that shranke in the hollow of Iaakobs thigh.

Chap. 35. 10.

k God gaue Iaakob both power to overcome, & also the praise of the victorie.

[a] *Or, my soule is deliuered.*

l The faithful so ouercome their tentations, that they feele the smart thereof, to the intēt that they should not glorie, but in their humilitie.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his giftes. 19 Iaakob byeth a possession, 20 And buildeth an altar.

1 And as Iaakob lift vp his eies, and looked, beholde, Esau came, & with him foure hundreth men: and he [a] deuided the children to Leah, & to Rachel, and to the two maides.
2 And he put the maides, & their children formost, and Leah, and her children after, and Rachel, and Ioseph hindermost.
3 So he went before them and [b] bowed him selfe to the ground seuen times, vntil he came nere to his brother.
4 Then Esau ranne to meete him, & embraced him, and fell on his necke, and kissed him, and they wept.
5 And he lift vp his eyes, & sawe the women, and the children, and saide, Who are these with thee? And he answered, They are the children whom God of his grace hath given thy seruant.
6 Then came the maides nere, they, and their children, and [c] bowed themselues.
7 Leah also with her children came nere & made obeysance: and after, Ioseph and Rachel drew nere and did reuerence.
8 Then he saide, What meanest thou by all this drowe, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.
9 And Esau saide, I haue enough, my brother: keepe that thou hast to thy selfe.
10 But Iaakob answered, Nay, I pray thee: if I haue found grace nowe in thy sight, then receiue my present at mine hande: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.
11 I pray thee take my [a] blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he [e] compelled him, and he tooke it.
12 And he said, Let vs take our iourney and go, and I will go before thee.
13 The he answered him, My lord knoweth, that the children are tender, and the ewes and kine with yong vnder mine hande: and if they should ouerdriue them one day, all the flocke would die.
14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattel, which is before me, & as the children be able to endure, vntill I come to my lord vnto Seir.
15 Then Esau said, I will leave then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.
16 ¶ So Esau returned, and went his way that same day vnto Seir.
17 And Iaakob went forwarde towarde Succoth, and built him an house, and made boothes for his cattel: therefore he called the name of the place [a] Succoth.
18 ¶ Afterwarde, Iaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from [a] Padan Aram, and pitched before the citie.
19 And there he bought a parcel of grounde, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundreth [a] pieces of money.
20 And he set vp there an altar, and called it, The mightie God of Israel.

[a] That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so lovingly, contrarie to his expectation, he accepted it as a plaine signe of Gods presence.

[a] *Or, gift.*

e By earnest intreatie.

CHAP. XXXIIII.

2 Dinah is ravished. 3 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the perswasion of Hamor. 25 The whoredome is revenged. 28 Iaakob reproueth his sonnes.

1 Then Dinah the daughter of Leah, which she bare vnto Iaakob, [a] went out to see the daughters of the countrey.
2 Whom when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, he tooke her, and lay with her, and [a] defiled her.
3 So his heart clave vnto Dinah the daughter of Iaakob: and he loued the maid, & [a] spake kindely vnto the maide.
4 Then said Shechem to his father Hamor, saying, [b] Get me this maid to wife.
5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattel in the fielde: therefore Iaakob held his peace, vntil they were come)
6 ¶ The Hamor the father of Shechem went out vnto Iaakob to commune with him.
7 And when the sonnes of Iaakob were come out of the fielde & heard it, it grieued the men, and they were very angrie, because he had wrought [a] villenie in Israel, in that he had lien with Iaakobs daughter: [a] which thing ought not to be done.
8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.
9 So make [a] affinitie with vs: giue your daughters vnto vs, & take our daughters vnto you.
10 And ye shal dwell with vs, & the lande shalbe before you: dwell, & do your businesse in it, & haue your possessions therin.
11 Shechem also saide vnto her father and vnto her brethren, [a] Let me finde fauour

a This example teacheth that to much libertie is not to be giuen to youth.

[a] *Ebr. humbled her.*

[a] *Ebr. spake to the heart of the maide.*

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary

[a] *Or, folie.*

[a] *Ebr. and it shal not be so done.*

[a] *Or, marriage.*

[a] *Or, grant my request.*

fauour in your eyes, & I will giue what soeuer ye shal appoint me.

m Ebr. multiplie greatly the dowry.

12 m Aske of me abundantly both dowry & gifts, and I wil giue as ye appoint me, so that ye giue me the maid to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

c They made the holy ordinance of God a meane to cõpasse their wicked purpose. d As it is abomination for them that are baptized to ioine with infidels.

14 And they said vnto them, c We cannot do this thing, to giue our sister to an vncircumcised man: for that were a d reproofe vnto vs.

15 But in this wil we consent vnto you: if ye wil be as we are, that euery manchilde among you be e circumcised:

e Their faute is the greater, in that they make religion a cloke for their craft.

16 Thẽ wil we giue our daughters to you, and we will take your daughters to vs, and wil dwel with you, & be one people.

17 But if ye wil not hearken vnto vs to be circumcised, thẽ wil we take our daughter and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

f Or, most honourable.

19 And the yong man defer'd not to do the thing because he lourd Iaakobs daughter: he was also the f most set by of al his fathers house.

f For the people vsed to assemble there, & iustice was also ministred.

20 ¶ Then Hamor & Shechem his sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

g Thus many pretend to speak for a publike profite, whẽ they onely speake for their owne priuate gaine and commoditie.

21 These men are g peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein wil the men consent vnto vs for to dwell with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.

h Thus, they lacke no kind of periwasiõ, which preferre their owne commodities before the common welth.

23 Shal not h their flockes and their substance and al their cattell be ours? onely let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and al the men children were circumcised, euen all that went out of the gate of his citie.

i For they were the chiefe of the companie *Chap. 49. 6.*

25 And on the third day (when they were sore) two of the sonnes of Iaakob, i Simeon and Leui, Dinahs brethren tooke either of them his sword & went into the citie boldly, and k slew euery male.

k The people are punished with their wicked princes.

26 They slewe also Hamor and Shechem his sonne with the *m edge of the sworde, & tooke Dinah out of Shechems house, and went their way.

m Ebr. mouth of the sword.

27 Againe the other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe, & their beeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue & spoyled al their goods, & al their children and their wiues, & al that was in the houses.

30 Then Iaakob said to Simeon & Leui, Ye haue troubled me, & made me l stinke among the inhabitantes of the lande, as well the Canaanites, as the Perizzites, & I being few in nomber, they shall gather themselues together against me, and slay me, and so shall I, and my house be destroyed.

l Or, to be abhorred

31 And they answered, Shoulde he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth-el to builde an altar. 2 He reformeth his household. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dyeth. 12 The land of Canaan is promised him. 18 Rahel dyeth in labour. 22 Reuben lyeth with his fathers concubine. 23 The sonnes of Iaakob. 30 The death of Izhak.

1 THen a God saide to Iaakob, Arise, go vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, b when thou fleddest from Esau thy brother.

a God is euer at hand to succour his in their trouables.

b That by this outward acte they shoulde shew their inward repẽtance.

Chap. 28. 13.

2 Then said Iaakob vnto his houshold & to al that were with him, Put away the strange gods that are among you, and c cleanse your selues, & change your garments:

c That by this outward acte they shoulde shew their inward repẽtance.

3 For we will rise & go vp to Beth-el, & I will make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, & all their d earings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

d For therein was some signe of superstition, as in tablets and Agnus deis.

5 Then they went on their iourney, & the e feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (& same is Beth-el) he & al the people that was with him.

7 And he built there an altar, & f had called þ place, The God of Beth-el, because that God appeared vnto him there, whe he fled from his brother.

Chap. 28. 19.

8 Then Deborah Rebekahs nourse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it g Allon Bachuth.

g Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God sayde vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but h Israel shall be thy name: & he called his name Israel.

Chap. 32. 28.

11 Againe God said vnto him, I am God i all sufficient. growe, and multiply, a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loines.

i Or, almightie.

12 Also I wil giue the land, which I gaue to Abraham & Izhak, vnto thee: & vnto thy seed after thee will I giue that land.

c As God is saide to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended,

13 So God k ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone,

stone, and powred drinke offering thereon: also he powred ople thereon.

15 And Jaakob called ℈ name of ℈ place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, & when there was [f] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing ther was in peril.

17 And when she was in paines of her labour, the midwife saide vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yelde vp the ghost, (for ther dyed) she called his name Ben-oni, but his father called him Beniamin.

19 Thus [g] died Rahel, & was buried in the way to Ephrath, which is Beth-lehem.

20 And Jaakob set a [z] pillar vpon her graue: This is ℈ pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and [h] lay with Bilhah his fathers concubine, & it came to Israels eare. And Jaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Jaakobs eldest sonne, and Simeon, and Leui, and Judah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Joseph & Beniamin.

25 And the sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Jaakob, which were borne him in Padan Aram.

27 ¶ Then Jaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost & dyed, and was [a] gathered vnto his people, being olde & full of dayes: and his sonnes Esau and Jaakob buried him.

f The Ebrewe worde signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

Chap. 48. 7.

g The auncient fathers vsed this ceremonie to testifie their hope of ℈ resurrection to come, which was not generally reuealed.

h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faultes was not chaged.

Chap. 49. 4.

Chap. 25. 8.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

1 NOwe these are the [a] generations of Esau, which is Edom.

2 Esau tooke his wiues of ℈ [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And [b] Adah bare vnto Esau, Eliphaz: & Basemath bare Reuel.

5 Also Aholibamah bare Jeush, and Jaalam, and Korah: these are the sonnes of Esau which were borne to him in ℈ land of Canaan.

6 So Esau tooke his wiues & his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattell, and all his substance, which he had gotten in the land of Canaan, and [c] went into another countrey from his brother Jaakob.

7 For their riches were so great, that they could not dwell together, and the lande, wherein they were strangers, coulde not receiue them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of [a] Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, & Reuel the sonne of Basemath, the wife of Esau.

11 And ℈ sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amelek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the [a] sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were ℈ sonnes of Basemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, [b] daughter of Zibeon Esaus wife: for she bare vnto Esau, Jeush, & Jaalam, and Korah.

15 ¶ These were [d] Dukes of the sonnes of Esau: the sonnes of Eliphaz, ℈ first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the lande of Edom: these were the [a] sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the [a] sonnes of Basemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Jeush, Duke Jaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ * These are the sonnes of Hor the Horite, which [c] inhabited the land before, Lotan, & Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, & Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori & Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Alian, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found [f] mules in the wildernes, As he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

b Besides those wiues whereof is spoken, Chap. 26. 34. 1. Chron. 1. 35.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promes.

Iosh. 24. 4.

d Or, the Edomites. 1. Chro. 1. 35.

e If Gods prouides for them, which are not of his housholde, how much more will he performe the same to vs?

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules betwen the Asse and the Mare.

26 Also

Or, chiefe men.

Or, nephewes.

Or, nephewes.

Or, nephewes.

26 Alſo theſe are the ſonnes of Dithan: Hemdan, & Eſhdan, & Ithran, & Cherã.
27 The ſonnes of Ezer are theſe: Bilhan, and Zaauan, and Akan.
28 The ſonnes of Dithan are theſe: Uz, and Aran.
29 Theſe are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.
30 Duke Dilhon, Duke Ezer, Duke Diſhan: theſe be the Dukes of the Horites, after their Dukedoms in ꝓ land of Seir.

g The wicked riſe vp ſuddenly to honour, and periſhe as quickly: but the inheritance of the children of God cõtinueth euer, Pſal. 102. 28.

31 ¶ And theſe are the ᵍ kings ꝓ reigned in the lande of Edom, before there reigned any King ouer the children of Iſrael.
32 Then Bela the ſonne of Beor reigned in Edom, and the name of his citie was Dinhabah.
33 And when Bela died, Iobab the ſonne of Zerah of Bozra reigned in his ſtead.
34 When Iobab alſo was dead, Huſham of ꝓ land of Temani reigned in his ſtead.
35 And after the death of Huſham, Hadad the ſonne of Bedad, which ſlew Midian in ꝓ field of Moab, reigned in his ſtead, and the name of his citie was Auith.
36 When Hadad was dead, then Samlah of Maſrekah reigned in his ſtead.

h Which citie is by the riuer Euphrates.

37 Whẽ Samlah was dead, Shaul of ʰ Rehoboth by the riuer, reigned in his ſtead.
38 When Shaul dyed, Baal-hanan the ſonne of Achbor reigned in his ſtead.
39 And after the death of Baal-hanan the ſonne of Achbor, Hadad reigned in his ſtead, & the name of his citie was Pau: & his wiues name Mehetabel ꝓ daughter of Matred, the ⁱ daughter of Mezahab.

i Or, nece.

40 Then theſe are the names of ꝓ Dukes of Eſau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,
41 Duke Aholibamah, Duke Elah, Duke Pinon,
42 Duke Kenaz, Duke Teman, Duke Mibzar,
43 Duke Magdiel, Duke Iram: theſe be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Eſau is ꝓ father of ⁱ Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioſeph accuſeth his brethren. 5 He dreameth and is hated of his brethren. 28 They ſell him to the Ishmeelites. 34 Iaakob bewayleth Ioſeph.

1 IAakob now dwelt in the land, where in his father was a ſtranger, in the land of Canaan.
2 Theſe are the ª generations of Iaakob. When Ioſeph was ſeuenténe yere old: he kept ſhéepe with his brethren, and the child was with the ſonnes of Bilhah, & with the ſonnes of Zilpah, his fathers wiues. And Ioſeph brought vnto their father their ᵇ euil ſaying.

a That is, the ſtorie of ſuch things as came to him and his familie, as Chap. 5.

b Or, ſlander. He complained of the euill wordes and iniuries, which they ſpake and did againſt him.

3 Now Iſrael loued Ioſeph more then al his ſonnes, becauſe he begate him in his old age, and he made him a coate of many ᵏ colours.

k Or, pieces.

4 So when his brethren ſawe that their father loued him more then all his brethren, then they hated him, and could not ſpeake peaceably vnto him.
5 ¶ And Ioſeph ᶜ dreamed a dreame, and tolde his brethren, who hated him ſo much the more.

c God reueiled to him by a dreame, what ſhould come to paſſe.

6 For he ſaid vnto them, Heare, I pray you, this dream which I haue dreamed.
7 Behold now, we were binding ſheaues in the middes of the field: & lo, my ſheafe aroſe and alſo ſtood vpright, & beholde, your ſheaues compaſſed rounde about, and did reuerence to my ſheafe.
8 Then his brethren ſaide to him, What, ſhalt thou reigne ouer vs, & rule vs? or ſhalt thou haue altogether dominion ouer vs? And they ᵈ hated him ſo much ꝓ more, for his dreames, & for his wordes.

d The more that God ſheweth himſelfe ſauourable to his, the more doeth the malice of the wicked rage againſt them.

9 ¶ Againe he dreamed another dreame, and tolde it his brethren, & ſaid, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen ſtarres did reuerence to me.
10 Then he told it vnto his father & to his brethren, and his father ᵉ rebuked him, & ſaid vnto him, What is this dreame, which thou haſt dreamed? ſhal I, & thy mother, and thy brethren come in deede and fall on the ground before thee?

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

11 And his brethren enuied him, but his father ᶠ noted the ſaying.

f Or, kept diligently.

12 ¶ Then his brethren went to kéepe their fathers ſhéepe in Shechem.
13 And Iſrael ſaid vnto Ioſeph, Do not thy brethren kéepe in Shechem? come and I wil ſend thée to them.
14 And he answered him, I am here. Then he ſaid vnto him, Go now, ſée whether it be well with thy brethren, and howe the flocks proſper, & bring me word againe. So he ſent him from the vale of Hebron, and he came to Shechem.

g The holy Ghoſt couereth not mens faultes, as do vaine writers which make vice vertue.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, ſaying, What ſeekeſt thou?
16 And he answered, I ſeeke my brethren: tell me, I pray thée, where they kéepe ſheepe.
17 And the man ſaid, They are departed hence: for I heard them ſay, Let vs go vnto Dothan. Then went Ioſeph after his brethren, & found them in Dothan.
18 And when they ſawe him a farre off, & ere he came at them, they ᵍ conſpired againſt him for to ſlay him.
19 For they ſaid one to another, Behold, this ʰ dreamer commeth.

h Or, maſter of dreames.

20 Come nowe therefore, and let vs ſlay him, and caſt him into ſome pit, and we wil ſay, A wicked beaſt hath deuoured him: then we ſhal ſée, what will come of his dreames.
21 ⁿ But when Reuben heard that, hee deliuered him out of their hands, and ſaid, ⁿ Let vs not kill him.

Chap. 42. 22.

n Ebr. let vs not ſmite his life.

22 Alſo Reuben ſaid vnto them, Shedde not bloud, but caſt him into this pit that is in the wildernes, & lay no hand vpon him. Thus he ſaid, that he might deliuer him out of their hand, and reſtore him to his father againe.

23 ¶ Now

23 ¶ Now when Ioseph was come vnto his brethrē, they stript Ioseph out of his coat, his particoloured coate that was vpon him.

24 And they toke him, and cast [h] him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and [i] balme, and myrrhe, and were going to carp it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What auaileth it, if we slay our brother, though we kéepe his bloud secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the [k] Midianites marchant men passed by, and they drewe forth, and lift Ioseph out of the pit, & sold Ioseph vnto the [l] Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, & beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The childe is not yonder, and I, whither shal I goe?

31 And they toke Iosephs coate, and killed a kid of the goates, and dipped the coate in the bloud.

32 So they sent that particoloured coate, [k] and they brought it vnto their father, and said, This haue we found: see nowe, whether it be thy sonnes coate, or no.

33 Then he knew it & said, It is my sonnes coate: a wicked beast hath [*] deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to cōfort him, but he would not be comforted, but said, [*] Surely I will go downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuche of Pharaohs, and his [l] chiefe steward.

h Their hypocrisie appeareth in this, that they feared mā more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault

i *Or, rosen, turpentine, or triacle.*

Vulg. 10.13. *Psal.* 105.17.

k Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here cōfound their names: as also appeareth, verse 36. & chap. 39.1. or els he was first offred to ỹ Midianites, but solde to the Ishmeelites.

k To wit, the messēgers which were sent.

Chap. 44 28.

[*] *Or, I will mourne for him so long as I liue.*

l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

l *Or, captaine of the garde.*

CHAP. XXXVIII.

2 The mariage of Iudah. 7. 9 The trespasse of Er & Onan, & the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in lawe Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez, and Zarah.

1 AND at that time [a] Iudah went downe from his brethren, and turned in to a mā called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called [b] Shuah a Canaanite: and he toke her to wife, and went in vnto her.

3 So she conceiued and bare a sonne, and he called his name Er.

4 [*] And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom she called Shelah: & Iudah was at Chezib when she bare him.

6 Then Iudah toke a wife to Er his first borne sonne whose name was Tamar.

7 [*] Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise vp séed vnto thy brother.

9 And Onan knewe that the séede should not be his: therfore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue séede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherfore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, [d] Remaine a widowe in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Least he die as wel as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also ỹ daughter of Shuah Iudahs wife dyed. Then Iudah, whē he [*] had left mourning, wēt vp to his shéepe sherers to Timnah, he, & his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Beholde, thy father in lawe goeth vp to Timnah, to shere his shéepe.

14 Then she put her widowes garments off from her, & couered her with a haile, and wrapped her self, and sate downe in [l] Pethah-enaim, which is by the way to Timnah, because she sawe that Shelah was growen, and she was not giuen vnto him to wife.

15 When Iudah sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to ỹ way towardes her, & said, Come, I pray thee, let me lie with thee. (for he [e] knew not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I will send thee a kid of the goates from the flocke. and she said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, & thy [l] cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, & went and put her haile from her, & put on her widowes raiment.

20 Afterwarde Iudah sent a kid of the goates by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and said, I cannot finde her, and also the men

a Moses describeth ỹ genealogie of Iudah because the Messias should come of him. 1. *Chro.* 2.3.

b Which affinitie notwithstanding was cōdemned of God. *Num.* 26 19.

Num. 26.19.

c This order was for the preseruation of the stocke, that the childe begotten by the second brother should haue the name & inheritance of the first: which is in the new Testament abolished.

d For she could not marry in any other family so long as Iudah would retaine her in his.

[*] *Ebr. was comforted.*

l *Or, in the doore of the fountaine or, where were two waies.*

e God had wonderfully blinded him ỹ he could not know her by her talke.

l *Or, tire of this head.*

f That his wickednesse might not be known to others.

men of the place sayde, There was no whore there.

23 Then Judah said, Let her take it to her, least we be "s shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ Nowe after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing ꝓ whore, she is great with child. Then Judah said, Bring ye her forth and let her be [b] burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whome these things pertaine, am I with childe: and said also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Judah knew them, and said, She is [i] more righteous then I: for she hath done it because I gaue her not to Shelah my sonne. So he lay with her [k] no more.

27 ¶ Now, when the time was come that she should be deliuered, behold, there were twinnes in her wombe.

28 And whē she was in trauel, the one put out his hand: and the midwife toke and bound a red threede about his hand, saying, This is come out first.

29 But when he [l] pluckt his hand backe againe, loe, his brother came out, and the midwife said, How hast [m] thou broken the breache vpon thee? and his name was called * Phares.

30 And afterwarde came out his brother that had the red threede about his hand, & his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 3 God prospereth him 7 Potiphars wife tempteth him. 13,20 He is accused and cast in prison. 21 God sheweth him fauour.

1 NOwe Ioseph was brought downe into Egypt: & Potiphar [a] an Eunuche of Pharaohs (and his chiefe stewarde an Egyptian) bought him at the hande of the Ishmeelites, which had brought him thither.

2 And the [b] Lord was with Ioseph, & he was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lorde was with him, and that the Lorde made all that he did to prosper in his hande.

4 So Ioseph founde fauour in his sight, and serued him: and he made him [c] ruler of his house, and put al that he had in his hand.

5 And from that time that he had made him ruler ouer his house & ouer all that he had, the Lord [d] blessed the Egyptians house for Iosephs sake: and the blessing of the Lorde was vpon all that he had in the house, and in the fielde.

6 Therefore he left all that he had in Iosephs handes, [e] and tooke accompt of nothing, that was with him, saue only of the bread, which he did eat. And Ioseph was a faire person, and well fauoured.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, [f] Lye with me.

8 But he refused and saide to his masters wife, Beholde, my master knoweth not what he hath in the house wt me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I doe this great wickednes and so sinne against God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to doe his busines: & there was no mā of the houshold in the house:

12 Therefore she caught him by his garment, saying, Lie with me: but he left his garment in her hand and fledde, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrew vnto vs [g] to mocke vs: who came in to me for to haue slept with me: but I [h] cryed with a loud voice.

15 And when he hearde that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So she laied vp his garment by her, vntill her lord came home.

17 Then she tolde him [i] according to these wordes, saying, The Ebrewe seruant, which thou hast brought vnto vs, came in to me to mocke me.

18 But as soone as I lift vp my voyce and cried, he left his garment with me, & fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him & put him in "[j] prison, in the place, where the Kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Ioseph, and "shewed him mercie, & got him fauour in the sight of the [k] master of the prison.

22 And the keeper of the prison committed to Iosephs hande all the prisoners that were in the prison, and [l] whatsoeuer they did there, that did he.

23 And the keeper of ꝓ prison looked vnto nothing that was vnder his hande, seeing that the Lorde was with him: for whatsoeuer he did, the Lorde made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 AND after these things, the butler of the King of Egypt & his baker offended their Lord the King of Egypt.

2 And Pharaoh was angrie against his two [a] officers, against the chiefe butler, & against the chiefe baker.

3 Therefore he put them in warde in his

"Ebr. in contempt.

g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught thē that whoredome should be punished with death: albeit no Lawe as yet was giuen.

i That is, she ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

l Their hainous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

1. Chro. 2.4. mat. 1.3.

a Reade Chap. 37.36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profite.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

f In this word he declareth the summe where-unto all her flatteries did tend.

g The feare of God preserued him against her continuall tentations.

[h] Or, to do vi villanie and shame.

h This declareth that where incontinencie is, there vnto is ioyned extreme impudencie and craft.

[i] Or, after this maner.

"Ebr. in the prison house.

i His euill intreatment in the prison may be gathered of the Psal. 105. 18.

"Ebr. inclined mercie vnto him.

[k] Or, lord.

k That is, nothing was done without his commandement.

[a] Or, cupbearer. the word signifieth them that were in high estate, as them that were gelded.

chiefe stewardes house, in the prison and place where [a] Joseph was bound.

4 And the chiefe stewarde gaue Joseph charge ouer them, and he serued them: & they continued a season in warde:

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, "Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed, eche one a dreame, and there is none to interprete the same. Then Joseph saide vnto them, [c] Are not interpretations of God? tell them me nowe.

9 So the chiefe butler tolde his dreame to Joseph, & said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, & as it budded, her flowre came forth: & the clusters of grapes ware ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph said vnto him, This [d] is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine "office, and thou shalt giue Pharaohs cup into his hande after the olde maner, when thou wast his butler.

14 But haue me in remẽbrance with thee, when thou art in good case, & shew mercie, I pray thee, vnto me, & [e] make mention of me to Pharaoh, that thou maist bring me out of this house.

15 For I was stolen awap by theft out of the lande of the Ebrewes, and here also haue I done nothing, wherefore they should put me [f] in the dungeon.

16 And whe the chiefe baker sawe that the interpretatiõ was good, he said vnto Joseph, Also me thought in my dreame, I had three [g] white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meats for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Joseph answered, & saide, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs [h] birthday, he made a feast vnto al his seruants: and he lifted vp the head of the chiefe butler, & the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cuppe into Pharaohs hand,

22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

CHAP. XLI.

Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes: Manasseh & Ephraim. 54 The famine beginneth throughout the world.

1 And "two yeres after, Pharaoh also [a] dreamed, and behold, he stood by a riuer,

2 And lo, there came out of the riuer seuen [a] goodly kine and fatfleshed, and they fed in a [a] medowe:

3 And loe, seuen other kine came vp after them out of the riuer, euilfauoured and leanefleshed, and stoode by the other kine vpon the brinke of the riuer.

4 And the euilfauoured and leane fleshed kine did eate vp the seuen welfauoured & fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the [b] seconde time: & behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thinne eares, and blasted with the Eastwinde, sprang vp after thẽ:

7 And the thinne eares deuoured the seuen ranke and full eares. then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, his spirite was [c] troubled: therefore he sent and called all the soothsayers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but [d] none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to mind my faultes this day.

10 Pharaoh being angry [f] with his seruants, put me in warde in the chiefe stewardes house, both me and the chiefe baker.

11 Thẽ we dreamed a dreame in one night, both I, and he: we dreamed eche man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whome when we tolde, he declared our dreames to [f] vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, & [g] called Joseph, & they brought him hastily out of prison, and he shaued him, and changed his rayment, and came to Pharaoh.

15 Then Pharaoh said to Joseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Joseph answered Pharaoh, saying, [g] Without mee God shall "answere for the welth of Pharaoh.

17 And

a God worketh many wonderful meanes to deliuer his.

b That is, euery dreame had his interpretatiõ, as the thing afterward declared.

"Ebr. why are your faces euill?

c Cannot God raise vp such as shall interprete such things?

d He was assured by the Spirit of God, that his interpretation was true.

"Ebr. place.

e He refused not the means to be deliuered, which he thought God had appointed.

"Or, in the pit.

f That is, made of white twigs, or, as some read, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reueileth vnto them.

h Which was an occasion to appoint his officers & so to examine them that were in prison.

a This dreame was not so much for Pharaoh, as to be ameane to deliuer Ioseph, & to prouide for Gods Church.

"Or, stare to beholde.

"Or, flagge place.

b All these meanes God vsed to deliuer his seruant, & to bring him into fauour & authoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnder stand not Gods secrets, but to his seruants his will is reueiled.

e He confesseth his fault against the King, before he speake of Ioseph.

"Reade Chap. 40.5.

f Psal. 105.20.

f The wicked secke to ꝧ Prophets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, If I interprete thy dreame, it commeth of God, & not of me.

"Ebr. answere peace.

17 And

17 And Pharaoh ſayd vnto Ioſeph, In my dreame, beholde, I ſtood by the banke of the riuer:
18 And loe, there came vp out of the riuer ſeuen fat fleſhed, and wel fauoured kine, and they fed in the medowe.
19 Alſo loe, ſeuen other kine came vp after them, poore and verie [a] euil fauoured, and leane fleſhed: I neuer ſawe the like in all the land of Egypt, for euilfauoured.
20 And the leane and euilfauoured kine did eate vp the firſt ſeuen fat kine.
21 And when they [b] had eaten them vp, it could not be knowen that they had eaten them, but they were ſtil as euilfauoured, as they were at the beginning: ſo did I awake.
22 Moreouer I ſaw in my dreame, and behold, ſeuen eares ſprang out of one ſtalke, full and faire.
23 And lo, ſeuen eares, withered, thinne, & blaſted with the Eaſt winde, ſprang vp after them,
24 And the thinne eares deuoured the ſeuen good eares. Nowe I haue tolde the ſoothſayers, and none can declare it vnto me.
25 ¶ Then Ioſeph anſwered Pharaoh, Both Pharaohs dreames are [c] one. God hath ſhewed Pharaoh, what he is about to doe.
26 The ſeuen good kine are ſeuen yeres, & the ſeuen good eares are ſeuen yeres: this is one dreame.
27 Likewiſe the ſeuen thinne and euilfauoured kine, that came out after them, are ſeuen yeres: and the ſeuen emptie eares blaſted with the Eaſt wind, are ſeuen yeres of famine.
28 This is the thing which I haue ſayde vnto Pharaoh, that God hath ſhewed vnto Pharaoh, what he is about to doe.
29 Behold, there come ſeuen yeres of great [d] plentie in all the land of Egypt.
30 Againe, there ſhal ariſe after them ſeuen yeres of famine, ſo that all [e] plentie ſhal be forgotten in the land of Egypt, & the famine ſhal conſume the land:
31 Neither ſhal the plentie [f] be knowne in the land, by reaſon of this famine that ſhall come after: for it ſhall be exceeding great.
32 And therefore the dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to perfourme it.
33 Nowe therefore let Pharaoh [g] prouide for a man of vnderſtanding & wiſedome, and ſet him ouer the land of Egypt.
34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fifte part of the land of Egypt in the ſeuen plenteous yeres.
35 Alſo let them gather all the food of theſe good yeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.
36 So the foode ſhal be for the prouiſion of the land, againſt the ſeuen yeres of famine, which ſhalbe in the land of Egypt, that the land periſh not by famine.
37 ¶ And the ſaying pleaſed Pharaoh and all his ſeruants.
38 Then ſaid Pharaoh vnto his ſeruants, Can we finde ſuch a man as this, in who is the [h] Spirit of God?
39 Then Pharaoh ſaid to Ioſeph, For as much as God hath ſhewed thee all this, there is no man of vnderſtanding, or of wiſedome like vnto thee.
40 [i] Thou ſhalt be ouer mine houſe, and at thy [k] worde ſhal all my people be armed, onely in the kings throne will I be aboue thee.
41 Moreouer, Pharaoh ſayd to Ioſeph, Behold, I haue ſet thee ouer all the land of Egypt.
42 And Pharaoh toke off his [l] ring from his hande, and put it vpon Ioſephs hand, and arayed him in garments of fine linen, and put a golden chaine about his necke.
43 So he ſet him vpon the [m] beſt charet that he had, ſaue one: and they cryed before him, [n] Abiech, and placed him ouer all the land of Egypt.
44 Againe Pharaoh ſaid vnto Ioſeph, I am Pharaoh, and without thee ſhall no man lift vp his hand or his foot in all the land of Egypt.
45 And Pharaoh called Ioſephs name [o] Zaphnath-paaneah: and he gaue him to wife Aſenath the daughter of Potipherah [p] prince of On. then went Ioſeph abroad in the land of Egypt.
46 ¶ And Ioſeph was [q] thirtie yere olde when he ſtoode before Pharaoh king of Egypt: and Ioſeph departing from the preſence of Pharaoh, went throughout all the land of Egypt.
47 And in the ſeuen plenteous yeres the earth [r] brought forth ſtore.
48 And he gathered vp all the foode of the ſeuen plenteous yeres, which were in the land of Egypt, and layde vp foode in the cities: the foode of the fielde, that was round about euery citie, layde he vp in the ſame.
49 So Ioſeph gathered wheate, like vnto the ſande of the ſea in multitude out of meaſure, vntil he left numbring: for it was without number.
50 Nowe vnto Ioſeph were borne [s] two ſonnes before the yeres of famine came) which Aſenath the daughter of Potipherah prince of On bare vnto him.
51 And Ioſeph called the name of the firſt borne Manaſſeh: for God, ſaide he, hath made me forget all my labour and all my [t] fathers houſhold.
52 Alſo he called the name of the ſecond, Ephraim: for God, ſaid he, hath made me fruiteful in the land of mine affliction.
53 ¶ So the ſeuen yeres of the plentie that was in the land of Egypt were ended.
54 [u] Then began the ſeuen yeres of famine to come, according as Ioſeph had ſaid: and the famine was in all lands, but in all the land of Egypt was [x] bread.
55 At the length al the land of Egypt was

C.ii. afamis-

[a] Ebr. naught.
[b] Ebr. were gone into their inward parts.
[c] Both his dreames tend to one ende.
[d] Or, abundance and ſaturitie.
[e] Or, they ſhal remember no more the plentie.
[f] The office of a true Prophet is not only to ſhew y euils to come, but alſo the remedies for the ſame.
[g] None ſhould be preferred to honor that haue not gifts of God meete for the ſame. Pſal. 105. 21. 1. mac. 2 53. actes. 7. 10.
[h] Ebr. mouth.
[i] Some read, the people ſhall kiſſe thy mouth: that is, ſhal obey thee in all things.
[k] Or, his ſigner.
[l] Ebr. ſecond charet.
[m] In ſigne of honour: which word ſome expound, tender father, or father of the King, or, kneele downe.
[n] Or, the expounder of ſecretes.
[o] Or, Priſt.
[p] His age is mencioned both to ſhew that his authoritie came of God, and alſo that he ſuffered imprifonment and exile twelue yeeres and mo.
[q] Ebr. made for gatherings.
[r] Chap 46. 20. and 48. 5.
[s] Not withſtanding that his fathers houſe was the true Church of God: yet the companie of the wicked, and prouerbe cauſed him to forget it. Pſal. 105 16.
[t] Or, foode.

affamiſhed, and the people cried to Pharaoh for bread. And Pharaoh ſayd vnto all the Egyptians, Goe to Ioſeph: what he ſaieth to you, doe ye.

56 When the famine was vpon all the land, Ioſeph opened all places, wherin the ſtore was, and ſold vnto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all countreys [f] came to Egypt to bye corne of Ioſeph, becauſe the famine was ſore in all landes.

[f] *Or, came to Egypt to Ioſeph.*

CHAP. XLII.

3 Ioſephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in priſon. 26 The other returne to their father to fet Beniamin.

1 a When [a] Iaakob ſawe that there was [b] foode in Egypt, and Iaakob ſayd vnto his ſonnes, Why [c] gaze ye one vpon another?

2 And he ſayd, Behold, I haue heard that there is food in Egypt, [*] Get you downe thither, and bye vs food thence, that we may liue, and not die.

3 ¶ So went Ioſephs ten brethren downe to bye corne of the Egyptians.

4 But Beniamin Ioſephs brother would not Iaakob ſend with his brethren: for he ſayd, Leſt death ſhould [**] befall him.

5 And the ſonnes of Iſrael came to bye foode among them that came: for there was famine in the land of Canaan.

6 Now Ioſeph was gouerner of the land, who ſold to all the people of the land: then Ioſephs brethren came, and bowed their face to the ground before him.

7 And when Ioſeph ſawe his brethren, he knew them, and [e] made himſelfe ſtrange toward them, and ſpake to them roughly, and ſayd vnto them, Whence come ye? Who anſwered, Out of the land of Canaan, to bye vitaile.

8 (Now Ioſeph knew his brethren, but they knew not him.

9 And Ioſeph remembred the [*] dreames, which he dreamed of them) and he ſayd vnto them, Ye are ſpies, and are come to ſee the [**] weakenes of the land.

10 But they ſayd vnto him, Nay, my lord, but to bye vitaile thy ſeruants are come.

11 We are all one mans ſonnes: we meane truely, and thy ſeruants are no ſpies.

12 But he ſaid vnto them, Nay, but ye are come to ſee the weakenes of the land.

13 And they ſayd, We thy ſeruants are twelue brethren, the ſonnes of one man in the land of Canaan: and beholde, the yongeſt is this day with our father, and one [d] is not.

14 Againe Ioſeph ſayd vnto them, This is it that I ſpake vnto you, ſaying, Ye are ſpies.

15 Hereby ye ſhalbe proued: [d] by the life of Pharaoh, ye ſhall not goe hence, except your yongeſt brother come hither.

16 Sende one of you which may fet your brother, and ye ſhalbe kept in priſon, that your wordes may be proued, whither there be trueth in you: or els by the life of Pharaoh ye are but ſpies.

17 So he put them in ward three dayes.

18 Then Ioſeph ſayd vnto them the third day, This do, and liue: for I [e] feare God.

19 If ye be true men, let one of your brethren be bound in your priſon houſe, and goe ye, carie foode for the famine of your houſes:

20 [*] But bring your yonger brother vnto me, that your wordes may be tryed, and that ye die not: and they did ſo.

21 ¶ And they ſaide one to another, [f] We haue verily ſinned againſt our brother, in that we ſawe the anguiſh of his ſoule, when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben anſwered them, ſaying, warned I not you, ſaying, [*] Sinne not againſt the childe, & ye would not heare? and lo, his [g] blood is now required.

23 (And they were not aware that Ioſeph vnderſtood them: for he [**] ſpake vnto them by an interpreter.)

24 Then he turned from them, and [h] wept, and turned to them againe, & communed with them, and toke Simeon from among them, & bound him before their eyes.

25 ¶ So Ioſeph commanded that they ſhould fill their ſackes with wheate, and put euery mans money againe in his ſacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layde their vitaile vpon their aſſes, and departed thence.

27 And as one of them opened his ſacke for to giue his aſſe prouender in the inne, he eſpied his money: for lo, it was in his ſackes mouth.

28 Then he ſayd vnto his brethren, My money is reſtored: for lo, it is euen in my ſacke. And their heart [**] fayled them, and they were [i] aſtonied, and ſayd one to an other, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, & tolde him all that had befalleu them, ſaying,

30 The man, who is lord of the land, ſpake roughly to vs, & put vs in priſon as ſpies of the countrey.

31 And we ſayd vnto him, We are true men, and are no ſpies.

32 We be twelue brethren, ſonnes of our father: one [*] is not, and the yongeſt is this day with our father in the lande of Canaan.

33 Then the lord of the countrey ſaid vnto vs, Hereby ſhall I knowe if ye be true men: Leaue one of your brethren with me, and take foode for the famine of your houſes and depart,

34 And bring your yongeſt brother vnto me, that I may knowe that ye are no ſpies, but true men: ſo will I deliuer you your brother, and ye ſhal occupie in the lande.

35 ¶ And as they emptied their ſackes, beholde, euery mans bundell of money was in his ſacke: and when they and their

a This ſtorie ſheweth plainely that all things are gouerned by Gods prouidece for the profite of his Church.

[b] *Or, corne.*

b As men deſtitute of counſel. *Act.7.12.*

[**] *Ebr. ſhould meete him.*

c This diſſembling is not to be followed, nor any particular factes of the fathers not approued by Gods worde. *Chap.37.5.*

[**] *Ebr. nakednes, or filthineſſe.*

[d] *Or, it dead.*

d The Egyptians, which were Idolaters, vſed to ſweare by their kings life: but God forbiddeth to ſweare by any but him: yet Ioſeph dwelling among the wicked, ſmelleth of their corruptions.

e And therefore am true & iuſt.

f Affliction maketh men to acknowledge their faultes, which otherwiſe they would diſſemble.

g God wil take vengeance vpon vs, and meaſure vs with our owne meaſure.

[**] *Ebr. an interpreter betweene them.*

h Though he ſhewed himſelfe rigorous, yet his brotherly affection remained.

i Becauſe their conſcience accuſed them of their ſinne, they thought God would haue brought them to trouble by this money.

[**] *Ebr. went out.*

[*] *Or, cannot be found.*

their father sawe the bundels of their money, they were afraid.

36 Then Iaakob their father said to them, Pe haue robbed me of my children: Ioseph is not, and Simeon is not, and pee will take Beniamin: all these things [g] are against [k] me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, & I will bring him to thee againe.

38 But hee saide, My sonne shall not goe downe with you: for his brother is dead, & he is left alone: if death come vnto him by the waye, which ye goe, then ye shall bring my grey head with sorowe vnto the graue.

[g] Or, light vpon me.

[k] For they seemed not to be touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

1 NOw great [a] famine was in the land.

2 And when they had eaten vp the vitaile, which they had brought frō Egypt, their father sayde vnto them, Turne againe, and bye vs a litle foode.

3 And Iudah answered him, saying, The mā charged vs by an othe, saying, * Neuer see my face, except your brother bee with you.

4 If thou wilt send our brother with vs, we will go downe, and bye thee food:

5 But if thou wilt not sende him, we will not go downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly [l] of our selues and of our kinred, saying, Is your father yet aliue? haue ye any brother? And we told him [l] according to these wordes: could we knowe certainely that hee would saye, Bring your brother downe?

8 Then saide Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, & not die, both we, and thou, and our children.

9 I will be surety for him: of mine hande shalt thou require him. * If I bring him not to thee, and set him before thee, [m] then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel said vnto thē, If it must needes be so now, do this: take of the best fruites of the lande in your vessels, and bring the man a present, a litle rosen, & a litle honye, [n] spices & myrrhe, nuttes, and almondes:

12 And take [b] double money in your hand, and the money, that was brought againe in your sackes mouthes: carry it againe in your hand, least it were some ouersight.

13 Take also your brother, and arise, & goe againe to the man.

14 And [c] God almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shalbe [d] robbed of my childe, as I haue bene.

15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt and stoode before Ioseph.

16 And whē Ioseph sawe Beniamin with them, he saide [e] to his steward, Bring these men home and kill meat, and make ready: for the men shall eat with me at noone.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought vnto Iosephs house, they were [f] afraid, and said, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may [o] picke a quarel against vs, and [o] lap some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

20 And saide, Oh sir, * we came in deede downe hither at the first time to bye food,

21 And as we came to an inne & opened our sackes, beholde, euery mans money was in his sackes mouth, euen our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our handes to bye foode, but we can not tell, who put our money in our sackes.

23 And he said, [p] Peace be vnto you, feare not: [q] your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man ledde them into Ioseph house, & gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, [r] they should eat bread there)

26 Whē Ioseph came home, they brought the present into the house to him, which was in their handes, and bowed downe to the ground before him.

27 And he asked them of their [o] prosperitie, and said, Is your father the old man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: & they bowed downe, and made obeisance.

29 And he lifting vp his eyes, beheilde his brother Beniamin his [s] mothers sonne, and said, Is this your yonger brother, of whom ye tolde me? And he said, God be mercifull vnto thee, my sonne.

30 And Ioseph made haste (for his [o] affection was inflamed toward his brother, and sought where, to weepe) and entred into his chamber, and wept there.

31 After-

[a] This was a great tentation to Iaakob to suffer so great famine in that lande, where God had promised to bleese him. *Chap. 42. 20.*

Chap. 42. 20.

[l] Or, of our estate and condition.

[o] Ebr. to the mouth of these words: that is, that thing which he asked vs.

Chap. 44. 32.

[m] Ebr. I will sinne to thee.

[n] Or, sweete smelt.

[b] When we are in necessitie or dāger, God forbiddeth not to vse all honest meanes to better our estate and condition.

[c] Our chiefe trust ought to be in God and not in worldly meanes.

[d] He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

[e] Or, to the ruler of his house.

[f] So the iudgement of God pressed their conscience.

[o] Ebr. rolle himself vpon vs.

[o] Ebr. cast himself vpon vs.

Chap. 42. 3.

[p] Or, you are well.

[q] Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

[r] Ebr. eate.

[s] For they two only were borne of Rahel.

[o] Ebr. bowels.

31 Afterward he washed his face, & came out, and refrained him selfe, and said, Set on "meat.

"Ebr. bread.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men marueiled among themselues.

k Sometime this worde signifieth to be drunken, but here it is meant, that they had ynough, and drunke of the best wine.

34 And they tooke meales frō before him, and sent to them: but Beniamins meale was fiue times so much as any of theirs: and they dronke [k] and had of the best dronke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offreth him selfe to be seruant for Beniamin.

1 AFterward he commaūded his stuard, saying, Fill the mens sackes with food, as much as they cā carry, & put euery mans mony in his sackes mouth,

a We may not by this example vse any vnlawful practises, seeing God hath commanded vs to walke in simplicitie.

2 And [a] put my cup, I meane the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

3 And in the "morning the men were sent awap, they, and their asses.

"Ebr. the morning shone.

4 And when they went out of the citie not farre off, Ioseph said to his steward, Vp, follow after the men: & when thou doest ouertake thē, say vnto them, Wherefore haue ye rewarded euill for good?

b Because the people thought he could deuine, he attributeth to him selfe that knowledge: or els he faineth that he consulted with soothsayers for it: which simulation is worthy to be reproued.

5 Is that not the cuppe, wherein my lord drinketh? [b] and in the which he doeth deuine and prophecie? ye haue done euil in so doing.

6 ¶ And when he ouertooke them, he saide those words vnto them.

7 And they answered him, Wherefore saith my lord such wordes? God forbid that thy seruants should do such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: howe then should we steale out of thy lordes house siluer or golde?

9 With whomsoeuer of thy seruantes it be found, let him die, and we also will be my lordes bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whom it is found, shalbe my seruant, and ye shal be "blameleste.

"Ebr. innocent.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was founde in Beniamins sacke.

c To signifie how greatly the thing displeased them, and howe sory they were for it.

13 Then they [c] rent their clothes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? knowe ye not that such a man as I, can deuine & prophecie?

16 Then saide Iudah, What shall we say vnto my lorde? what shall we speake? & howe can we iustifie our selues? [d] God hath founde out the wickednesse of thy seruants: behold, we are seruants to my lorde, both we, and he, with whome the cuppe is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whome the cup is found, he shalbe my seruant, & go ye in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, & saide, Oh my lorde, let thy seruant nowe speake a word in my lordes eares, and let not thy wrath be kindled against thy seruant: for thou art euen [e] as Pharaoh.

e Equal in authoritie: or, next vnto the King.

19 My lorde asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, & a yong "child, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

Chap. 42. 13, 16.

"Ebr. childe of his old age.

21 Nowe thou saidest vnto thy seruants, Bring him vnto mee, that I may [f] sette mine eye vpon him.

f *O, that I may see him.*

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, his father would die.

23 Then saidest thou vnto thy seruants, * Except your yōger brother come down with you, looke in my face no more.

Chap. 43. 3.

24 So when we came vnto thy seruaunt our father, & shewed him what my lorde had said,

25 And our father said vnto vs, Go again, bye vs a litle foode,

26 Then we answered, We can not goe downe: but if our yongest brother "goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

"Ebr. be with vs.

27 Then thy seruant my father saide vnto vs, Ye knowe that my [g] wife bare me two sonnes,

f Rahel bare to Iaakob, Ioseph and Beniamin.

Chap. 37. 33.

28 And the one went out from me, & I said, Of a suretie he is torne in * pieces, and I sawe him not since.

29 Nowe ye take this also away from me: if death take him, then ye shall bring my grap head in sorow to the graue.

g Ye shall cause me to die for sorowe.

30 Nowe therefore, when I come to thy seruant my father, and the childe be not with vs, (seeing that his "life dependeth on the childes life)

"Ebr. his soule is bound to his soule.

31 Then when he shall see that the childe is not come, he will die: so shall thy seruants bring the grap head of thy seruant our father with sorowe to the graue.

32 Doubtlesse thy seruant became suretie for the child to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Nowe

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my lord, and let the childe goe vp with his brethren.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

34 For h how can I go vp to my father, if the childe be not with mee, vnlesse I would see the euil that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to sende for his father. 24 Ioseph exhorteth his brethren to concorde. 27 Iaakob reioyceth.

1 Then Ioseph could not refraine him selfe before all that stoode vp him, but he cryed; a Haue foorth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

2 And he wept and cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph sayd to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Again, Ioseph said to his brethre, Come neere, I pray you, to me. And they came neere. And he sayd, * I am Ioseph your brother, whom ye sold into Egypt.

*Act.7.13.

b This example teacheth, that we must by all meanes comfort them, which are truely humbled & wounded for their sinnes. Chap.50.20.

5 Now therefore be not b sad, neither grieued with your selues, that ye sold me hither: * for God did sende me before you for your preseruation.

6 For nowe two yeeres of famine haue bene through the land, and fiue yeres are behinde, wherein neither shalbe earing nor haruest.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you alyue by a great deliuerance.

8 Nowe then you sent not me hither, but c God, who hath made me a father vnto Pharaoh, and lord of all his house, & ruler throughout all the land of Egypt.

c Albeit God deteste sinne, yet he turneth mans wickednes to serue to his glorie.

9 Haste you and goe vp to my father, & tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tarie not.

10 And thou shalt dwel in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeres of famine) lest thou perish through powertie, thou & thy house hold, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Beniamin, that d my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tel my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then he fel on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the "tidings came vnto Pharaohs house, so that they sayde, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

"Hebr. voyce.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beastes, and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the e best of the land of Egypt, and ye shall eate of the f fat of the land.

e The most plentifull ground.

f The chiefest fruites & commodities.

19 And I command thee, This do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also "regard not your stuffe: for the best of all the land of Egypt is yours.

"Hebr. let not your eye spare your vessels.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundreth pieces of siluer, and fiue suites of raiment.

23 And vnto his father 'likewise he sent ten he asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

'Or, he sent as much, to wit, fifteene, as verse 22. and ten asses.

24 So sent he his brethren away, and they departed: and he said vnto them, g Fall not out by the way.

g Seeing he had remitted the fault done towarde him, he woulde not that they should accuse one another.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father.

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the land of Egypt, and Iaakobs heart h failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the words of Ioseph, which he had sayd vnto them: but when he saw the charets, which Ioseph had sent to carie him, then the spirite of Iaakob their father reuiued.

28 And Israel sayd, I haue inough: Ioseph my sonne is yet aliue: I will go and see him per I die.

CHAP. XLVI.

1 God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

1 Then Israel toke his iourney with al that he had, and came to Beer-sheba, and offred sacrifice vnto the God of his father Izhak.

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie droue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b go downe with thee into Egypt, and I will also c bring thee vp againe, and

b Conducting thee by my power. c In thy posteritie.

Joseph shal [d] put his hād vpō thine eies.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his sede with him,

7 His sonnes and his sonnes sonnes with him, his daughters & his sonnes daughters, and all his sede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iaakob and his sonnes: * Reuben, Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padā Aram, with his daughter Dinah. All the [e] soules of his sonnes and his daughters, were thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah, and Ishuah, and Iesui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife were Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, & Ephraim, which * Asenath the daughter of Potipherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbel, Gera, & Naaman, Ehi, and Rosh, Muppim, & Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourtene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare these to Iaakob, in all seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his " lopnes (beside Iaakobs sonnes wiues) were in the whole, three score and six soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to * direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph " made ready his charet and went vp to Gothen to meete Israel his father, and presented himselfe vnto him, and fell on his necke, & wept vpon his necke a " good while.

30 And Israel sayd vnto Ioseph, Nowe let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, & to his fathers house, I will go vp and shew Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are * shepheards, and because they are shepheards, they haue brought their sheepe and their cattel, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childehode euen vnto this time, both we and our fathers: that ye may dwell in the land of Goshen: for euery sheepe heeper is an [f] abomination vnto the Egyptians.

CHAP. XLVII.

Iaakob commeth before Pharaoh, and telleth him his age. 11 *The land of Gothen is giuen him.* 22 *The idolatrous priests haue liuing of the king.* 28 *Iaakobs age when he dieth.* 30 *Ioseph sweareth to burie him with his fathers.*

1 Then came Ioseph & tolde Pharaoh, and sayd, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and beholde, they are in the land of Gothen.

2 And Ioseph tooke part of his brethren, euen * fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh sayd vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepheards, both we and our fathers.

4 They sayde moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Nowe therefore, we pray thee, let thy seruants dwel in the land of Gothen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The [b] lande of Egypt is before thee: in the

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d Shal shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

Iosh.24.4. psal.105.23. isa.52.4.

Exo.1.2. & 6.14. num.26.5. 1.chron.5.1.

Exod.6.15. 1.chron.4.24.

1.Chron.6.1.

1.Chro.2.3. & 4. 21.chap.38.3.

1.Chron.7.1.

[g] Or, persons.

1.Chron.7.30.

Chap.41.50.

1.Chron.7.6. and 8.1.

Deut.10.22.

" Ebr. thighes.

[h] Or, to prepare him a place.

" Ebr. bound his charet.

" Ebr. yet, or still.

e He was not ashamed of his father and kinred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

a That the King might be assured they were come, and see what maner of people they were.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

the best place of the lande make thy father & thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, & set him before Pharaoh. And Iaakob [a] saluted Pharaoh.

8 Then Pharaoh sayde vnto Iaakob, [b] How olde art thou?

9 And Iaakob saide vnto Pharaoh, The whole time of my [c] pilgrimage is an hundreth and thirtie yeres: fewe & euill haue the dayes of my life bene, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob [d] tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of [e] Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, & all his fathers houlholde with bread, [f] euen to the pong children.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the lande of Canaan were [g] fainished by reason of the famine.

14 And Ioseph gathered all the money, that was founde in the land of Egypt, & in the land of Canaan, for [h] corne which they bought, & [i] Ioseph laide vp the money in Pharaohs house.

15 So when money fayled in the lande of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, & said, Giue vs bread: for why should we dye before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heardes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayde vnto him, Wee will not hyde from my lord, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our [k] land? bye vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seed, that we may liue and not dye, and that the land go not to waste.

20 So Ioseph bought all the lande of Egypt for Pharaoh: for the Egyptians solde euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he [l] remoued the people vnto the cities, from one [m] side of Egypt euen to the other.

22 Onely the land of the Priestes bought he not: for the Priestes had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayde vnto the people, Beholde, I haue bought you this day, and your lande for Pharaoh: loe, here is seede for you: sowe therefore the ground.

24 And of the encrease ye shall giue the fift part vnto Pharaoh, and foure parts shalbe yours for the seede of the field, and for your meate, & for them of your houlholds, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lorde, and we will be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shoulde haue the fift part, [n] except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the lande of Egypt, in the countrey of Goshen: & they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iaakob lined in the lande of Egypt seuentene yeeres, so that the whole age of Iaakob was an hundreth fourtie and seuen yere.

29 Now when the time drewe neere that Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue nowe found grace in thy sight, [o] put thine hand now vnder my thigh, and deale mercifully and truely with me: burie me not, I pray thee, in Egypt,

30 But when I shall [p] sleepe with my fathers, thou shalt carie me out of Egypt, and burie me in their buriall. And he answered, I will do as thou hast said.

31 Then he said, Sweare vnto me. And he sware vnto him. And Israel [q] worshipped towards the beds head.

CHAP. XLVIII.

1 *Ioseph with his two sonnes visiteth the sicke father.* 3 *Iaakob rehearseth Gods promise.* 5 *He receiueth Iosephs sonnes as his.* 19 *He preferreth the yonger.* 21 *He prophecieth their returne to Canaan.*

AFter this, one said to Ioseph, Lo, thy father is sicke: then he tooke with him his [a] two sonnes, Manasseh and Ephraim.

2 Also one told Iaakob, and said, Beholde, thy sonne Ioseph is come to thee, & Israel tooke his strength vnto him and sate vp on the bed.

3 Then Iaakob saide vnto Ioseph, God [b] almightie appeared vnto me at [*] Luz in the land of Canaan, and blessed me.

4 And he saide vnto me, Beholde, I will make thee fruitfull, and will multiplie thee, and will make a great number of people

[a] *Ebr. blessed.*

[b] *Ebr. how many dayes are the yeres of thy life? Hebr. 11.9,13.*

[c] Which was a citie in the countrey of Goshen, Exod. 1.11.

[d] Some reade, that he fed them as litle babes, because they could not prouide for themselues against the famine.

[e] *Ebr. brought to an extremitie, or, at their wits ende.*

[f] For except the ground be tilled and sowen, it perisheth and is as it were dead.

[g] By this changing they signified that they had nothing of their owne, but receiued all of the kings liberality.

[h] Pharaoh in prouiding for idolatrous priests shalbe a condēnation to all thē which neglect the true ministers of Gods word. *Chap. 24.2.*

[i] Hereby he protested that he dyed in the faith of his fathers, teaching his children to hope for the promised land.

[k] He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, prayed God, Reade 1. Chro. 29.10.

[l] Ioseph more esteemeth that his children should be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.

[m] *Or, all suthcant. Chap. 28.13.*

people of thée, & will giue this land vnto thy ſæde after thee for an [b] euerlaſting poſſeſſion.

5 ¶ And now thy * two ſonnes, Manaſſeh & Ephraim, which are borne vnto thée in the land of Egypt, before I came to thée into Egypt, ſhalbe mine, as Reuben and Simeon are mine.

6 But thy image, which thou haſt begotten after them, ſhalbe thine: they ſhalbe called after the names of their brethren in their enheritance.

7 Nowe when I came from Padan, Rahel * died vpon mine hand in the lande of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: & ſame is Beth-lehem.

8 Then Iſrael beheld Ioſephs ſonnes and ſaid, Whoſe are theſe?

9 And Ioſeph ſaid vnto his father, They are my ſonnes, which [c] God hath giuen me here. Then he ſaid, I pray thée, bring them to me, that I may bleſſe them.

10 (For the eyes of Iſrael were dim for age, ſo that he could not well ſee.) Then he cauſed them to come to him, & he kiſſed them and embraced them.

11 And Iſrael ſaide vnto Ioſeph, I had not thought to haue ſeene thy face: yet lo, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees, and did reuerence * downe to the ground.

13 Then tooke Ioſeph them both, Ephraim in his right hand toward Iſraels left hand, and Manaſſeh in his left hande toward Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and layde it on [d] Ephraims head, which was the ponger, and his left hand vpon Manaſſehs heade (directing his hands of purpoſe) for Manaſſeh was the elder.

15 ¶ * Alſo he bleſſed Ioſeph and ſaid, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, bleſſe thee.

16 The [e] Angel, which hath delinered me from all euill, bleſſe the children, and let my [f] name be named vpon them, & the name of my fathers Abraham & Izhak, that they may grow as fiſh into a multitude in the middes of the earth.

17 But when Ioſeph ſawe that his father laide his right hande vpon the head of Ephraim, it [g] diſpleaſed him: and he ſtaped his fathers hande to remoone it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſayde, I know well, my ſonne, I know well: he ſhalbe alſo a people, and he ſhalbe great likewiſe: but his ponger brother ſhalbe greater then he, and his ſeede ſhalbe full of nations.

20 So he bleſſed them that day, and ſayd,

In thee Iſrael ſhall bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh. & he ſet Ephraim before Manaſſeh.

21 Then Iſrael ſaid vnto Ioſeph, Behold, I die, and God ſhalbe with you, & bring you againe vnto the lande of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hande of the Amorite by my * ſword and by my bowe.

CHAP. XLIX.

1 *Iaakob bleſſeth all his ſonnes by name, and sheweth them what is to come.* 10 *He telleth them that Chriſt ſhall come out of Iudah.* 29 *He will be buried with his fathers.* 33 *He dieth.*

1 Then Iaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tel you what ſhal come to you in the [a] laſt dayes.

2 Gather your ſelues together, and heare, ye ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, & the beginning of my ſtrength, [c] the excellencie of dignitie, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou * wenteſt vp to thy fathers bed: * then diddeſt thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the [d] inſtruments of crueltie are in their habitations.

6 Into their ſecret let not my ſoule come: my [d] glorie, be not thou ioyned with their aſſemblie: for in their wrath they ſlewe a [e] man, and in their ſelfewill they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] deuide them in Iaakob, & ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhall praiſe thee: thine hande ſhall be in the necke of thine enemies: thy fathers ſonnes ſhall [g] bowe downe vnto thee.

9 Iudah, as a lions whelpe ſhalt thou come vp from the ſpoyle, my ſonne. He ſhall lye downe and couch as a lion, and as a lioneſſe: [h] who ſhall ſtirre him vp?

10 The [i] ſcepter ſhal not depart from Iudah, nor a lawgiuer from betweene his feet, until [i] Shiloh come, and the people ſhalbe gathered vnto him.

11 He ſhall binde his aſſe foale vnto the [k] vine, & his aſſes colte vnto the beſt vine, he ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhal dwell by the ſea ſide, & he ſhalbe an hauen for ſhippes: and his border ſhalbe vnto Zidon.

b Which is true in the carnal Iſrael vnto the coming of Chriſt, and in the ſpiritual for euer. *Chap.* 41.50.

Chap. 35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

** Ebr. his face to the ground.*

d Gods iudgmẽt is oft times contrarie to mans, and he prefereth that, which man deſpiſeth. *Heb.* 11.21.

e This Angel muſt be vnderſtand of Chriſt, as Chap. 31.13. and 32.1.

f Let them be taken as my children.

g Ioſeph fayleth in binding Gods grace to the order of nature.

h In whom Gods graces ſhoulde manifeſtly appeare.

i Which they had by faith in his promes.

k By my childrẽ whom God ſpared for my ſake. *Chap.* 34.25.

a When God ſhall bring you out of Egypt: And becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten in my youth.

c Or thou hadſt not loſt thy birthright by thine offence. *Chap.* 35.22. 1. *chro.* 5.1.

d *Or, it ceaſed to be my bed.*

e *Or, their ſwordes were inſtruments of violence.*

d Or, tongues meaning, that he neither conſented to them in worde nor thought.

e The Schechemites, Chap. 34.26.

f For Levi had no part, and Simeon was vnder Iudah, Ioſ. 19.1. till God gaue them the place of the Amalekites, 1. Chro. 4.43.

g As was verified in Dauid & Chriſt.

h His enemies ſhal ſo feare him

i *Or, kingdoms.*

i Which is Chriſt the Meſſias, the giuer of all proſperitie: who ſhall call the Gentiles to ſaluation.

k A countrey moſt abundant with vines and paſtures is promiſed him.

"Ebr. an aſſe of great bones.

14 ¶ Iſſachar ſhalbe "a ſtrong aſſe, couchyng downe betweene two burdens:

l His force ſhal be great, but he ſhal want courage to reſiſt his enemies.

15 And he ſhall ſée that reſt is good, & that the land is pleaſant, and he ſhall bowe his ſhoulder to beare, and ſhalbe ſubiect vnto tribute.

m Shal haue the honour of a Tribe.

16 ¶ Dan m ſhall iudge his people as one of the tribes of Iſrael.

n That is, full of ſubtiltie.

17 Dan ſhall be a n ſerpent by the way, an adder by the path, byting the horſe heéles, ſo that his ryder ſhall fall backeward.

o Seeing the miſeries that his poſteritie ſhould fall into, he braſteth out in prair to God to remedie it.

18 o O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſte of men ſhall ouercome him, but he ſhal ouercome at the laſt.

p He ſhal abound in corne & pleaſant fruites.

20 ¶ Concerning Aſher, his p breád ſhalbe fat, & he ſhal giue pleaſures for a king.

q Ouercóming more by faire wordes then by force.

21 ¶ Naphtali ſhalbe a hynde let go, giuing q goodly woordes.

"Ebr. a ſonne of encreaſe.

22 ¶ Joſeph ſhalbe "a fruitfull bough, euen a fruitful bough by the well ſide: the

"Ebr. daughters.

"ſmall boughs ſhall run vpon the wall.

r As his brethrē, when they were his enemies, Potiphar, & others.

23 r And the archers grieued him, & ſhot againſt him, and hated him.

ſ That is, God.

24 But his bowe abode ſtrong, and the handes of his armes were ſtrengthened, by the hands of the mightie God of Iaakob, of whome was the ſtéder appoynted by the ſ ſtone of Iſrael,

25 Euen by the God of thy father, who ſhall helpe thée, and by the Almightie, who ſhall bleſſe thée with heauenly bleſſings from aboue, with bleſſings of the déepe, that lieth beneath, with bleſſings of the breſtes, and of the wombe.

t In as much as he was more neere to the accompliſhment of the promes, & it had bene more often confirmed.

26 The bleſſings of thy father ſhall bée t ſtróger then þ bleſſings of mine elders: vnto the ende of the hilles of the worlde they ſhalbe on the head of Joſeph, & on the top of the head of him that was "ſeparate from his brethren.

u Either in dignitie, or when he was ſolde from his brethren.

27 ¶ Beniamin ſhal raume as a wolfe: in the morning he ſhall deuoure the pray, & at night he ſhal deuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, & thus their father ſpake vnto thē, and bleſſed them: euery one of them bleſſed he with a ſeuerall bleſſing.

29 And he charged them & ſaide vnto thē, I am readp to be gathered vntomp people: "burp me vþ mp fathers in the caue,

Chap. 47. 30.

that is in the field of Ephron the Hittite.

30 In þ caue that is in the field of Machpelah beſides Mamre in the land of Canaan: which caue Abrahā bought with the field of Ephron the Hittite for a poſſeſſion to burie in.

31 There they buried Abrahā & Sarah his wife: there they buried Izhak & Rebekah his wife: and there I buried Leah.

32 The purchaſe of the field and the caue that is therein, was bought of the children of Heth.

x Whereby is ſignified howe quietly he dyed.

33 Thus Iaakob made an ende of giuing charge to his ſonnes, and x plucked vp his fét into the bed & gaue vp the ghoſt, and was gathered to his people.

CHAP. L.

12 Iaakob is buried. 19 Ioſeph forgiueth his brethren. 23 He ſeeth his childrens children. 25 He dyeth.

1 THen Joſeph fell vpon his fathers face, and wept vpon him, and kiſſed him.

2 And Joſeph commanded his ſeruantes the a phyſitions, to embaume his father, and the phyſitions embaumed Iſrael.

a He meaneth them that embaumed the dead and buried them.

3 So fourtie dayes were accompliſhed, (for ſo long did the dayes of them that were embaumed laſt) & the Egyptians bewailed him b ſeuentie dayes.

b They were more exceſſiue in lamenting thē the faithfull.

4 And when the dayes of his mourning were paſt, Joſeph ſpake to the houſe of Pharaoh, ſaying, If I haue now found fauour in your eyes, ſpeake, I pray you, in the eares of Pharaoh, and ſay,

5 Mp father made me "ſweare, ſaying, Loe, I die, burie me in mp graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thée, and burie mp father, & I wil come againe.

Chap. 47. 29.

6 Then Pharaoh ſaide, Go vp and burp thy father, c as he made thée to ſweare.

c The verie infidels would haue othes performed.

7 ¶ So Joſeph went vp to burie his father, & with him went all the ſeruants of Pharaoh, both the elders of his houſe, & all the elders of the land of Egypt,

8 Likewiſe all the houſe of Joſeph, & his bzethren, and his fathers houſe: onelp their children, and their théepe, and their cattel left they in the land of Goſhen.

9 And there went vp with him both chariets and horſemen: and they were an exceéding great companie.

10 And they came to "Gozen Atad, which is beyond Jozden, and there they made a great and exceéding ſore lamentation: and he mourned for his father ſeuen dayes.

"Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the lande ſaw the mourning in Gozen Atad, they ſaide, This is a great mourning vnto the Egyptians: wherefore the name thereof was called "Abel Mizraim, which is beyond Jozden.

"Or, the lamentation of the Egyptians.

12 So his ſonnes did vnto him, according as he had commanded them:

13 "For his ſonnes caried him into the land of Canaan, and buried him in the caue of the fielde of Machpelah, which caue "Abzaham bought with the fielde, to be "a place to burie in, of Ephron the Hittite beſides Mamre.

Acts 7. 16.

Chap. 23. 16.

"Or, A poſſeſſion.

14 ¶ Then Joſeph returned into Egypt, he and his bzethren, and all that went vp with him to burp his father, after that he had buried his father.

15 And when Joſephs bzethren ſaw that their father was dead, they ſaide, d It may be that Joſeph will hate vs, & wil pap vs againe all the euil, which we did vnto him.

d An euill conſcience is neuer fully at reſt.

16 Therefore they ſent vnto Joſeph, ſaying, Thy father commanded befoze his death, ſaying,

17 Thus ſhall ye ſap vnto Joſeph, Foz giue nowe, I pray thée, þ treſpaſſe of thy bzethren, and their ſinne: for they rewarded thee euil. And nowe, we pray thee, forgiue

forgiue the treſpaſſe of the ſeruants of thy fathers [e] God. And Ioſeph wept, when [*] they ſpake vnto him.

18 Alſo his brethren came vnto him, and fell downe before his face, and ſaide, Behoulde, we be thy ſeruants.

19 To whom Ioſeph ſaide, * Feare not: for [*] am not I vnder [f] God?

20 When ye thought euill againſt mee, God diſpoſed it to good, that he myght bring to paſſe, as it is this day, and ſaue much people aliue.

21 Feare not nowe therefore, I will nourriſh you, and your children: and he comforted them, and ſpake [**] kindly vnto them.

22 ¶ So Ioſeph dwelt in Egypt, he, and his fathers houſe: and Ioſeph lined an hundreth and ten yeere.

23 * And Ioſeph ſawe Ephraims children, euen vnto the third generation: alſo the ſonnes of Machir the ſonne of Manaſſeh were brought vp on Ioſephs knees.

24 And Ioſeph ſaide vnto his brethren, * I am readie to die, and God will ſurely viſite you, & bring you out of this lande, vnto the lande which he ſware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioſeph tooke an othe of the children of Iſrael, ſaying, * [h] God will ſurely viſit you, & ye ſhal carry my bones hence.

26 So Ioſeph dyed, when he was an hundreth and tenne yeere olde: and they embaumed him and put him in a chest in Egypt.

e Meaning, that they which haue one God, ſhould be ioyned in moſt ſure loue.

[*] *Or, the meſſengers Chap. 45. 5.*

[*] *Or, am I in Gods ſtead?* meaning, to take vengeance.

f Who by the good ſucceſſe ſeemeth to remitte it, & therefore it ought not to be reuenged by me.

[**] *Ebr. to their heart.*

g Who, notwithſtanding he bare rule in Egypt about fourteene yeeres, yet was ioyned with the Church of God in faith and religion. *Numbers 32. 39. Hebr. 11. 22. Exodus 13. 19.*

h He ſpeaketh this by the ſpirit of prophecie, exhorting his brethren to haue full truſt in Gods promes for their deliuerance.

THE SECOND BOOKE OF Moſes, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the ſpace of foure hundreth yeeres, and of ſeuentie perſons grewe to an infinite number, ſo that the King and the countrey grudged and endeuoured both by tyrannie & cruel ſlauerie to ſuppreſſe them: the Lord according to his promiſe, Gen. 15. 14. had compaſſion of his Church and deliuered them, but plagued their enemies in moſt ſtrange and ſundrie ſortes. And the more that the tyrannie of the wicked enraged againſt his Church, the more did his heauie iudgements encreaſe againſt them, til Pharaoh and his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods wonderful benefits: and albeit he had giuen them the Paſſeouer to be a ſigne and memoriall of the ſame, yet they fel to diſtruſt, and tempted God with ſundrie murmurings and grudgings againſt him and his miniſters: ſometime moued with ambition, ſometime for lacke of drinke or meat to content their luſts, ſometime by idolatrie, or ſuch like. Wherefore God viſited them with ſharpe roddes and plagues, that by his corrections they might ſeeke to him for remedie againſt his ſcourges, and earneſtly repent them for their rebellions and wickednes. And becauſe God loueth them to the ende, whom he hath once begon to loue, he puniſhed them not according to their deſerts, but dealt with thē in great mercies, and euer with newe benefits laboured to ouercome their malice: for he ſtil gouerned them and gaue them his word and Law, both concerning the maner of ſeruing him, and alſo the forme of iudgements and ciuile policie: to the intent that they ſhould not ſerue God after their own inuentions, but according to that order, which his heauenly wiſedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppreſſeth them. 12 The prouidence of God toward them. 15 The Kings commaundement to the midwiues. 22 The ſonnes of the Ebrewes are commanded to be caſt into the riuer.

Gen. 46. 8.

1 NOwe * [a] theſe are the names of the children of Iſrael, which came into Egypt (euery man and his houſholde came thither with Iaakob)

2 Reuben, Simeon, Leui and Iudah,

3 Iſſachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 So all the [*] ſoules, that came out of the lomes of Iaakob, were ſeuentie ſoules: Ioſeph was in Egypt alreadie.

6 Now Ioſeph died and all his brethren, and that whole generation.

7 ¶ And the * children of Iſrael [*] brought forth fruite and increaſed in aboundance, and were multiplied, and were exceeding mightie, ſo that the [b] land was full of them.

8 Then there roſe vp a newe King in Egypt, who [c] knew not Ioſeph.

9 And he ſaide vnto his people, Behoulde, the people of the children of Iſrael are greater and mightier then we.

10 Come, let vs worke wiſely with them, leſt they multiplie, and it come to paſſe, that if there be warre, they ioyne themſelues alſo vnto our enemies, and fight againſt vs, and [d] get them out of the lande.

11 Therefore did they ſet taſkemaſters ouer them, to kéepe them vnder with burdens: and they built the cities Pithom and Raamſes, for the [*] treaſures of Pharaoh.

12 But the more they vexed them, the more

a Moſes deſcribeth the wonder full order that God obſerueth in performing his promes to Abrahā, Gē. 15. 14.

[*] *Or, perſons. Gen. 46. 27. deut. 10. 22.*

Actes 7. 17.

[*] *Or, did growe.*

b He meaneth the countrey of Goſhen.

c He conſidered not how God had preſerued Egypt for Iaſephs ſake.

d Into Canaan, and ſo we ſhal loſe our cōmoditie.

[*] *Or, go vp out of the land.*

[*] *Or, come and poſſeſſe.*

more they multiplied and grew: therefore
e they were more grieued against the chil-
dren of Israel.
13 Wherefore the Egyptians by cruelties
caused the children of Israel to serue.
14 Thus they made them wearie of their
liues by sore labour in clay and in bricke,
and in all worke in the field, with all man-
ner of bondage, "which they laide vpon
them most cruelly.
15 ¶ Moreouer the King of Egypt com-
manded the midwiues of the Ebrewe wo-
men, (of which the ones name was f Shiphrah,
and the name of the other Puah)
16 And said, * When ye doe the office of a
midwife to the women of the Ebrewes
and see them on their [d] stooles, if it be a
sonne, then ye shal kill him: but if it be a
daughter, then let her liue.
17 Notwithstanding the midwiues feared
God, and did not as the King of Egypt
commaunded them, but preserued aliue
the men children.
18 Then the King of Egypt called for the
midwiues, and saide vnto them, Why
haue ye done thus, & haue preserued aliue
the men children?
19 And the midwiues answered Phara-
oh, Because the Ebrewe women are
not as the women of Egypt: for they are
liuely, and are deliuered ere the midwife
come at them.
20 God therefore prospered the midwiues,
and the people multiplied and were very
mightie.
21 And because the midwiues feared God,
therefore he [h] made them houses.
22 Then Pharaoh charged all his people,
saying, Euery man childe that is borne,
[i] cast ye into the riuer, but reserue euerie
maide childe aliue.

CHAP. II.

Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites crie vnto the Lord.

1 THen there went a * man of the house
of Leui, and tooke to wife a daughter
of Leui,
2 And the woman conceiued and bare a
sonne: & when she saw that he was faire,
* she hid him three moneths.
3 But when she could no longer hide him,
she tooke for him an arke made of reede, &
daubed it with slime and [b] pitch, & [b] laid
the childe therein, and put it among the
bulrushes by the riuers banke.
4 Howbeit his sister stood a farre off, to wit
what would come of him.
5 ¶ Then the daughter of Pharaoh came
downe to wash her in the riuer, and her
maidens walked by the riuers side: and
when she saw the arke among the bul-
rushes, she sent her maid to fet it.
6 Then she opened it, and sawe it was a
child: & behold, the babe wept: so she had
compassion on it, and saide, This is one
of the Ebrewes children.
7 Then saide his sister vnto Pharaohs
daughter, Shall I goe and call vnto thee
a nurce of the Ebrewe women to nurce
thee the childe?
8 And Pharaohs daughter saide to her,
Go. So the maide went and called the
* childes mother.
9 To whome Pharaohs daughter saide,
Take this childe away, and nurce it for
me, & I will reward thee. Then the wo-
man tooke the childe and nurced him.
10 Now the childe grewe, and she brought
him vnto Pharaohs daughter, and he
was as her sonne, & she called his name
Moses, because, said she, I drew him out
of the water.
11 ¶ And in those dayes, when Moses was
[d] growen, he went forth vnto his bre-
thren, and looked on their burdens: also
he saw an Egyptian smiting an Ebrewe
one of his brethren.
12 And he looked "round about, & when he
saw no man, he * slew the Egyptian, and
hid him in the sand.
13 Againe he came forth the second day, &
behold, two Ebrewes strout: & he saide
vnto him that did the wrong, Wherefore
smitest thou thy fellow?
14 And he answered, Who made thee a
man of authoritie, and a iudge ouer vs?
Thinkest thou to kill me, as thou killedst
the Egyptian? Then Moses [f] feared and
said, Certenly this thing is knowen.
15 Now Pharaoh heard this matter, and
sought to slay Moses: therefore Moses
fled from Pharaoh, & dwelt in the lande
of Midian, and he sate downe by a well.
16 And the * Priest of Midian had seuen
daughters, which came and drew water,
and filled the troughes, for to water their
fathers sheepe.
17 The the shepherdes came & droue them
away: but Moses rose vp and "defended
them, and watered their sheepe.
18 And whe they came to Reuel their [i] fa-
ther, he said, How are ye come so soone to
day?
19 And they said, A man of Egypt deliue-
red vs from the hand of the shepherdes,
and also drew vs water ynough, & watte-
red the sheepe.
20 Then he said vnto his daughters, And
where is he? why haue ye left the man?
* call him that he may eate bread.
21 And Moses agreed to dwell with the
man: who gaue vnto Moses Zipporah
his daughter:
22 And she bare a sonne, * whose name he
called Gershom: for he saide, I haue bene
a stranger in a strange land.
23 ¶ Then in processe of time, the King of
Egypt died, and the children of Israel
sighed for the bondage, and [k] cryed: and
their crie for the bondage came vp vnto
God.
24 Then God heard their mone, and God
remembred his couenant with Abraham,
Isaak, and Iaakob.
25 So God looked vpon the children of
Israel, & God [l] had respect vnto them.

CHAP.

e The more that God blesseth his, the more doth the wicked enuy them.

" *Ebr. wherewith they serued them selues of them by cruelty.*

f These seeme to haue bene the chiefe of the rest. *Vlpian.*

[d] *Or, seate: whereupon they sate in trauell.*

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

a This Leuite was called Amram, who maried Iochabed, Chap. 6.20. *Num.26.59. 1.chro.23.13. also 7.20. hebr.11.23.*

b Committing him to the prouidence of God, whom she couldc not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that, which God hath determined shall come to passe

d That is, was fourtie yere old Act.7.23.

" *Ebr. thus and thus.*

e Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it, Hebr.11 27.

[i] *Or, prince.*

" *Ebr. saued them.*

[i] *Or, grandfather.*

g Wherin he declared a thankful minde, which would recompense the benefite done vnto his.

Chap.18.3.

h God humbleth his by afflictions, that they should crie vnto him, & receiue the fruite of his promes.

i He iudged their cause: or, acknowledged them to be his.

CHAP. III.

1 *Moses keepeth sheepe, and God appeareth vnto him in a bush.* 10 *He sendeth him to deliuer the children of Israel.* 14 *The Name of God.* 16 *God teacheth him what to do.*

1 WHen Moses kept the sheepe of Iethro his father in lawe, ᵖpriest of Midian, and droue the flocke to the ᵖbacke side of the desert, and came to the ᵃ mountaine of God, ᵇ Horeb,

p Or, farre within the desert.

a It was so called after the lawe was giuen.

b Called also Sinai.

Act.7.30.

2 Then the Angel of the Lorde appeared vnto him in ᵃ a flame of fire, out of the middes of a ᶜ bush: and he looked, & behold, the bush burned with fire, and the bush was not consumed.

c This signifieth that the church is not consumed by the fire of afflictions, because God is in the middes thereof.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the ᵈ Lorde sawe that he turned aside to see, God called vnto him out of the middes of the bush, and said, Moses, Moses. And he answered, I am here.

d Whom he called the Angel, verse 2.

5 Then he said, Come not hither, ᵉ put thy shoes off thy feete: for the place whereon thou standest is ᶠ holy ground.

e Resigne thy selfe vp to me, Ruth.4.7. Iosh.5.15.

f Because of my presence. *Mat.22.32. Acts.7.32.*

6 Moreouer he saide, ᵍ I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was ʰ afraide to looke vpon God.

g For sinne causeth mã to feare Gods iustice.

h Whose cruelties was intolerable.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, & haue hearde their crie, because of their ᵏ taskmasters: for I know their sorowes.

i Most plentiful of all things.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, vnto a lande that ⁱ floweth with milke and honie, euen vnto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, & the Iebusites.

k He heard before, but now he would reuenge it.

9 ᵏ And now loe, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, & I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am ˡ I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

l He doth not fully disobey God, but acknowledgeth his owne weakenes, & Neither feare thine owne weaknes, nor Pharaohs tyrannie.

12 And he answered, ᵐ Certeinly I will be with thee: and this shalbe a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

m The God which haue euer bene, am, and shalbe: the God almightie, by whom all things haue their being, & the God of mercie mindful of my promes, Reuel.1.4.

13 Then Moses saide vnto God, Beholde, when I shall come vnto the children of Israel, & shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moses, I ⁿ AM THAT I AM. Also he saide, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

n Or, I will be what I will be.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, & the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Go and gather the elders of Israel together, & thou shalt say vnto them, The Lord God of your fathers, the GOD of Abraham, Izhak, and Iaakob appeared vnto me, and saide, ᵒ I haue surely remembred you, and that which is done to you in Egypt.

o Ebr. *in visiting haue visited.*

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto ᵖ land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites, vnto a lande that floweth with milke and honie.

p Because Egypt was ful of Idolatrie, God would appoint them a place where they should serue him purely.

18 Then shall they obey thy voyce, & thou and the elders of Israel shall go vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath ᵠ met vs: we pray thee now therefore, let vs go three dayes iourney in the wildernesse, that we may ʳ sacrifice vnto the Lord our God.

q Or, appeared vnto vs.

r This example may not be followed generally: though at Gods cõmandement they did it iustly, receiuing some recõpence for their labours *Chap.11.2.& 12.35.*

19 ¶ But I knowe, that ᵖ king of Egypt will not let you go, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will do in the middes thereof: & after that shall he let you go.

21 And I will make this people to be fauoured of the Egyptians: so that when ye go, ye shall not go emptie.

22 ᵖ For euery woman shall aske of her neighbour, & of her ˢ that sojourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

s Or, *in whose house she sojourneth.*

CHAP IIII.

3 *Moses rod is turned into a serpent.* 6 *His hand is leprous.* 9 *The water of the riuer is turned into blood.* 14 *Aaron is giuen to helpe Moses.* 21 *God hardeneth Pharaoh.* 25 *Moses wife circumciseth her sonne.* 27 *Aaron meeteth with Moses, & they come to the Israelites, and are beleeued.*

1 THen Moses answered, & saide, ᵃ But lo, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

a God beareth with Moses doting, because he was not altogether without faith.

2 And the Lord saide vnto him, What is that in thine hand? And he answered, A rodde.

3 Then saide he, Cast it on the ground. So he cast it on the ground, & it was turned into a serpent: and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hande, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rodde in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 Do this ᵇ that they may beleeue, that the Lorde God of their fathers, ᵖ God of Abraham, the God of Izhak, & the God of Iaakob hath appeared vnto thee.

6 ¶ And

6 ¶ And the Lord ſaide furthermore vnto him, Thruſt nowe thine hand into thy boſome. And he thruſt his hand into his boſome, and when hée tooke it out againe, beholde, his hand was [1] leprous as ſnowe.

[1] Or, white as ſnow.

7 Moreouer he ſaid, Put thine hand vnto thy boſome againe. So he put his hand into his boſome againe, & pluckt it out of his boſome, and beholde, it was turned againe as his other fleſh.

8 So ſhall it be, if they will not beléeue thée, neither obey [1] the voyce of the firſt ſigne, yet ſhall they beléeue for the voyce of the ſecond ſigne.

[1] Or, the wordes confirmed by the firſt ſigne.

9 But if they will not yet beléeue theſe two ſignes, neither obey vnto thy voyce, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie lande: ſo the water which thou ſhalt take out of the riuer, ſhalbe turned to bloud vpon the drie land.

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proue that Moſes ſhould deliuer Gods people.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lord, I am not eloquent, "neither at any time haue bene, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am "ſlowe of ſpeache and ſlowe of tongue.

" Ebr. from yeſterday, and yer yeſterday.

" Ebr. heauie of mouth.

11 Then the Lord ſaide vnto him, Who hath giuen the mouth to man? or who hath made the domme, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?

Mat. 10. 19. and. 12. 32

12 Therefore go now, and "I will be with thy mouth, and will teache thée what thou ſhalt ſay.

13 But he ſaid, Oh my Lord, ſend, I pray thée, by the [e] hand of him, whom thou [d] ſhouldeſt ſend.

" Or, miniſterie.

d That is, of the Meſſias: or ſome other, that is more meete then I.

14 Then the Lord was [e] very angrie with Moſes, and ſaid, Do not I knowe Aaron thy brother the Leuite, that hée him ſelfe ſhall ſpeake? for lo, he commeth alſo forth to méete thée, and when he ſeeth thée, he wilbe glad in his heart.

e Though we prouoke God juſtly to anger, yet he will neuer reiect his.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, & will teach you what ye ought to doe.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhalbe thy ſpokeſman vnto the people: and he ſhall be, euen he ſhall be as thy mouth, and thou ſhalt be to him as [1] God.

Chap 7. 1.

g Meaning, as a wiſe counſeller and full of Gods Spirit.

17 Moreouer thou ſhalt take this rodde in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Jethro his father in law, and ſaid vnto him, I pray thée, let me goe, & returne to my [1] brethren, which are in Egypt, & ſée whether they be yet aliue. Then Jethro ſaid to Moſes, Go in peace.

[1] Or, Kinſfolke, and linage.

19 (For the Lord had ſaid vnto Moſes in Midian, Go, returne to Egypt: for they are all dead which "went about to kill thée.)

" Ebr. ſought thy ſoule.

20 Thē Moſes tooke his wife, & his ſonnes, and" put them on an aſſe, and returned toward the land of Egypt, & Moſes tooke

" Ebr. cauſed them to ride.

the [h] rod of God in his hand.

h. Whereby hee wrought the miracles.

21 And the Lord ſaid vnto Moſes, When thou art entred and come into Egypt againe, ſée that thou do all the wonders before Pharaoh, which I haue put in thine hande: but I will [i] harden his heart, and he ſhall not let the people goe.

i By reteyning my ſpirit, and delluering him vnto Satan to increaſe his malice.

22 Then ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael is my ſonne, euen my [k] firſt borne.

k Meaning, moſt deare vnto him.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue me: if thou refuſe to let him goe, beholde, I will ſlay thy ſonne, euen thy firſt borne.

24 ¶ And as he was by the way in the inne, the Lord met him, and [l] would haue killed him.

l God puniſhed him with ſickenes for neglecting his Sacrament.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreſkinne of her ſonne, and caſt it at his féete, and ſayde, Thou art in déede a bloudy huſband vnto me.

m This acte was extraordinarie: for Moſes was ſore ſicke, and God euen then required it.

26 So [1] he departed from him. Then ſhe ſaid, O bloudy huſband (becauſe of the circumciſion.)

[1] Or, the Angell.

27 ¶ Then the Lord ſaid vnto Aaron, Go méete Moſes in the wilderneſs. And hee went and mette him in the [2] Mount of God, and kiſſed him.

[2] Or, Horeb.

28 Then Moſes tolde Aaron all the words of the Lord, who had ſent him, & all the ſignes wherewith he had charged him.

29 ¶ So went Moſes & Aaron, & gathered all the Elders of the children of Iſrael.

30 And Aaron tolde all the words, which the Lord had ſpoken vnto Moſes, and he did the miracles in the ſight of the people.

31 And the [n] people beléeued, and when they heard that the Lord had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe, and worſhipped.

n So that Moſes had now experience of Gods promes that he ſhould haue good ſucceſſe.

CHAP. V.

1 *Moſes and Aaron do their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more.* 20 *They crye out vpon Moſes & Aaron therefore, and Moſes complaineth to God.*

1 Then afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [b] celebrate a feaſt vnto me in the wilderneſs.

a Faith ouercommeth feare, & maketh men bolde in their vocation.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voyce, and let Iſrael go? I know not the Lord, neither will I let Iſrael go.

b And effect ſacrifice.

3 And they ſaide, [1] We worſhip the God of the Ebrewes: we pray thée, let vs go three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, leaſt "he bring vpon vs the peſtilence or ſwoorde.

[1] Or, God hath met vs.

" Ebr. leſt he meete vs with peſtilence.

4 Then ſaid the King of Egypt vnto thē, Moſes and Aaron, why cauſe ye the people to ceaſe from their workes? get you to your burdens.

5 Pharaoh ſaid furthermore, Beholde, much

much people is nowe in the lande, and ye
c make them leaue their burdens.
c As though ye would rebell.
6 Therefore Pharaoh gaue commandement the same day vnto the taskemasters of the people, and to their officers, saying,
d Which were of the Israelites, and had charge to see them doe their worke.
7 Ye shal giue the people no more strawe, to make bricke (as in time past) but let them goe and gather them strawe themselues:
*Ebr. yesterday, & yer yesterday.
8 Notwithstanding lay vpon the the nomber of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs go to offer sacrifice vnto our God.
e The more cruelly that tyrants rage, the neerer is Gods helpe.
9 c Lay more worke vpon the men, and cause them to do it, and let them not regarde f vaine words.
f Of Moses and Aaron.
10 ¶ Then went the taskemasters of the people and their officers out, & tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.
11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.
12 Then were the people scattered abroad throughout all the lande of Egypt, for to gather stubble in stede of strawe.
13 And the taskemasters hasted them, saying, Finish your dayes worke * euery dayes taske, as ye did whē ye had straw.
*Ebr. the worke of a day in his day.
14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue you not fulfilled your taske in making bricke, yesterday and to day, as in times past?
15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?
16 There is no strawe giuen to thy seruants, & they say vnto vs, Make bricke: and lo, thy seruants are beaten, and * thy people is blamed.
g Or, thy people the Egyptians are in the fault.
17 But he saide, * Ye are too much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.
* Ebr. Idle, ye are idle.
18 Go therefore now & worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.
19 Then the officers of the children of Israel * sawe them selues in an euill case, because it was saide, Ye shall diminish nothing of your brick, nor of euery dayes taske.
h Or, looked sadde on them, which said.
20 ¶ And they met Moses and Aaron, which stoode in their way, as they came out from Pharaoh,
21 To whom they sayd, The Lorde looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh & before his seruants, in that ye haue put a sworde in their hand to slay vs.
Read, Gen. 34. 30.
g It is a grieuous thing to ſ seruants of God, to be accused of euill, specially of their brethren, when they do as their ductie requireth.
22 Wherefore Moses returned to the Lorde, and said, Lorde, why hast thou afflicted this people? wherefore hast thou thus sent me?
23 For since I came to Pharaoh to speak in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promes of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

1 Then the Lorde saide vnto Moses, Nowe shalt thou see, what I will do vnto Pharaoh: for by a strong hand shall he let them goe, and euen * be constrained to driue them out of his land.
*Ebr. in a strong hand.
2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,
3 And I appeared vnto Abraham, to Isaak, and to Iaakob by the Name of * Almightie God: but by my name * Iehouah was I not knowen vnto them.
*Or, all sufficient.
a Whereby he signifieth ſ he wil performe in deede that, which he promised to their fathers: for this Name declareth that he is constant & wil performe his promes.
4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:
5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembred my couenant.
6 Wherefore say thou vnto the children of Israel, I am the Lord, & I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, & will redeeme you in a stretched out arme, and in great * iudgements.
*Or, plagues.
7 Also I wil * take you for my people, and will be your God: then ye shall knowe that I * the Lorde your God bring you out from the burdens of the Egyptians.
b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.
8 And I will bring you into the lande which I * sware that I would giue to Abraham, to Izhak and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.
*Ebr. lift vp mine hand.
9 ¶ So Moses tolde the children of Israel thus: but they hearkened * not vnto Moses, for anguish of spirit and for cruel bondage.
c So hard a thing it is to shew true obedience vnder the crosse.
10 Then the Lord spake vnto Moses, saying,
11 Goe speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.
12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of * vncircumcised lippes?
d Or, barbarous and rude in speach: and by this word (vncircumcised) is signified the whole corruption of mans nature.
13 Then the Lorde spake vnto Moses and vnto Aaron, & charged them to go to the children of Israel & to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.
14 ¶ These be the * heads of their fathers houses: the * sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron & Carmi: these are the families of Reuben.
e This genealogie sheweth of whome Moses & Aaron came.
15 * Also the sonnes of Simeon: Iemuel & Iamin, and Ohad, and Iachin, and Zohar, & Shaul the sonne of a Canaanitish woman:
*Gen. 46. 9.
*num. 26 5.
1. chro. 5. 3.
1. Chron. 4. 24.

woman: these are the families of Himrō.
Numb.3.17. 1.chron.6.1. and 23.6.
16 ¶ * These also are þ names of the sonnes of Leui in their generations: Gerhon and Kohath and Merari (and the yeeres of the life of Leui were an hundreth † thirtie and seuen yeere)
17 The sonnes of Gerhon were Libni and Himi by their families.
18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel. (and Kohath liued an hundreth thirtie and three yeere)
19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.
Chap.2.2. numb.26.59.
20 * And Amram tooke Iochebed hissfathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeere)
21 ¶ Also the sonnes of Izhar: [h] Korah, & Nepheg, and Zichri.
22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.
23 And Aaron tooke Elisheba daughter of [i] Aminadab, sister of Nahashon to his wife, which bare him Nadab, & Abihu, Eleazar and Ithamar.
24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.
25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.
Nom.25.11.
26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their [k] armies.
27 These are that Moses & Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.
28 ¶ And at that time when þ Lord spake vnto Moses in the land of Egypt,
29 When the Lord, I say, spake vnto Moses, saying, I am the Lorde, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.
30 Then ‖ Moses said before the Lord, Behold, I am of [l] vncircumcised lippes, and how shall Pharaoh heare me?

g Which kinde of marriage was after in the lawe forbidden, Leui. 18.12.
h Moses and he were brethrens children, whose rebellion was punished, Nom. 16.1.
i Who was a prince of Iudah, Nom. 2.3.
k For their families were so great, that they might be compared to armies.
l The disobedience both of Moses & of the people sheweth that their deliuerance came onely of Gods free mercie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, & the blood: and Pharaohs sorcerers do the like.

1 THen the Lorde saide to Moses, Behold, I haue made thee [a] Paraohs [b] God, and Aaron thy brother shall [b] be thy Prophet.
[a] Or, a God to Pharaoh.
a I haue giuen thee power and authoritie to speake in my name & to execute my iudgements vpon him.
2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.
3 But I will harden Pharaohs heart, & multiplie my miracles and my wonders in the land of Egypt.
4 And Pharaoh shall not hearken vnto you, that I may lay mine hande vpon Egypt, & bring out mine armies, euen my people, the children of Israel out of þ land of Egypt, by great [b] iudgements.
[b] Or, beasts and dull.
5 Then the Egyptians shall know that I am the Lorde, when I stretch forth mine hande vpon Egypt, and bring out the children of Israel from among them.
b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.
6 So Moses and Aaron did as the Lorde commanded them, euen so did they.
7 (Nowe Moses [c] was foure score yeere old, and Aaron fourescore & three, when they spake vnto Pharaoh)
c Moses liued in affliction and banishment fourty yeere before he enioyed his office to deliuer Gods people.
8 ¶ And the Lorde had spoken vnto Moses and Aaron, saying,
9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall bee turned into a [a] serpent.
[a] Or, dragon.
10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lorde had commanded: and Aaron cast foorth his rod before Pharaoh and before his seruants, and it was turned into a serpent.
11 Then Pharaoh called also for the wise men & [d] sorcerers: and those charmers also of Egypt did in like maner with their enchantments.
d It seemeth that these were Iannes and Iambres, reade 2. Tim.3.8: so euer the wicked maliciously resist ỳ trueth of God.
12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.
13 So Pharaohs heart was hardened, & he hearkened not to them, as the Lorde had said.
14 ¶ The Lorde then sayde vnto Moses, Pharaohs heart is [a] obstinate, he refuseth to let the people go.
[a] Or, heauie and dull.
15 Go vnto Pharaoh in the morning, (lo, he will come foorth vnto the water) and thou shalt stand and méete him by * the riuers brinke, and the rodde, which was turned into a serpent, shalt thou take in thine hand.
e To wit, the riuer Nilus.
16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thée, saying, Let my people goe, that they may serue mée in the wildernesse: and beholde, hitherto thou wouldest not heare.
17 Thus saith þ Lord, In this thou shalt knowe that I am the Lorde: beholde, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood.
18 And the fishe that is in the riuer shall die, and the riuer shall stinke, and it shal [a] grieue the Egyptians to drinke of the water of the riuer.
[a] Or, they shalbe weary, and abhorre to drinke.
19 ¶ The Lorde then spake to Moses, say vnto Aaron, Take thy rod, and stretch out thine hande ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shall be † bloud, & there shall be blood throughout all the lande of Egypt, both in vessels of wood, and of stone.
† The first plague.
20 So Moses and Aaron did euen as the Lorde commaunded: * and he lift vp the rod, and smote the water that was in

Chap.17.5.

Psal.78.44.
f To signifie that it was a true miracle, and ỹ God plagued them in that, which was most necessarie for the preseruation of life. *VVisd.17.7.*
g In outward appearance, & after ỹ the seuen daies were ended.
"Ebr. was made strong.
"Ebr. he set not his heart at all thereunto.
"Or, seuen dayes were accomplished

the riuer in the sight of Pharaoh, & in the sight of his seruants: & * all the water ỹ was in ỹ riuer, was turned into blood.
21 And the f fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians coulde not dynke of the water of the riuer: & there was blood throughout all the land of Egypt.
22 * And the enchanters of Egypt did g likewise with their sorceries: and the heart of Pharaoh was " hardened: so that he did not hearken vnto them, as the Lord had said.
23 Then Pharaoh returned, and went a-game into his house, "neither did this yet enter into his heart.
24 All the Egyptians then digged round about the riuer for waters to dynke: for they could not dynke of the water of the riuer.
25 And this "continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flyes. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

1 AFterwarde the Lorde said vnto Moses, Goe vnto Pharaoh, & tell him, Thus saith the Lorde, Let my people go, that they may serue me:
2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with a frogges:
a There is nothing so weake, that God ea not cause to ouercome the greatest power of man.
3 And the riuer shall scrall ful of frogges, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and *into thy kneading troughes.
Or, vpon thy dough, or into thine amberies.
4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.
5 ¶ Also the Lorde said vnto Moses, Say thou vnto Aaron, Stretche out thine hand with thy rodde vpon the streames, vpon the riuers, and vpon the pondes, & cause frogges to come vp vpon the lande of Egypt.
6 Then Aaron stretched out his hande vpon the waters of Egypt, & the † frogs came vp, & couered the land of b Egypt.
† The second plague.
b But Goshen, where Gods people dwelt, was excepted. *VVisd.17.7.*
7 * And the sorcerers did likewise with their sorceries, and brought frogges vp vpon the land of Egypt.
8 Then Pharaoh called for Moses and Aaron, & saide, c Pray ye vnto the Lorde that he may take away the frogges from mee, and from my people, and I will let the people go, that they may doe sacrifice vnto the Lord.
c Not loue, but feare causeth the very infidels to seeke vnto God.
9 And Moses said vnto Pharaoh, "Concerning me, euen "commaunde when I shall pray for thee, & for thy seruants, and for thy people, to destroy the frogges frō thee and from thine houses, that they may remaine in the riuer onely.
"Ebr. Haue this honour ouer me.
"Or, speake plaine vnto me.
10 Then he said, To morowe. And he answered, Be it "as thou hast saide, that thou mayest know, that there is none like vnto the Lord our God.
"Ebr. according to thy word.
11 So the frogges shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.
12 Then Moses & Aaron went out from Pharaoh: and Moses cryed vnto the Lorde concerning the frogges, which he had "sent vnto Pharaoh.
"Or, laid vpon.
13 And ỹ Lord did according to the saying of Moses: so the frogges d died in the houses, in the townes, and in the fields.
d In things of this life God oft times heareth the prayers of the iust for the vngodly.
14 And they gathered them together by heapes, and the land stanke of them.
15 But when Pharaoh sawe that he had rest giuen him, he "hardened his heart, and hearkened not vnto them, as the Lorde had said.
"Or, made his heart heauie.
16 ¶ Againe the Lorde saide vnto Moses, Say vnto Aaron, Stretch out thy rodde, and smite the dust of the earth, that it may be turned to † lice throughout all the land of Egypt.
† The third plague.
17 And they did so: for Aaron stretched out his hand ỹ his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.
18 Nowe the enchanters assayed likewise with their enchantments to bring foorth lyce, but they e could not. So the lice were vpon man and vpon beast.
e God confounded their wisdome and autoritie in a thing most vile.
19 Then sayde the enchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obstinate, & he hearkened not vnto them, as the Lord had said.
f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11.20.
20 ¶ Moreouer the Lorde saide to Moses, Rise vp earely in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saieth the Lorde, Let my people goe, that they may serue me.
21 Els, if thou wilt not let my people goe, beholde, I will sende "swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.
"Or, a multitude of venimous beasts, as serpents, &c.
22 But the lande of Goshen, where my people are, will I cause to be "wonderful in that day, so that no swarmes of flyes shalbe there, that thou mayst knowe that I am ỹ Lord in ỹ middes of the "earth.
"Or, I will separate
"Or, Land of Egypt.
23 And I will make a deliuerance of my people from thy people: to morow shall this miracle be.
24 And the Lorde did so: * for there came † great swarmes of flies into ỹ house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.
VVisd.16.9.
† The fourth plague.
25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.
26 But Moses answered, It is not meete to doe

to doe so: for then we should offer vnto the Lord our God that, which is an † abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

† For the Egyptians worshipped diuers beastes, as the oxe, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 Let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, * as he hath commaunded vs.

Chap. 3.18.

28 And Pharaoh sayd, I will let you go, that ye may sacrifice vnto the Lord your God in the wildernesse: but ‡ goe not farre away, pray for me.

‡ So the wicked prescribe vnto Gods messengers howe farre they shall go.

29 And Moses said, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from henceforth § deceyue no more, in not suffring the people to sacrifice vnto the Lord.

§ He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh ‖ hardened his heart at this time also, & did not let the people go.

‖ Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The maraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him, 35 Yet is he obstinate.

1 THen the Lord said vnto Moses, Goe to Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, & wilt yet holde them still,

3 Beholde, the hand of the Lorde is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shalbe a † mightie great morraine.

† The fift plague.

4 And the Lorde shall doe * wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all that perteyneth to the children of Israel.

* He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morowe the Lorde shall finish this thing in this land.

6 So the Lorde did this thing on the morowe, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh ‖ sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

‖ Into the land of Goshē, where the Israelites dwelled.

8 ¶ And the Lord said to Moses & to Aaron, Take your handful of * ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh.

* Or, imbers.

9 And they shalbe turned to dust in all the land of Egypt: and it shalbe as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stoode before Pharaoh: and Moses sprinkled them toward the heauen, and there came † a scabbe breaking out into blisters vpon man, and vpon beast.

† The sixt plague.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

Chap. 4.21.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stande before Pharaoh, and tel him, Thus saith the Lorde God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time sende all my plagues vpon § thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

§ So that thine own conscience shall condemne thee of ingratitude & malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue ‖ I appointed thee, to ‖ shewe my power in thee, and to declare my ‖ Name throughout all the world.

* Rom. 9.17.

‖ Or, set thee vp.

‖ Or, to shewe thee.

‖ That is, that all the worlde may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore now, and § gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beastes, which are found in the fielde, and not brought home, the haile shall fall vpon them and they shall die.

§ Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

20 Such then as feared the worde of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as ‖ regarded not the ‖ worde of the Lorde, left his seruants, and his cattel in the field.

‖ Ebr. set not his heart to.

‖ The worde of the minister is called the word of God.

22 ¶ And the Lord said to Moses, Stretch forth thine hand towarde heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and † haile, and ‖ lightning vpon the ground: and the Lorde caused haile to raine vpon the land of Egypt.

† The seuenth plague.

‖ Ebr. fire walked.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

‖ Or, since it was inhabited.

25 And the haile smote throughout all the land of Egypt all that was in the fielde, both man and beast: also the haile

smote al the herbes of the field, and brake to pieces all the trées of the field.

26 Only in the land of Gothen (where the children of Israel were) was no haile.

27 Then Pharaoh sent & called for Moses and Aaron, and sayd vnto them, I g haue nowe sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there be no more "mightie thunders and haile, and I wil let you go, and ye shal tarie no longer.

29 Then Moses said vnto him, As soone as I am out of the citie, I wil spread mine handes vnto the Lorde, and the thunder shal cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lordes.

30 As for thée and thy seruants, I knowe h afore I pray, ye will feare before the face of the Lord God.

31 (And the flare, & the barley were smitten: for the barley was eared, and the flare was bolled.

32 But the wheate and the rye were not smitten, for they were "hid in the ground)

33 Then Moses went out of the citie from Pharaoh, and spred his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, he sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lorde had sayde "by Moses.

CHAP. X.

Pharaohs seruants counsaile him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come anie more in his presence.

1 AGaine the Lorde sayd vnto Moses, Go to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles "in the middes of his realme,

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, & they sayd vnto him, Thus saith the Lord GOD of the Ebrewes, How long wilt thou refuse b to humble thy selfe before me? let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, beholde, to morowe will I bring "grashoppers into thy coastes.

5 And they shall couer the face of ♃ earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, & hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayde vnto him, Howe long shall he be "an c offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, & he sayd to them, Go, serue the Lord your God, but who are they that shall go?

9 And Moses answered, We wil goe with our yong and with our olde, with our sonnes and with our daughters, with our shéepe and with our cattell will we go: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let d the Lorde so be with you, as I will let you goe and your children: beholde, for euill is before your face.

11 It shall not be so: nowe goe yee that are men, and serue the Lorde: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lorde sayde vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the lande, euen all that the haile hath left.

13 Then Moses stretched forth his rodde vpon the land of Egypt: and the Lorde brought an East winde vpon the land all that day, and all that night: and in the morning the East winde brought the † grashoppers.

14 So the grashoppers went vp vpon all the land of Egypt, and * remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered al the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for f Moses and Aaron in haste, and sayd, I haue sinned against the Lorde your God, and against you.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West wind, & tooke away the grashoppers, & violently cast them into the g red Sea, so that there remained not one grashopper in all the coast of Egypt.

20 But

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obteine remission.

" *Ebr. voyces of God.*

Psal. 24. 1.

h Meaning, that when they haue their requeſt, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.

" *Or, late sowen.*

" *Ebr. by the hand of Moses.*

Chap. 4. 21.

" *Or, in his presence, or among them.*

a The miracles, should be so great, that they should be spoke of for euer. where also we see the duetie of parents toward their children.

b The ende of afflictions is, to humble our selues with true repentance vnder the hand of God.

" *Or, locustes. Vuisd. 16. 9.*

Or, smare.

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some read, Ye intend some mischiefe.

† The eight plague.

* *Or, he caused them to remain.*

f The wicked in their miserie seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemeth red, because the sand or grauell is red: the Ebrewes call it the sea of bulrushes.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lorde saide vnto Moses, Stretche out thine hande towarde heauen, that there may be vpon the lande of Egypt darkenesse, euen darkenesse that may be felt.

h Because it was so thicke.

22 Then Moses stretched forth his hande towarde heauen, & there was a † blacke darkenesse in all the land of Egypt three dayes.

† The ninth plague.

Wisd. 17.2.

23 No man sawe another, neither rose vp from the place where he was for three dayes: but all the children of Israel had light where they dwelt.

Wisd. 18.1.

24 Then Pharaoh called for Moses and saide, Go, serue the Lord: only your sheepe and your cattell shall abide, and your children shall goe with you.

i The ministers of God ought not to yelde one iote to the wicked, as touching their charge.

25 And Moses saide, Thou must giue vs also sacrifices, & burnt offrings: that we may do sacrifice vnto the Lorde our God.

26 Therefore our cattell also shall go with vs: there shall not an i hoofe be left, for thereof must we take to serue the Lord our God: neither do we know k howe we shal serue the Lord, vntill we come thither.

k That is, with what beastes or how many.

27 (But the Lorde hardened Pharaohs heart, and he would not let them go)

28 And Pharaoh sayde vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt l die.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 3 He willeth them to borrowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

1 NOwe (the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, hee will let you goe hence: when he letteth you goe, he shall a at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou now to the people, that euery man a require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of gold.

Or borrowe.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the lande of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

Chap. 3.22. & 12 35. Eccles. 45.1.

4 Also Moses saide, Thus saith the Lorde, * About midnight will I goe out into the middes of Egypt.

Chap. 12.29.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at b the mill, and all the first borne of beastes.

Wisd. 18.11.

b From the highest to the lowest.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neyther against man nor beast, that ye may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that c are at thy feete, and after this will I depart. So he went out from Pharaoh very angrie.

c That is, vnder thy power and gouernement.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, d that my wonders may be multiplied in the land of Egypt.

d God hardeneth the hearts of the reprobate that his glorie thereby might be the more set forth, Rom. 9 17.

10 So Moses & Aaron did all these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

1 THen the Lord spake to Moses & to Aaron in the land of Egypt, saying,

2 This a moneth shalbe vnto you the beginning of moneths: it shall be to you the first b moneth of the yeere.

a Called Nisan, conteyning part of March, and part of Aprill.

b As touching the obseruation of feastes: as for other policies, they reckoned from Septēber.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lābe, according to the house of the c fathers, a lambe for an house.

c As the fathers of the houshold had great or small families.

4 And if the houshold be too little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the nomber of the persons: euery one of you, according to his d eating shall make your count for the lambe.

d He shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

e Euery one in his house.

6 And ye shal kepe it vntill the fourteenth day of this moneth: then e all the multitude of the Congregation of Israel shall kill it " at euen.

" *Ebr. betweene the two euenings, or twilight.*

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper deore poste of the houses where they shall eat it.

8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sowre herbes they shall eat it.

9 Eate not thereof raw, boyled nor sodden in water, but roste with fire, both his f head, his feete, and his purtenance.

f That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall ye burne with fire.

11 ¶ And thus shall ye eat it, Your loynes girded, your shoes on your feete, & your staues in your handes, and ye shall eate it in haste: for g it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it self, which they doe represent, but signifie it.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne in the lande of Egypt,

both man and beast, and I will execute iudgement vpon all the [a] gods of Egypt. I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the lande of Egypt.

14 And this day shall be vnto you a [b] remembrance: and ye shall keepe it an holie feast vnto the Lorde, throughout your generations: ye shall keepe it holie by an ordinance [i] for euer.

15 Seuen dayes shall ye eate vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shalbe an holie [a] assemblie: also in the seuenth day shall be an holie assemblie vnto you: no worke shall be done in them, saue about that which euery man must eate: that only may ye doe.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the lande of Egypt: therefore yee shall obserue this daye, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first moneth and the fourtenth day of the moneth at [k] euen, ye shall eate vnleauened bread vnto the one & twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen be founde in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the lande.

20 Ye shall eate no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayde vnto them, Choose out and take you for euerie of your houses holdes a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, & dip it in the blood that is in the basen, & strike the [l] lintel, and the [a] doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the [l] destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when ye shall come into [m] the land, which the Lord will giue you, as he hath promised, then yee shall keepe this [a] seruice.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people [n] bowed themselues, and worshipped.

28 So the children of Israel went, & did as the Lorde had commaunded Moses and Aaron: so did they.

29 ¶ Now at * midnight, the Lord † smote all the first borne in the lande of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beastes.

30 And Pharaoh rose vp in the night, he and all his seruants and all the Egyptians: and there was a great crie in Egypt: for there was [o] no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and saide, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue saide, and depart, and [p] blesse me also.

33 And the Egyptians did force the people, because they would send them out of the lande in haste: for they sayde, We die all.

34 Therefore the people tooke their dowe before it was leauened, euen their dowe bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and raiment.

36 And the Lorde gaue the people fauour in the sight of the Egyptians: and they [q] granted their request: so they spoyled the Egyptians.

37 Then the * children of Israel tooke their iourney from [q] Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

38 And [r] a great multitude of sundry sortes of people went out with them, and sheepe, and beeues, and cattell in great abundance.

39 And they baked the dowe which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare them selues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundreth and thirtie yeeres.

41 And when the [f] foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to [p] Lorde, because he brought them out of the lande of Egypt: this is that night of [p] Lorde, which all the children of Israel must keepe throughout their generations.

43 Also

[a] Or, Princes, or, Idoles.

[b] Of the benefite receiued for your deliuerance.

[i] That is, vntill Christes comming: for then ceremonies had an end.

[a] Or, calling together of the people to serue God.

Leuit. 23. 5. numb. 28. 16.

[k] For in olde time so they compted, beginning the day at sunne set till the next day at the same time.

Hebr. 11. 28.

[a] Or, transome, or vpper doore poste. [a] Or, two side postes.

[l] The Angel sent of God to kill the first borne.

[m] The land of Canaan.

[a] Or, ceremonie.

Iosh. 4. 6.

[n] They gaue God thankes for so great a benefite.

Chap. 11. 4. † The tenth plague. Wisdom. 18. 5.

[o] Of those houses, wherein any first borne was, either of men or beastes.

[p] Pray for me.

Chap. 3. 22. and 11. 2.

[q] Or, lent them.

Num. 33. 3. Iosh. 24. 6.

[q] Which was a citie in Goshen, Gen. 47. 11.

[r] Which were strangers, and not borne of the Israelites.

Gen. 15. 13. act. 7. 6 gal. 3 17.

[f] From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.

43 Also the Lord said vnto Moses and Aaron, This is the lawe of the Passeouer: [t] no stranger shal eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

Numb. 9.12.

46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * neither shall ye breake a bone thereof.

John 19.36.

47 All the congregation of Israel shall obserue it.

48 But if a stranger dwel with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for none vncircumcised person shal eate thereof.

u They that are of the household of God, must be all ioyned in one fayth and religion.

49 One [u] lawe shalbe to him that is borne in the land, & to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord commaunded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernesse. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

1 AND the Lord spake vnto Moses, saying,

Chap. 22.29. and 34.19. Leuit. 27.26. Numb. 3.13. and 8.16. Luke 2.23.

2 * Sanctifie vnto mee all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as wel of man as of beast: for it is mine.

3 ¶ Then Moses sayde vnto the people, * Remember this day in the which ye came out of Egypt, out of the "house of [a] bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall bee [b] eaten.

Exod. 23.13. "Or, house of seruants.

a Where they were in most cruel slauerie.

b To signifie that they had not leysure to leauen their bread.

4 This day come ye out in the moneth of [c] Abib.

c Containing part of March and part of April, when corne began to ripe in that countrey.

5 ¶ Now when the Lord hath brought thee into the lande of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee sware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the [d] seuenth day shalbe the feast of the Lord.

d Both the seuenth and the first day were holy, as chapter 12.16.

7 Vnleauened bread shall be eaten seuen dayes, and there shal no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters,

8 ¶ And thou shalt shewe thy sonne [e] in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

e When thou doest celebrate the feast of vnleauened bread.

9 And it shall be a signe vnto thee [f] vpon thine hand, and for a remembrance betwéene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thée and to thy fathers, and shall giue it thee,

12 * Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth forth of thy beast: the males shalbe the Lordes.

Chap. 22.29. and 34.19. Ezek. 44.30.

13 But euery "first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou [h] bye out.

"Ebr. that first commeth forth.

g This is also vnderstande of the horse and other beastes, which were not offered in sacrifice.

h By offering a cleane beast in sacrifice, Leuit. 27.6.

14 ¶ And when thy sonne shall aske thee [i] to morow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

i Or, hereafter-wardes.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as [k] frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

k Or, signes of remembrance.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, [l] though it were neerer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

l Or, because.

i Which the Philistims would haue made against them by stopping them the passage.

18 But God made the people to go about by the way of the wildernesse of the red sea: and the children of Israel went vp [k] armed out of the land of Egypt.

k That is, not priuily, but openly, and as the worde doeth signifie, see in order by fiue and fiue.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God wil surely visite you, and ye shall take my bones away hence with you)

Gen. 50.25. Iosh. 24.32.

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

Num. 33.6.

21 * And the Lord went before them by day in a pillar of a [l] cloude to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

Num. 14.14. deut. 1.33. psal. 78.14. 1. cor. 10.1.

l To defend thē from the heate of the sunne.

22 * He tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

Nehe. 9.19.

CHAP. XIIII.

4. 8 *Pharaohs heart is hardened, and purſueth the Iſraelites,* 11 *The Iſraelites ſtriken with feare murmure againſt Moſes.* 13 *Moſes doeth encourage them.* 21 *He deuideth the Sea.* 23. 27 *The Egyptians followe and are drowned.*

1 Then the Lorde ſpake vnto Moſes, ſaying,

2 Speake to the children of Iſrael, that they [a] returne & campe before [b] Pihahiroth, betweene Migdol and the Sea, ouer againſt * Baal-zephon: about it ſhal ye campe by the Sea.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wildernes hath ſhut them in.

4 And I wil harden Pharaohs heart that he ſhal followe after you: ſo I wil [c] get me honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhal know that I am the Lorde: and they did ſo.

5 ¶ Then it was tolde the king of Egypt, that the people fledde: and the heart of Pharaoh & of his ſeruants was turned againſt the people, and they ſayd, Why haue we this done, and haue let Iſrael goe out of our ſeruice?

6 And he made ready his charets, & tooke his people with him,

7 And tooke ſixe hundreth choſen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an [e] hie hand)

9 * And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen & his hoſte ouertooke them camping by the Sea, beſide Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drewe nie, the children of Iſrael lift vp their eyes, and beholde, the Egyptians marched after them, & they were ſore [f] afrayde: wherefore the children of Iſrael cryed vnto the Lorde.

11 And they ſaide vnto Moſes, Haſt thou brought vs to die in the wilderneſſe, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bin better for vs to ſerue the Egyptians, then that we ſhould die in the wildernes.

13 Then Moſes ſaid to the people, Feare ye not, ſtand ſtill, and beholde [g] the ſaluation of the Lorde, which he will ſhewe to you this day. For the Egyptians, whom ye haue ſeene this day, ye ſhall neuer ſee them againe.

14 The Lord ſhall fight for you: therefore [h] holde you your peace.

15 ¶ And the Lorde ſayde vnto Moſes, Wherefore [i] cryeſt thou vnto me? ſpeake vnto the children of Iſrael that they goe forward:

16 And lift thou vp thy rodde, and ſtretche out thine hande vpon the Sea and deuide it, and let the children of Iſrael go on drie ground through the middes of the ſea.

17 And I, beholde, I will harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, remoued and went behind them: alſo the pillar of the cloud went from before them, and ſtoode behinde them,

20 And came betweene the campe of the Egyptians and the campe of Iſrael: it was both a cloud and darkneſs, yet gaue it [k] light by night, ſo that all the night long the one came not at the other)

21 And Moſes ſtretched forth his hand vpon the Sea, and the Lord cauſed the ſea to runne backe by a ſtrong Eaſt winde all the night, & made the Sea drie land: for the waters were * deuided.

22 Then the * children of Iſrael went through the middes of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians purſued and went after them to the midſt of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.

24 Nowe in the morning [l] watch, when the Lord looked vnto the hoſte of the Egyptians, out of the fire and cloudie pillar, he ſtrooke the hoſte of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they draue them with [m] much adoe: ſo that the Egyptians euery one ſayd, I will flee from the face of Iſrael: for the Lorde fighteth for them againſt the Egyptians.

26 ¶ Then the Lord ſaid to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lord [n] ouerthrewe the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie land through the middes of the Sea, and the waters were a wall vnto them on their right hand, & on their left.

30 Thus the Lord ſaued Iſrael the ſame day

a From toward the countrey of the Philiſtims.
b So the ſea was before them, mountaines on either ſide, and the enemie at their backe: yet they obeyed God and were deliuered. *Numb.* 33.7.
c By puniſhing his obſtinate rebellion.
d Ioſephus writeth that beſides theſe charets there were 50000 horſemen, and 200000 footemen.
e With great ioy & boldneſſe. *Ioſh.* 24.6. 1. *mac.* 4.9.
f They, which a litle before in their deliuerãce reioyced, being nowe in danger are afrayd, and murmure.
g Such is the impatiencie of the fleſh, that it can not abide Gods appointed time.
[g] *Or, deliuerance.*
h Onely put your truſt in God without grudging or doubting.
i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inwarde gronings to the Lord.
k The cloude ſheweth light to the Iſraelites, but to the Egyptians it was darkenes, ſo that their two hoſtes could not ioyne together. *Ioſh.* 4.23. *Pſal.* 114.3. *Pſal.* 78.13. 1. *cor.* 10.1. *heb.* 11.29.
l Which was about the three laſt houres of the night.
[m] *Or, heauily.*
m So the Lord by the water ſaued his, and by the water drowned his enemies.

dap out of the hand of the Egyptians, & Israel saw the Egyptians dead vpon the Sea banke.

* Ebr. hand

31 And Israel sawe the mightie * power, which the Lord shewed vpon the Egyptians: so the people feared the Lorde, and beleeued the Lorde, and his * seruaunt Moses.

* Or, Moses.

CHAP. XV.

1.20 *Moses with the men and women sing praises vnto God for their deliuerance.* 23 *The people murmure.* 25 *At the praier of Moses the bitter waters are sweete.* 26 *God teacheth the people obedience.*

a Praising God for the ouerthrow of his enemies and their deliuerance. *Vvisd.10.20.*

1 THen a sang * Moses and the children of Israel this song vnto the Lorde, & said in this maner, I will sing vnto the Lorde: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowne in the Sea.

* Or, the occasion of my song of praise.

b To worship him therein.

2 The Lord is my strength and b praise, and he is become my saluation. He is my God, and I will prepare him a tabernacle, he is my fathers God, and I will exalt him.

c In battell he ouercommeth euer.

3 The Lord is a c man of warre, his d name is Jehouah.

d Euer constant in his promise.

4 Pharaohs charets & his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depthes haue couered them, they sanke to the bottome as a stone.

* Or, power.

6 Thy * right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemie.

e Those, that are enemies to gods people, are his enemies.

7 And in thy great glory thou hast ouerthrowne them that rose against e thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood stil as an heape, the depthes cogealed together in the * heart of the Sea.

* Or, in the depth of the sea.

9 The enemie saide, I will pursue, I will ouertake them, I will deuide the spoyle, * my lust shalbe satisfied vpon them, I will drawe my sworde, mine hande shall destroy them.

* Ebr. my soule shalbe filled.

10 Thou blewest with thy winde, the Sea couered them, they sanke as lead in the mightie waters.

11 Who is like vnto thee, O Lorde, among the f gods? who is like thee so glorious in holinesse, & fearfull in praises, doing wonders?

f For so, oftentimes the scripture calleth the mightie men of the world.

12 Thou stretchedst out thy right hand, the earth swallowed them.

g Which oughtest to be prayfed with all feare and reuerence.

13 Thou wilt by thy mercy carry this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy h habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people shal heare and be afraid: sorow shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shalbe amased, and trembling shall come vpon the great men of Moab: all the inhabitantes of Canaan shal ware faint hearted.

Deut.2.25. Iosh.2.9.

16 * Feare and dread shal fall vpon them: because of the * greatnes of thine arme, they shal be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

* Or for thy great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine i inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the sanctuarie, O Lorde, which thine handes shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shal reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in themids of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, toke a timbrell in her hand, & all the women came out after her with timbrels and k dances.

k Signifying their great ioye, which custome the Iewes obserued in certaine solemnities, Iud. 11.34. and 21.21.

21 And Miriam l answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowne in the Sea.

but it ought not to be a cloke to couer our wanton dances.

l By singing the like song of thanke giuing.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderneste of m Shur: and they went three dayes in the wildernes, and founde no waters.

m Which was called Etham, Nom.33.8.

23 And when they came to Marah, they could not drinke of n waters of Marah, for they were bitter: therefore the name of the place was called * Sharah.

* Or, bitternes. Eccles.38.5.

24 ¶ & the people murmured against Moses, saying, What shal we drinke?

n That is, God, or, Moses in Gods name.

25 And he cryed vnto the Lorde, and the Lord shewed him a * tree, which when hee had cast into the waters, o waters were sweete: there he made the an ordinaunce and a lawe, and there he * proued them,

* Or, staffe.

o Which is, to do that onely that God commandeth.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lorde thy God, & wilt doe that, which is p right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinaunces, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

p Deut.6.18.

27 ¶ And they came to Elim, where were twelue fountaines of water, & seuentie * palme trees, and they camped there by the waters.

Num.33.9.

* Or, date trees.

CHAP XVI.

1 *The Israelites come to the desert of Sin, and murmure against Moses and Aaron.* 13 *The Lorde sendeth quailes and Manna.* 23 *The Sabbath is sanctified vnto the Lord.* 27 *The seuenth daye Manna could not be found.* 32 *It is kept for a remembrance to the posteritie.*

1 AFterwarde all the Congregation of the children of Israel departed from a Elim, and came to the wildernesse of b Sin (which is betweene Elim & Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherein they camped: and is also called Kadesh, Nomb.33.36.

b Signifying bushes.

2 And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wildernes.

3 For the children of Israel saide to them,

Oh that we had died by the hande of the Lord in the land of Egypt, when we sate by the flesh b pots, when we ate bread our bellies full: for ye haue brought vs out into this wildernesse, to kill this whole companie with famine.

b So harde a thing it is to the flesh not to murmure against God, when the belly is pinched.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine frō heauen to you, and the people shall go out, & gather *that that is sufficient for euery c day, that I may proue them, whether they will walke in my law or no.

*Ebr. the portion of a day in his day.

c To signifie, that they should patiently depend vpon Gods prouidence from day to day.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron saide vnto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie of the Lorde: d for hee hath hearde your grudgings against the Lorde: and what are we that ye haue murmured against vs?

d He gaue them not Manna because they murmured, but for his promise sake

8 Againe Moses saide, At euen shall the Lorde giue you flesh to eate, and in the morning your fill of bread: for the Lorde hath hearde your murmurings, which ye murmure against him: for what are we? your murmurings are not against vs, but against the *Lord.

e He that contemneth Gods ministers, contemneth God himselfe.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Drawe neere before the Lorde: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked towarde the wildernes, and beholde, the glorie of the Lorde appeared *in a cloude.

*Exod.13.21.

11 (For the Lord had spoken vnto Moses, saying,

*Eccles.45.4.

12 *I haue heard the murmurings of the children of Israel: tell them therefore, and say, g At euen ye shall eate flesh, and in the morning ye shalbe filled with bread, and ye shall knowe that I am the Lorde your God)

g Or, in the twilight.

*Num.11.31.

13 And so at euen the *quailes came and couered the campe: and in the morning the dew lay round about the hoste.

*Num.11.7. *Psal.78.24. *Wisd.16.20.

14 *And when the dewe that was fallen was ascended, beholde, a small rounde thing was vpō the face of the wildernesse, smal as the hoare frost on the earth.

15 And when the children of Israel saw it, they saide one to another, It is f MAN, for they wist not what it was. And Moses said vnto them, *This is the bread which the Lord hath giuen you to eate.

f Which signifieth a part, portion, or gift: also meate prepared.

*Iob.6.31. 1.cor.10.3.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating: an Omer for *a mā, according to the number of your persons: euery man shall take for the which are in his tent.

g Which conteineth about a pottell of our measure.

*Ebr. for an head.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, *he that had gathered much, had nothing ouer, and hee that had gathered litle, had no h lacke: so euery man gathered according to his eating.

*2.Cor.8.15.

h God is a riche feeder & fail not none can iustly complaine.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angrie with them.

i No creature is so pure, but being abused, it turneth to our destruction.

21 And they gathered it euerie morning, euery man according to his eating: for when the heat of the Sunne came, it was melted.

22 ¶ And the first day they gathered k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

k Which portion should serue for the Sabbath & 5 day before.

23 And he answered them, This is that, which the Lord hath saide, To morowe is the rest of the holy Sabbath vnto the Lord: bake l to day which ye will bake, & seeth that which ye will seeth, & all that remaineth, lape it vp to be kept till the morning for you.

24 And they laped it vp till the morning, as Moses bade, & it stanke not, neyther was there any woorme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lorde: to day ye shall not l finde it in the field.

l God tooke away the occasion from their labour, to signifie howe holy he would haue the Sabbath kept.

26 Sixe dayes shall ye gather it, but in the seuenth day is the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there m went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord saide vnto Moses, Howe long refuse ye to keepe my commaundements, and my lawes?

m Their infidelitie was so great that they did expressely against Gods commandement.

29 Behold, how the Lord hath giuen you the Sabbath: therfore he giueth you the first day bread for two daies: tarie therfore euerie man in his place: let no man go out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN, and it was like *to coriander seede, but white: & the taste of it was like vnto wafers made with honie.

n In forme and figure, but not in colour, Numb. 11.7.

32 And Moses saide, This is that which the Lord had cōmanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fedde you in wildernes, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a *pot and put an Omer ful of MAN therein, & set it before the Lorde to be kept for your posteritie.

o Of this vessell read Heb.9.4.

34 As the Lord commanded Moses, so Aaron laped it vp before the p Testimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made.

35 And the children of Israel did eat MAN *fourtie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

*Iosh.5.12. *Nehe.9.15.

36 The Omer is the tenth part of the q Ephah.

q Which measure conteined about ten pottels.

CHAP.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

1 AND all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys at the "commandement of the Lord, and camped in a Rephidim, where was no water for the people to drinke.

2 *Wherefore the people contended with Moses, and sayde, Giue vs water that we may drinke. And Moses sayde vnto them, Why contende ye with me? Wherefore do ye b tempt the Lord?

3 So the people thirsted there for water, & the people murmured against Moses, and sayde, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattel with thirst?

4 And Moses cryed to the Lord, saying, What shal I do to this people? for they be almost ready to c stone me.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: & thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 *Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, a Massah and a Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?

8 ¶ * Then came e Amelek and fought with Israel in Rephidim.

9 And Moses said to Iosua, Chuse vs out men, and goe fight with Amelek: to morow I will stand on the top of the f hil with the rod of God in mine hande.

10 So Iosua did as Moses bad him, & fought with Amelek: & Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hande, Israel preuailed: but when he let his hand g downe, Amelek preuailed.

12 Now Moses handes were heauie: therefore they tooke a stone and put it vnder him, and he sate vpon it: and Aaron & Hur staied vp his hands, the one on the one side, & the other on the other side: so his hands were stedy vntill the going downe of the sunne.

13 And Iosua discomfited Amelek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and "rehearse it to Iosua: for * I will vtterly put out the remembrance of Amelek from vnder heauen.

15 (And Moses built an altar, and called the name of it, i Iehouah-nissi)

16 Also he saide, "The Lord hath sworne, that he will haue warre with Amelek from generation to generation.

"Eb. at the mouth.
a Moses here noteth not euery place where thei camped, as Nom. 33. but only those places where some notable thing was done.
Numb. 20. 4.
b Why distrust you God? why looke you not for succour of him without murmuring against vs?
c How ready the people are for their owne matters to slaye the true Prophets, & how slow they are to reuenge Gods cause against his enemies and false prophets.
Chap. 7. 20.
Numb. 20. 9.
wisd. 11. 4.
psal. 78. 15. & 105. 41. 1 cor. 10. 4.
a Or, Tentation.
b Or, Strife.
d When in aduersitie we think God to be absent, then we neglect his promise and make him a lyar.
Deut. 25. 17.
wisd. 11. 3.
e Who came of Eliphaz, sonne of Esau, Gen. 36. 12.
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in praier.
h In the booke of the lawe.
"Ebr. put it in the eares of Iosua.
Num. 24. 20. 1. sam. 15. 3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
"Ebr. the hand of the Lord vpon the throne.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth sacrifice to God. 21 What maner of men officers and Iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

1 WHen Iethro the *Priest of Midian Moses father in lawe heard all that God had done for Moses, & for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in lawe of Moses tooke Zipporah Moses wife, (after he had a sent her away)

3 And her two sonnes, (whereof the one was called *Gershom: for he sayde, I haue bene an alient in a strange lande:

4 And the name of the other was Eliezer: for the God of my father, sayde he, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wildernes, where he camped by the b mount of God.

6 And he c said to Moses, I thy father in lawe Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in lawe, and did obeysance and kissed him, & eche asked other of his "welfare: and they came into the tent.

8 Then Moses told his father in lawe al that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro sayde, d Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hande of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they e recompensed.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law f before God.

13 ¶ Now on the morowe, when Moses sate to iudge the people, the people stode about Moses from morning vnto euen.

14 And when Moses father in lawe sawe all that he did to the people, he sayde, What is this that thou doest to the people: why sittest thou thy selfe alone, and all the people stande about thee from morning vnto euen?

Chap. 2. 16.
a It may seeme that he sent her backe for a time to her father for her impacience, lest she should be a let to his vocation, which was so dangerous, chap. 4. 25.
Chap. 2. 22.
b Horeb is called the mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christes presence it was holy for a time, 2. Pet. 1. 18.
c That is, he sent messengers to say vnto him.
"Ebr. of peace.
d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.
Chap. 1. 10, 16, 22.
chap. 5. 7.
chap. 14. 8.
e For they that drowned y children of the Israelites, perished them selues by water.
f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

15 And

15 And Moses saide vnto his father in lawe, Because the people come vnto me to seeke ‖ God.

‖ That is, to know Gods will, and to haue iustice executed.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in lawe saide vnto him, The thing which thou doest, is not well.

18 Thou both * weariest thy selfe greatly, and this people that is with thee: for the thing is to heauie for thee: thou art not able to do it thy selfe alone.

* *Ebr. thou wilt faint and fall. Deut. 1.9.*

19 Heare now my * voice, (I will giue thee counsell, and God shalbe with thee) be thou for the people to † God ward, and report thou the causes vnto God,

* *Or, counsel.*

† Iudge thou in hard causes, which cannot be decided but by consulting with God.

20 And admonish them of the ordinances, and of the lawes, and shewe them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people ‖ men of courage, fearing God, men dealing truly, hating couetousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, & rulers ouer tennes.

‖ What maner of men ought to be chosen to beare office.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shal beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt bee able to endure, and al this people shall also go quietly to their place.

24 So Moses † obeyed the voyce of his father in lawe, and did all that he had saide:

† Godly counsel ought euer to be obeied, though it come of our inferiors: for to such God often times giueth wisdome to humble them that are exalted, and to declare that one member hath neede of an other.

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters them selues.

27 Afterward Moses ‖ let his father in law depart, and he went into his countrey.

‖ Read the occasion, No. 10. 29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dieth. 16 GOD appeareth vnto Moses vpon the mount in thunder and lightning.

1 IN the * third moneth, after the children of Israel were gone out of the land of Egypt, the same † day came they into the wildernes of Sinai.

* Which was in the beginning of the moneth Siuan containing part of May and part of Iune.

† That they departed from Rephidim. *Num. 7. 38.*

2 For they departed from Rephidim, & came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

3 * And Moses went vp vnto God, for the Lorde had called out of the mount vnto him, saying, Thus shalt thou say to the house of † Iaakob, & tell the children of Israel,

† God called Iaakob Israel: therefore the house of Iaakob signifyeth onely Gods people.

4 * Ye haue seen what I did vnto † Egyptians, & how I carried you vpon ‖ eagles wings, and haue brought you vnto me.

‖ For ye eagle by flying hie, is out of danger, and in carying her birds rather on her wings the in her talats declareth her loue.

5 Now therefore * if ye will heare my voice in deede, & keepe my couenant, then ye shalbe my chiefe treasure aboue all people, * though al the earth be mine.

* *Deut. 29. 2.*

6 Ye shal be vnto me also a kingdome of * Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

* *Deut. 5. 2.*

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered al together, & said, * All that the Lorde hath commanded, we will doe. And Moses reported the wordes of the people vnto the Lorde.

* *Deut. 10. 14. psal. 25. 1. 1 Pet. 2. 9. rom. 1. 6. Chap. 24. 3.*

9 And the Lorde saide vnto Moses, Lo, I come vnto thee in a thicke cloude, * that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had told the wordes of the people vnto the Lord)

* *deut. 5. 27. & 26. 17. iosh. 24. 16.*

10 Moreouer, the Lord saide vnto Moses, Goe to the people, and * sanctifie them to day and to morowe, & let them wash their clothes.

* Teach them to be pure in heart, as they shew the selues outward. ly cleane by washing.

11 And let them be ready on the third day: for the third day the Lorde will come downe in the sight of all the people vpon the mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye go not vp to the mount, nor touch † border of it: whosoeuer toucheth † * mount, shal surely die.

† *Heb. 12. 20.*

13 No hand shall touche it, but he shalbe stoned to death, or striken through with dartes: whether it be beast or man, he shal not liue: when the ‖ horne bloweth long, they shal come vp * into the mountaine.

‖ *Or, trumpet.*

* *Or, toward.*

14 ¶ Then Moses went downe from the mount vnto the people, & sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, and come not at your wiues.

‖ But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 5. *Deut. 4. 11.*

16 And the third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lorde came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a fornace, and all † mount ‖ trembled exceedingly.

* God vsed these fearefull signes, that his lawe should be had in greater reuerence, & his maiestie the more feared.

† He gaue authoritie to Moses by plaine wordes, that the people might vnderstand him.

19 And when the sounde of the trumpet blewe long, and waxed louder and louder, Moses spake, and God answered him by † voyce.

20 (For

20 (For the Lord came downe vpō mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord saide vnto Moses, Goe downe, charge ꝑ people, that they breake not their boundes, to go vp to the Lorde, to gaze, lest many of them perish.

22 And let the [a] Priestes also which come to the Lorde be sanctified, least the Lorde [b] destroy them.

23 And Moses saide vnto the Lorde, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lorde saide vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priestes and the people breake their boundes to come vp vnto the Lorde, least he destroy them.

25 So Moses went downe vnto the people, and tolde them.

[a] Or, rulers.

[b] Or, breake out vpon them.

[i] Neither dignitie nor multitude haue autoritie to passe the boundes, that Gods word preserueth.

CHAP. XX.

2 *The commandements of the first table.* 12 *The commandements of the seconde.* 18 *The people afraide, are comforted by Moses.* 23 *Gods of siluer and gold are againe forbidden.* 24 *Of what sort the altar ought to be.*

1 THen God [a] spake all these wordes, saying,

2 * I am ꝑ Lord thy God, which haue brought thee out of the lande of Egypt, out of the house of [b] bondage.

3 Thou shalt haue none other gods [b] before me.

4 * Thou shalt make thee no grauen image, neither any similitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not [c] bowe downe to them, neither serue them: for I am the Lorde thy God, a [d] ielous God, visiting the iniquitie of the fathers vpon the children, vpon the thirde generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto [e] thousandes to them that loue me, and keepe my commandements.

7 * Thou shalt not take the Name of the Lorde thy God in [f] vaine: for the Lorde will not hold him guiltles that taketh his Name in vaine.

8 Remember the Sabbath day, [g] to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruaunt, nor thy maide, nor thy beast, nor thy straunger that is within thy [g] gates.

11 * For in sixe dayes the Lorde made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy [h] father & thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not [i] kill.

14 Thou shalt not [k] commit adulterie.

15 Thou shalt not [l] steale.

16 Thou shalt not beare false [m] witnes against thy neighbour.

17 * Thou shalt not [n] couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his ore, nor his asse, nether any thing that is thy neigbours.

18 ¶ And all the people [o] sawe the thunders, and the [p] lightnings, and the sound of the trumpet, and the mountaine smoking. and when the people sawe it, they fled and stood a farre off,

19 And saide vnto Moses, * Talke thou vs, and we will heare: but let not God talke with vs, lest we dye.

20 Then Moses said vnto ꝑ people, Feare not: for God is come to [o] proue you, & that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew nere vnto the darknesse where God was.

22 ¶ And ꝑ Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with me gods of siluer, nor gods of golde: you shal make you none.

24 * An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offrings, and thy [q] peace offrings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make me an altar of stone, thou shalt not builde it of hewen stones: for if thou lift vp thy tole vpon them, thou hast polluted [r] them.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy [s] filthinesse be not discouered thereon.

[a] When Moses and Aaron were gone vp, or had passed ꝑ bounds of the people, God spake thus out of the mount Horeb, that all ꝑ people heard. *Deu.5.6.psa.81.10*

[b] Or, seruants.

[b] To whose eies al things are open *Leu.26.1.psa.97.7*

[c] By this outward gesture al kinde of seruice & worship to idols is forbidde. [d] And wil be reuenged of the contemners of mine honour.

[e] So readie is he rather to shewe mercie then to punish. *Leu.19.22.deut.5.11.mat.5.33.*

[f] Either by swearing falsly or rashly by his Name, or by contemning it.

[g] Which is by meditating ꝑ spiritual rest, by hearing Gods word, & resting from worldly trauails. *Ch.23.12.& 20.22*

[g] Or, citie. *Gen.2.2.*

Deu.5.16.mat.15 4.ephe.6.2.

[h] By the parents also is meant all that haue autoritie ouer vs. *Mat.5.21.*

[i] But loue and preserue thy brothers life.

[k] But be pure in heart, word and deede.

[l] But studie to saue his goods.

[m] But further his good name, & speake trueth *Rom.7.7.*

[n] Thou mayest not so much as wish his hinderance in any thing.

[o] Or, heard.

[p] Ebr. firebrands. *Deut.5.24.& 18.16.heb.12.18.*

[o] Whether you will obey his precepts as you promised, chap. 19.8.

Chap.27.8. & 38.7. Leuit.3.1.

Deut.27.5. iosh.8.31.

[q] Ebr. it, that is, the stone.

[r] Which might be by his stouping, or flying abroade of his clothes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and crueltie.

1 NOw these are the lawes, which thou shalt set before them:

2 * If thou bye an Ebrewe seruant, he shall serue sixe yeres, and in the seuenth he shall go out free, [a] for nothing.

3 If he came [b] himselfe alone, he shall goe out himselfe alone: if he were married, the his wife shall go out with him.

4 If his master haue giuen him a wife, & she hath borne him sonnes or daughters, the wife and her children shall bee her [c] masters, but he shall goe out himselfe

Le.25.39. deu.15.12.vers.34.14.

[a] Paying no money for his libertie.

[b] Not hauing wife nor childre.

[c] Til her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.

selfe alone.
5 But if the ſeruant ſay thus, I loue my maſter, my wife and my children, I will not go out free,
6 Then his maſter ſhall bring him vnto the [a] Iudges, and ſet him to the [d] doore, or to the poſte, and his maſter ſhall bore his eare through with a nawle, & he ſhal ſerue him for [e] euer.
7 Likewiſe if a man [f] ſell his daughter to be a ſeruant, ſhe ſhal not go out as the mẽ ſeruants doe.
8 If ſhee pleaſe not her maſter, who hath betrothed her to himſelfe, then ſhall he cauſe to bye her: he ſhall haue no power to ſell her to a ſtrange people, ſeeing her [g] deſpiſed her.
9 But if he hath betrothed her vnto his ſonne, he ſhall deale with her [h] according to the cuſtome of the daughters.
10 If he take [i] him another wife, he ſhal not diminiſh her food, her rayment, & recompence of her virginitie.
11 And if he doe not theſe [k] three vnto her, then ſhall ſhee go out free, paying no money.
12 ¶ [l] He that ſmiteth a man, and he dye, ſhall die the death.
13 And if a man hath not layed wayt, but [l] God hath offred him into his hand, [m] then I will appoint thee a place whither he ſhall flee:
14 But if a man come preſumptuouſly vpon his neighbour to ſlaye him with guile, thou ſhalt take him from mine [m] altar, that he may die.
15 ¶ Alſo he that ſmiteth his father or his mother, ſhall die the death.
16 ¶ And he that ſtealeth a man, & ſelleth him, if it be found with him, ſhall dye the death.
17 ¶ [n] And he that curſeth his father or his mother, ſhall die the death.
18 ¶ When men alſo ſtriue together, & one ſmite another with a [n] ſtone, or with the fiſt, and he die not, but lyeth in bed,
19 If he riſe againe and walk without vpon his ſtaffe, then ſhal he that ſmote him goe [o] quite, ſaue onely he ſhall beare his charges [o] for his reſting, & ſhall pape for his healing.
20 ¶ And if a man ſmite his ſeruaunt, or his maide with a rod, & he die vnder his hand, he ſhalbe ſurely puniſhed.
21 But if he continue a day, or two dayes, hee ſhall not [p] be puniſhed: for hee is his money.
22 ¶ Alſo if men ſtriue and hurt a woman with childe, ſo that her child depart from her, & [q] death follow not, he ſhalbe ſurely puniſhed according as the womans husband ſhall appoint him, or he ſhal pay as the [s] Iudges determine.
23 But if death follow, then thou ſhalt pay life for life,
24 [r] Eye for eye, tooth for tooth, hande for hand, foote for foote,
25 Burning for burning, wound for wound, ſtripe for ſtripe.
26 ¶ And if a man ſmite his ſeruaunt in the eye, or his maide in the eye, and hath periſhed it, he ſhall let him go free for his eye.
27 Alſo if he ſmite [f] out his ſeruants tooth, or his maides tooth, he ſhall let him goe out free for his tooth.
28 ¶ If an oxe goe a man or a woman, that hee dye, the [a] oxe ſhalbe [t] ſtoned to death, and his fleſh ſhall not be eaten, but the owner of the oxe ſhall go quite.
29 If the oxe were wont to puſh in times paſt, and it hath bene [u] tolde his maſter, and he hath not kept him, and after hee killeth a man or a woman, the oxe ſhall be ſtoned, and his owner ſhall die alſo.
30 If there be ſet to him a [u] ſumme of money, then hee ſhall pape the raunſome of his life, whatſoeuer ſhall be layde vpon him.
31 Whether he hath gored a ſonne, or gored a daughter, he ſhalbe iudged after the ſame maner.
32 If the oxe goe a ſeruant or a maide, he ſhall giue vnto their maſter thirtie [x] ſhekels of ſiluer, and the oxe ſhall bee ſtoned.
33 ¶ And when a man ſhall open a well, or when he ſhall digge a pit and couer it not, and an oxe or an aſſe fall therein,
34 The owner of the pitte ſhall [y] make it good, & giue money to the owners therof, but the dead beaſt ſhalbe his.
35 ¶ And if a mans oxe hurt his neighbours oxe that hee dye, then they ſhall ſell the liue oxe, and deuide the money thereof, and the dead oxe alſo they ſhall deuide.
36 Or if it be knowne that the oxe hath vſed to puſh in times paſt, and his maſter hath not kept him, he ſhall pape oxe for oxe, but the dead ſhalbe his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Entiſing of maides. 18 VVitchcraft. 20 Idolatrie. 21 Support of ſtrangers, widowes, and fatherleſſe. 25 Vſurie. 28 Reuerence to Magiſtrates.

1 IF a man ſteale an [a] oxe or a ſheepe, and kill it or ſell it, he ſhall reſtore fiue oxen for the oxe, [b] and foure ſheepe for the ſheepe.
2 ¶ If a theefe be founde [b] breaking vp, & be ſmitten that he die, no blood ſhall be ſhed for him.
3 But if it be [c] in the day light, [c] blood ſhall be ſhed for him: for he ſhoulde make full reſtitution: if he had not wherewith, then ſhould he be ſolde for his theft.
4 If the theft be found [c] with him, aliue, (whether it be oxe, aſſe, or ſheepe) he ſhall reſtore the double.
5 ¶ If a man do hurt field, or vineyarde, & put in his beaſt to feed in an other mans fielde, he ſhall recompenſe of the beſt of his owne fielde, & of the beſt of his owne vineyard.
6 ¶ If fire breake out, and catche in the thornes, and the ſtackes of corne, or the ſtanding corne, or the fielde be con-

[a] Ebr gods.
d Where the Iudges ſate.
e That is, to the yere of Iubile, which was euery fiftieth yere.
f Conſtrayned either by pouertie, or elſe to the intent that the maiſter ſhould marie her.
g By giuing an other money to bye her of him.
[g] Or, deſhoured her.
h That is, he ſhall giue her dowrie.
i For his ſonne.
k Neither marrie her himſelfe, nor giue another money to bye her, nor beſtowe her vpon his ſonne.
Leuit.24.17.
l Though a man be killed at vnwares, yet it is Gods prouidẽce, that it ſhould ſo be.
Deut.19.3.
m The holines of the place ought not to defend the murther.
Leuit.20.9.
prou.20.20.
matth.15.4.
mark.7.10.
n Either far off him or neere.
o By the ciuile iuſtice.
[o] Or, loſing of his time.
p By the ciuile Magiſtrate, but before God he is a murtherer.
q Of the mother or childe.
[s] Or, arbiters.
Leuit.24.20.
deut.19.21.
mat.5.38.
r The execution of this law only belonged to the Magiſtrate, *Mat.5.38.*
[t] So God reuengeth cruelitie in moſt leaſt things
Gen.9.5.
t If the beaſt bee puniſhed, much more ſhall the murtherer.
[u] Or, ſatisfied to him.
u By the next of the kindred of him that is ſo ſlaine.
x Reade Gen.23 15.
y This law forbiddeth not only not to hurt, but to beware leſt any be hurt.
a Either great beaſt of the heard, or a ſmall beaſt of the flocke.
2.Sam.12.6.
b Breaking an houſe to enter in, or vndermining.
[c] Ebr. when the ſunne riſeth vpon him.
c He ſhalbe put to death, that killeth him.
[c] Ebr. in his hande.

consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to kepe, and it be stollen out of his house, if the thiefe be founde, he shal pay the double.

8 If the thiefe be not found, then the master of the house shalbe brought vnto the "Iudges to sweare, whether he hath[d] put his hande vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, which an other chalengeth to be his, the cause of both parties shall come before the Iudges, & whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to kepe asse, or oxe, or sheepe, or any beast, and it die, or be "hurt, or taken away by enemies, and no man see it,

11 [e] An othe of the Lord shall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and he shall not make it good:

12 * But if it be stollen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring [f] recorde, and shall not make that good, which is deuoured.

14 ¶ And if a man borowe ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner therof be by, he shall not make it good: for if it be an hired thing, it is came for his hire.

16 ¶ * And if a man entise a mayde that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall paye money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * He that offreth vnto any gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ * Moreouer, thou shalt not do injurie to a straunger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shal not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, and so he call and crie vnto me, I wil surely heare his crie.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your [h] wiues shalbe widowes, and your children fatherlesse.

25 ¶ * If thou lende money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne go downe:

27 For that is his couering onely, & this is his garment for his skinne: wherein shal he slepe? therefore when he [i] crieth vnto me, I will heare him: for I am merciful.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy licour shalt thou not kepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shalbe with his damme, & the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, * neither shall ye eate any fleshe that is torne of beastes in the field: ye shall cast it [l] to the dogge.

CHAP. XXIII.

1 *Not to follow the multitude.* 13 *Not to make mention of the strange gods.* 14 *The three solemne feastes.* 20. 23 *The Angel is promised to leade the people.* 25 *What God promiseth, if they obey him.* 29 *God will cast out the Canaanites by litle and litle, and why.*

1 THou shalt not [a] receiue a false tale, neither shalt thou put thine hande with the wicked, to be a [a] false witnes.

2 ¶ Thou shalt not followe a multitude to doe euill, neither "agree in a controuersie [a] to decline after many and ouerthrowe the trueth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies [c] asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp again with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his cause.

7 Thou shalt keepe thee farre from a false matter, * and shalt not slaye the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the "wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a straunger: for ye know the [e] heart of a straunger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeres thou shalt sowe thy land, & gather the fruites therof,

11 But the seuenth yeere thou shalt let it rest and lie stil, that the poore of thy people may eate, and what they leaue, the beastes of the field shal eate. In like maner thou shalt do with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, & in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, & the sonne of thy mayd & the straunger may be refreshed.

13 And ye shall take heede to all things that

" *Ebr. gods.*

d That is, whether he hath stolen.

" *Ebr. broken.*

e They should sweare by the Name of the Lorde.

f He shall shewe some part of the beast, or bring in witnesses.

g He that hired it shalbe free by paying the hire.

Deut. 22. 28.

Deu. 13. 13, 14, 15.

1. mac. 2. 24.

Leuit. 19. 33.

Zach. 7. 10.

h The iust plague of God vpon the oppressers.

Leuit. 25. 37.

Deut. 23. 19.

Psalm. 15. 5.

i For colde and necessitie.

Act. 23. 5.

k Thine abundance of thy corne, oyle, and wine.

Chap. 13. 2, 12. & 34. 19.

Leuit. 22. 8.

ezek. 44. 31.

l And so haue nothing to do with it.

1 *Not to receiue reports.*

a Do that which is godly though few do fauour it.

b If we be bound to do good to our enemies beast, much more to our enemie him selfe,

Matth. 5. 44.

c If God command to help vp our enemies asse vnder his burden, wil he suffer vs to cast downe our brethren with heauie burdens?

Dan. 13. 51.

d Whether thou be magistrate or art commanded by the magistrate.

Deut. 16. 19.

eccles. 20. 28.

" *Ebr. seeing.*

e For in that he is a straunger, his heart is sorowful inough.

Leuit. 25. 3. & 26. 43. Deut. 15. 1. Chap. 20. 8.

Deut. 5. 13.

f Neither by wearing by thē, nor speaking of them. Psal. 16.4. Ephes. 5.3. *Cha. 13.3. & 34.18*

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, whē he slew the first borne of the Egyptians. *Deut. 16.16. ecclus. 35.4.*

h Which is Whitsuntide, in token that the Law was giuen 50 dayes after they departed from Egypt.

i This is the feast of tabernacles, signifying that they dwelled 40. yere vnder the tents or the tabernacles in wildernes.

k No leauened bread shalbe thē in thine house. *Chap. 34.26. deut. 14. 22.*

l Meaning, that no fruites should be taken before iust time: and hereby are bridled al cruel & wāton appetites. *Chap. 33.2. deut. 7.21.*

m I wil giue him mine autoritie, and he shal gouerne you in my Name. *Chap. 33.2. deut. 7.21. iosh. 24 11. Deut. 7.25.*

n God commandeth his not onely not to worship idols, but to destroy them.

o That is, all things necessary for this present life. *Deut. 7.14.*

p I wil make thē afraide at thy comming, and send mine Angel to destroy them, as Chap. 33. 2. *Ioh. 24.12.*

that I haue said vnto you: and ye shall make f no mention of the name of other gods, neither shal it be heard out of thy mouth.

14 ¶ Three times thou shalt kepe a feast vnto me in the yere.

15 Thou * shalt kepe the feast of s vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in p season of the moneth of Abib: for in it thou camest out of Egypt: and * none shal appeare before me emptie:

16 The h feast also of the haruest of the first fruites of thy labours, which thou hast sowen in the field: and the i feast of gathering fruites in the ende of the yere, when thou hast gathered in thy labours out of the field.

17 These three times in the yere shal al thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the bloud of my sacrifice with k leauened bread: neither shall the fatte of my sacrifice remaine vntil the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lorde thy God: yet shalt thou not seeth a kidde in his l mothers milke.

20 ¶ * Beholde, I sende an Angel before thee, to keepe thee in the way, & to bring thee to p place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for he will not spare your misdeedes, because my m Name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, and the Hittites, & the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I wil destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shal serue the Lorde your God, and he shall blesse thy o breade and thy water, and I wil take all sickenes away from the middes of thee.

26 ¶ * There shall none cast their fruite nor be barren in thy land: the number of thy dayes wil I fulfil.

27 I wil send my p feare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies turne their backes vnto thee:

28 And I will send * hornets before thee, which shal driue out the Hiuites, p Canaanites, & the Hittites from thy face.

29 I will not cast them out from thy face in one yere, least the lande growe to a wildernesse: and the beastes of the field multiplie against thee

30 By litle and litle I will driue them out from thy face, vntil thou increase, and inherite the land.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the s River: for I will deliuer the inhabitantes of the land into your hand, & thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy lande, least they make thee sinne against me: for if thou serue their goddes, surely it shalbe thy " destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuil lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nightes in the mountaine.

1 NOwe he had a saide vnto Moses, Come vp to the Lorde, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship a farre off.

2 And Moses him selfe alone shall come neere to the Lorde, but they shall not come neere, neither shall the people go vp with him.

3 ¶ b Afterwarde Moses came and tolde the people all the wordes of the Lorde, and all the " lawes: and all the people answered with one voyce, and said, * All the thinges which the Lorde hath sayd, wil we doe.

4 And Moses wrote all the wordes of the Lorde, and rose vp early, and set vp an * altar t vnder the mountaine, & twelue pillars, according to the twelue tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt offerings of beues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the bloud, and put it in baleus, and halfe of the bloud he sprinkled on the altar.

7 After he tooke the u booke of the couenant, and read it in the audience of the people: who saide, All that the Lorde hath said, we wil doe, and be obedient.

8 Then Moses tooke the * bloud, & sprinkled it on the people, and saide, Beholde, the d bloud of the couenant, which the Lorde hath made with you concerning al these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e sawe the God of Israel, and vnder his feete was as it were a " worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he f laide not his hand: also they sawe God, and g did eate and drinke.

12 ¶ And the Lorde h saide vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee i tables of stone, & the lawe & the commandement, which I haue written, for to teach k thē.

13 Then

q Called the sea of Syria.

r Of Arabia called deserta.

s To wit, Euphrates. *Chap. 34.15. deut. 7.2.*

" *Ebr. offence, or snare, Deut. 7. 16. and Iosh. 23.13.*

a When he called him vp to y mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

b When he had receiued these lawes in mount Sinai.

" *Ebr. iudgements, Chap. 19.8. Chap. 20.24.*

t *Or, at the foote of the mountaine.*

c For as yet the priesthood was not giuē to Leui.

u *Or, of the books of the Lawe. 1. Pet. 1.2. heb. 9.20.*

d Which bloud signifieth that y couenāt broken cānot be satisfied without bloud sheading.

e As perfectly as their infirmities could behold his maiestie.

" *Ebr. brick worke.*

f He made them not afraide, nor punished them.

g That is, reioyced.

h The second time.

i Signifying the hardnes of our hearts, except God doe write his lawes therin by his Spirit, Iere. 31.33 ezek. 11.19.2. cor. 3.3. *heb. 8.10, & 10.16.*

k To wit, the people.

13 Then Moses rose vp, and his minister Iothua, and Moses went vp into the mountaine of God,
14 And saide vnto the Elders, Tarp vs here, vntill we come againe vnto you: and beholde, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.
15 Then Moses went vp to the mount, and the cloude couered the mountaine,
16 And the glory of the Lorde abode vpon mount Sinai, and the cloude couered it sixe dayes: and the seuenth daye hee called vnto Moses out of the middes of the cloude.
17 And the sight of the glory of the Lorde was like [1] consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.
18 And Moses entred into the middes of the cloude, & went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

[a] Or, him.
1 The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirite, he is like pleasant Saphir.
Chap. 34. 28.
deut. 9. 9.

CHAP. XXV.

2 *The voluntarie gifts for the making of the Tabernacle.* 10 *The forme of the Arke.* 17 *The mercie seate.* 23 *The table.* 31 *The Candlesticke.* 40 *All must be done according to the paterne.*

1 THen the Lorde spake vnto Moses, saying,
2 [a] Speake vnto the children of Israel, that they receiue an offring for me: of * euery man, whose heart giueth it freely, ye shall take the offring for me.
3 And this is the offering which ye shall [b] take of them, golde, and siluer, & brasse,
4 And [1] blue silke, and purple, and skarlet, and fine linen, and goates heare,
5 And rammes skinnes coloured red, & the skins of badgers, & the wood [c] Shittim,
6 Oyle for the light, spices for [d] anointing oyle, & for the perfume of sweete sauour,
7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.
8 Also they shal make me a * Sanctuarie, that I may dwell among them.
9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the facion of all the instruments thereof.
10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, & a cubite and an halfe hie.
11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlaye it, and shalt make vpon it a [1] crowne of gold round about.
12 And thou shalt cast foure rings of gold for it, and put them in the foure [2] corners therof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with golde.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.
15 The barres shall be in the rings of the Arke: they shal not be taken awap frō it.
16 So thou shalt put in the Arke the [e] Testimonie which I shall giue thee.
17 Also thou shalt make a [a] * mercie seate of pure golde, two cubits and an halfe long, and a cubite and an halfe broade.
18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercy seate.
19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other ende: of the matter of the Mercie seate shall ye make the Cherubims, on the two ends thereof.
20 And the Cherubims shall stretch their wings on hie, couering the Mercie seate with their wings, and their faces one to another: to the Mercy seate warde shall the faces of the Cherubims be.
21 And thou shalt put the Mercy seate aboue vpon the Arke, & in the Arke thou shalt put the Testimonie, which I will giue thee.
22 And there I [1] will declare my selfe vnto thee, and from aboue the Mercie seate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all thinges which I will giue thee in commandement vnto the children of Israel.
23 ¶ * Thou shalt also make a table of Shittim wood, of two cubits long, and one cubite broade, and a cubite and an halfe hie:
24 And thou shalt couer it [b] pure golde, and make thereto a crowne of gold rounde about.
25 Thou shalt also make vnto it a bozder of [1] foure fingers rounde about: & thou shalt make a golden crowne round about the bozder thereof.
26 After, thou shalt make for it four rings of golde, & shalt put the rings in the foure corners that are in the foure feet thereof:
27 Ouer against the bozder shall the rings be for places for barres, to beare the Table.
28 And thou shalt make the barres of Shittim wood, and shalt ouerlap them with golde, that the Table may be borne with them.
29 Thou shalt make also [b] dishes for it, & incense cuppes for it and couerings for it, and goblets, wherewith it shall be couered, euen of fine golde shalt thou make them.
30 And thou shalt set vpon [h] Table shewe bread before me continually.
31 ¶ * Also thou shalt make a Candlesticke of pure gold: of [i] worke beaten out with the hammer shall the Candlesticke bee made, his shaft, and his branches, his bowles, his knops: and his floures shall be of the same.
32 Sixe branches also shall come out of [h] sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlestick out of the other side of it.

[a] After the morall and iudicial law he giueth them the ceremoniall lawe, & nothing shoulde be left to mans inuention.
Chap. 35. 5.
[b] For the building and vse of the Tabernacle.
[1] Or, yelowe.
[c] Which is thought to be a kinde of cedar, which will not rot.
[d] Ordeined for the Priests.
Chap. 28. 4.
Chap. 28. 15.
[e] A place both to offer sacrifice and to heare the Lawe.
Chap. 37. 1.
[1] Or, a circle and a border.
[2] Or, sides.
[f] The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.
[1] Or, couering: or, propitiatorie.
[g] There God appeared mercifully vnto them: and this was a figure of Christ.
[1] Or, will appoint with thee.
Numb. 7. 89.
Chap. 37. 10.
[1] Or, an hand breade.
[h] To set the bread vpon.
Chap. 37. 17.
[i] It shall not be molten, but beaten out of the lumpe of golde with the hammer.

33 Three bowles like vnto almondes, one knop and one floure in one branche: and three bowles like almondes in the other branche, one knoppe and one floure: so throughout the sixe branches that come out of the Candlesticke.
34 And in the shaft of the Candlesticke shall be foure bowles like vnto almondes, his knops and his floures.
35 And there shall be a knoppe vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.
36 Their knops and their branches shall be therof, all this shall be one beaten worke of pure golde.
37 And thou shalt make the seuen lampes thereof, and the lampes thereof shalt thou put thereon, to giue light towarde that that is before it.
38 Also the snuffers & snuffedishes thereof shall be of pure gold.
k This was the talent weight of the temple, and wayed 120. pound. *Heb.8.5.all.7.44.*
39 Of a [k] talent of fine golde shalt thou make it with all these instruments.
40 * Looke therefore that thou make them after their facion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercieseate, of the Table, and of the Candlesticke.

1 AFterwarde thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blewe silke, and purple, and skarlet: and in them thou shalt make Cherubims of [a] broydered worke.
a That is, of most cunning or fine worke.
2 The length of one curtaine shall be eight and twenty cubites, & the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.
3 Fiue curtaines shall be coupled one to another: & the other fiue curtaines shall be coupled one to another.
4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the selvedge [b] of the coupling: & likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.
b On the side that the curtaines might be tyed together.
5 Fifty stringes shalt thou make in one curtaine, & fifty strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall be one right against another.
c In tying together both the sides.
6 Thou shalt make also fifty [*] taches of golde, and couple the curtaines one to another with the taches, and it shall bee one [*] Tabernacle.
Or, hooke.
Or, partition.
7 ¶ Also thou shalt make curtaines of goates heare, to be a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.
d Least raine & weather shoulde marre it.
8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.
9 And thou shalt couple fiue curtaines by them selues, and the sixe curtaines by them selues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.
e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.
10 And thou shalt make fifty stringes in the edge of one curtaine in the selvedge of the coupling, and fifty stringes in the edge of the other curtaine in the seconde coupling.
11 Likewise thou shalt make fifty [*] taches of brasse, and fasten them on the stringes, & shalt couple the couering together, that it may be one.
Or, hookes.
12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shall be left at the backeside of the Tabernacle,
f For these curtaines were two cubits longer then the curtaines of the Tabernacle: so that they were sider by a cubite on both sides.
13 That the cubite on the one side, and the cubite on the other side, of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.
14 ¶ Moreouer, for that couering thou shalt make a [g] couering of rammes skinnes dyed redde, and a couering [h] of badgers skinnes aboue.
g To be put vpō the couering, was made of goates heare.
h This was the third couering for the Tabernacle.
15 ¶ Also [i] shalt make boards for the Tabernacle of Shittim wood to stand vp.
16 Ten cubites shalbe the length of a board, and a cubit and an halfe cubite [j] breadth of one board.
17 Two tenons shall be in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.
18 And thou shalt make boardes for the Tabernacle, euen twenty boardes on the South side, euen full South.
19 And thou shalt make fourtie [*] sockets of siluer vnder the twentie boardes, two sockets vnder one boarde for his two tenons, & two sockets vnder another board for his two tenons.
Or, basse pieces, wherein were the mortaises for the tenons.
20 In like maner on the other side of the Tabernacle towarde the North side shall be twentie boardes.
21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another boarde.
22 And on the side of the Tabernacle, toward the West, shalt [j] make sixe boards.
23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.
24 Also they shalbe [i] ioyned beneath, and likewise they shall bee ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.
i The Ebrewe word signifieth twinnes: declaring that they should be so perfect & well ioyned as were possible.
25 So they shalbe eight boards hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one boarde, and two sockets vnder another boarde.
26 ¶ Then thou shalt make fiue barres of Shittim wood for the boardes of one side of the Tabernacle,
27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle towarde the West side.

28 And

28 And the middle barre ſhall go thorough the middes of the boardes, from ende to ende.
29 And thou ſhalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou ſhalt couer the barres with golde.
30 So thou ſhalt reare vp the Tabernacle * according to the faction thereof, which was ſhewed thee in the mount.
31 ¶ Moreouer, thou ſhalt make a vaile of blue ſilke, and purple, and ſkarlet, & fine twined linen: thou ſhalt make it of brodred worke with Cherubims.
32 And thou ſhalt hang it vpon foure pillars of Shittim wood couered with gold, (whoſe [k] hookes ſhalbe of golde) ſtanding vpon foure ſockets of ſiluer.
33 ¶ Afterward thou ſhalt hang the vaile [*] on the hookes, that thou mayeſt bring in thither, that is, (within the vaile) the Arke of the Teſtimonie: and the vaile ſhal make vnto a ſeparation betweene the Holy place and the [l] moſt Holy place.
34 Alſo thou ſhalt put the Mercieſeat vpon the Arke of the Teſtimonie in the moſt Holy place.
35 And thou ſhalt ſet the Table [m] without the vaile, and the Candleſticke ouer against the Table on the Southſide of the Tabernacle, and thou ſhalt ſet the Table on the Northſide.
36 Alſo thou ſhalt make an [n] hanging for the doore of the Tabernacle of blue ſilke, and purple, and ſkarlet, and fine twined linnen wrought with needle.
37 And thou ſhalt make for the hanging fiue pillars of Shittim, and couer them with golde: their heades ſhalbe of golde, and thou ſhalt caſt fiue ſockets of braſſe for them.

Chap. 25. 9, 40. Heb. 8. 5. & 9. 23, 24.

k Some read, heads of the pillars.

Ebr. vnder the hookes: meaning that it ſhould hang downwarde from the hookes.

l Whereunto the hie Prieſt onely entred once a yeere.

m Meaning in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lampes continually burning.

1 MOreouer thou ſhalt make the [a] altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar ſhalbe foure ſquare) and the height thereof three cubites.
2 And thou ſhalt make it hornes in the foure corners thereof: the hornes ſhall be of it [b] ſelfe, and thou ſhalt couer it with braſſe.
3 Alſo thou ſhalt make his Aſhpans for his aſhes, and his beſoms, and his baſons, and his fleſhhookes, and his [*] cenſers: thou ſhalt make all the inſtruments thereof of braſſe.
4 And thou ſhalt make vnto it a grate like networke of braſſe: alſo vpon that [*] grate ſhalt thou make foure braſen rings vpon the foure corners thereof.
5 And thou ſhalt put it vnder the compaſſe of the altar beneath, that the grate may be in the middes of the altar.
6 Alſo thou ſhalt make barres for the altar, barres, I ſay, of Shittim wood, and ſhalt couer them with braſſe.
7 And the barres thereof ſhall be put in the rings, the which barres ſhalbe vpon the two ſides of the altar to beare it.
8 Thou ſhalt make the altar hollowe betweene the boardes: as God ſhewed thee in the mount, ſo ſhall they make it.

a For the burnt offering.

b Of the ſame wood and matter, not faſtened vnto it.

Or, fire pannes.

Ebr. net.

9 ¶ Alſo thou ſhalt make the [c] court of the Tabernacle in the Southſide, euen full South: the court ſhall haue curtains of fine twined linen, of an hundreth cubites long, for one ſide,
10 And it ſhall haue twentie pillars, with their twentie ſockets of braſſe: the heades of the pillars, and their [d] filets ſhallbe of ſiluer.
11 Likewiſe on the Northſide in length there ſhall bee hangings of an hundreth cubites long, & the twentie pillars thereof with their twentie ſockets of braſſe: the heades of the pillars and the filets ſhalbe ſiluer.
12 ¶ And the breadth of the court on the Weſt ſide ſhal haue curtaines of fiftie cubites, with their ten pillars and their ten ſockets.
13 And the breadth of the court, Eaſtward full Eaſt ſhall haue [e] fiftie cubites.
14 Alſo hangings of fiftene cubites ſhalbe on the one [f] ſide with their three pillars and their three ſockets.
15 Likewiſe on the other ſide ſhalbe hangings of fiftene cubites, with their three pillars, and their three ſockets.
16 ¶ And in the gate of the court ſhalbe a vaile of twentie cubites, of blue ſilke, and purple, and ſkarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure ſockets.
17 All the pillars of the court ſhall haue filets of ſiluer rounde about, with their heades of ſiluer, and their ſockets of braſſe.
18 ¶ The length of the court ſhalbe an hundreth cubites, and the breadth fiftie [*] at either ende, and the height fiue cubites, and the hangings of fine twined linen, and their ſockets of braſſe.
19 All the veſſels of the Tabernacle for all maner ſeruice thereof, and all the pinnes [g] thereof, and all the pinnes of the court ſhalbe braſſe.
20 ¶ And thou ſhalt commaund the children of Iſrael, that they bring vnto thee pure ople olme [h] beaten, for the light, that the lampes may alwaye [*] burne.
21 In the tabernacle of the Congregation without the vaile, which is before the Teſtimonie, ſhall Aaron and his ſonnes dreſſe them from euening to morning before the Lord, for a ſtatute for euer vnto their generations, to be obſerued of the children of Iſrael.

c This was the firſt entrie into the Tabernacle, where the people abode.

d They were certaine hoopes or circles for to beautifie the pillar.

e Meaning curtaines of fiftie cubites.

f Of the doore of the court.

Ebr. fiftie in fiftie

g Or ſtakes, wherewith the curtaines were faſtened to the ground.

h Such as commeth from the olive, when it is firſt preſſed or beaten.

Or, aſcend vp.

CHAP. XXVIII.

1 The Lord calleth Aaron & his ſonnes to the Prieſthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Iſrael. 30 Urim and Thummim. 38 Aaron beareth the iniquitie of the Iſraelites offrings.

1 AND cauſe thou thy brother Aaron to come vnto thee, and his ſonnes with him, from among the children

of Iſrael, that he may ſerue me in the Prieſts office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons ſonnes.

2 Alſo thou ſhalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

a Whereby his office may bee knowne to be glorious and excellent.

3 Therefore thou ſhalt ſpeake vnto all [*] cunning men, whome I haue filled with the ſpirite of wiſedome, that they make Aarons garments to [b] conſecrate him, that he may ſerue me in the Prieſts office.

*Or, wiſe in heart

b Which is, to ſeparate him from the reſt.

4 Now theſe ſhalbe the garments, which they ſhall make, a breſtplate, and an [c] Ephod, and a robe, and a broydered coat, a miter, and a girdle. ſo theſe holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that he may ſerue me in the Prieſts office.

c A ſhort and ſtrait coat without ſleeues put vpmoſt vpon his garments to keepe the cloſe vnto him.

5 Therefore they ſhall take golde, and blue ſilke, and purple, and ſkarlet, and fine linen,

6 ¶ And they ſhall make the Ephod of golde, blue ſilke, and purple, ſkarlet, and fine twined linen of broydered worke.

7 The two ſhoulders thereof ſhall be ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the [d] embroydered gard of the ſame Ephod, which ſhalbe vpon him, ſhall be of the ſelfe ſame worke and ſtuffe, euen of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

d Which went about his vpmoſt coat.

9 And thou ſhalt take two onix ſtones, and graue vpon them the names of the children of Iſrael:

10 Six names of them vpon the one ſtone, and the ſix names that remaine, vpon the ſecond ſtone, according to [e] their generations.

e As they were in age, ſo ſhould they be grauen in order.

11 Thou ſhalt cauſe to graue the two ſtones according to the names of the children of Iſrael by a grauer of ſignets, that worketh and graueth in ſtone, and ſhalt make them to be ſet and embolſſed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, as ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lord vpon his two ſhoulders for a remembrance.

f That Aaron might remember the Iſraelites to Godward.

13 So thou ſhalt make boſſes of gold,

g Of the boſſes.

14 ¶ And two chaines of fine golde at the ende, of wrethed worke ſhalt thou make them, & ſhalt faſten the wrethed chaines vpon the boſſes.

15 ¶ Alſo thou ſhalt make the breſtplate of [h] iudgement with broydered worke: like the worke of the Ephod ſhalt thou make it: of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen ſhalt thou make it.

h It was ſo called, becauſe the hie Prieſt could not giue ſentẽce in iudgement without that on his breſt.

16 [i] Foure ſquare it ſhalbe and double, an hand bredth long and an hande bredth broad.

i The deſcription of the breſt plate.

17 Then thou ſhalt ſet it full of places for ſtones, euen foure rowes of ſtones: the order ſhalbe this, a [*] rubie, a topaze, and a [*] carbuncle in the firſt row.

*Or, Sardoine.

18 And in the ſecond row thou ſhalt ſet an [*] emeraude, a ſaphir, and a [*] diamond.

*Or, Emeraud.

*Or, Carbuncle.

19 And in the third row a turkeis, an [*] achate, and an hematite.

*Or, Iaſper.

20 And in the fourth row a [*] chryſolite, an onix, and a iaſper: and they ſhalbe ſet in gold in their embolſſements.

*Ebr. Tarshish.

21 And the ſtones ſhalbe according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, and they ſhalbe for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breſt plate two chaines at the endes of wrethen worke of pure golde.

23 Thou ſhalt make alſo vpon the breſt plate two rings of golde, and put the two rings on [k] the two endes of the breſt plate.

k Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wrethen chaines of golde in the two rings in the endes of the breſt plate.

25 And the other two endes of the two wrethen chaines, thou ſhalt faſten in the two embolſſements, and ſhalt put them vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of golde, which thou ſhalt put in the [l] two other endes of the breſt plate, vpon the border thereof, towarde the inſide of the Ephod.

l Which are beneath.

27 And two other rings of gold thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broydred gard of the Ephod.

28 Thus they ſhall bind the breſt plate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be faſt vpon the broydred garde of the Ephod, and that the breſt plate be not loſed from the Ephod.

29 So Aaron ſhall [m] beare the names of the children of Iſrael in the breſt plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

m Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

30 ¶ Alſo thou ſhalt put in the breſt plate of iudgement the [n] Vrim and the Thummim, which ſhalbe vpon Aarons heart, when he goeth in before the Lorde: and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

n Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breſt plate were moſt cleare, and of perfect beautie: by Vrim alſo is meant knowledge, and Thummim holines, ſhewing what vertues are required in the Prieſtes.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhalbe in the middes of it, hauing an edge of woouen worke round about the coller of it: ſo it ſhalbe as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the ſkirts thereof thou ſhalt make pomegranates of blue ſilke, and purple, & ſkarlet, round about the ſkirtes thereof, and belles of golde betweene them round about:

34 That is, [*] a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the ſkirts of the robe.

*Eccluſ. 45.9.

35 So

35 So it ſhalbe vpon Aaron, when he miniſtreth, and his ſoundе ſhall bee heard, when he goeth into the holy place before the Lorde, & when he commeth out, and he ſhall not die.

36 ¶Alſo thou ſhalt make a plate of pure golde, and graue therein, as ſignets are grauen, ᵒHOLINES TO THE LORD,

37 And thou ſhalt put it on a blue ſilke lace, & it ſhalbe vpon the miter: euen vpon the forefront of the miter ſhall it be.

38 So it ſhall bee vpon Aarons forehead, that Aaron may ᵖbeare the iniquitie of the offerings, which the children of Iſrael ſhall offer in all their holy offrings: and it ſhalbe alwayes vpō his forehead, to make them acceptable before the Lorde.

39 Likewiſe thou ſhalt embroyder the fine linen coate, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needle woorke.

40 Alſo thou ſhalt make for Aarons ſōnes coates, and thou ſhalt make them girdles, and bonets ſhalt thou make them for glory and comelines.

41 And thou ſhalt put them vpon Aaron thy brother, & on his ſonnes with him, and ſhalt anoint them, & ʳfil their hands, and ſanctifie them, that they may miniſter vnto me in the Prieſts office.

42 Thou ſhalt alſo make them linen breeches to couer their priuities: from the lopnes vnto the thighs ſhall they reache.

43 And they ſhalbe for Aaron & his ſonnes when they come into the Tabernacle ˢof the Congregation, or when they come vnto the altar to miniſter in the holie place, that they ᵗcommit not iniquitie, & ſo die. This ſhalbe a lawe for euer vnto him and to his ſeede after him.

CHHP. XXIX.

1 The maner of conſecrating the Prieſtes. 38 The continual ſacrifice. 45 The Lorde promiſeth to dwell among the children of Iſrael.

1 THis thing alſo ſhalt thou doe vnto them when thou conſecrateſt them to be my Prieſtes. * Take a yong calfe, & two rammes without blemiſh,

2 And vnleauened bread, & cakes vnleauened tempered with oile, & wafers vnleauened anoynted with oyle: (of fine wheat flowre ſhalt thou make them)

3 Then thou ſhalt put them in one basket, & ᵘpreſent them in the basket with the calfe and the two rammes,

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſhe them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, & the ᵇrobe of the Ephod, and the Ephod, and the breſtplate, & ſhalt cloſe them to him with the browdered gard of the Ephod.

6 Then thou ſhalt put the miter vpon his heade, and ſhalt put the holie ᵛcrowne vpon the miter.

7 And thou ſhalt take the anointing ᵛople, and ſhalt powre vpon his head, and anoynt him.

8 And thou ſhalt bring his ſonnes, and put coates vpon them,

9 And ſhalt gird them with girdles, both Aaron and his ſonnes: and ſhalt put the bonets on them, and the Prieſts office ſhalbe theirs for a perpetuall law: thou ʷſhalt alſo ʷfill the hands of Aaron, and the handes of his ſonnes.

10 After, thou ſhalt preſent the calfe before the Tabernacle of the Congregation, * & Aaron and his ſonnes ſhall ˣput their handes vpon the head of the calfe.

11 So thou ſhalt kill the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and ſhalt powre all the reſt of the blood at the foote of the altar.

13 *Alſo thou ſhalt take all the fatte that coureth the inwards, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon them, & ſhalt burne thē vpon the altar.

14 But the fleſhe of the calfe, and his ſkin, and his doung ſhalt thou burne with fire without the hoſte: it is a ʸ ſinne offring.

15 ¶Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their handes vpon the head of the ramme.

16 Then thou ſhalt kill the ramme, and take his blood, and ſprinkle it rounde about vpon the altar.

17 And thou ſhalt cut the ram in pieces, & waſhe the inwardes of him and his legs, and ſhalt put them vpon the pieces therof, and vpon his head.

18 So thou ſhalt burne the whole ramme vpon the altar: for it is a burnt offering vnto the Lord ᵈ for a ſweete ſauour: it is an offring made by fire vnto the Lord.

19 ¶And thou ſhalt take the other ram, & Aaron and his ſonnes ſhall put their handes vpon the head of the ramme.

20 Then ſhalt thou kill the ramme, and take of his blood and put it ᵉvpon the lap of Aarons eare, and vpon the lap of the right eare of his ſonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, and ſhalt ſprinkle the blood vpon the altar rounde about.

21 And thou ſhalt take of the blood that is ᶠvpon the altar, & of the anoynting ople, and ſhalt ſprinkle it vpon Aaron, and vpon his garmentes, and vpon his ſonnes, and vpon the garmentes of his ſonnes with him: ſo he ſhall be halowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

22 Alſo thou ſhalt take of the rammes the fat & the rumpe, euen the fat that couereth the inwardes, & the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right ſhoulder, (for it is the ʰ ramme of conſecration)

o Holines appertaineth to the Lord: for he is moſt holie, and nothing vnholie may appeare before him.

p Their offrings could not be ſo perfect, but ſome fault would be therein: which ſinne the high Prieſt bare, and pacified God.

q That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

r Or, of wines.

s In not hiding their nakednes.

Exod. 28. 41. Leuit. 8. 2.

a To offer them in ſacrifice.

b Which was next vnder the Ephod.

Exod. 28. 36.

Leuit. 9. 2.

Exod. 28. 41. ᵘOr, conſecrate them.

Leuit. 1. 4.

c Signifying that the ſacrifice was alſo offred for them, and that they did approue it.

Leuit. 3. 3.

ʸ Ebr. ſinne. 2. cor. 5. 21.

d Or a ſauour of reſt, which cauſeth the wrath of God to ceaſe.

e Meaning, the ſoft and nether part of the eare.

f Wherewith the altar muſt be ſprinckled.

g Which is offred for the conſecration of the Prieſt.

23 And one loafe of bread, and one cake of bread tempered with oyle, & one wafer, out of the basket of the vnleauened bread that is before the Lord.
24 And thou shalt put all this in the hãds of Aaron, & in the handes of his sonnes, and shalt shake them to and fro before the Lord.
25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar beside the burnt offring for a swéete sauour before the Lord: for this is an offring made by fire vnto the Lord.
26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to h and fro before the Lord, and it shall be thy part.
27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the i heaue offering, which was shaken to & fro, & which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.
28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offring, and it shall be an heaue offering of the children of Israel, of their k peace offringes, euen their heaue offring to the Lord.
29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anopnted therein, and to be consecrate therein.
30 That sonne that shall be Priest in his steade, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.
31 ¶ Do thou shalt take the ramme of the consecration, and séethe his flesh in the holy place.
32 * And Aaron and his sonnes shall eate the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.
33 So they shall eat these things, l wherby their atonement was made, to cõsecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.
34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.
35 Therefore shalt thou do thus vnto Aaron & vnto his sonnes, according to all things, which I haue commanded thée: seuen daies shalt thou m consecrate them,
36 And shalt offer euery day a calfe for a sinne offering, for n reconciliation: and thou shalt cleanse the altar, whé thou hast offred vpõ it for reconciliation, and shalt anoint it, to sanctifie it.
37 Seuen dayes shalt thou cleanse the altar and sanctifie it, so the altar shall bée most holy: and whatsoeuer toucheth the altar, shalbe holy.
38 ¶ Now this is that which thou shalt prepare vpon the altar: euen two lambes of one yeere olde, day by day continually.
39 The one lambe thou shalt prepare in the morning, and the other lambe thou shalt prepare at euen.
40 And with the one lambe, a o tenth part of fine floure mingled with the fourth part of an o hin of beaten oyle, and the fourth part of an hin of wine, for a drinke offring.
41 And the other lambe thou shalt prepare at euen: thou shalt doe thereto according to the offring of the morning, and according to the drinke offering thereof, to be a burnt offring for a swéete sauour vnto the Lord.
42 This shall be a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will p make appoynt ment with you, to speake there vnto thee.
43 There I will appoint with the children of Israel, and the place shall be sanctified by my q glorie.
44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,
45 And I will r dwell among the children of Israel, and will be their God.
46 Then shall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwel amõg them: s I am the Lord their God.

h This sacrifice the Priest did moue towarde the East, West, North & South.
i So called, because it was not onely shaken to and fro, but also lifted vp.
k Which were offerings of thankes giuing to God for his benefites.
Leuit. 8. 31. & 24 9. mat. 12. 4.
l That is, by the sacrifices.
m *Ebr. fill their hands.*
m To appease Godswrath that sinne may be pardoned.
Numb. 28. 3.
n That is, an Omer, reade chap. 16. 16.
o Which is about a pinte.
p *Or, declare my selfe to you.*
p Because of my glorious presence.
Leuit. 26. 12. 2. cor. 6. 16.
q It is I the Lord, that am their God.

CHAP. XXX.

The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 16 The brasen lauer. 23 The anointing oyle. 34 The making of the perfume.

1 FVrthermore thou shalt make an altar a for swéete perfume, of Shittim wood thou shalt make it.
2 The length thereof a cubite, and the breadth thereof a cubite (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be b of the same,
3 And thou shalt ouerlaye it with fine golde, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it c a crowne of gold round about.
4 Besides this thou shalt make vnder this crowne two golden rings on eyther side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.
5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.
6 After, thou shalt set it c before the vaile, that is nére the Arke of the Testimonie, before the Mercyseate that is vpon the Testimonie, where I will appoint with thee.
7 And Aaron shall burne therein swéete incense euery morning: when he d dresseth the lampes thereof, shall he burne it.
8 Likewise at euen, when Aaron setteth vp

a Vpon which the sweete perfume was burnt, verse. 34.
b Of the same wood and matter.
c *Or, a circle and bürder.*
c That is, in the Sanctuarie, and not in the Holiest of all.
d Meaning, whe he trimmeth them, and refresheth the oyle.

vp the lampes thereof, he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

e Otherwise made then this, which is described.

9 Ye shall offer no e strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering f thereon.

f But it must only serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yere, with the blood of the sinne offering in the daye of reconciliation: once in the yere shal he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

Numb.1.2,3.

12 * When thou takest the summe of the children of Israel after their nomber, then they shall giue euery man g a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou comtest them.

g Whereby he testified that he redemed his life which he had forfait, as is declared by Dauid 2 Sam.24.1.

13 This shal euery man giue, that goeth vnto the munber, halfe a shekel, after the h shekel of the Sanctuarie: (* a shekel is twentie gerahs) the halfe shekel shalbe an offring to the Lord.

h This shekel valued two cõmon shekels: and ‡ gerah valued about 12 pence after fiue shilling sterling ‡ ounce of siluer.

14 All that are nombred from twentie yere olde and aboue, shal giue an offering to the Lord.

Lmit.27.25. num.3.47. ezek.45.12.

15 The riche shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, i for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.

17 ¶ Also the Lorde spake vnto Moses, saying,

18 Thou shalt also make a laner of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the altar, and shalt put water therein.

k Signifying that he that commeth to God, must be washed from all sinne and corruption.

19 For Aaron and his sonnes shal k wash their hands and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash them selues with water, lest they die.

l So long as the Priesthode shall last.

21 So they shall wash their handes and their feete that they die not: and this shal be to them an ordinance l for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lorde spake vnto Moses, saying,

m Waying so much.

23 Take thou also vnto thee, principall spices of the most pure myrrhe fiue hundreth m shekels, of sweete cinnamom halfe so much, that is, two hundreth and fiftie, and of sweete calamus, two hundreth

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours.

and fiftie:

24 Also of Casia fiue hundreth, after the shekel of the Sanctuarie, and of oyle oliue an * hin.

Chap.29.40.

25 So thou shalt make of it the oyle of holie ointment, euen a most precious ointment after the arte of the apoticarie: this shalbe the oyle of holy ointment.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All thinges which appertain to the Tabernacle.

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laner and his foote.

29 So thou shalt sanctifie them, and they shalbe most holie: all that shall touche them, shalbe holie.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oyle vnto me, throughout your generations.

32 Vpone p mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

p Neither at their burialles, nor otherwise.

33 Whosoeuer shall make the like ointment, or whosoeuer shall put any of it vpon q a stranger, euen he shalbe cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priestes.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and r cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

r In Ebrewe, Sheheleth: which is a sweete kinde of gumme and shineth as the naile.

35 Then thou shalt make of them perfume compoſed after the arte of the apoticarie, mingled together, pure, and holie.

36 And thou shalt beate it to pouder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holie.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holie for the Lord.

f Only dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that to smell thereto, euen hee shall be cut off from his people.

CHAP. XXXI.

2 *God maketh Bezaleel and Aholiab meete for his worke.* 13 *The Sabbath day is the signe of our sanctification.* 18 *The tables written by the finger of God.*

1 AND the Lorde spake vnto Moses, saying,

2 Beholde, I * haue called by name, a Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Judah,

* I haue chosen and made meet, chap.35.30.

3 Whom I haue filled with the Spirit of

God, in wisedome, and in vnderstanding and in knowledge and in all [b] workmanship:

b This sheweth ỹ handy craftes are the giftes of Gods spirit, and therefore ought to be esteemed.

4 To finde out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in timber, and to worke in all maner of workemanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearres of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:

c I haue instructed them, and increased their knowledge.

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercieseat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the [d] pure Candlesticke with all his instruments, and the Altar of perfume:

d So called, because of the cunning & arte vsed therein, or because ỹ whole was beaten out of one piece.

9 Likewise the Altar of burnt offring with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

e Which onely was to anoynt the Priests and the instruments of the Tabernacle, and not to burne.

11 And the [e] anointing oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

f Though I commaunde these workes to bee done, yet wil I not that you breake my Sabbath dayes. *Chap.* 20. 8. *ezek.* 20. 12.

12 ¶ Afterwarde the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, & say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may knowe that I the Lorde doe sanctifie you.

g God repeteth this poynt because the whole keeping of the lawe standeth in the true vse of ỹ Sabbath, which is to cease from our workes, and to obey the will of God.

14 [g] Ye shal therefore keepe the [a] Sabbath: for it is holie vnto you: he that defileth it, shall dye the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

[a] *Or, Sabbath.*

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holie rest to the Lorde: whosoeuer doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the [b] rest throughout their generations for an euerlasting couenant.

Gen. 1. 31. & 2. 2.

h From creating his creatures, but not frō gouerning & preseruing them. *Deut.* 9. 10.

17 It is a signe betweene me and the children of Israel for euer: [h] for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [i] he ceased, and rested.

i Whereby he declared his will to his people.

18 Thus (when the Lord had made an end of communing with Moses vpō mount Sinai) [k] he gaue him two Tables [l] of the Testimonie, euen tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites imputo their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

1 BVt when the people sawe, that Moses taried long of hee came downe from the mountaine, the people gathered themselues together against Aaron, and sayd vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

a The roote of Idolatrie is, whē men thinke that God is not at hand, except they see him carnally.

2 And Aaron sayde vnto them, [b] Plucke off the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

b Thinking that they would rather forgo Idolatrie, then to resigne their most precious iewels.

3 Then all the people pluckt from them [c] selues the golden earings, which were in their eares, and they brought them vnto Aaron.

c Such is ỹ rage of Idolaters, that they spare no cost to satisfie their wicked desires.

4 [d] Who receiued them at their handes, and fashioned it with the grauing tole, & made of it a [e] molten calfe: then they said, [f] These be thy gods, O Israel, which brought thee out of the land of Egypt.

Psal. 106. 19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, & serpents worshipped. 1. *King.* 12. 28. 1. *Cor.* 10. 7. *deut.* 9. 12.

5 When Aaron sawe that, he made an Altar before it: and Aaron proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also [g] the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord sayd vnto Moses, [h] Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

e Whereby we see what necessitie we haue to pray earnestly to God, to kepe vs in his true obedience and to send vs good guides. 1. *King.* 12. 28. *Chap.* 33. 3. *deut.* 9. 13.

8 They [i] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, & haue worshipped it, and haue offered thereto, saying, [k] These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

f God sheweth that the prayers of the godly stay his punishment. *Psal.* 106. 23.

9 Againe the Lord sayd vnto Moses, [l] I haue seene this people, and beholde, it is a stiffe necked people.

10 Now [m] therefore let me alone, that my wrath may ware hote against them, for I will consume them: but I will make of thee a mightie people.

11 [n] And Moses prayed vnto the Lord his God, and sayd, O Lorde, why doeth thy wrath ware hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

Num. 14. 13.

12 [o] Wherefore shal the Egyptians speake, and say, He hath brought them out maliciously for to slaye them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and [p] change thy minde from this euil toward thy people.

[o] *Or, blaspheme.*

[p] *Or, repent.*

13 Remember [q] Abraham, Isaak, and Israel thy seruants, to whome thou swarest by thine owne selfe, and spakest vnto them, [r] I will multiplie your seede, as the

g That is, thy promes made to Abraham. *Gen.* 12. 7. & 15. 7. and 48. 16.

the starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

14 Then the Lorde chaunged his minde from the euill, which he threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hande: the Tables were written on both their sides, euen on the one side & on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writting of God grauen in the Tables.

17 And when Ioshua hearde the noyse of the people, as they shouted, he said vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Nowe, assoone as he came neere vnto the hoste, he saw the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, hee tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, þ thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lorde waxe fearce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I saide to them, Whe that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, & there of came this calfe.

25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto their shame amongst their enemies)

26 And Moses stood in þ gate of the camp, & said, Who pertaineth to þ Lord? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saieth the Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate, through the hoste, and [l] slay euery man his brother, and euery man his companion, and euerie man his neyghbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I will go vp to the Lorde, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lorde, and said, Oh, this people haue sinned a great sinne, & haue made them gods of golde.

32 Therefore nowe if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, raise me [o] out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against me, I will put him out of my [o] booke.

34 Go now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall go before thee, but yet in the day of my visitation I will [p] visite their sinne vpon them.

35 So the Lorde plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

The Lorde promiseth to sende an Angel before his people. 4 They are sad because the Lord denyeth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

1 AFterward the Lord saide vnto Moses, Depart, go vp from hence, thou, & þ people (which thou hast brought vp out of the lande of Egypt) vnto the lande which I sware vnto Abraham, to Isaak and to Iaakob, saying, * Vnto thy seede will I giue it.

2 And * I will sende an Angel before thee, & will cast out the Canaanites, the Amorites, and the Hittites, & the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke & honie: for I will not go vp with thee, * because thou art a stiffe necked people, lest I consume thee in the way.

4 And when the people heard this euill tydings, they sorowed, and no man put on his best rayment.

5 (For the Lord had saide to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I will come suddenly vpon thee, & consume thee: therefore now put thy costly rayment from thee, that I may know [b] what to do vnto thee)

6 So the children of Israel laid their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and [c] pitched it without the hoste farre off from the hoste, and called it * Ohel-moed. And when anie did seeke to the Lorde, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stoode

h All these repetitions shewe how excellent a thing they defrauded themselues of by their idolatrie.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

Deut. 9. 21.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euil of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glorie we must haue no respect to person, but put off all carnal affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsel to life euerlasting.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hilles: so they, that entred into it, must passe vp by the hilles. Gen. 12. 7. Chap. 23. 27. Iosh. 24. 11. deut. 9. 22.

Chap. 32. 9. deut. 9. 13.

b That either I may shewe mercie, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

ſtoode euery man at his tent doore, and looked after Moſes, vntill he was gone into the Tabernacle.

9 And aſſoone as Moſes was entred into the Tabernacle, the cloudie pillar deſcended & ſtoode at the doore of the Tabernacle, and the Lord talked with Moſes.

10 Now whē al the people ſaw the cloudie pillar ſtande at the Tabernacle doore, all the people roſe vp, & woꝛſhipped euerie man in his tent doore.

d Moſt plainly and familiarly of all others, Nomb. 12. 7, 8. deut. 34. 10.

11 And the Lord ſpake vnto Moſes, [d] face to face, as a mā ſpeaketh vnto his friend. After, he turned againe into the hoſte, but his ſeruant Joſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſaid vnto the Lord, Se, thou ſayeſt vnto me, Leade this people forth, & thou haſt not ſhewed me whom thou wilt ſend with me: thou haſt ſayde moreouer, I knowe thee by [e] name, and thou haſt alſo found grace in my ſight.

e I care for thee and wil preſerue thee in this thy vocation.

13 Now therefoꝛe, I pꝛay thee, if I haue found fauour in thy ſight, ſhewe me now thy way, that I may knowe thee, & that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

" Ebr. face.

14 And he anſwered, My [" f] preſence ſhall go with thee, and I will giue thee reſt.

f Signifying that the Iſraelites ſhould excell through Gods fauour al other people, verſ. 16.

15 Then he ſaid vnto him, If thy preſence go not with vs, carie vs not hence.

16 And wherein nowe ſhall it be knowen, that I and thy people haue found fauour in thy ſight? ſhall it not be when thou goeſt with vs? ſo I & thy people ſhall haue preeminence before al the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I will do this alſo that thou haſt ſaid: foꝛ thou haſt founde grace in my ſight, & I knowe thee by name.

g Thy face, thy ſubſtance, and thy maieſtie.

h My mercie, & fatherly care.

18 Againe he ſaid, I beſeech thee, ſhew me thy [g] glorie.

i Reade Chap. 34. verſ. 6, 7. Rom. 9. 15.

19 And he anſwered, I will make all my [h] good go before thee, & I will [i] proclaime the Name of the Lorde before thee: * foꝛ I wil ſhew [k] mercie to whom I wil ſhew mercie, & will haue compaſſion on whom I will haue compaſſion.

k For finding nothing in man that can deſerue mercie, he will freely ſaue his.

20 Furthermoꝛe he ſaide, Thou canſt not ſee my face, foꝛ there ſhall no man ſee me, and [l] liue.

l For Moſes ſaw not his face in full maieſtie, but as mans weaknes could beare.

21 Alſo the Lorde ſaide, Beholde, there is a place by [m] me, and thou ſhalt ſtand vpon the rocke:

m In mount Horeb.

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, & wil couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] backe parts: but my face ſhall not be ſeene.

n So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIIII.

1 *The Tables are renued.* 6 *The deſcription of God.* 12 *All fellowſhip with idolaters is forbidden.* 18 *The three feaſts.* 28 *Moſes is fourtie dayes in the Mount.* 30 *His face ſhineth, & he couereth it with a vaile.*

Deut. 10. 1.

1 AND the Lord ſaid vnto Moſes, * Hewe thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the wordes that were in the firſt Tables, which thou brakeſt in pieces.

2 And be readie in the morning, that thou maiſt come vp earely vnto the mount of Sinai, & [" wayte there foꝛ me in the top of the mount.

" Ebr. ſtand to me.

3 But let no man come vp with thee, neyther let any man be ſeene thoughout all the mount, neither let the ſheepe noꝛ cattell feede [o] before this mount.

o Or, about.

4 ¶ Then Moſes [p] hewed two Tables of ſtone like vnto the firſt, and roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commanded him, and tooke in his hand two Tables of ſtone.

p Or, polliſhed.

5 And the Lorde deſcended in the cloude, and ſtood with him there, and proclaimed the Name of the Lord.

6 So the Lorde paſſed before his face, and [a] cryed, The Lord, the Lord, ſtrong, mercyful, & gracious, ſlow to anger, & abundant in goodnes and trueth,

a This ought to be referred to the Lord & not to Moſes proclaiming: as Chap. 33. ver. 19.

7 Reſeruing mercie foꝛ thouſandes, foꝛgiuing iniquitie, & tranſgreſſion & ſinne, & not" making the wicked innocent, * viſiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

" Ebr. not making innocent. Deut. 5. 9. Ier. 32. 18.

8 Then Moſes made haſte, & bowed him ſelfe to the earth, and woꝛſhipped,

9 And ſaid, O Lord, I pꝛay thee, If I haue foūd grace in thy ſight, [q] the Lord would now go with vs ([b] foꝛ it is a ſtifnecked people) & pardon our iniquitie & our ſin, and take vs foꝛ thine inheritance.

b Seeing ſ people are thus of nature, the rulers haue neede to call vpon God, that he would alwayes be preſent with his ſpirit.

10 And he anſwered, Behold, * I will make a couenant before all thy people, & wil do marueils, ſuch as haue not bene done in al the world, neither in all nations: & all the people among whom thou art, ſhall ſee the woꝛke of the Lord: foꝛ it is a terrible thing that I will do with thee.

Deut. 5. 2.

11 Keepe diligently [r] which I commande thee this day: Behold, I wil caſt out before thee [s] Amoꝛites, & the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites.

Deut. 7. 2.

12 * Take heed to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leaſt they be the cauſe of [t] ruine among you:

c If thou folow their wickednes, and pollute thy ſelfe with their idolatrie.

13 But ye ſhall ouerthꝛowe their altars, and breake their [u] images in pieces, & cut downe their [x] groues,

d Which pleaſant places they chuſed for their idoles.

14 (Foꝛ thou ſhalt bowe downe to none other god, becauſe the Lord, whoſe Name is * Ielous, is a ielous God)

Chap. 20. 5.

15 Leſt thou make a * compact with the inhabitants of the land, and when they go a whoring after their gods, and do ſacrifice vnto their gods, ſome man [y] call thee, and thou * eate of his ſacrifice:

Chap. 23. 32. deut. 7. 2. 1. Cor. 8. 10. 1. King. 11. 2.

e As golde, ſilueꝛ, braſſe, or any thing that is molte: And here in is condemned all maner of idoles, whatſoeuer they be made of.

16 And leaſt thou take of their * daughters vnto thy ſonnes, and their daughters go a whoring after their gods, and make thy ſonnes go a whoring after their gods.

17 Thou ſhalt make thee no gods of * mettall.

18 ¶ The

Chap.23.15.

Chap.13.4.

Chap.13.2. and 22.29.ezek.44. 30.

Chap.23.15. eccles.35.4.

f Without offring some thing.

Chap.23.12.

Chap.23.16.

g Which was in September, when the sunne declined, which in the count of political things they called the end of the yere.

Deut.16.16.

chap.23.14,17.

h God promiseth to defende them and theirs, which obey his commandement.

Chap.23.18.

i Reade Chap. 23.19.deut. 14. 21.

Chap.24.18. deut.9.9.

k This miracle was to confirme the authoritie of the lawe, and ought no more to be followed then other miracles,

Deut.4.13.

l *Or, words.*

18 ¶ The feast of * vnleauened bread shalt thou kepe: seuen dayes shalt thou eate vnleauened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shalbe reckoned mine, both of beeues and sheepe.

20 But the first of the asse þ shalt bye out wt a lambe: and if thou redeeme him not, thē thou shalt breake his necke: all þ first borne of thy sones shalt thou redeeme, & none shall appeare before me * f emptie.

21 ¶ * Sixe dayes shalt thou worke, & in þ seuenth day thou shalt rest: both in earing time, & in þ harnest thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruites of wheate harnest, and the feast of gathering fruites in g the ende of the yere.

23 ¶ * Thrise in a yere shall all your men childzen appeare before the Lorde Iehouah God of Israel.

24 For I will cast out the nations before thee, & enlarge thy coastes, so that no mā shall h desire thy lande, when thou shalt come vp to appeare before the Lorde thy God thrise in the yere.

25 * Thou shalt not offer the blood of my sacrifice wt leaue, neither shal ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe fruites of thy lande thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seeth a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenour of * these wordes I haue made a couenant with thee and with Israel.

28 So he was there with þ Lord k fourty dayes & fourtie nightes, and did neither eate bread nor drinke water: & he wrote in the Tables * the wordes of the couenant, euen the ten l commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of þ Testimonie were in Moses hand, as he descended from the mount: (Nowe Moses wist not that the skin of his face shone bright, after that God had talked wt him)

30 And Aaron and all the childzen of Israel looked vpon Moses, and behold, the skin of his face shone bright, and they were l afraide to come nere him.

I Reade. 2.Cor. 3.7.

31 But Moses called them: & Aaron & all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the childzen of Israel came nere, & he charged them with all that the Lorde had saide vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

2.Cor.3.13.

m Which was in the Tabernacle of the Congregation.

34 But, when Moses came m before the Lord to speake wt him, he tooke off þ couering vntill he came out: then he came out, and spake vnto the childzen of Israel that which he was commanded.

35 And the childzen of Israel saw the face of Moses, how the skinne of Moses face shone bright: therefore Moses put the couering vpon his face, vntil he went to speake with God.

CHAP. XXXV.

The Sabbath. 5. The free giftes are required. 21 The readines of the people to offer. 30 Bezaleel and Aholiab are praysed of Moses.

1 THen Moses assembled all the Congregation of the childzen of Israel, and saide vnto them, These are the wordes which the Lorde hath commanded, that ye should do them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall be vnto you the holy * Sabbath of rest vnto the Lord: whosoeuer doth any worke therein, shall die.

Chap.20.9.

a Wherein ye shall rest from worke.

3 Ye shall kindle no fire throughout all your habitatiōs vpon þ Sabbath day.

all bodily

4 ¶ Againe, Moses spake vnto all the Congregation of the childzen of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lorde: whosoeuer is of a * willing hearte, let him bring this offring to the Lord, namely gold, and siluer, and brasse:

Chap.25.2.

6 Also blue silke, and purple, and skarlet, & fine linen, and goates heare,

7 And rams skinnes died red, and badgers skinnes with Shittim wood:

8 Also oile for light, & spices for the anointing ople, and for the sweete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you, shall come and make all that the Lorde hath commanded:

b Reade Chap. 28.3.

11 That is, the * Tabernacle, the pauilion therof, and his couering, and his taches and his boardes, his barres, his pillars and his sockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercieat, & the vaile that c couereth it,

c Which hanged before the it could not be Mercieate that

13 The Table, & the barres of it, & all the instruments thereof, & the shewe bread:

14 Also the Candlesticke of light and his instruments, and his lampes with the seene. ople for the light:

15 * Likewise the Altar of perfume & his barres, and the anointing ople, and the sweete incense, & the vaile of the doore at the entring in of the Tabernacle,

Chap.30.1.

16 The * Altar of burnt offring with his brasen grate, his barres & all his instruments, the Lauer and his foote,

Chap.27.1.

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their coards,

19 The d ministring garmentes to minister in the holy place, and the holy garments for Aaron the Priest, & the garments of his sonnes, that they may minister in the Priests office.

d Such as apertaine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the childzen

childzen of Iſrael departed from the preſence of Moſes.

" Ebr. lifted him vp.

21 And euery one, whoſe heart " encouraged him, and euery one, whoſe ſpirite made him willing, came and brought an offring to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his vſes, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought [1] taches, and earings, and rings, and bracelets, all were iewels of golde: and euery one that offred an offring of golde vnto the Lord:

1 Or, hookes.

23 Euery man alſo, which had blue ſilke, and purple, and ſkarlet, and fine linen, and goates heare, and rammes ſkinnes died red, and badgers ſkinnes, brought them.

24 All that offred an oblation of ſiluer & of braſſe, brought the offering vnto the Lorde: and euery one, that " had Shittim wood for any maner worke of the miniſtration, brought it.

" Ebr. with whome was found.

e Which were wittie & expert.

25 And all the women that were [e] wiſe hearted, did ſpinne with their handes, and brought the ſpun worke, euen the blue ſilke, and the purple, the ſkarlet, and the fine linen.

f That is, which were good ſpinners.

26 Likewiſe all [f] women, whoſe hearts were moued with knowledge, ſpun goates heare.

27 And the rulers brought Onix ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate:

28 Alſo ſpice, and oyle for light, and for the * anointing oyle, and for the ſweete perfume.

Chap. 30. 23.

29 Euery man and woman of the childzen of Iſrael, whoſe hearts moued them willingly to bring for all the worke which the Lorde had commanded them to make [g] by [h] hand of Moſes, brought a free offring to the Lord.

g Vſing Moſes as a miniſter thereof. Chap. 31. 2.

30 ¶ Then Moſes ſaide vnto the childzen of Iſrael, Beholde, * the Lord hath called by name Bezaleel the ſonne of Uri, the ſonne of Hur of the tribe of Iudah,

* Or, with the ſpirit of God.

31 And hath filled him [i] with an excellent ſpirite of wiſedome, of vnderſtanding, and of knowledge, and in all maner worke,

32 To find out curious workes, to worke in gold, and in ſiluer, and in braſſe,

33 And in grauing ſtones to ſet them, and in karuing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that he may teach other: both he, and Aholiab the ſonne of Ahiſamach of the tribe of Dan:

35 Them hath he filled with wiſdome of heart to worke all maner [k] of cunning * and broydred, and needle worke: in blue ſilke, and in purple, in ſkarlet, and in fine linen & weauing, euen to do all maner of worke, and ſubtil inuentions.

h Perteining to grauing or karuing, or ſuch like Chap. 26. 1.

CHAP. XXXVI.

5 The great readines of the people, in ſo much that he commanded them to ceaſe. 8 The curtaines made. 19 The couerings. 20 The boardes. 31 The Barres, 35 And the vaile.

1 THen wrought Bezaleel, and Aholiab, and all " cunning men, to whom the Lord gaue wiſdome, and vnderſtanding, to knowe howe to worke all maner worke for the ſeruice of [a] Sanctuarie, according to all that the Lord had commanded.

" Ebr. wiſe in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe hearted men, in whoſe heartes the Lorde had giuen wiſdome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all the offering which the childzen of Iſrael had brought for the worke of the ſeruice of the Sanctuarie, to make it: alſo [b] they brought ſtill vnto him free gifts euerie morning.

b Meaning the Iſraelites.

4 So all the wiſe men, that wrought all the holie worke, came euery man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring to [c] much, and more then inough for the vſe of the worke, which the Lorde hath commanded to be made.

c A rare example and notable to ſee the people ſo ready to ſerue God with their goods.

6 Then Moſes gaue a commandement, and they cauſed it to be proclaimed throughout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were ſtayed from offring.

7 For the ſtuffe they had, was ſufficient for all the worke to make it, & too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtains of fine twined linen, and of blue ſilke, and purple, and ſkarlet: [d] Cherubims of broydred worke made they vpon them.

Chap. 26. 3, 4.

d Which were litle pictures with wings in the forme of children.

9 The length of one curtaine was twenty and eyght cubites, & the breadth of one curtaine foure cubites: and the curtaines were all of one ſize.

10 And hee coupled fiue curtaines together, & other fiue coupled he together.

11 And he made ſtrings of blue ſilke by the edge of one curtaine, in the ſeluedge of the coupling: likewiſe he made on the ſide of the other curtaine in the ſelvedge in the ſecond coupling.

12 * Fiftie ſtrings made he in the one curtaine, and fiftie ſtrings made he in the edge of the other curtaine, which was in the ſecond coupling: the ſtrings were fit one againſt another.

Chap. 26. 10.

13 After, he made fiftie [e] taches of golde, and coupled the curtaines one to another with the taches: ſo was it one Tabernacle.

e Or, hookes.

14 ¶ Alſo he made curtaines of goates heare for the [f] couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

f Or, pauilion.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine

taine foure cubites: the eleuen curtaines were of one cife.

16 And he coupled fiue curtaines by them ſelues, and ſixe curtaines by them ſelues:

17 Alſo hee made fiftie ſtrings vpon the edge of one curtaine in the ſelueage in the coupling, and fiftie ſtrings made he vpon the edge of the other curtaine in the ſecond coupling.

18 Hee made alſo fiftie taches of braſſe to couple the couering that it might be one.

e These two were aboue the couering of goates heare.

19 And he made a *couering vpon the paſſion of rammes ſkinnes died red, and a couering of badgers ſkinnes aboue.

f And to beare vp the curtaines of the Tabernacle.

20 ¶ Likewiſe hee made the boardes for the Tabernacle of Shittim wood to *ſtand vp.

21 The length of a boarde was ten cubites, and the breadth of one boarde was a cubite, and an halfe.

22 One boarde had two tenons, ſet in order as the feete of a ladder, one againſt an other: thus made he for all the boards of the Tabernacle.

23 So he made twentie boardes for the South ſide of the Tabernacle, euenfull South.

24 And fourtie ſockets of ſiluer made hee vnder the twentie boardes, two ſockets vnder one boarde for his two tenons, and two ſockets vnder another board for his two tenons.

25 Alſo for the other ſide of the Tabernacle toward the North, he made twentie boards,

26 And their fourtie ſockets of ſiluer, two ſockets vnder one boarde, & two ſockets vnder another board.

g Or toward the Sea, which was the Sea called Mediterraneum Weſtward from Ieruſalem.

27 Likewiſe towards the Weſtſide of the Tabernacle he made ſixe boards.

28 And two boardes made he in the corners of the tabernacle, for either ſide,

29 And they were *ioyned beneath, and likewiſe were made ſure aboue with a ring: thus hee did to both in both corners.

30 So there were eight boardes and eir ſixteene ſockets of ſiluer, vnder euerie board two ſockets.

Chap. 25. 28. and 30. 25.

31 ¶ After, he made* barres of Shittim wood, fiue for the boardes in the one ſide of the Tabernacle,

32 And fiue barres for the boardes in the other ſide of ꝺ Tabernacle, & fiue barres for the boardes of the Tabernacle on the ſide toward the Weſt.

33 And he made the middeſt barre to ſhoot through the boards, from the one ende to the other.

34 He ouerlaid alſo the boards with gold, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betweene the Sanctuarie & the Holieſt of all.

35 ¶ Moreouer hee made a [b]vaile of blue ſilke, and purple, and of ſcarlet, and of fine twined linen: with Cherubims of broidred worke made he it:

36 And made thereunto foure pillars of Shittim, and ouerlaid them with golde: whoſe *hookes were alſo of gold, and he

* Or, heades.

caſt for them foure ſockets of ſiluer.

37 And he made an [i]hanging for the Tabernacle dooze, of blue ſilke, and purple, and ſcarlet, and fine twined linen, and needle worke,

i Which was betweene ꝺ court & the Sanctuary

38 And the fiue pillars of it with their hookes, and ouerlayed their chapiters & their *filets with golde, but their fiue ſockets were of braſſe.

* Or, grauen barders.

CHAP XXXVII.

The Arke. 6 The Mercifeate. 10 The Table. 17 The Candleſticke. 25 The Altar of incenſe.

1 AFter this, Bezaleel made the *Arke of Shittim wood, two cubites & an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

Chap. 25. 10.

2 And ouerlayd it with fine golde within and without, & made a *crowne of golde to it round about,

a Like battelments.

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, & two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

6 ¶ And he made the* Mercifeat of pure golde: two cubites and an halfe was the length thereof, and one cubite & an halfe the breadth thereof.

Chap. 25. 17.

7 And he made two Cherubims of golde, vpon the two endes of the Mercifeate: euen of worke beaten with the hammer made he them.

8 One Cherub on the one ende, & another Cherub on the other end: [b] of the Mercifeate made he the Cherubims, at the two endes thereof.

b Of the ſelfe ſame matter ꝺ the Mercifeat was.

9 And the Cherubims ſpredde out their wings on hie, & couered the Mercifeate with their wings, and their faces were one towards another: toward the Mercifeat were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubits was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaid it with fine golde, and made thereto a crowne of golde rounde about.

12 Alſo hee made thereto a boarder of an *hand breadth round about, & made vpon the boarder a crowne of gold rounde about.

* Or, foure fingers

13 And he caſt for it foure rings of golde, & put the rings in the foure corners that were in the foure feete thereof.

14 Againſt the boarder were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Alſo he made the inſtruments for the Table of pure golde: diſhes for it, and incenſe cups for it, and goblets for it, and couerings for it, wherewith it ſhould be couered.

Chap. 25. 29.

17 ¶ Likewiſe he made the Candleſticke of pure golde: of worke beaten out with the

the hammer made he the Candlesticke: & his shaft, and his branch, his bowles, his knoppes, and his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bowles made like almonds, a knop and a floure: and in an other branch three bowles made like almondes, a knoppe and a floure: and so throughout the sixe branches that proceded out of the Candlesticke.

20 And vpon the Candlesticke were foure bowles after the facion of almondes, the knoppes thereof and the floures thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the thirde branche thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one beaten worke of pure golde. *Chap.25.31.*

23 And he made for it seuen lampes with the snuffers, and snuffdishes thereof of pure golde.

24 Of a [c] talent of pure golde made he it with all the instruments thereof. [c] Reade Chap. 25.39.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) & two cubites hie, and the hornes thereof were of the same. *Chap.30.1,2,34.

26 And he couered it with pure gold, both the top & the sides thereof rounde about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlaid them with golde.

29 And he made the holy * anointing oyle, and the sweete pure incense after the apothecaries arte. *Chap.30.23,35.

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The brasen Lauer 9 The Court. 24 The summe of that the people offered.

1 ALso he made the altar of the burnt offring * of Shittim wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was square & three cubites hie. *Chap.27.1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and hee ouerlaped it with brasse.

3 Also he made all the instruments of the altar: the * ashpans, and the besomes, and the bassins, the fleshhookes, and the [b] censers: all the instruments thereof made he of brasse. *Chap.27.3. [b] Or, fire pannes.

4 Moreouer hee made a brasen grate wrought like a nette to the Altar, vnder the compasse of it beneath in the [a] middes of it,

5 And cast foure rings of brasse for the foure endes of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * holowe within the boardes. *Chap.27.8.

8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linen, hauing an hundreth cubites.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their filets were of siluer.

11 And on the North side the hangings were an hundreth cubits: their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars, and their filets of siluer.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the East side, ful East, were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubites, their three pillars, & their three sockets:

15 * And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets. *Chap.27.14.

16 All the hangings of the court rounde about were of fine twined linen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of the gate of the court of needle worke, blue silke, and purple, and skarlet, and fine twined linen euen twentie cubites long, and fiue cubites in height & breadth, [a] like the hangings of the court. [a] Ebr. ouer against.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the * pinnes of the Tabernacle and of the court rounde about were of brasse. *Chap.27.19.

21 ¶ These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commaundement of Moses for the office of the [c] Leuites by the hande of Ithamar sonne to Aaron the Priest. [c] That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Nom. 3.4.

a So that the gridiron or grate was halfe so hie as the Altar, and stood within it.

b R. Kimhi saith that the women brought their looking glasses, which were of brasse or fine metall, & offred them freely vnto the vse of the Tabernacle: which was a bright thing & of great maiestie.

22 So Bezaleel the ſonne of Uri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahiſamach of the tribe of Dan, a [d] cunning workeman & an embroiderer & a worker of needle worke in blue ſilke, and in purple, and in ſkarlet, and in fine linen.

d As a grauer, or carpenter, chap. 31.4.

24 All the golde that was occupied in all the worke wrought for the holie place (which was the golde of the offering) was nine and twentie talents, and ſeuen hundreth and thirtie ſhekels, according to the ſhekel of the Sanctuarie.

25 But the ſiluer of them that were numbred in the congregation, was an hundreth talentes, and a thouſand ſeuen hundreth ſeuentie and fiue ſhekels, after the ſhekel of the Sanctuarie.

[e] Or, halfe a ſhekel.

26 A [e] portion for a man, that is, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twentie yere olde and aboue, among ſixe hundreth thouſand, and thrée thouſand, and fiue hundreth and fiftie men.

27 Moreouer there were an hundreth talents of ſiluer, to caſt the ſockets of the Sanctuarie, and the ſockets of the vaile: an hundreth ſockets of an hundreth talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſande ſeuen hundreth and ſeuentie and fiue ſhekels, and ouerlaide their chapiters, and made filets about them.

29 Alſo the braſſe of the offring was ſeuentie [e] talents, and two thouſand, and foure hundreth ſhekels.

e Reade the weight of a talent, Chap. 25. 39.

30 Whereof hee made the ſockets to the doore of the Tabernacle of the congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the altar,

31 And the ſockets of the court rounde about, and the ſockets for the court gate, & all the [*] pinnes of the Tabernacle, & all the pinnes of the court round about.

Chap. 27. 19.

CHAP. XXXIX.

1 *The apparel of Aaron and his ſonnes.* 32 *All that the Lord commanded, was made, and finiſhed.* 43 *Moſes bleſſeth the people.*

a As couerings for the Arke, the Candleſticke, the Altars, and ſuch like. Chap. 31.10. and 35.19.

1 MOreouer they made [a] garments of miniſtration to miniſter in the Sanctuarie, of blue ſilke, & purple, and ſkarlet: they [*] made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of golde, blue ſilke, and purple, & ſkarlet, and fine twined linen.

3 And they did beate the gold into thinne plates, and cut it into wyers, to worke it in the blue ſilke and in the purple, and in the ſkarlet, and in the fine linen, with broydred worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydered garde of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde, of blue ſilke, and purple, & ſkarlet, and fine twined linen, as the Lorde had commanded Moſes.

6 ¶ And they wrought [*] two Onix ſtones cloſed in ouches of golde, and graued, as [b] ſignets are grauen, with the names of the children of Iſrael,

Chap. 28 9.

b That is, of very fine and curious workemanſhip. Chap. 28. 12.

7 And put them on the ſhoulders of the Ephod, as ſtones for a [*] remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo hee made the breſt plate of broydered worke like to the worke of the Ephod: to wit, of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

9 They made the breſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broade: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the firſt rowe.

11 And in the ſecond rowe, an Emerand, a Saphir, and a Diamond:

12 Alſo in the third rowe, [c] a Turkeis, an Achate, and an Hematite:

c Or, a figure, which ſtone aitors write that it commeth of the vrine of a beaſt called lynx.

13 Likewiſe in the fourth rowe, a Chryſolite, an Onix, & a Jaſper: cloſed and ſet in ouches of golde.

14 So the ſtones were according to the names of the children of Iſrael, euen twelue [d] after their names, grauen like ſignets, euery one after his name according to the twelue tribes.

d That is, euery tribe had his name writ en in a ſtone.

15 After, they made vpon the breſt plate chaines at the endes, of wrethen worke and pure golde.

16 They made alſo two boſſes of gold, and two golde rings, and put the two rings in the two corners of the breſt plate.

17 And they put the two wrethen chaines of golde in the two rings, in the corners of the breſt plate.

18 Alſo the two other endes of the two wrethen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breſt plate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golde rings, and put them on the two ſides of the Ephod, beneath on the forefide of it, and ouer againſt his coupling aboue the broydered garde of the Ephod.

21 Then they faſtened the breſt plate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt vpon the broydered garde of the Ephod, & that the breſt plate ſhould not be loſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blue ſilke.

e Which was next vnder the Ephod.

23 And [f] the hole of the robe was in the middes of it, as the coller of an habergeon,

f Where he ſhould put thorowe his head.

bergeon, with an edge about the coller, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blewe silke, and purple, and skarlet, and fine linnen twined.

Chap.28.33. 25 They made also * belles of pure golde, and put the belles betweene the pomegranates vpon the skirts of the robe rounde about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lorde had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes,

28 And the miter of fine linen, and goodly bonnets of fine linen, & linen * breeches of fine twined linen,

Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blue silke, and purple, and skarlet, euen of needle worke, as the Lord had commanded Moses.

30 ¶ Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the grauing of a signet, * HOLINES TO THE LORD.

Chap.28.36.

31 And they tyed vnto it a lace of blue silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lorde had commaunded Moses: so did they.

Chap.27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instrumentes, his taches, his boardes, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes died red, and the couerings of badgers skinnes, and the ‖ couering vaile.

35 The Arke of the Testimonie, and the barres thereof, and the Mercifeate,

36 The Table, with all the instrumentes thereof, and the shewbread,

37 The pure candlesticke, the lampes thereof, euen the lampes h set in order, & all the instruments thereof, and the ople for light:

38 Also the golden Altar and the anoynting ople, and the swéete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instrumẽts, the Lauer and his foote.

40 The curtaines of the court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, and his pinnes, and all the instrumentes of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garmentes to serue in the Sanctuarie, and the holie garments for Aaron the Priest, and his sonnes garmentes to minister in the Priests office.

‖ So called, because it hanged before the Mercifeat and couered it from sight, Chap.35.12.

h Or, which Aaron dressed & refreshed with ople euery morning, chap.30.7.

42 According to euery point that the Lord had i commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and k beheld, they had done it as the Lord had commanded: so had they done: & Moses blessed them.

i Signifying that in Gods matters man may neither adde, nor diminish.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glorie of the Lorde appeareth in the cloud couering the Tabernacle.

1 THen the Lorde spake vnto Moses, saying,

2 In the a first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, and light his lampes,

5 And thou shalt set the incense Altar b of golde before the Arke of the Testimonie, and put the c hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the courte rounde about, and hang vp the hanging at the courte gate.

9 After, thou shalt take the anointing ople, and anoynt the Tabernacle, and all that is therein, & halow it with al the instrumẽts thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offring, and al his instrumẽts, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, & sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto me in the Priestes office: for their anointing shalbe a signe, that the d priesthood shalbe euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so he did.

17 ¶ * Thus was the Tabernacle reared vp

a After that Moses had bene fourtie dayes & fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

* Reade cha.26. 35.

b That is, the altar of perfume or to burne incense on.

c This hanging or vaile was betwene the Sanctuarie and the court.

d Till both the priesthoode and the ceremonies should end, which was at Christes comming.

vp the firſt daye of the firſt moneth in
e the ſecond yeere.
e After they came out of Egypt, Nom. 7.1.
18 Then Moſes reared vp the Tabernacle and faſtened his ſockets, and ſet vp the boards thereof, & put in the barres of it, and reared vp his pillars.
19 And he ſpredde the couering ouer the Tabernacle, & put the couering of that couering on hie aboue it, as the Lorde had commanded Moſes.
f That is, the tables of the lawe, Chap. 31.18. and 34.29.
20 ¶ And he tooke & put the f Teſtimonie in the Arke, and put the barres in the rings of the Arke, and ſet the Mercyſeat on hie vpon the Arke.
21 He brought alſo þ Arke into þ Tabernacle, & hanged vp the * couering vaile, & couered the Arke of the Teſtimonie, as the Lord had commanded Moſes.
*Chap. 35.12.
22 ¶ Furthermore he put þ Table in þ Tabernacle of þ Cõgregation in þ North ſide of þ Tabernacle, without the vaile,
23 And ſet þ bread in order before þ Lord, as the Lord had commanded Moſes.
24 ¶ Alſo he put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table towarde the South ſide of the Tabernacle.
g Or, ſet vp.
25 And he g lighted the lips before þ Lord, as the Lord had commanded Moſes.
26 ¶ Moreouer he ſet the golden Altar in the Tabernacle of the Congregation before the vaile,
27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.
28 ¶ Alſo hee hanged vp the vaile at the
g dooze of the Tabernacle.
29 After, he ſet the burnt offring altar before the dooze of the Tabernacle, called þ Tabernacle of the Cõgregatiõ, & offred the burnt offring & the ſacrifice theron, as the Lord had commanded Moſes.
g Betweene the Sanctuarie and the court.
30 ¶ Likewiſe he ſet the Lauer betweene the Tabernacle of the Cõgregatiõ & the altar, & powred water therein to waſh vp.
31 So Moſes, & Aaron, & his ſonnes waſhed their handes & their feete thereat.
32 When they went into the Tabernacle of the Congregation, & when they approched to the Altar, they waſhed, as the Lord had commanded Moſes.
33 Finally, he reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: ſo Moſes finiſhed the worke.
34 ¶ * Then the cloud couered the Tabernacle of the Congregation, & the glorie of the Lord filled the Tabernacle.
*Numb. 9.15. 1. king. 8.10.
35 So Moſes could not enter into þ Tabernacle of the Congregation, becauſe the cloude abode therein, and the glorie of the Lord filled the Tabernacle.
36 Now when the cloud aſcended vp frõ the Tabernacle, the children of Iſrael went forward in all their iourneis.
37 But if the cloud aſcended not, then they iourneyed not til the day þ it aſcended.
38 For h the cloud of the Lord was vpõ the Tabernacle by day, and fire was in it by night, in the ſight of all the houſe of Iſrael, throughout all their iourneys.
h Thus the preſence of God preſerued and guyded them night and day til they came to the land promiſed.

THE THIRD BOOKE OF Moſes, called * Leuiticus.

* Becauſe in this booke is chiefly intreated of the Leuites, and of things perteining to their office,

THE ARGVMENT.

AS God daily by moſt ſingular benefits declared him ſelfe to be mindful of his Church: ſo he would not that they ſhould haue any occaſion to truſt either in thẽſelues, or to depẽd vpon others, eyther for lacke of temporall things, or ought that belonged to his diuine ſeruice and religion. Therefore he ordeined diuers kinds of oblations & ſacrifices, to aſſure thẽ of forgiuenes of their offences (if they offred them in true faith & obedience.) Alſo he appointed their Prieſts and Leuites, their apparell, offices, converſation and portion: he ſhewed what feaſts they ſhould obſerue, & in what times. Moreouer, he declared by theſe ſacrifices & ceremonies that the rewarde of ſinne is death, and that without the blood of Chriſt the innocent Lambe there can be no forgiuenes of ſinnes. And becauſe they ſhould giue no place to their owne inuentions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab and Abihu) he preſcribed euen to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eat: what diſeaſes were contagious and to be auoyded: what order they ſhould take for all maner of filthines and pollution to purge it: whoſe companie they ſhoulde flee: what marriages were lawful: and what politike lawes were profitable. Which things declared, he promiſed fauour and bleſſing to them that kept his Lawes, and threatned his curſe to them that tranſgreſſed them.

CHAP. I.

2 *Of burnt offrings for particular perſons.* 3. 10 & 14 *The maner to offer burnt offrings as well of bullockes, as of theepe and birdes.*

a Hereby Moſes declareth that he taught nothing to the people but that, which he receiued of God.

1 NOw the a Lord called Moſes, & ſpake vnto him out of the Tabernacle of the Congregatiõ, ſaying,
2 Speake vnto the children of Iſrael, and thou ſhalt ſay vnto thẽ, If any of you offer a ſacrifice vnto the Lord, ye ſhal offer your ſacrifice of b cattel, as of beaſtes & of the sheepe.
b So they could offer of none other ſort, but of thoſe which were commanded. *Exod.* 29. 10.
3 *If his ſacrifice be a burnt offering of the heard, he ſhall offer a male without blemiſh, preſenting him of his own voluntary will at the dooze of the c Tabernacle of þ Cõgregation before the Lord.
c Meaning, within the court of the Tabernacle.
4 And he ſhal put his hand vpõ the head of the burnt offring, & it ſhalbe accepted "to the Lord, to be his atonement.
"*Ebr. to him.*
5 And d he ſhal kil the bullocke before the Lorde, and the Prieſts Aarons ſonnes
d The Prieſt or Leuite.

shal offer the blood, and shall sprinckle it
round about vpon the [e]altar, that is by
the doore of the Tabernacle of the Con-
gregation.
6 Then shall he flay the burnt offring, & e Of the burnt offring, Exo. 27.1
cut it in pieces.
7 So the sonnes of Aaron the Priest shal
put fire vpo the altar, and lay the wood
in order vpon the fire.
8 Then the Priests Arons sonnes shal
lay the parts in order, the head and the
[f]kall vpon the woode that is in the fire
which is vpon the altar.
9 But the inwards thereof & the legges
thereof he shall washe in water, and the
Priest shal burne al on þ altar: for it is
a burnt offering, an oblation made by
fire, for a swéete sauour [f] vnto the Lord.
10 ¶ And if his sacrifice for the burnt of-
fring be of the flocks (as of the sheepe, or
of the goates) he shal offer a male with-
out blemish,
11 & he shal kil it on the Northside of
the altar [g] before the Lord, & the Priests
Arons sonnes shal sprinckle the blood
thereof round about vpon the altar.
12 And he shal cut it in [h] pieces, separating
his head & his [i] kall, and the Priest shal
lay them in order vpon the wood that
lyeth in the fire which is on the altar:
13 But he shal wash þ inwards & the legs
with water, & the Priest shall offer the
whole & burne it vpon the altar: for it is
a burnt offring, an oblatiō made by fire
for a sweete sauour vnto the Lord.
14 ¶ And if his sacrifice be a burnt offring
to the Lord of the foules, then hee shall
offer his sacrifice of the turtle doues, or
of the yong pigeons.
15 And the Priest shal bring it vnto þ al-
tar, & [k] wring the necke of it asunder, &
burne it on the altar: & the blood therof
shalbe [l] shed vpon the side of the altar.
16 And he shal plucke out his maw with
his fethers, & cast thē beside the altar on
the [m] East part in the place of the ashes.
17 And he shal cleaue it with his wings,
but not deuide it asunder: & the Priest
shall burne it vpon the altar vpon the
wood that is in the fire: for it is a burnt
offring, an oblation made by fire for a
sweete sauour vnto the Lord.

Or, the body of the beast, or the fat.

f Or a sauour of rest, which pacifieth the anger of the Lord.
g Reade vers. 5.
h Before the altar of the Lord.
Ebr into his pieces.
Or, fat.

i The Ebrewe word signifieth to pinch off with the nayle.
Or, strained, or, pressed.
k On the side of the court gate in the pāes, which stood with ashes, Exod. 27.3.

CHAP. II.

1 The meat offring is after three sorts: of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

a Because the burnt offring could not be without the meat offring.
b The Priest.
c To signifie that God remēbreth him that offreth *Eccles. 7.31.*
d Therefore none could eat of it but the Priests.

1 AND when any wil offer a [a] meat of-
fring vnto þ Lord, his offring shall
be of fine floure, and he shal powre
ople vpon it, and put incense thereon,
2 And shall bring it vnto Aarons sonnes
the Priests, & [b] he shall take thence his
handfull of the floure, & of the ople with
all the incense, and the Priest shal burne
it for a [c] memorial vpon the altar: for it
is an offring made by fire for a sweete
sauour vnto the Lord.
3 [d] But the remnant of the meate offring
shalbe Aarōs & his sōnes: for it is [d] most
holy of the Lords offrings made by fire.
4 ¶ If thou bring also a meat offring ba-
ken in the ouen, it shalbe an vnleauened
cake of fine floure mingled with ople, or an
vnleauened wafer anointed with ople.
5 ¶ But if thy [e] meat offring be an obla-
tion of the frying panne, it shalbe of fine
floure vnleauened, mingled with ople.
6 And þ shalt part it in pieces, & powre
ople thereon: for it is a meat offring.
7 ¶ And if thy meat offring be an oblatiō
made in the cauldron, it shalbe made of
fine floure with ople.
8 After, thou shalt bring the meat offring
(that is made of these things) vnto the
Lorde, & shalt present it vnto the Priest,
and he shall bring it to the altar.
9 And the Priest shal take from the meat
offring a [e] memorial of it, & shal burne
it vpon the altar: for it is an oblation
[f] made by fire for a sweete sauour vnto
the Lord.
10 But that which is left of the meat of-
fring, shalbe Aarons and his sonnes: for
it is most holy of the offrings of þ Lorde
made by fire.
11 All the meat offrings which ye shal of-
fer vnto the Lord, shalbe made without
leauen: for ye shall neither burne leauen
nor hony in any offering of the Lorde
made by fire.
12 ¶ In the oblation of the first fruites ye
shal offer [g] them vnto the Lord, but they
shal not be burnt [h] vpon the altar for a
swéete sauour.
13 (All the meat offerings also shalt thou
season with [i] salt, neither shalt thou suf-
fer the salt of the [k] couenant of thy God
to be lacking from thy meat offring, but
vpō al thine oblations þ shalt offer salt)
14 If thē thou offer a meat offring of thy
first fruits vnto þ Lord, thou shalt offer
for thy meate offring of thy first fruites
[l] eares of corne dryed by þ fire, & wheat
beaten out of [m] the greene eares.
15 After, thou shalt put ople vpon it, & lay
incense thereon: for it is a meat offring.
16 And the Priest shal burne the memo-
riall of it, euen of that that is beaten, &
of the ople of it, with al the incense thereof:
for it is an offring vnto the Lorde made
by fire.

a Which it a gift offred to God to pacifie him.

Vers. 2.

Exod. 29.18.

f That is, fruites, which are sweet as hony, ye may offer.
g But reserued for the Priests, *Mar. 9.49.*
h Which they were bound (as by a couenāt) to vse in all sacrifi-ces, Nom. 18.19. 2. Chron. 13.5. Ezek. 43.24 or, it meaneth a sure & pure couenāt, *Chap. 23.14.*
Or, full eares: for the word signi-fieth a fruitfull field. Read. 2. Chr. 26.10. in the note g.

CHAP. III.

1 The maner of peace offrings, & beasts for the same. 17 The Israelites may neither eat fat, nor blood.

a A sacrifice of thankesgiuing offred for peace and prosperitie, eyther generally or particularly.
b One part was burne, another was to þ Priests, and the third to him that offred. *Exod. 29.22.*

1 AND if his oblation be a [a] peace of-
fring, if he will offer of the droue,
(whether it be male or female) he
shall offer such as is without blemishe,
before the Lord,
2 And shal put his hād vpon the head of
his offring, and kill it at the doore of the
Tabernacle of the Cōgregation: & Aa-
rons sonnes the Priestes shall sprinkle
the blood vpon the altar roundē about.
3 So he shal offer [b] part of þ peace offrings
as a sacrifice made by fire vnto the Lord,
euen the [c] fat that coūereth þ inwardes,
& al the fat that is vpon the inwardes,
4 The shal also take away þ two kidneis,
and

and the fat that is on them, and vpon
*the flankes, and the kall on the liuer
with the kidneis.
5 And Aarons sonnes shall burne it on
the altar, with the burnt offring, which
is vpon the wood, that is on the fire:
this is a sacrifice made vp fire for a sweet
sauour vnto the Lord.
6 ¶ Also if his oblation be a peace offring
vnto the Lord out of the flocke, whether
it be *male or female, he shall offer it
without blemish.
7 If he offer a lambe for his oblation, the
he shall bring it before the Lord,
8 And lay his hand vpon the head of his
offring, and shal kil it before the Taber-
nacle of the Congregation, and Aarons
sonnes shall sprincle the blood thereof
round about vpon the altar.
9 After, of the peace offrings he shal offer
d an offring made vp fire vnto the Lord:
he shal take away the fat thereof, & the
rumpe altogether, hard vp by back bone,
and the fat that coureth the inwards,
& all the fat that is vpon the inwards.
10 Also he shall take away the two kid-
neis, with the fat that is vpon them, &
vpon the *flankes, & the kall vpon the
liuer with the kidneis.
11 Then the Priest shal burne it vpon the
altar, as the meat of an offring made vp
fire vnto the Lord.
12 ¶ Also if his offring be a goat, then shal
he offer it before the Lord,
13 And shal put his hand vpon the head
of it, and kill it before *the Tabernacle
of the Congregation, and the sonnes of
Aaron shall sprincle the blood thereof
vpon the altar round about.
14 Then he shal offer thereof his offring,
euen an offring made vp fire vnto the
Lord, the fat that coureth the inwards,
and al the fat that is vpon the inwards.
15 Also he shall take away the two kid-
neis, and the fat that is vpon them, and
vpon the flankes, and the kall vpon the
liuer with the kidneis.
16 So the Priest shall burne them vpon
the altar, as the meat of an offring made
vp fire for a sweet sauour: *all the fat is
the Lordes.
17 This shalbe a perpetuall ordinance for
your generations, throughout all your
dwellings, so that ye shall eate neither
f fat nor *blood.

*Or, the which kidneis are next the flankes.

c In the peace offring it was indifferent to offer eyther male or female, but in ỹ burnt offring onely the male: so here can be offred no birdes, but in the burnt offering they might: all there was consumed with fire, and in ỹ peace offring but a part.

d The burnt offring was wholy consumed, and of the offring made by fire only the inwardes &c. were burnt: the shoulder & breast, with the two chawes and the mawe were the priestes, and the rest his that offred. *Verse* 4.

e Meaning at the northside of the Altar, Chap. 3.1.

Chap. 7.25.

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty. *Gen.* 9.4. *chap.* 17.14.

CHAP. IIII.

1 *The offering for sinnes done of ignorance.* 3 *For the Priest,* 13 *The Congregation,* 22 *The ruler,* 27 *And the priuat a man.*

1 MOreouer ỹ Lord spake vnto Moses, saying,
2 Speake vnto ỹ children of Israel, saying, If *any shall sinne through ig-
norance, in any of the commandements of ỹ Lord, (which ought not to be done) but shal do contrarie to any of them,
3 If the b Priest that is anointed do sinne (according to ỹ sinne of the people) then shal he offer, for his sinne which he hath sinned, a yong bullock without blemish vnto the Lord for a sinne offring,
4 And he shall bring the bullock vnto the dooze of the Tabernacle of the Congregation before the Lord, and shal put his hand vpon the bullocks head, and *kill the bullocke before the Lord.
5 And the Priest ỹ is anointed shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.
6 Then the Priest shall dip his finger in the blood, & sprinkle of the blood seuen times before the Lord, before the vaile of the d Sanctuarie.
7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the e Tabernacle of the Congregati-
on, then shall he powre *all the rest of the blood of the bullocke at the foote of the altar of burnt offring, which is at the dooze of the Tabernacle of the Con-
gregation.
8 And he shal take away all the fat of the bullocke for the sinne offring: to wit, the fat that coureth the inwardes, and all the fat that is about the inwards.
9 He shall take away also the two kid-
neis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,
10 As it was taken away from the bul-
locke of the peace offrings, & the Priest shal burne them vpo the altar of burnt offring.
11 *But the skinne of the bullocke, and all his flesh, with his head, & his legges, and his inwardes, and his doung shall he beare out.
12 So he shal carie the whole bullock out of the *poste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.
13 ¶ And if the f whole Congregation of Israel shall sinne through ignorance, & the thing be *hid from the eyes of the multitude, and haue done against any of the commaundements of the Lorde which should not be done, and haue offended:
14 When the sinne which they haue committed shalbe knowne, then the Congregation shal offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.
15 And the g Elders of the Congregati-
on shall put their hands vpon the head of the bullock before the Lord, & *he shal kill the bullocke before the Lord.
16 Then the Priest that is anointed, shal bring of the bullocks blood into the Ta-
bernacle of the Congregation.
17 And the Priest shall dip his finger in the blood, and sprincle it seuen times before the Lord, euen before the vaile.
18 Also he shal put some of the blood vpo the hornes of the altar, which is before the Lorde, that is in the Tabernacle

c Hereby confessing that he deserued ỹ same punishment, which the beast suffred.

d Which was betweene the Holiest of all, & the Sanctuarie.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the ende of this verse it is taken for the court. *Chap.* 5.9.

f The multitude excuseth not ỹ sinne, but if all haue sinned, they must all be punished. *Chap.* 5.2, 3, 4.

g For al ỹ people could not lay on their hands: therfore it was sufficient that the Ancients of the people did it in the name of all ỹ congregation.

Or, the Priest.

Ebr. a soule.

a That is, of negligence or ignorance, specially of the ceremonial law: for other wise the punishments for crimes are appointed according to the trangression, Nom. 15.22.

b Meaning the hie Priest.

of the Congregation: then shall hee powre all the rest of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and [g] burne it vpon the altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall he doe with this: so the Priest shall make an atonement for thē, and it shalbe forgiuen them.

21 For he shal carie the bullocke without the hoste, and burne him as he burned the first bullocke: for it is an offring for the sinne of the Congregation.

22 ¶ Whē a ruler shal sinne, & do thorough ignorance against any of the commandements of the Lorde his God, which should not be done, and shall offende,

23 If one shew vnto him his sinne which he hath committed, then shall he bring for his offering an [a] hee goate without blemish,

24 And shall laye his handes vpon the head of the hee goate, and kill it in [h] the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offring: so the Priest shal make an [i] atonement for him, concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the [l] people of the land shal sinne thorough ignorāce in doing against any of the commandements of the Lord, which should not be done, and shall offende,

28 If one shewe him his sinne, which he hath committed, then he shall bring for his offring [a] shee goat without blemish for his sinne which he hath committed,

29 [k] And he shal lay his hand vpon the head of the sinne offring, and slay the sinne offring in the place of burnt offering.

30 Then the Priest shall take of the blood therof with his finger, and put it vpon the hornes of the burnt offering altar, and powre al the rest of the blood therof at the foote of the altar,

31 And shal take away all his fat, as the fat of the peace offrings is taken away, & the Priest shall burne it vpon the altar for a [*] swete sauour vnto the Lord, and the priest shal make an atonement for him, and it shalbe forgiuen him.

32 And if he bring a lambe for his sinne offring, he shal bring a female without blemish,

33 And shal lay his [l] hand vpon the head of the sinne offring, and he shall slay it for a sinne offring in the place where he should kil the burnt offring.

34 Then the Priest shal take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, & shal powre al the rest of the blood therof at the foote of the altar.

35 And he shal take away al the fat therof, as the fat of the lambe of the peace offrings is take away: thē the Priest shal burne it vpon the altar [m] with the oblations of the Lord made by fire, and the Priest shal make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

CHAP. V.

1 *Of him that testifieth not the truth, if he heare another sweare falsely.* 4 *Of him that voweth rashly.* 15 *Of him that by ignorance withdraweth any thing dedicate to the Lord.*

1 ALso if "anp haue sinned, that is, [n] if he haue heard the voyce of an oth, and he can be a witnes, whether he hath seene or [o] knowne of it, if he doe not vtter it, he shal beare his iniquitie:

2 Either if one touch anp vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch anp vncleannesse of man (whatsoeuer vncleannes it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if anp [p] sweare, and pronounce with his lips to doe euill, or to do good (whatsoeuer it be that a man shall pronounce with an oth) and it be hid from him, and after knoweth that he hath offended in one of these pointes,

5 When hee hath sinned in anp of these [q] things, then he shal confesse that hee hath sinned therein.

6 Therefore shal he bring his trespasse offring vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe or a shee goate for a sinne offring, and the Priest shall make an atonemēt for him, concerning his sinne.

7 But "if he be not able to bring a shēpe, he shal bring for his trespasse which he hath committed, two turtle doues, or two yong pigeons vnto the Lorde, one for a sinne offring, and the other for a burnt offring.

8 So he shal bring them vnto the Priest, who shal offer the sinne offring first, and [*] wring the necke of it a sunder, but not plucke it cleane off.

9 After he shall sprinckle of the blood of the sinne offring vpon the side of the altar, and the rest of the blood shall [r] be shed at the foote of the altar: for it is a sinne offring.

10 Also he shal offer the second for a burnt offring [s] as the maner is: so shall the Priest [t] make an atonement for him (for his sinne which he hath committed) & it

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[g] Or, make a perfume with it.

[a] Or, the male goat of the folde.

[h] That is, the Priest shal kil it: for it was not lawfull for any out of that office to kill the beast.

[i] Wherin he represented Iesus Christ.

[l] Or, priuate person.

[a] Or, the female of the goates.

[k] Read vers. 24.

Exod. 29. 18.

[l] Meaning that the punishment of his sinne should be layd vpon that beast, or, that he had receiued all things of God, and offred this willingly.

[m] Or, besides the burnt offrings, which were dayly offred to the Lord.

[n] Ebr. a soule.

[o] Or, if the iudge hath taken an oth of any other.

[a] Whereby it is commanded to beare witnesse to the trueth, & disclose the iniquitie of the vngodly.

[p] Or vowe rashly without iust examination of the circumstances, & not knowing what shalbe the issue of the same.

[q] Which haue bene mentioned before in this Chapter.

[r] Or, powred.

[s] Or, according to the Lawe.

[t] Or declare him to be purged of that sinne

Ebr. if his hand cannot touch, meaning for his pouerte.

Chap. 1. 15.

it ſhalbe forgiuen him.

Verſ. 7.

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, then he that hath ſinned, ſhall bring for his offring, the tenth part of an * Ephah of fine floure for a ſinne offring, he ſhal put none e oyle thereto, neyther put any incenſe thereon: for it is a ſinne offring.

e Which is about a pottell.

12 The ſhall he bring it to the Prieſt, & the Prieſt ſhal take his handful of it for the * remembrance thereof, & burne it vpon the altar * with the offrings of the Lord made by fire: for it is a ſinne offring.

f As in the meat offring, Chap. 2.1.

Chap. 2.2.

Chap. 4.35.

13 So the Prieſt ſhal make an atonement for him, as touching his ſinne that hee hath cõmitted in one of theſe points, & it ſhalbe forgiuen him: & the remnant ſhall be the Prieſts, as the meat offring.

14 ¶ And the Lorde ſpake vnto Moſes, ſaying,

15 If any perſon tranſgreſſe & ſinne through ignorance in y taking away things conſecrated vnto the Lord, he ſhal then bring for his treſpaſſe offring vnto the Lord a ram without blemiſh out of the flocke, worth two ſhekels of ſiluer h by thy eſtimation after the ſhekel of the Sanctuary, for a treſpaſſe offring.

g As touching the firſt fruites or tithes, due to the Prieſts and Leuites.

h By the eſtimation of the prieſt *Chap. 27.12.*

16 So he ſhal reſtore that wherin he hath offended, in taking away of the holy thing, and ſhall put the fift part more thereto, and giue it vnto the Prieſt: ſo the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring, and it ſhalbe forgiuen him.

Chap. 4.2.

17 ¶ Alſo if any ſinne & * do againſt any of the cõmandements of the Lorde, which ought not to be done, & knowe not and i ſinne, and beare his iniquitie,

i That is, afterward remembreth that he hath ſinned, whē his conſcience doth accuſe him.

18 Then ſhal he bring a ram without blemiſh out of the flocke, in thy eſtimation worth * two ſhekels for a treſpaſſe offring vnto the Prieſt: & the Prieſt ſhal make an atonement for him concerning his k ignorance wherein he erred, and was not ware: ſo it ſhalbe forgiuen him.

Exod. 30.13.

k Els if his ſinne againſt God come of malice, he muſt die, Numb. 15.30.

19 This is the treſpaſſe offering for the treſpaſſe committed againſt the Lord.

CHAP. VI.

6 The offring for ſinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire muſt abide euermore vpon the altar. 14 The lawe of the meat offring. 20 The offrings of Aaron, & his ſonnes.

1 And the Lorde ſpake vnto Moſes, ſaying,

2 If any ſinne & commit a treſpaſſe againſt the Lorde, and denye vnto his neighbour that, which was taken him to keepe, or that which was put to him a of truſt, or doeth by b robberie, or by violence oppreſſe his neighbour,

a To beſtow and occupie for the vſe of him that gaue it.

b By any guile or volawfull meanes.

Num. 5.6.

3 Or hath founde that which was loſt, & denyeth it, and ſweareth falſely, * for any of theſe thinges that a man doeth, c wherein he ſinneth:

c Wherin he can not but ſinne: or, wherein a man accuſtometh to ſinne by periurie or ſuch like thing.

4 When, I ſay, he thus ſinneth & treſpaſſeth, he ſhal thē reſtore the robberie that he robbed, or the thing taken by violence which he tooke by force, or y thing which was betruſted him to keepe, or the loſt thing which he found,

5 Or for whatſoeuer he hath ſworne falſly, he ſhall both reſtore it in the whole * ſumme, & ſhall adde the fift part more thereto, and giue it vnto him to whome it pertaineth, the ſame day that he offereth for his treſpaſſe.

Num. 5.7.

6 Alſo he ſhal bring for his treſpaſſe vnto the Lord, a ram without blemiſh out of the * flock in the eſtimatiō worth two ſhekels for a treſpaſſe offring vnto y Prieſt.

Chap. 5.15.

7 And the Prieſt ſhall make an atonement for him before the Lorde, and it ſhall be forgiuen him, whatſoeuer thing he hath done, & treſpaſſed therein.

8 ¶ The y Lord ſpake vnto Moſes, ſaying,

9 Cõmand Aaron & his ſonnes, ſaying, This is the d law of the burnt offring (it is the burnt offring becauſe it burneth vpō the altar all the night vnto the morning, and the fire burneth on the altar)

d That is, the Ceremonies which ought to be obſerued therein.

10 And the Prieſt ſhall put on his linen garment, & ſhall put on his linen breeches vpon * his fleſh, & take away the aſhes when the fire hath conſumed the burnt offering vpon the altar, & he ſhall put them beſide the e altar.

e Vpon his ſecret parts, Exod. 28.43.

11 After, he ſhal put off his garmēts, & put on other raiment, & carp the aſhes forth without the hoſte vnto a cleane place.

f In the aſhpannes appointed for that vſe.

12 But the fire vpon the altar ſhal burne therein & neuer be put out: wherefore the Prieſt ſhall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he ſhall burne theron the fat of the peace offrings.

13 The fire ſhall euer burne vpon the altar, and neuer go out.

14 ¶ * Alſo this is y law of y meat offring, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

Chap. 2.1. Numb. 15.4.

15 He ſhal euen take thence his handful of fine floure of the meate offring & of the oyle, and all the incenſe which is vpon the meat offring, and ſhall burne it vpō the altar for a ſweete ſauour, as a * memorial therefore vnto the Lord:

Chap. 2.9.

16 But the reſt thereof ſhall Aaron and his ſonnes eate: it ſhalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they ſhall eat it.

17 It ſhall not be g baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the ſin offring, and as the treſpaſſe offring.

g Or kned with leauen and after baken.

18 All the males among the children of Aaron ſhal eate of it: It ſhalbe a ſtatute for euer in your generations cõcerning the offrings of the Lorde, made by fire: * whatſoeuer toucheth thē, ſhalbe holy.

Exod. 29.37.

19 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day whē he is anointed: the tenth part of an * Ephah of fine floure, for a meat offring h perpetual: half of it

Exod. 16.36.

h So oft as the hye Prieſt ſhalbe elected and anointed.

in the morning, & halfe therof at night.
21 In the frying pan it shalbe made with
oyle: thou shalt bring it fryed, and shalt
offer the [1] baken pieces of the meate of-
fring for a swete sauour vnto the Lord.
22 And the Priest that is [i] anointed in his
stead, among his sonnes shall offer it: it
is the Lords ordinance for euer, it shalbe
burnt all together.
23 For euery meat offring of ꝑ Priest shal
be burnt altogether, it shall not be eaten.
24 ¶ Furthermore, the Lorde spake vnto
Moses, saying,
25 Speake vnto Aaron, & vnto his sones,
& say, This is the law of the sin offring,
In the place where the burnt offring is
killed, shall the sinne offring be killed be-
fore the Lord, for it is most holy.
26 The Priest that offereth this sinne of-
fring, shal eat it: in the holy place shal it
be eaten, in the court of the Tabernacle
of the Congregation.
27 Whatsoeuer shal touch the flesh there-
of, shalbe holy: & when there shoppeth
of the blood thereof vpon a [k] garment,
thou shalt wash that whereon it shop-
peth in the holy place.
28 Also the earthen pot that it is sodden
in, shalbe broken, but if it be sodden in a
brasen pot, it shall both be scoured and
washed with [l] water.
29 All the males among the Priests shall
eate thereof, for it is most holy.
30 * But no sinne offring, whose blood is
brought into the Tabernacle of the Con-
gregation to make reconciliation in the
holy place, shal be eate, but shalbe burnt
in the [m] fire.

CHAP. VII.

1 *The law of the trespas offring:* 11 *Also of the peace offrings.* 23 *The fat & the blood may not be eate.*

1 LIkewise this is ꝑ lawe of the [a] tres-
passe offring, it is most holy.
2 In the place [b] where they kill the
burnt offring, shall they kill the trespasse
offring, & the blood therof shall he sprin-
kle round about vpon the altar.
3 All the fat therof also shall [c] he offer, the
rumpe, and the fat that coureth the in-
wardes.
4 After, he shal take away the two kid-
neys, with the fat that is on them and
vpon the flankes, and the kall on the li-
uer with the kidneis.
5 Then the Priest shall burne them vpon
the altar, for an offering made by fire
vnto the Lord: this is a trespas offring.
6 All the males among the Priests shall
eat thereof, it shall be eaten in the holy
place, for it is most holy.
7 As the sinne offring is, so is the trespasse
offring, one [d] law serueth for both: [e] that
wherewith the Priest shal make atone-
ment, shalbe his.
8 Also the Priest that offereth any mans
burnt offering, shal haue the skin of the
burnt offring which he hath offred.
9 And all the meat offring that is baken
in the ouen, and that is dressed in the
panne, and in the frying panne, shalbe
the Priests that offereth it.
10 And euery meat offring mingled with
oyle, & that is [f] dry, shall pertaine vnto
all the sonnes of Aaron, to all alike.
11 Furthermore, this is the lawe of the
peace offrings, which he shall offer vn-
to the Lord.
12 If he offer it to [g] giue thanks, then he
shall offer for his thanks offring, vnlea-
uened cakes mingled with oyle, & vn-
leauened wafers anopnted with oyle,
and fine floure fryed with the cakes min-
gled with oyle.
13 He shal offer also his offring with cakes
of leauened bread, for his peace offrings
to giue thankes.
14 And of all the sacrifice he shal offer one
cake for an heaue offring vnto the Lord
& it shall be the Priestes that sprinkleth
the blood of the peace offrings.
15 Also the flesh of his peace offrings, for
thankesgiuing, shall be eaten the same
day that it is offred: he shall leaue no-
thing thereof vntill the morning.
16 But if the sacrifice of his offring be a
[h] vowe, or a free offring, it shall be eaten
the same daye ꝑ he offreth his sacrifice:
and so in the morning the residue there-
of shalbe eaten.
17 But as much of the offred flesh as re-
mayneth vnto the third daye, shall be
burnt with fire.
18 For if any of the flesh of his peace of-
frings be eaten in the third daye, he shal
not be accepted ꝑ offreth it, neither shal
it be reckoned vnto him, but shall be an
abomination: therefore the person that
eateth of it shall [i] beare his iniquitie.
19 The flesh also that toucheth any vn-
cleane [k] thing, shal not be eate, but burnt
with fire: but [l] of this flesh al that bee
cleane shall eate thereof.
20 But if any eat of the flesh of the peace
offrings that pertaineth to the Lord, hav-
ing his * vncleanes vpon him, euen ꝑ
same person shalbe cut off frō his people.
21 Moreouer, whē any toucheth any vn-
cleane thing, as the vncleanes of man,
or of an vncleane beast, or of any filthie
abomination, and eat of the flesh of the
peace offrings, which pertaineth vnto
the Lord, then that person shal be cut off
from his people.
22 ¶ Againe the Lord spake vnto Moses,
saying,
23 Speake vnto the children of Israel, &
say, * Ye shall eate no fat of beeues, nor
of shepe, nor of goates:
24 Yet the fat of the dead beast, and the
fat of that which is torne with beastes,
shalbe occupied to any vse, but ye shall
not eat of it.
25 For whosoeuer eateth the fatte of the
beast, of the which he shall offer an of-
fring made by fire to the Lord, euen the
person that eateth, shall be cut off from
his people.
26 Neither * shall ye eat any blood, either
of foule, or of beast in al your dwellings.
27 Euery person that eateth any blood,
euen

[1] Or fryed.

[i] His sonne that shall succeede him.

[k] Meaning the garment of the Priest.

[l] Which was in the lauer, Exod. 30.18. *Chap.*4.5. *hebr.*13.11.

[m] Out of the campe, Chap.4.12.

[a] Which is for ꝑ smaller sinnes, and such as are committed by ignorance.

[b] At the court gate.

[c] The Priest.

[d] The same ceremonies: notwithstanding that this word trespasse signifieth lesse then sinne.

[e] Meaning the rest which is left & not burnt.

[f] Because it had no oyle nor liquour.

[g] Peace offrings conteine a confession and thankesgiuing for a benefit receiued, and also a vowe, and free offring to receiue a benefite.

[h] If he make a vowe to offer, for eche the flesh of the peace offrings must be eaten the same day.

[i] The sinne, wherefore he offred, shall remaine.

[k] After it be sacrificed.

[l] Of the peace offring, that is cleane.

*Chap.*15.3.

*Chap.*3.17.

*Gen.*9.4. *chap.*17.14.

euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

m And should not send it by another. *Exod.* 29 24.

30 His m hands shal bring the offrings of the Lord made by fire: euen the fat with the brest shall he bring, that the brest map be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fatte vpon the altar, and the breast shall be Arons and his sonnes.

32 And the right shoulder shal ye giue vnto the Priest for an heaue offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward & portion.

35 ¶ This is the n anointing of Aaron, & the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day whe he presented them to serue in the Priests office vnto the Lord.

36 The which porcions the Lord commanded to giue them in the day that he anointed them, from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offring, of the meate offring, and of the sinne offring, and of the trespas offring, and of the o consecrations, and of the peace offrings,

o Which sacrifice was offred when the priests were consecrated, *Exod.* 29. 22.

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their giftes vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 AFterwarde the Lorde spake vnto Moses, saying,

Exod. 28. 1, 4. *Exod.* 30. 24.

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oile, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the companie, * This is the thing which the Lord hath commanded to do.

Exod. 29. 4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, & girded him with a girdle, & clothed him with the robe, and put the Ephod on him, which hee girded with the broydred garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breast plate thereon, and put in the breast plate * the Vrim and the Thummim.

Exod. 28. 30.

9 Also he put the miter vpon his heade, and put vpon the miter on the fore-front the golden plate, and the * holie crowne, as the Lord had commaunded Moses.

a So called because this superscription, Holynes to the Lord, was grauen in it.

10 (Nowe Moses had taken the anoynting oyle, and anointed the b Tabernacle, and all that therein, and sanctified them,

b That is, the Holiest of all, the Sanctuarie and the court.

11 And sprinckled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And he powred of the anointing oyle vpon Arons head, and anointed him, to sanctifie him.

Leuit. 21. 12. *Psal.* 133. 2.

13 After, Moses brought Arons sonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offring, and Aaron & his sonnes put their hands vpon the head of the bullocke for the sinne offring.

Exod. 29. 1. *chap.* 9. 2.

15 And Moses slew him, and tooke the blood, which he put vpon the hornes of the c altar round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified d it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, & the kall of the liuer, and the two kidneis, with their fatte, which Moses burned vpon the altar.

17 But the bullock and his e hide, and his flesh, and his doung, he burnt with fire without the hoste as the Lord had commanded Moses.

e In other burnt offrings, which are not of consecration, or offring for himselfe, the priest hath the skinne, Chap. 7. 8.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron & his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinckled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards & the legges in water: so Moses burnt the ramme euery whitte vpon the altar: for it was a burnt offring for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ram of consecrations, and Aaron and his sonnes layed their hands vpon the head of the ramme,

Exod. 29. 31.

23 Which Moses f slew, and tooke of the

f Moses did this because that the priests were not yet established in their office.

blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 The Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, & Moses sprinckled the rest of the blood vpon the altar round about.

25 And he tooke the fat & the rumpe, & all the fat that was vpon the inwardes, & the kal of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he took of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

Exod.29.24. 27 So he put * all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offring: for these were consecrations for a sweet sauour whiche were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

Exod.29.26.

30 Also Moses tooke of þ anointing ople, and of the blood which was vpon the Altar, & sprinckled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 ¶ Afterward Moses sayd vnto Aaron and his sonnes, Seeth the flesh at the doore of the g Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eate it,

g At the doore of the court. Exod.29.32. chap.24.9.

32 But that which remaineth of the flesh and of the bread, shal ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seuen dayes, until þ dayes of your consecrations be at an end: * for seuen daies, sayd the Lord, shal he " consecrate you,

Exod.29.35. *Ebr. fil your handes. *Or, al I haue done.

34 As * he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of þ Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lord had commanded by the h hand of Moses.

h By cõmission giuen to Moses.

CHAP. IX.

1 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

1 AND in the * eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration for the seuen dayes before, the priests were consecrate. Exod.29.1.

2 * Then he sayd vnto Aaron, Take thee a young calf for a * sinne offring, & a ram for a burnt offring, both without blemish, and bring them before the Lord.

b Aaron entreth into þ possession of the priesthode and offereth the foure principall sacrifices: the burnt offring, the sinne offring, the peace offerings, and the meate offring.

3 And vnto the children of Israel thou shalt speak, saying, Take ye an hee goat for a sinne offring, & a calf, and a lambe, both of a yere olde, without blemish for a burnt offring:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with ople: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemblie drew neere and stood before the c Lord.

c Before the altar, where his glory appeared.

6 (For Moses had said, This is þ thing which the Lorde commanded that ye should do, and the glorp of the Lord shal appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw nere to the altar, and offer thy sinne offring, and thy burnt offring, & make an atonement for d thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lord hath commanded.

d Read for the vnderstanding of this place, Heb.5.3. & 7.27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat & the kidneis and the kall of the liuer of þ sinne offring, he * burnt vpon the altar, as the Lorde had commanded Moses.

e That is, he layde them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offring, & Aarons sonnes brought vnto him þ blood, which he sprinckled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, & the head, and he burnt them vpon the altar.

14 Likewise he did wash the inwardes and the legs, and f burnt them vpon the burnt offring on the Altar.

f Al this must be vnderstand of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then he offred the peoples offring, and tooke a goat, which was the sinne offring for the people, and slew it, and offred it for sinne, as the first:

16 So he offred the burnt offring, & prepared it, according to the maner.

17 He presented also the meate offring, and filled his hand therewith, and * beside the burnt sacrifice of the morning hee burnt this vpon the Altar.

Exod.29.38.

18 He slew also the bullocke, and the ram for the peace offrings, that was for the people, & Aarons sonnes brought vnto him the blood, which he sprinckled vpon the Altar round about.

19 With

19 With the fat of the bullocke, and of the
ramme, the rumpe, and that which cou-
reth the inwards and the kidneis, & the
kall of the liuer.
20 So they layed the fat vpō the breasts,
and he burnt the fat vpon the altar.
g Of ỹ bullocke & the ramme.
21 But the breasts and the right shoul-
der Aaron shooke to and fro before the
Lord, as the Lord had commanded
Moses.
22 So Aaron lift vp his hand toward the
people, and blessed them, & h came down
from offring of the sinne offring, and the
burnt offring, and the peace offrings.
23 After, Moses and Aaron went into the
Tabernacle of the Congregation, and
came out, and i blessed the people, * and
the glorie of the Lord appeared to al the
people.
24 * And there came a fire out from the
Lord and consumed vpon the altar the
burnt offring and the fat: which when
all the people sawe, they * gaue thanks,
and fell on their faces.
h Because the altar was nere ỹ Sāctuarie which was the vpper end, therfore he is said to come downe.
i Or prayed for the people.
2. Mac. 2. 8.
Gen. 4. 4.
1. king. 18. 38.
2. chro. 7. 1.
2. mac. 2. 10, 11.
* Or, gaue a shoute for ioye.

CHAP. X.

2 *Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.*

Num. 3. 4. & 26. 61. 1. chro 24. 2.
1 BVt * Nadab and Abihu, the sonnes
of Aaron, tooke either of them his
censor, and put fire therein, & put in-
cense thereupon, and offred * strange fire
before the Lord, which he had not com-
manded them.
2 Therefore a fire went out from the Lord,
and deuoured them: so they died before
the Lord.
3 Then Moses said vnto Aaron, This is
it that the Lord spake, saying, I will be
b sanctified in them that come nere me,
and before all the people I will be glori-
fied: but Aaron held his peace.
4 And Moses called Mishael and Elza-
phan the sonnes of Vzziel, the vncle of
Aaron, and said vnto them, Come nere,
carie your brethren from before ỹ San-
ctuarie out of the hoste.
5 Then they went, & caried them in their
coates out of the hoste, as Moses had
commanded.
6 After, Moses saide vnto Aaron & vnto
Eleazar & Ithamar his sonnes, c Vn-
couer not your heads, neither rent your
clothes, least ye dye, & least wrath come
vpon all the people: but let your bre-
thren, all the house of Israel bewaile the
burning which the Lord hath d kindled.
7 And go not ye out from the doore of the
Tabernacle of the Congregation, least
ye die: for the anoinring oile of the Lord
is vpon you: and they did according to
Moses commandement.
8 ¶ And ỹ Lord spake vnto Aaro, saying,
9 Thou shalt not drink wine nor * strong
drinke, thou, nor thy sonnes with thee,
when ye come into ỹ Tabernacle of the
Congregation, least ye die: this is an ordi-
nance for euer throughout your gene-
rations,
10 That ye may put difference betweene
the holy & the vnholy, and betweene the
cleane and the vncleane,
11 And that ye may teach the children of
Israel all the statutes which the Lord
hath commanded them by the * hand of
Moses.
a Not taken of ỹ altar which was sent from heauē, and endured till the captiuitie of Babylon.
b I will punnisthe them that serue me otherwise then I haue com manded, not spa ring the chiefe, that the people may feare and praise my iudge ments.
* Or, seruāt.
c As though ye lamented for them, preferring your carnall affe ction to Gods iust iudgement, Deut. 14. 1. & 33. 9 Chap. 19, 28.
d In destroying Nadab and Abi hu the chiefe, & menacing the rest, except they repent.
* Or, drinke that maketh drunke.
* Or, commission.
12 ¶ Then Moses saide vnto Aaron and
vnto Eleazar & to Ithamar his sonnes
ỹ were left, Take the meat offring ỹ re-
maineth of the offringes of the Lord,
made by fire, and eate it without leauen
beside the altar: for it is most holy:
13 And ye shal eat it in the holy place, be-
cause it is thy duetie & thy sonnes duetie
of the offrings of the Lord made by fire:
for so I am commanded.
14 Also * the shaken breast and the heaue
shoulder shall ye eate in * a cleane place:
thou, and thy sonnes, and thy * daugh-
ters with thee: for they are giuen as thy
* duetie & thy sonnes duetie, of the peace
offrings of the children of Israel.
15 The heaue shoulder, and the shaken
breast shall they bring with the offrings
made by fire of the fat, to shake it to & fro
before the Lord, and it shalbe thine & thy
sonnes with thee by a lawe for euer, as
the Lord hath commanded.
16 ¶ * And Moses sought the goat that
was offred for sinne, & lo, it was burnt:
therefore he was angrie with Eleazar
& Ithamar the sonnes of Aaron, which
were f left alive, saying,
17 Wherefore haue ye not eaten the sinne
offring in ỹ holy place, seeing it is most
holy? & God hath giuen it you, to beare
the iniquitie of the Congregation, to
make an atonement for them before the
Lord.
18 Beholde, the blood of it was not
brought within ỹ holy place: ye shoulde
haue eaten it in the holy place, * as I
commanded.
19 And Aaron said vnto Moses, Behold,
this day haue they offred their sinne
offring, & their burnt offring before the
Lord, & such things as thou knowest are
come vnto me: If I had eaten the sinne
offring to day, shoulde it haue bene ac-
cepted in the sight of the Lord?
20 So when Moses hearde it, her was
h content.
Exod. 29. 24.
* Or, where is no vncleanes.
e For the breast & shoulders of the peace offe rings might be brought to their families so that their daughters might eate of them, as also of the offrings of first fruites, the first borne, & the Easter Lambe, Reade, Chap. 22. 12, 13.
* Or, right, or por tion.
2. Mac. 2. 11.
f And not consu med as Nadab, and Abihu. Chap. 6. 26.
g That is, Nadab, and Abihu.
h Moses bare with his infirmi tie, considering his great sorow, but doeth not leaue an exam ple to forgiue them that malici ously transgresse the commande ment of God.

CHAP. XI.

1 *Of beastes, fishes and birdes, which be cleane, and which be vncleane.*

Gen. 7. 2. deut. 14. 4. act. 10. 14.
1 AFter the Lord spake vnto Moses
and to Aaron, saying vnto them,
2 Speake vnto the children of Isra
el, and say, * These are the beastes which
ye * shall eate, among all the beasts that
are on the earth.
a Or, whereof ye may eate.
b He noteth foure sorts of beastes: some chewe the cud onely, and some haue onely the foote cleft: o thers neither
3 Whatsoeuer parteth the b hoofe, and is
clouen footed, and cheweth the cudde a-
mong the beasts, that shall ye eate:
4 But of them that chewe the cud, or de
uide the hoofe onely, of them ye shall not
eate: as the camel, because he cheweth
chew the cud nor haue the hoof cleft: the fourth both chew the cud and haue the hoofe deuided which may be eaten.

the

the cud, and deuideth not the hoofe, her shalbe vncleane vnto you.

5 Likewise the cone, because he cheweth the cud & deuideth not the hoofe, he shall be vncleane to you.

6 Also the hare, because he cheweth the cud, & deuideth not the hoofe, he shalbe vncleane to you.

2. Mac. 6. 18. 7 And the swine, because hee parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles. 8 Of their c flesh shall ye not eate, & their carkeis shal ye not touch: for they shalbe vncleane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes & skales in the waters, in the seas, or in the riuers, them shall ye eate.

d As litle fishe ingendred of the slime. e As they which come of generation. 10 But al that haue not finnes nor skales in the seas, or in the riuers, of all þ d moueth in þ waters, & of al e liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shalbe an abomination to you: ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor skales in the waters, that shalbe abomination vnto you.

13 These shall ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the egle, & the f gosshauke, and the osspey:

f Or, gryphin, as is in the greeke.

14 Also þ vultur, & the kite after his kind,

15 And all rauens after their kinde:

16 The ostrich also, & the night crowe, and the g seamew, & þ hauke after his kind:

g Or, cuckow.

17 The litle owle also, and the cormorant, and the great owle.

18 Also the h redshanke & the pelicane, and the swanne:

h Or, porphyrie.

19 The stoke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth & goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall ye eate: of euery foule þ creepeth, & goeth vpon all foure which i haue their feete and legs all of one to leape withal vpon the earth,

i Or, haue no bowings on their feete.

22 Of thē ye shall eate these, the grashopper after his kinde, and the k solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But al other foules that creepe & haue foure feete, they shalbe abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shalbe vncleane vnto the euening.

g Out of the campe.

25 Whosoeuer also beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

26 Euery beast that hath clawes diuided, and is l not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shal be vncleane.

l Or, hath not his foote clouen in two.

27 And whatsoeuer goeth vpō his pawes among all maner beastes that goeth on all foure, such shalbe vncleane vnto you: who so doeth touch their carkeis, shalbe vncleane vntill the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creep & moue vpon the earth, the weasel, & the mouse, and the h frog, after his kinde:

h The greene frogge that sitteth on the bushes.

30 Also the rat, & the lizard, and the chameleon, and the stellio, and the mole.

31 These shalbe vncleane to you among all that creepe: whosoeuer doeth touch the when they be dead, shalbe vncleane vntill the euen.

i Or, crocodile.

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it be vessell of wood, or raiment, or i skinne, or sacke: whatsoeuer vessell it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

i As a bottel or bagge.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and * ye shal breake it.

* Chap. 6. 28.

34 All meate also that shalbe eaten, if any such water come vpō it, shalbe vncleane: and all drinke that shalbe drunke in all such vessels shalbe vncleane.

35 And euery thing that their carkeis fal vpon, shalbe vncleane: the fornais or the pot shalbe broken: for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which k toucheth their carkeises shalbe vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowē, it shalbe cleane.

38 But if any l water be powred vpō the seede, & there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

l He speaketh of seede, that is laid to steep before it be sowen.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof shalbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, & not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon al foure, or that hath manie feete among all creeping things that creepe vpon the earth, ye shal not eate of them, for they shalbe abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues therebp: ye shall not, I say, be defiled bp them,

44 For I am þ Lord your God: be sanctified

fied therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord [n] that brought you out of the land of Egypt, to be your God, & that you should be holy, for I am holy.

46 This is the law of beasts, & of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to bee eaten.

CHAP. XII.

2 A Lawe how women should be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say, when a woman hath brought forth seede, and borne a man childe, she shalbe vncleane [a] seuen dayes, like as she is vncleane when she is put apart for her [b] disease.

3 (*And in the eight day, the foreskin of the childes flesh shalbe circumcised)

4 And she shall continue in the blood of her purifying three [b] and thirtie dayes: she shall touch no [c] halowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a maide childe, then she shall be vncleane two [a] weekes, as when she hath her disease: and she shall continue in the blood of her purifying three score and sixe dayes.

6 Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yere olde for a burnt offring, and a yong pigeon or a turtle doue for a sinne offring, vnto the doore of the [f] Tabernacle of the Congregatiō,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if she [*] bee not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offring, and the other for a sinne offring: and the Priest shal make an atonement for her: so she shalbe cleane.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the leprie of the garment.

1 Moreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh [a] it be like the plague of leprosie, the he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priestes,

3 And the Priest shall looke on the sore in the skinne of his flesh: if the heare in the sore be turned into white, & the sore seeme to bee [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and [*] pronounce him vncleane:

4 But if the white spot bee in the skin of his flesh, & seeme not to be lower then the skinne, nor the heare therof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen daies.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme [*] to him to abide still, & the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in the skinne, then the Priest shal [*] pronounce him cleane, for it is a skab: therefore he shall wash his clothes, and be cleane.

7 But if the skab grow more in the skin, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab [d] growe in the skinne, then the Priest shall pronounce him [e] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skinne, and haue made the heare white, & there be rawe flesh in the swelling,

11 It is an olde leprosie in the skinne of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie [f] breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, whereseouer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the raw flesh is vncleane, therefore it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is [g] a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall bee seene of the Priest.

20 And when the Priest seeth it, if it appeare

m He sheweth why God did chuse them to be his people, 1.Pet.1.15.

n Exod.6.6.

a So that her husband for that time could not resort to her.

b Or, flowres. Chap.15.19. Luke.2.22. ibid.,7.32.

b Besides the first seuen dayes.

c As sacrifice or such like.

d That is, into the coun gate, 40 after fourtie dayes.

e Twise so long as if she bare a manchilde.

f Where the burnt offrings were wont to be offred.

* Ebr. if her hand find not the worth of a lambe. Luke.2.24.

a That it may be suspected to be the leprie.

b That is, shrunke in, and be lower then the rest of the skinne.

* Ebr. shall pollute him.

* Ebr. in his eye.

c As hauing the skinne drawen together, or blackish.

* Ebr. shall clense him.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

* Or, bud.

e For it is not that contagious leprie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

g Or, impostume.

appeare lower then the skinne, and the heare thereof be changed into white, the Priest then shall pronounce him g vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronoūced him vncleane, he was put out from among the people: as appeareth by Marie the prophetesse, Nom. 12.14. and by king Vziah, 2. Chron. 26,20.

21 But if the Priest looke on it, and there be no white heares therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spreade abroade in the flesh, the Priest shall pronoūce him vncleane, for it is a sore.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

h If he haue a white spot in ỹ place, where the burning was, & was after healed.

25 Then the Priest shall looke vpon it: & if the heare in the spot be changed into white, & it appeare lower then the skin, it is a leprosie broke out in the burning: therfore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white heare in the spot, and be no lower thē the other skin, but bee darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it be growen abroad in ỹ skin, then the Priest shall pronoūce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a *rising of the burning: the Priest shall therfore declare him cleane, for it is the dyping vp of the burning.

*Or, swelling.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yelow i heare, then the Priest shal pronoūce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other parte of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke heare in it, then the Priest shall shut vp him, that hath the sore of the blacke spot, seuen dayes.

32 After, in the seuenth daye the Priest shall looke on the sore: and if the blacke spot grow not, & there be in it no yelow heare, and the blacke spot seeme not lower then the skin,

33 Then he shalbe shauen, but the place of the blacke spot shal he not shaue: but the Priest shal shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: & if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot growe in the skin, the Priest shall not k seeke for the yelowe heare: for he is vncleane.

k He shall not care whether the yelow heare be there, or no.

37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spottes in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose heare is fallen off his head, and is balde, is cleane.

41 And if his head lose the l heare on the forepart, & be bald before, he is cleane.

l By sickenesse, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whome the plague is, shall haue his clothes m rent, and his head bare, and shall put a couering vpon his a lippes, and shall crye, I am vncleane, I am vncleane.

m In signe of sorowe and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shalbe vpon him, he shall bee polluted, for he is vncleane: he shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

*Nom. 5.2. 2. King. 15. 5.

48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a skin, or in any thing made of skinne,

49 And if the sore bee greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of o skin, it is a plague of leprosie and shalbe shewed vnto the Priest.

o Whether it be garment, vessel, or instrument.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plagne growe in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skin, that plague is a freating leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it bee woollen or linen, or any thing that is made of skinne, wherein the plague is: for it is a freating leprosie, therefore it shalbe burnt in the fire.

53 If the Prieſt pet ſee that the plague p growe not in the garment, or in the wooſe, or in whatſoeuer thing of ſkinne it be,

p But abide ſtill in one place, as verſ. 37.

54 Then the Prieſt ſhall command them to waſh the thing wherein the plague is, & he ſhal ſhut it vp ſeuen daies more.

55 Againe the Prieſt ſhall looke on the plague, after it is waſhed: and if the plague haue not changed his q colour, though p plague ſpread no further, it is vncleane: thou ſhalt burne it in the fire, for it is a freat inwarde, r whether the ſpot be in the bare place of the whole, or in part thereof.

q But remaine as it did before.

r Or whether it be in any bare place before, or behinde.

56 And if the Prieſt ſee that the plague be darker, after that it is waſhed, hee ſhall cut it out of the garment, or out of the ſkinne, or out of the warpe, or out of the wooſe.

57 And if it appeare ſtill in the garment or in the warpe, or in the wooſe, or in any thing made of ſkin, it is a ſpreading leprie: thou ſhalt burne the thing wherein the plague is, in the fire.

58 If thou haſt waſhed the garment or the warpe, or the wooſe, or whatſoeuer thing of ſkin it be, if p plague be departed therefrom, then ſhall it be waſhed ſ the ſecond time, and be cleane.

ſ To the intent he might be ſure that the leproſie was departed, & that all occaſion of infection might be taken away.

59 This is the lawe of the plague of leproſie in a garment of woollen or linen, or in the warpe, or in the wooſe, or in any thing of ſkinne, to make it cleane or vncleane.

CHAP. XIIII.

3 *The cleanſing of the leper, 34 And of the houſe that he is in.*

1 AND the Lorde ſpake vnto Moſes, ſaying,

2 * This is the a lawe of the leper in the day of his cleanſing: that is, he ſhalbe brought vnto the Prieſt,

*Mat. 8. 2. mar. 1. 40. luk. 5. 12.

a Or the ceremonie which ſhalbe vſed in his purgation.

3 And the Prieſt ſhal go out of the camp, and the Prieſt ſhal conſider him: & if the plague of leproſie be healed in the leper,

4 Then ſhall the Prieſt commaunde to take for him p is cleanſed, two b ſparowes aline and b cleane, and cedar wood and a ſkarlet lace, and hyſſope.

*Or, ſiue birdes.

b Of birdes which were permitted to be eaten.

5 And the Prieſt ſhall commaunde to kill one of the birdes ouer c pure water in an earthen veſſell.

c Running water, or of the fountaine.

6 After, he ſhal take the line ſparow with the cedar wood, & the ſkarlet lace, and the hyſſop, & ſhal dip them & the liuing ſparow in the blood of the ſparow ſlaine, ouer the pure water,

7 And he ſhal ſprinckle vpon him, p muſt be cleanſed of his leproſie, ſeuen times, & cleanſe him, and ſhall d let go the line ſparowe into the broad field.

d Signifying that he that was made cleane, was ſet at liberty, and reſtored to the company of others.

8 Then he that ſhalbe cleanſed, ſhall waſhe his clothes, and ſhaue off all his heare, and waſh himſelfe in water, ſo he ſhalbe cleane: after that ſhall he come into the hoſte, but ſhall tarie without his tent ſeuen dayes.

9 So on the ſeuenth day he ſhall ſhaue off all his heare, both his head, & his beard, and his eye browes: euen all his heare ſhal he ſhaue, and ſhal waſh his clothes and ſhall waſh his fleſh in water: ſo he ſhalbe cleane.

10 Then on p eight day he ſhall take two hee lambes without e blemiſh, and an ewe lambe of a peere olde without blemiſh, & three tenth deales of fine flowre for a meate offring, mingled with oyle, f and a pinte of oyle.

e Which hath no imperfection in any member.

f This meaſure in Ebrewe is called log, & conteineth ſix egges in meaſure.

11 And the Prieſt p maketh him cleane, ſhal bring the man which is to be made cleane, & thoſe things, before the Lorde, at the dooze of the Tabernacle of the Congregation.

12 Then the Prieſt ſhal take one lambe, and offer him for a treſpaſſe offring, and the pynt of oyle, & g ſhake them to & fro before the Lord. *Exod. 29. 24.

13 And he ſhal kill the lambe in the place where the ſinne offring & the burnt offring are ſlaine, euen in p holy place: for as the * ſinne offring is the Prieſts, ſo is the treſpas offring: for it is moſt holy. *Chap. 7. 2. 37.

14 So the Prieſt ſhal take of the blood of the treſpas offring, & put it vpon the lap of the right eare of him that ſhalbe cleanſed, & vpo the thumbe of his right hand, & vpon the great toe of his right foote.

15 The Prieſt ſhall alſo take of the pint of oyle, and powze it into the palme of his left hand,

16 And the Prieſt ſhall dip his " right finger in the oile that is in the left hand, and ſprinkle of the oyle with his finger ſeuen times before the Lord.

" *Ebr. the finger of his right hand.*

17 And of the reſt of the oyle that is in his hand, ſhall the Prieſt put vpon the lap of the right eare of him that is to be cleanſed, & vpon the thumbe of his right hand, & vpon the great toe of his right foote, " where the blood of the treſpas offring was put.

" *Ebr. vpon the blood of the treſpaſſe offring.*

18 But the remnant of the oyle that is in the Prieſtes hand, he ſhall powze vpon the head of him that is to be cleanſed: ſo the Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhall offer the ſinne offring and make an atonement for him that is to be cleanſed of his vncleannes: then after ſhall he kill the burnt offring.

20 So the Prieſt ſhall offer the burnt offring and the meat offring vpon the altar: & the Prieſt ſhall make an atonement for him: ſo he ſhalbe cleane.

21 But if he be poore, and " not able, then he ſhall bring one lambe for a treſpaſſe offring to be ſhaken, for his reconciliation, & a tenth deale of fine flowre mingled with oyle, for a meat offring, with a pinte of oyle.

" *Ebr. his hand can not take it.*

g Which is an omer, Reade Exod. 16. 16.

22 Alſo two turtle doues, or two yong pigeons, as he is able, whereof the one ſhalbe a ſinne offring, & the other a burnt offring,

23 And he ſhall bring them the eight day for his cleanſing vnto the Prieſt at the dooze of the Tabernacle of the Congregation before the Lord.

24 Then

24 Then the Priest shall take the lambe of the trespas offring, & the pinte of ople, and the Priest shall [h] shake them to and fro before the Lord.

h Or shall offer them of his offring that is shaken to and fro.

25 And he shal kill þ lambe of the trespas offring, and the Priest shall take of the blood of the trespas offring, and put it vpon the lap of his right eare that is to be clensed, and vpon the thumbe of his right hande, & vpon the great toe of his right foote.

26 Also the Priest shall powre of the ople into the palme of his owne [n] left hand.

n Ebr. into the palme of the Priests left hand.

27 So the Priest shall with his right finger sprinkle of the ople that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the ople that is in his hande, vpon the lap of the right eare of him that is to be clensed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place [o] of the blood of the trespas offring.

o Or, where the blood of the trespasse offring was put, as vers. 17.

29 But the rest of the ople that is in the Priests hand, he shal put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.

30 Also he shall present one of the turtle doues, or of the yong pigeons, [i] as he is able:

i Whether of the he can get.

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring [p] with the meate offring: so the Priest shall make an atonement for him that is to be clensed before the Lord.

p Or, besides the meat offring.

32 This is the [k] law of him which hath the plague of leprosie, who is not able in his clensing to offer the whole.

k This order is appointed for ỹ poore man.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the lande of Canaan which I giue you in possession, if I [l] sende the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment cõmeth to man without Gods prouidence and his sending.

35 The he that oweth the house, shal come & tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command the to emptie the house before the Priest go into it to see the plague, that all that is in the house be not made vncleane, & then shal the Priest go in to see the house,

37 And he shall marke the plague: and if the plague be in the walles of the house, & that there be [q] deepe spots, greenish or reddish, which seeme to be lower then the wall,

q Or, blacknes, or, hollow strakes.

38 Then the Priest shal go out of þ house to the dowe of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shal come againe the seuenth day: & if he see that the plague be increased in the walles of the house,

40 Then the Priest shal command them to take away the stones wherein the plague is, and they shall cast them into a [r] foule place without the citie.

r Or, polluted.

41 Also he shall cause to scrape the house within rounde about, & powre the dust, that they haue pared off, without the citie in [m] an vncleane place.

m Where carions were cast, & other filth that ỹ people might not be therwith infected.

42 And they shal take other stones, & put them in the places of those stones, and shall take other moztar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after þ he hath taken awape the stones, & after that he hath scraped and plaistred the house,

44 Then the Priest shall come and see: & if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shal [n] breake downe the house, with the stones of it, & the timber thereof, and all the [s] moztar of the house, and he shall carie them out of the citie vnto an vncleane place.

n That is, he shall commande it to be pulled downe, as ver. 40

s Or, dust.

46 Moreouer he that goeth into þ house al the while that it is shut vp, he shalbe vncleane vntill the euen.

47 He also that sleepeth in the house shall wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come & see, that the plague hath spred no further in the house, after the house be plaistered, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, & cedar wood, & [o] skarlet lace, and hyssop.

o It seemeth that this was a lace or string to binde the hyssop to the wood, & so was made a sprinkle: the Apostle to the Hebrewes calleth it skarlet wooll, Heb. 9. 19.

50 And he shal kill one sparow ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssop, and the skarlet lace with the liue sparowe, & dip them in the blood of the slaine sparowe, and in the pure water, & sprinkle the house seuen times:

52 So shall he clense the house with the blood of the sparow, & with þ pure water, & with the liue sparow, and with the cedar wood, & with the hyssop, & with the skarlet lace.

53 Afterward he shall let go the liue sparow out of the [t] towne into the [u] broad fieldes: so shall he make atonement for the house, and it shalbe cleane.

t Ebr. citie.

u Ebr. on the face of the fields. Chap. 13. 30.

54 This is the law for euery plague of leprosie and [x] blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the [y] swelling, and of the skab, and of the white spot.

x Or, rising.

57 This is the law of the leprosie to teach [z] when a thing is vncleane, and when it is cleane.

z Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

2.19 *The maner of purging the vncleane issues both of men and women.* 31 *The children of Israel must be separate from all vncleannes.*

1 MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his [a] flesh, is vncleane, because of his issue.

a Whose seede either in sleping, or els of weaknes of nature issueth at his secret part.

3 And this shalbe his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this

this is his [b] vncleannes.

b Or the thing wherefore he ſhalbe vncleane.

4 Euery bed whereon he lyeth that hath the iſſue, ſhall bee vncleane, and euery thing whereon he ſitteth, ſhalbe vnclean.

5 Whoſoeuer alſo toucheth his bed, ſhal waſh his clothes, and waſh him ſelfe in water, and ſhall be vncleane vntill the euen.

6 And hee that ſitteth on anye thing, whereon he ſate that hath the iſſue, ſhal waſh his clothes, and waſh him ſelfe in water, & ſhalbe vncleane vntill the euen.

7 Alſo he that toucheth the fleſhe of him þ hath the yſſue, ſhall waſh his clothes, and waſh him ſelfe in water, and ſhall be vncleane vntil the euen.

8 If he alſo, that hath the yſſue, ſpit vpon him that is cleane, [c] he ſhal waſh his clothes, and waſh him ſelfe in water, & ſhalbe vncleane vntil the euen.

c On whome the vncleane man did ſpit.

9 And what [d] ſadle ſoeuer he rideth vpon, that hath the yſſue, ſhalbe vncleane,

d The ſword ſignifieth euery thing whereon a man rideth.

10 And whoſoeuer toucheth anp thing that was vnder him, ſhalbe vncleane vnto the euen: & he that beareth thoſe things, ſhal waſh his clothes, and waſhe him ſelfe in water, and ſhalbe vncleane vntil the euen.

11 Likewiſe whomſoeuer hee toucheth that hath the yſſue (and hath not waſhed his handes in water) ſhal waſh his clothes, and waſh him ſelfe in water, & ſhalbe vncleane vntil the euen.

Chap.6.28.

12 * And the veſſell of earth that he toucheth, which hath the yſſue, ſhalbe broken: and euery veſſell of wood ſhall bee rinſed in water.

e That is, be reſtored to his old ſtate, and be healed thereof.

13 But if he that hath an iſſue, be [e] cleanſed of his iſſue, then ſhall he count him ſeuen dapes for his cleanſing, and waſh his clothes, and waſh his fleſh in pure water: ſo ſhal he be cleane.

14 Then the eight dape hee ſhall take vnto him two turtle doues or two poung pigeons, and come before the Lorde at the doore of the Tabernacle of the Congregation, and ſhall giue them vnto the Prieſt.

15 And the Prieſt ſhall make of the one of them a ſinne offring, and of the other a burnt offring: ſo the Prieſt ſhall make an atonement for him before the Lorde, for his iſſue.

f Meaning, all his bodie.

16 Alſo if anp mans iſſue of ſeede depart from him, he ſhal waſh all his [f] fleſhe in water, and be vncleane vntil the euen.

17 And euery garment, and euery ſkin whereupon ſhall be iſſue of ſeede, ſhall be euen waſhed with water, and be vncleane vnto the euen.

18 If he that hath an iſſue of ſeede, do lye with a woman, they ſhal both waſh them ſelues with water, & be vncleane vntill the euen.

g Or ſtarr part.

19 ¶ Alſo when a woman ſhall haue an iſſue, and her iſſue in her * fleſh ſhall be blood, ſhe ſhalbe put apart ſeuen daies: and whoſoeuer toucheth her, ſhall bee vncleane vnto the euen.

20 And whatſoeuer ſhe lieth vpon in [g] her ſeparation, ſhalbe vncleane, and euery thing that ſhe ſitteth vpon, ſhall be vncleane.

g That is, when the hath her flowres, wherebp ſhe is ſeparat frō her huſband, from the Tabernacle and from touching of any holy thing.

21 Whoſoeuer alſo toucheth her bed, ſhall waſh his clothes, and waſh him ſelfe with water, and ſhalbe vncleane vnto the euen.

22 And whoſoeuer toucheth anp thing that ſhe ſate vpō, ſhal waſh his clothes, and waſh him ſelfe in water, and ſhalbe vncleane vnto the euen:

23 So that whether he touch her bed, or anp thing whereon ſhe hath ſit, he ſhall be vncleane vnto the euen.

24 And if a man lie with her, and the floures of her ſeparation [h] touche him, he ſhalbe vncleane ſeuen dapes, and all the whole bed whereon he lyeth, ſhalbe vncleane.

h If any of her vncleanneſſe did onely touch him in the bed: for els the man that companied with ſuch a woman ſhould die, Chap.20.18.

25 Alſo when a womans iſſue of blond runneth long time beſides the time of her * floures, or when ſhe hath an iſſue, longer then her floures, all the dapes of the yſſue of her vncleannes ſhe ſhall bee vncleane, as in the time of her floures.

* Or ſeparation.

26 Euery bed whereon ſhe lieth (as long as her yſſue laſteth) ſhalbe to her as her [i] bed of her ſeparation: and whatſoeuer ſhe ſitteth vpon, ſhalbe vncleane, as her vncleannes when ſhe is put apart.

i Shalbe vnclean as the bed whereon ſhe lay when ſhe had her naturall diſeaſe.

27 And whoſoeuer toucheth theſe things, ſhalbe vncleane, & ſhal waſh his clothes, and waſh him ſelfe in water, and ſhal be vncleane vnto the euen.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [k] count her ſeuen dapes, and after, ſhe ſhalbe cleane.

k After the time that ſhe is recouered,

29 And in the eight dap ſhe ſhal take vnto her two turtles or two poung pigeons, and bring them vnto the Prieſt at the doore of the Tabernacle of the Congregation.

30 And the Prieſt ſhall make of the one a ſinne offring, and of the other a burnt offring, and the Prieſt ſhal make an atonement for her before the Lorde, for the iſſue of her vncleannes.

31 Thus ſhall ye [l] ſeparate the children of Iſrael from their vncleannes, þ they dye not in their vncleannes, if they defile my Tabernacle that is among them.

l Seeing that God requireth of his, puritie & cleannes: we can not be his, except our filth and ſinnes be purged with the bloud of Ieſus Chriſt, and ſo we learne to deteſt all ſinne.

32 This is the lawe of him that hath an iſſue, and of him from whom goeth an iſſue of ſeede whereby he is defiled:

33 Alſo of her that is ſicke of her floures, and of him that hath a running iſſue, whether it be man or woman, & of him that lieth with her which is vncleane.

CHAP. XVI.

1 *The Prieſt might not at all times come into the moſt holy place.* 8 *The Scape goat.* 14 *The purging of the Sanctuarie.* 17 *The cleanſing of the Tabernacle.* 21 *The Prieſt confeſſeth the ſinnes of the people.* 29 *The feaſt of cleanſing ſinnes.*

FVrthermore the Lorde ſpake vnto Moſes, * after the death of the two ſonnes of Aaron, when they came to offer before the Lord, and dyed:

* Chap.10.1,2.

2 And

2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother, * that he come not at a all times into the Holy place within the vaile, before the Mercyseat, which is vpon the Arke, that he die not: For I will appeare in the cloude vpon the Merciseat.

Exod.30.10. hebr.9.7.

a The hie Priest entred into the Holiest of all but once a yere, euen in the moneth of September.

3 After this sort shall Aaron come into the Holy place: euen with a yong bullocke for a sinne offring, and a ramme for a burnt offring.

4 He shall put on the holy linnen coate, & shal haue linen breeches vpō his *flesh, & shalbe girded with a linen girdle, & shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

Or, priuities.

5 And he shall take of the Congregation of the children of Israel, two he goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shall offer the bullocke for his sinne offring, * & make an atonement for him selfe, and for his house.

Hebr.9.7.

7 And he shal take the two he goates, & present them before the Lord at the dore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two he goates: one lot for the Lorde, and the other for the b Scape goate.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai whither this goate was sent: but rather it is called the scape goate because he was not offred, but sent into the desert, as vers. 21.

9 And Aaron shall offer the goate, vpon which the Lords lot shal fall, and make him a sinne offring.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wildernes.

11 Thus Aaron shall offer the bullocke for his sinne offring, & make a reconciliation for him selfe, & for his house, and shal kill the bullocke for his sinne offring.

12 And he shall take a censer full of burning coles from off the altar before the Lord, and his handfull of sweete incense beaten small, & bring it within the c vaile,

c The Holiest of all.

13 And shall put the incense vpon the fire before the Lord, that the *cloude of the incense may couer the Mercieseat that is vpon the *Testimonie: so he shal not die.

Or, the smoke.

Or, Arke.

14 And he shall * take of the bloud of the bullocke, * and sprinkle it with his finger vpon the Merciseat d Eastward: & before the Merciseat shall he sprinkle of the bloud with his finger seuen times.

Hebr.9.13. and 10.4.

Chap.4.6.

d That is, on the side which was toward the people: for the head of the Sanctuarie stood Westward.

15 Then shall he kill the goate that is the peoples sinne offring, and bring his bloud within the vaile, and doe with that bloud, as he did with the bloud of the bullocke, and sprinkle it vpon the Merciseat, and before the Merciseat.

16 So he shall purge the Holy place from the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation * placed with them, in the middes of their vncleannesse.

e Placed among them which are vncleane.

Luke.1.10.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holie place, vntill he come out, and haue made an atonement for him selfe and for his household, & for all the Congregation of Israel.

18 After, he shal go out vnto the f altar that is before the Lord, and make a reconciliation vpon it, & shall take of the bloud of the bullocke, and of the bloud of the goate, and put it vpon the hornes of the Altar round about:

f Whereupon the sweete incense & perfume was offered.

19 So shall he sprinkle of the bloud vpon it with his finger seuen times, & cleanse it, and halowe it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the holie place, and the Tabernacle of the Congregation, and the altar, then he shall bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goate, and shall send him away (by the hande of a man appointed) into the wildernes.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isai. 53.4.

22 So the goate shall beare vpon him all their iniquities into " the lande that is not inhabited, and he shall let the goate go into the wildernes.

" Ebr. the land of separatim.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shal wash also his flesh with water in h the holy place, and put on his owne raiment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for him selfe, and for the people.

h In the Court where was the Lauer, Exod. 30.18.

25 Also the fat of the sinne offring shall he burne vpon the altar.

26 And he that caried forth the goat, called the Scape goate, shal wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, & the goate for the sinne offring (whose bloud was brought to make a reconciliation in the Holy place) shall one * carry out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their doung.

Chap.6.30. heb.13.11.

28 And he that burneth them shall wash his clothes, & wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the i seuenth moneth, ye shall k humble your soules, and do no worke at all, whether it be one of the same countrey or a stranger that sojourneth among you.

i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Numb. 29.7. *Chap.23.7.*

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shalbe cleane from all your sinnes before the Lord.

l Or a rest which yee shall keepe most diligently.

31 This shalbe a l Sabbath of rest vnto you,

pon,and pe ſhal humble pour ſoules,by an ordinance for euer.

m Whome the Prieſt ſhall anoint by Gods commandement to ſuccede in his fathers roume.

32 And the Prieſt whom he ſhal anoint, and whom he ſhal conſecrate (to miniſter in his fathers ſtede)ſhall make the atonement, and ſhall put on the linnen clothes and holy veſtiments,

33 And ſhall purge the holy Sanctuarie and the Tabernacle of the Congregation,and ſhal cleanſe the altar,and make an atonement for the Prieſts and for al the people of the Congregation.

34 And this ſhalbe an euerlaſting ordinance vnto you,to make an atonement for the children of Iſrael for all their ſinnes * once a yeere: and as the Lord commanded Moſes,he did.

Exod.30.10. hebr.9.7.

CHAP. XVII.

All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eat blood.

1 AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes,and to all the children of Iſrael, and ſay vnto them, This is the thing which the Lord hath a commanded,ſaying,

a Leſt they ſhould practiſe that idolatrie, which they had learned among the Egyptians.

3 Whoſoeuer he be of the houſe of Iſrael that b killeth a bullocke, or lambe, or goate in the hoſte, or that killeth it out of the hoſte,

b To make a ſacrifice or offring thereof.

4 And bringeth it not vnto þ doore of the Tabernacle of the Congregation to offer an offring vnto the Lorde before the Tabernacle of the Lorde,c blood ſhall be imputed vnto that man: he hath ſhed blood,wherefore that man ſhalbe cut off from among his people.

c I do aſmuch abhorre it as though he had killed a man,as Iſa.66.3.

5 Therefore the children of Iſrael ſhall bring their offrings, which they would offer d abroade in the fielde, and preſent them vnto the Lorde at the doore of the Tabernacle of the Congregation by the Prieſt,& offer them for peace offrings vnto the Lord.

d Whereſoeuer they were moued with fooliſh deuotion to offer it.

6 Then the Prieſt ſhall ſprinkle the blood vpon the altar of the Lorde before the doore of the Tabernacle of the Congregation,and burne the fat for a * ſweete ſauour vnto the Lord.

Exod.29.18. chap.4.31.

7 And they ſhall no more offer their offrings vnto e deuils,after whome they haue gone a f whoring: this ſhall be an ordinance for euer vnto them in their generations.

e Meaning,what ſoeuer is not the true God, 1.cor. 10.20. pſal.95.5.

f For idolatrie is ſpiritual whordome,becauſe faith toward God is broken.

8 Alſo thou ſhalt ſay vnto them, Whoſoeuer he be of the houſe of Iſrael, or of the ſtrangers which ſoiourne among them,that offreth a burnt offring or ſacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lorde, euen that man ſhalbe cut off from his people.

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

10 Likewiſe whoſoeuer he be of þ houſe of Iſrael, or of the ſtrangers that ſoiourne among them, that eateth any blood, I will euen ſet g my face againſt that perſon that eateth blood, and will cut him off from among his people:

11 For the life of the fleſh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your ſoules: for this blood ſhal make an atonement for the ſoule.

12 Therefore I ſayd vnto the children of Iſrael, None of you ſhal eat blood: neither the ſtranger þ ſoiourneth among you,ſhall eat blood.

13 Moreouer whoſoeuer he be of the children of Iſrael, or of the ſtrangers that ſoiourne among them, which by hunting taketh any beaſt or foule that may be h eaten,he ſhall powre out the blood thereof,and couer it with duſt:

h Which the lawe permitteth to be eaten, becauſe it is cleane. Gen.9.4.

14 For the life of al fleſh is his blood,it is ioyned with his life: therefore I ſaid vnto the children of Iſrael, * Ye ſhal eat the blood of no i fleſh: for the life of all fleſh is the blood thereof: whoſoeuer eateth it,ſhall be cut off.

* Or,ſuming creature.

15 And euery perſon that eateth it which dieth alone, or that which is torne with beaſts,whether it be one of þ ſame coūtrey or a ſtranger,he ſhal both waſh his clothes,and waſh him ſelfe in water,& be vncleane vnto the euen: after,he ſhal be k cleane.

* Or,counted cleane.

16 But if he waſh them not,nor waſh his l fleſh,then he ſhall beare l his iniquitie.

i Or,himſelfe. l Or,the puniſhment of his ſinne.

CHAP. XVIII.

The Iſraelites ought not to followe the maners of the Egyptians and Canaanits. 6 The marriages that are vnlawfull.

1 AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael,and ſay vnto them,I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt,ſhal ye not do:& after the maner of the land of Canaan, whither I wil bring you, ſhall ye not doe, neither walke in their ordinances.

a Ye ſhal preſerue your ſelues from theſe abominations following,which the Egyptians & Canaanites vſe.

4 But doe after my iudgements, & keepe mine ordinances, to walke therein: I am the Lorde your God.

5 Ye ſhal keepe therefore my ſtatutes,and my iudgements,* which if a man do,he ſhal then liue in them: b I am the Lord.

Ezek.20.11. rom.10.5. gal.3.12.

b And therefore ye ought to ſerue me alone, as my people.

6 ¶ None ſhall come neere to any of the kinred of his fleſhe to c vncouer her ſhame: I am the Lorde.

c That is, to lye with her,though it be vnder title of marriage. Chap.20.11.

7 Thou ſhalt not vncouer the ſhame of thy father, nor þ ſhame of thy mother: for ſhe is thy mother,thou ſhalt not diſcouer her ſhame.

d Which is thy ſtepmother.

8 * The ſhame of thy fathers d wife ſhalt thou not diſcouer: for it is thy fathers ſhame.

9 Thou ſhalt not diſcouer þ ſhame of thy * ſiſter the daughter of thy father,or the daughter of thy mother,whether ſhe be e borne at home,or borne without: thou ſhalt not diſcouer their ſhame.

e Either by father or mother, borne in marriage or other-wiſe.

10 The ſhame of thy ſonnes daughter,or of thy daughters daughter, thou ſhalt

not, I say, vncouer their shame: for it 27 (For all these abominations haue the o Both for their
is thy f shame. men of the lande done, which were be- wicked marri-
11 The shame of thy fathers wines fore you, and the land is defiled:) ages, vnnaturall
daughter, begotten of thy father (for she 28 And shall not the land spue you out if copulations, ido-
is thy sister) thou shalt not, I say, discouer ye defile it, as it o spued out the people latry or spiritual
her shame. that were before you.) whoredome
12 *Thou shalt not vncouer the [a]shame of 29 For whosoeuer shal comit any of these with Molech,
thy fathers sister: for she is thy fathers abominations, the persons that doe so, and such like
kinswoman. shall [g]be cut off frō among their people. abominations.
13 Thou shalt not discouer the shame of 30 Therefore shal ye kepe mine ordinan- p Either by the
thy mothers sister: for she is thy mo- ces that ye do not any of the abomina- ciuile sworde, or
thers kinswoman. ble customes, which haue bene done be- by some plague
14 *Thou shalt not vncouer the shame of fore you, & that ye defile not your selues that God will
thy [b]fathers brother: his wife, thou shalt not therein: for I am the Lord your God. send vpon such.
go in to his wife, for she is thine [c] aunt.

CHAP. XIX.

15 *Thou shalt not discouer the shame of *A repetition of sundrie lawes and ordinances.*
thy daughter in law: for she is thy sones 1 AND the Lord spake vnto Moses,
wife: therefore shalt thou not vncouer saying,
her shame. 2 Speake vnto all the congregati-
16 *Thou shalt not discouer the shame of on of the children of Israel, & say vnto
thy [h] brothers wife: for it is thy bro- them, *Ye shalbe [a] holy, for I the Lord Chap.11.44.&
thers shame. your God am holy. 20.7. 1.pet.1.16.
17 Thou shalt not discouer the shame of 3 ¶ Ye shall feare euery man his mother a That is, voyde
the wife and of her daughter, neither and his father, and shal keepe my Sab- of all pollution,
shalt thou take her sones daughter, nor baths: for I am the Lord your God. idolatrie, and su-
her daughters daughter, to vncouer her 4 ¶ Ye shall not turne vnto [a]idoles, nor perstition both
shame: for they are thy kinsfolkes, and it make you molten gods: I am the Lord of soule and bo-
were wickednes. your God. die.
18 Also thou shalt not take a wife with 5 ¶ And whē ye shall offer a peace offring b Of your owne
her sister, during her life, to [i] vexe her, in vnto the Lord, ye shall offer it [b] freely. accord.
uncouering her shame vpon her. 6 *It shall be eaten the day ye offer it, or Chap.7.16.
19 *Thou shalt not also goe vnto a wo- on the morowe: and that which remai-
man to vncouer her shame, as long as neth vntil the third day, shalbe burnt in
she is put [k] aparte for her disease. the fire.
20 Moreouer, thou shalt not giue thy self 7 For if it be eaten the third day, it shalbe
to thy neighbours wife by carnal co- vncleane, it shall not be [c] accepted.
pulation, to be defiled with her. c To wit, of
21 *Also [l] thou shalt not giue thy [m] children to 8 Therefore he that eateth it, shall beare God.
[n] offer them vnto [o] Molech, neither shalt his iniquitie, because he hath defiled the
thou defile the name of thy God: for I hallowed thing of the Lord, & that per-
am the Lord. son shalbe cut off from his people.
22 Thou shalt not lie [p] by the male as one 9 ¶ When ye reape the harueſt of your Chap.23.22.
lieth by a woman: for it is abomination. lande, ye shall not reape euery corner of
23 *Thou shalt not also lie with any beast your fielde, neither shalt thou gather the d Or, gathering
to be defiled therewith, neither shal any [d] glainings of thy harueſt. and leauings.
woman stand before a beast, to lie downe 10 Thou shalt not gather the grapes of
thereto: for it is [q] abomination. thy vineparde cleane, neyther gather e-
24 Ye shall not defile your selues in any uery grape of thy vineparde, but thou
of these things: for in all these [r] nations shalt leaue them for the poore & for the
are defiled, which I will cast out before stranger: I am the Lord your God.
you: 11 ¶ Ye shal not steale, neither [e] deale falſ- e In that which
25 And the lande is defiled: therefore I ly, neither lye one to another. is committed to
will [s] visite the wickednes thereof vpō 12 ¶ *Also ye shal not sweare by my name your credit.
it, and the land [t] shall vomit out her in- falsely, neither shalt thou defile [f] the Exod.20.7.
habitants. name of thy God: I am the Lord. deut.5.11.
26 Ye shall kepe therefore mine ordinā- 13 ¶ Thou shalt not doe thy neighbour mat.5.34.
ces, and my iudgements, and commit [u] wrong, neither robbe him. *The work- f Or, oppresse him
none of these abominations, as well he mans hire shall not abide with thee vn- by violence.
that is of the same countrey, as the stran- till the morning. Deut.24.14,15.
ger that sojourneth among you. 14 ¶ Thou shalt not curse the deafe, *nei- iob.4.14.
ther put a stumbling blocke before the Deut.27.18.
blind, but shalt feare thy God: I am the Exod.23.3. deut.1
Lord. 17.& 16.19.
15 ¶ Ye shal not do vniustly in iudgement, pron.24.23.
*Thou shalt not fauour the person of iam.2.2.
the poore, nor honour the person of the c As a slanderer,
mightie, but thou shalt iudge thy neigh- backebiter or
bour iustly. quarel piker.
16 ¶ Thou shalt not [v] walke about with f By consenting
tales among thy people. Thou shalt to his death, or
not stand against the blood of thy neigh- conspiring with
bour: the wicked.

f They are her children whose shame thou hast vncouered.
Chap.20.19.
[a] Or, secrets.
Chap.20.20.
g Which thine vncle doeth discouer.
[b] Ebr. thy fathers brothers wife.
Chap.20.12.
Chap.20.21.
h Because the idolaters, amōg whome Gods people had dwelt & shoulde dwel, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
Chap.20.18.
k Or whiles she hath her flowres.
Chap.20.2.
2.King.23.10.
[c] Ebr. of thy seede.
[d] Or, to make them passe.
l Which was an idole of the Ammonites, vnto whome they burned and sacrificed their children,
2.King.23.10. This seemed to be the chiefe & principall of all idoles: and as the Iewes write, was of a great stature, and holowe within, hauing seuen places or chambers within him: one was to receiue meale that was offred: an other turtle doues: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixt an oxe: the seuenth a childe. This Idoles face was like a calfe: his handes were euer stretched out to receiue giftes: his priestes were called Chemarim, Reade 2.King.23.5. hose a.10.5. zeph.1.4. Chap.20.15. [e] Or, confusion. m I wil punish the land where such incestuous marriages and pollutions are suffred. n He compareth the wicked to cuill humors and surfeting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomet.

bour: I am the Lord.
17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, " and suffer him not to sinne.
18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.
19 ¶ Ye shal kepe mine ordinances. Thou shalt not let thy cattel gender with ‖ others of diuers kindes. Thou shalt not sowe thy fielde with mingled seede, neither shall a garment of diuers things, as of linnen & woollen come vpon thee.
20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor freedome giuen her, " she shall be scourged, but they shal not die, because she is not made free.
21 And he shall bring for his trespasse offring vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offring.
22 Then the Priest shall make an atonement for him with the ramme of the trespas offring before the Lord, concerning his sinne which he hath done, and pardon shalbe giue him for his sinne which he hath committed.
23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye h shall count the fruite thereof as vncircumcised: three yere shall it be vncircumcised vnto you, it shall not be eaten:
24 But in the fourth yere all the fruite thereof shalbe holy to the prayse of the Lord.
25 And in the fifth yere shal ye eate of the fruite of it that it may i yeeld to you the increase thereof: I am the Lorde your God.
26 ¶ Ye shall not eate the flesh with the ‖ blood, ye shal not vse witchcraft, nor ‖ obserue times.
27 * Ye shall not k cut round the corners of your heads, neither shalt thou l marre the tuftes of thy beard.
28 * Ye shall not cut your flesh for the " dead, nor make any print of a ‖ marke vpon you: I am the Lord.
29 ¶ Thou shalt not make thy daughter common, to cause her to be a m whore, lest the land also fall to whoredome, and the land be full of wickednesse.
30 ¶ Ye shal keepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.
31 ¶ Ye shal not regard them that worke with spirites, * neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.
32 ¶ Thou shalt * rise vp before the hoare head, & honour the person of ꝑ old man, and dread thy God: I am the Lord.
33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.
34 * But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.
35 ¶ Ye shall not doe vniustly in iudgement, in o line, in weight, or in measure.
36 * You shall haue iust balances, true weightes, a true p Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.
37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

" Hebr. suffer not sinne vpon him.
Mat.5.43. rom.13.9. gala.5.14. iam.2.8.
g As a horse to leape an asse, or a mule a mare.
" Hebr. a beating shalbe. some read, they shalbe beaten.
h It shalbe vncleane, as that thing, which is not circumcised.
i Or, that God may multiplie.
k Whether it be strangled, or otherwise.
l To measure luckie or vnluckie dayes. Chap.21.5.
k As did the Gentiles in signe of mourning.
l Or, cut, or teare. Deut.14.1.
" Hebr. soule, or person.
l By whipping your bodies or burning markes therein.
m As did the Cyprians, and Locrenses. 1.Sam.28.8.
n In token of reuerence.
l Or, doe him wrong. Exod.22.21.
o As in measuring the ground. Pro.11.1.& 16.11 and 20.10.
p By these two measures he meaneth all other. Of Ephah, read Exo.16.36. and of Hin, Exod.29.40.

CHAP. XX.

1 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lorde spake vnto Moses, saying,
2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto a Molech, hee shall die the death, the people of the land shall stone him to death.
3 And I b will set my face against that man and cut him off from among his people, because he hath giue his childe vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.
4 And if the c people of the lande hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,
5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.
6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a d whoring after them, then will I set my face against that person, and will cut him off from among his people.
7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.
8 Keepe ye therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.
9 ¶ * If there be any that curseth his father or his mother, he shall die ꝑ death: seeing he hath cursed his father and his mother, * his blood shalbe vpon him.
10 ¶ * And the man that committeth adulterie with another mans wife, because he hath cõmitted adulterie with his neighbours wife, the adulterer and the adulteresse shal die the death.
11 And the man that lyeth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.
12 Also ꝑ man that lieth with his daughter in lawe, they both shal die the death, they haue wrought a abomination, their blood shalbe vpon them.
13 ¶ * The man also that lyeth with the

Chap.18.21.
a By Molech, he meaneth anie kinde of idole, Chap.18.21.
b Reade Chap. 17.10. and 18.21
c Though the people be negligent to do their duetie and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.
d To esteeme sorcerers or coniurers is spiritual whoredome, or idolatrie.
Chap.11.44. 1.pet.1.16.
Exod.21.17. pro.20.20. mat.15.4.
e He is worthie to die.
Deut.22.22. iohn 8.4,5.
Chap.18.8. deut.22.30.
f Or, confusion.
Chap.18.22.

G.ii. male,

male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shalbe vpon them.

14 Likewise he that taketh a wife and her mother, [f] committeth wickednes: they shal burne him and them with fire, that there be no wickednes among you.

15 * Also the man that lieth with a beast, shall dye the death, and ye shal slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shal die the death, their blood shalbe vpon them.

17 Also the man [g] that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, & she seeth his shame, it is villanie: therefore they shall be cut off in the sight [h] of their people, because hee hath vncouered his sisters shame, he shall beare his iniquitie.

18 * The man also that lyeth with a woman hauing her [i] disease, and vncouereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shalbe euen both cut off from among their people.

19 Moreouer thou shalt not vncouer the shame of thy * mothers sister, nor of thy fathers sister: because he hath vncouered his [k] kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shal die [l] childles.

21 So the man that taketh his brothers wife, committeth filthines, because he hath vncouered his brothers [m] shame: they shalbe childles.

22 ¶ Ye shal kæpe therefore all mine [n] ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, [o] spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these thinges, * therefore I abhorred them.

24 But I haue said vnto you, Ye shal inherite their land, and I wil giue it vnto you to possesse it, euen a land that [p] floweth with milke & honie: I am the Lord your God, which haue separated you from other people.

25 * Therefore shal ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules & cleane: neither shal ye [q] defile your selues with beastes and foules, nor with any creeping thing, that the grounde bringeth foorth, which I haue separated from you as vncleane.

26 Therefore shal ye be * holy vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

27 ¶ * And if a man or a woman haue a spirite of diuination, or soothsaying in them, they shall die the death: they shal stone them to death, their blood shalbe vpon them.

CHAP. XXI.

For whom the Priestes may Lament. 6 How pure the Priests ought to be, both in them selues and in their familie.

AND the Lorde sayd vnto Moses, Speake vnto the Priests [a] sonnes of Aaron, and say vnto them, Let none be [b] defiled by the dead among his people,

2 But by his kinseman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a [c] maide, that is neere vnto him, which hath not had a husband: for her [d] he may lament.

4 He shall not lament for the [e] Prince among his people, to pollute him selfe.

5 They shall not make * bald partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they do offer: therefore they shalbe holy.

7 They shall not take to wife an whore, or [f] one polluted, neither shal they marrie a woman diuorced from her husband: for such one is holie vnto his God.

8 Thou shalt [g] sanctifie him therefore, for he offereth the [h] bread of thy God: hee shall be holy vnto thee: for I the Lorde, which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to playe the whore, she polluteth her father: therefore shal she be burne with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not [i] vncouer his head, nor rent his clothes,

11 Neither shal he go to any * dead body, nor make him selfe vncleane by his father or by his mother,

12 Neither shall he go out of the [k] Sanctuarie, nor pollute the holy place of his God: for the [l] crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also hee shall take a maide vnto his wife:

14 But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shal take a maide of his owne [m] people to wife:

15 Neither shal he defile his [n] seed among his people: for I am the Lorde which sanctifie him.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath

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f It is an execrable, and detestable thing. *Chap.*18.23.

"Ebr. in the eyes of the children of their people.

*Chap.*18.19.

[i] Or, flowres.

*Chap.*18.12,13.

"Ebr. flesh.

g They shalbe cut off frō their people, & their children shalbe taken as bastards, and not counted among the Israelites.

h Reade Chap. 18.16.

*Chap.*18.26.

*Chap.*18.25.

*Deut.*9.5.

i Full of abundance of all things.

*Chap.*11.2,3. *deut.*14.4.

k By eating them contrarie to my commandement.

*Verse.*7.

*Deut.*18.11.

*1 Sam.*28.7.

a By touching the dead, lamenting, or being at their buriall.

b For being married she seemed to be cut of from his familie.

"Ebr. he may be defiled.

c The Priest was permitted to mourne for his next kinsred onely.

d Which hath an euil name or is defamed.

e Thou shalt count them holy and reuerence them.

f The shewe bread.

g He shall vse no such ceremonies as y mourners obserued.

"Or, to the house of the dead.

h To goe to the dead.

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, least he should haue polluted his holy oynting.

k Not onely of his tribe but of all Israel.

l By marrying any vnchaste or defamed wo-

hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoeuer hath any blemish, shal not come neere: as a man blind or lame, or that hath [m] a flat nose, or that hath any [n] misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, [o] or hath a blemish in his eye, or be skirvie, or skabbed, or hath his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lorde made by fire, hauing a blemish: he shal not preasse to offer the [p] bread of his God.

22 The bread of his GOD, euen of the [q] most holy, and [r] of the holy shal he eat:

23 But he shall not go in vnto the [s] vaile, nor come nere the altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

m Which is deformed or bruised.

n As not of equal proportion, or hauing in nomber more or lesse.

o Or that hath a web, or pearle.

p As the shewe bread, and meat offrings.

q As of sacrifice for sinne.

r As of ȝ tenthes and first fruites.

s Into the Sanctuarie.

CHAP. XXII.

3 Who ought to abstaine frō eating the things that were offred. 19 What oblations should be offred.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be [a] separated from the holy things of the children of Israel, and that they pollute not mine holye Name in those thinges, which they halowe vnto me: I am the Lord.

3 Say vnto them, Whosoeuer he be of all your seede among your generations after you, that [b] toucheth the holy things which the children of Israel halow vnto the Lord, hauing his vncleannes vpō him, euē that person shalbe cut off from my sight: I am the Lord.

4 *Whosoeuer also of the seede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he bee cleane: and who so toucheth any that is [c] vncleane by reason of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any [d] creeping thing, whereby he may bee made vncleane, or a man, by whom he may take vncleannes, "whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, & shall not eate of the holy things, [e] except he haue washed his flesh with water.

7 But when the Sunne is downe, he shalbe cleane, and shall afterward eat of the holy things: for it is his [f] food.

8 *Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

a Meaning that the Priests abstaine from eating, so long as they are polluted.

b To eat thereof.

Chap.15.2.

c By touching any dead thing, or being at burial of the dead.

"Eyr according to all his vncleannes.

[e] Or, vntill.

[f] Or bread. Exod.22.31. Ezek.44.31.

10 There shall no [g] stranger also eate of the holy thing, neither [h] the ghest of the Priest, neither shal an hired seruant eat of the holy thing:

11 But if the Priest bye any with money, he shall eat of it, also he that is borne in his house: they shall eat of his meate.

12 If the Priests daughter also be married vnto a [i] stranger, she may not eate of the holy offrings.

13 Notwithstanding if the Priests daughter be a widowe or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eate of her fathers bread, as she did in her [k] youth: but there shall no stranger eat thereof.

14 ¶ If a man eate of the holy thing vnwittingly, he shall put the [l] fifte parte thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord:

16 Neither cause the people to beare the iniquitie of their [m] trespasse, while they eat their holy thing: for I the Lorde do halowe them.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of [n] house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offringes, which they vse to offer vnto the Lorde for a burnt offring,

19 Ye shall offer of your free mind a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shal not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 *And whosoeuer bringeth a peace offring vnto the Lorde to accomplish his vowe, or for a free offring, of the beeues, or of the sheepe, his free offring shall bee perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a [o] weme, or skirvie, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpō the altar of the Lorde.

23 Yet a bullocke, or a sheepe that hath any [p] member superfluous, or lacking, such mayest thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lorde that which is bruised or crushed, or broken, or cut away, neither shall ye make an offring thereof in your lande,

25 Neither [q] of the hand of a stranger shal ye offer the bread of your God of any of these, because their corruptiō is in them, there is a blemishe in them: therefore shall they not be accepted for you.

26 ¶ And the Lorde spake vnto Moses, saying,

d Which is not of the tribe of Leui.

e Some reade, the seruāt which had his eare bored and would not go free, Exod.21.6.

f Who is not of the Priests kindred.

Chap.10.14.

g He shall giue that and a fift part ouer.

h For if they did not offer for their errour, the people by their example might commit the like offence.

Deut.15.21. Leuit.35.12.

[o] Or, wart.

Chap.21.18.

i Ye shal not receiue any vnperfect thing of a stráger, to make it the Lords offring: which he calleth ȝ bread of the Lord.

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shalbe euen seuen dayes vnder his dammes: and from the eight day forth, it shal be accepted for a sacrifice made by fire vnto the Lord.
28 As for the cowe or the ewe, ye shal not *kill her, and her yong both in one day.
29 So when ye wil offer a thanke offring vnto the Lord, ye shall offer willingly.
30 The same day it shalbe eaten, ye shall leaue *none of it vntill the morowe: I am the Lord.
31 Therefore shall ye keepe my commandements & do them: for I am the Lord.
32 Neither shall ye kpollute mine holy Name, but I wil be halowed among the children of Israel. I the Lord sactifie you,
33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

Deut.22.6.
Chap.7.15.
k For whosoeuer doth otherwise then God commandeth, polluteth his Name.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsontide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy [a]assemblies, euen these are my feastes.
3 *Fiue dayes [1]shall worke be done, but in the seuenth day shall be the Sabbath of rest, an holy [2]conuocation: ye shal do no worke therein, it is the Sabbath of the Lord, in all your dwellings.
4 These are the feastes of the Lord, and holie conuocations, which ye shall proclaime in their [a]seasons.
5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Passeouer of the Lord.
6 And on the fifteenth day of this moneth shall be the feast *of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.
7 In the first day ye shall haue an holye conuocation: ye shall doe no [b]seruile worke therein.
8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, & in the [c]seuenth day shalbe an holy conuocation: ye shall do no seruile worke therein.
9 And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, & say vnto them, When ye be come into the lande which I giue vnto you, and reape the haruest thereof, then ye shall bring [d]a sheafe of the first fruits of your haruest vnto the Priest,
11 And ye shal shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the [d]Sabbath, the Priest shall shake it.
12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemishe of a yere olde, for a burnt offring vnto the Lord:
13 And the meate offring thereof shall be two [e]tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offring thereof the fourth parte of an [f]hin of wine.
14 And ye shal eat neither bread nor parched corne, nor [1]greene eares vntill the selfe same day that ye haue brought an offring vnto your God: this shalbe a law for euer in your generations and in all your dwellings.
15 And ye shall count also to you from the morowe after the [g]Sabbath, euen from the day that ye shall bring the sheafe of the shake offring, seuen [a]Sabbaths, they shalbe complete.
16 Vnto the morowe after the seuenth Sabbath shall ye nomber fiftie dayes: then ye shall bring a new meate offring vnto the Lord.
17 Ye shal bring out of your habitations bread for the shake offring: they shal be two loaues of two tenth deales of fine floure, which shalbe baken with [h]leauen for first fruites vnto the Lord.
18 Also ye shal offer with the bread seuen lambes without blemish of one yere old, & a yong bullocke & two rams: they shall be for a burnt offring vnto the Lorde, with their meat offrings and their drinke offrings, for a sacrifice made by fire of a sweete sauour vnto the Lorde.
19 Then ye shall prepare an hee goate for a sinne offring, and two lambes of one yeere olde for peace offrings.
20 And the Priest shal shake them & so with the bread of the first fruites before the Lord, and with the two lambes: they shalbe holy to the Lord, for the [i]Priest.
21 So ye shal proclaime the same day, that it may be an holy conuocatiō vnto you: ye shal do no seruile worke therein: it shal be an ordinance for euer in all your dwellings, throughout your generations.
22 And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy fielde when thou reapest, neither shalt thou make any aftergathering of thy haruest, but shalt leaue them vnto the poore, & to the stranger: I am the Lord your God.
23 And the Lorde spake vnto Moses, saying,
24 Speake vnto the children of Israel, & say, In the [k]seuenth moneth, and in the first day of the moneth shall ye [l]haue a Sabbath, for the remembrance of [m]blowing the trumpets, an holy conuocation.
25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
26 And the Lorde spake vnto Moses, saying,
27 The [n]tenth also of this seuenth moneth shal be a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall [o]humble your soules, and offer sacrifice made by fire vnto the Lord.
28 And ye shal do no worke in that day: for it is a day of reconciliatiō, to make an

[a] For the Sabbath was kept euery weeke, & these other were kept but once euery yeere. *Exod.12.15. nom.28.17.*
[b] Or bodily labour, saue about that which one must eate, Exod. 12.16.
[c] The first day of the feast and the seuēth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fiftenth day, and the feast of sheaues the sixtenth day.
[d] *Or, an omer: read Deut.24.19. ruth.2.15. psal.129.7.*
[e] Which is the fift part of an Ephah, or two omers, Reade Exod.16.16.
[f] Reade Exod. 29.40.
[g] That is, the seuenth day after the first Sabbath of the Passeouer.
[h] Because the Priest shoulde eate them, as Chap.7.13, and they should not be offred to the Lord vpon the altar.
[i] That is, offred to the Lord, and the rest should be for the Priestes.
[k] That is, about the ende of September.
[l] Or, an holy day to the Lord.
[m] Which blowing was to put them in remembrance of the manifold feastes that were in that moneth, and of the Iubile. *Chap.16.29,30. nomb.29.7.*
[n] By fasting, & prayer.

Or, conuocations
Exod.20.9,10.
Or, ye may worke.
Or, assemblie.
Or, weekes.
Or, full eares.

an atonement for you before the Lorde your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shal doe no maner worke therefore: this shalbe a lawe for euer in your generations, throughout all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shal humble your soules: in the ninth day of the moneth at euen, from o euen to euen shall ye "celebrate your Sabbath.

o Which conteineth a night and a day: yet they tooke it but for their natural day.

" Ebr. rest your Sabbaths.

33 ¶ And the Lorde spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shalbe for seuen daies the feast of Tabernacles vnto the Lord.

Numb. 29.12. Iohn 7.2,37.

35 In the first day shalbe an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lorde, and in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the p solemne assemblie, ye shal doe no seruile worke therein.

Exod. 29.18.

p Or a day wherein the people are stayed from all worke.

37 These are the feastes of the Lord (which ye shal call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offring, and meate offring, & sacrifice, and drinke offrings, euery one vpon his day,

q Or peace offring.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside al your free offrings, which ye shal giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shalbe a r Sabbath: likewise in the eight day shalbe a Sabbath.

r Or a solemne feast.

40 And ye shal take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of s thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

s Or, of bushes stuffe with leaues.

41 So ye shall keepe this feast vnto the Lord seuen dayes in the yere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shal dwel in boothes seuen dayes: all that are Israelites borne, shal dwell in boothes,

f In the wildernes, forasmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

43 That your posteritie may knowe that I haue made the children of Israel to dwel in t boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 *The oyle for the lampes.* 5 *The shewe bread.* 14 *The blasphemer shalbe stoned.* 17 *He that killeth shalbe killed.*

1 AND the Lord spake vnto Moses, saying,

2 * Commaund the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

a Reade Exod. 27.20.

3 Without the vaile b of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shalbe a lawe for euer throughout your generations.

b Which vayle separated y holiest of all, where was the Arke of the testimonie, from the Sanctuarie.

4 Hee shall dresse the lampes vpon the * pure Candlesticke before the Lord perpetually.

Exod. 31 8.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two c tenth deales shalbe in one cake.

Exod. 25 30.

c That is, two Omers: reade Exod. 16.16.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that d in stead of the bread it may be for a remembrance, and an offring made by fire to the Lord.

d For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath hee shall put them in order before the Lord continually, receiuing them of the children of Israel for an euerlasting couenant.

9 * And the bread shalbe Aarons and his sonnes, and they shal eate it in the holy place: for it is most holy vnto him of the offrings of the Lord made by fire by a perpetuall ordinance.

Exod. 29.33. chap. 8.31. mat. 12.1,5.

10 ¶ And there went * out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womans sonne f blasphemed the name of the Lorde, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despiting God.

12 And they * put him in warde, till hee tolde them the minde of the Lord.

Numb. 15.34.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their handes vpon his head, and let all the congregation stone him.

Deut. 13.9. and 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

g Shalbe punished.

16 And he that blasphemeth the name of the Lorde, shalbe put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.

17 ¶ * He also that " killeth any man, he shall be put to death.

Exod. 21.12. deut. 19.4,11.

" Ebr. Smiteth the soule of any man.

18 And he that killeth a beast, he shall re-

"Ebr. ſoule for ſoule.

ſtore it, "beaſt for beaſt.
19 Alſo if a man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhal it be done to him:
Exod.21.24. deut.19.21. mat.5.38.
20 *Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in anye, ſuch ſhall be repayed to him.
21 And he that killeth a beaſt ſhall reſtore it: but hee that killeth a man ſhall be ſlaine.
Deut.12.49.
22 Ye ſhal haue *one lawe: it ſhalbe aſwel for the ſtranger as for one borne in the countrey: for I am the Lord your God.
23 ¶ Then b Moſes tolde the children of Iſrael, & they brought the blaſphemer out of the hoſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

CHAP. XXV.

The Sabboth of the ſeuenth yere. 8 The Iubile in the fif. ieth yeere. 14 Not to oppreſſe their brethren. 23 The ſale, and redeeming of landes, houſes and perſons.

Exod.23.10. "Ebr. ſhall reſt a reſt.
1 AND the Lord ſpake vnto Moſes in mount Sinai, ſaying,
2 Speake vnto the children of Iſrael, and ſay vnto them, When ye ſhall come into the land which I giue you, the *land ſhall "keepe Sabbath vnto the Lord.
a The Iewes began the count of this yere in September: for then all the fruites were gathered.
3 a Sixe yeres thou ſhalt ſowe thy fielde, and ſixe yeres thou ſhalt cut thy vineyard, and gather the fruite thereof.
4 But the ſeuenth yeere ſhalbe a Sabbath of reſt vnto the land: it ſhalbe the Lords Sabbath: thou ſhalt neither ſow thy fielde, nor cut thy vineyard.
b Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.
5 That which groweth of it b owne accord of thy haruest, thou ſhalt not reape, neither gather the grapes that thou haſt c left vnlaboured: for it ſhall be a yeere of reſt vnto the land.
c Or, vnlabored.
6 And the d reſt of the land ſhalbe meate for you, euen for thee, & for thy ſeruant, and for thy maid, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:
d Or, weekes.
7 And for thy cattell, and for the beaſtes that are in thy land ſhall all the increaſe thereof be meate.
8 ¶ Alſo thou ſhalt number ſeuen *Sabbaths of yeres vnto thee, euen ſeuen times ſeuen yeres: and the ſpace of the ſeuen Sabbaths of yeres will be vnto thee nine and fourtie yere.
e In the beginning of the 50 yeere was the Iubile, ſo called, becauſe the ioyfull tidings of libertie was publikely proclaimed by ỹ ſound of a cornet.
9 e Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in ỹ day of the reconciliation ſhal ye make ỹ trumpet blowe, throughout all your land.
10 And ye ſhall halowe that yere, euen the fiftieth yere, and proclaime libertie in the lande to all the f inhabitantes thereof: it ſhalbe the Iubile vnto you, and ye ſhal returne euery man vnto his g poſſeſſion, and euery man ſhal returne vnto his familie.
f Which were in bondage.
g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.
11 This fiftieth yere ſhalbe a yere of Iubile vnto you: ye ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.
12 For it is the Iubile, it ſhalbe holy vnto you: ye ſhall eate of the increaſe thereof out of the fielde.
13 In the yere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.
14 And when thou ſelleſt ought to thy neighbour, or byeſt at thy neighbours hande, ye ſhall h not oppreſſe one another:
h By deceit or otherwiſe.
15 But according to the number of i yeres after the Iubile thou ſhalt bye of thy neighbour: alſo according to the number of the yeres of the reuennes, he ſhal ſell vnto thee.
i If the Iubile to come be neere, thou ſhalt ſell better cheaper if it be farre off, dearer.
16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewnes of yeres, thou ſhal abate the price of it: for the nomber of k fruites doeth he ſell vnto thee.
k And not the full poſſeſſion of the land.
17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.
18 ¶ Wherefore ye ſhal obey mine ordinances, and keepe my lawes, and doe them, and ye ſhall dwell in the land l in ſafetie.
l Or, boldly without feare.
19 And the land ſhal giue her fruite, and ye ſhal eate your fill, and dwell therein ſafetie.
20 And if ye ſhal ſay, What ſhal we eate the ſeuenth yere, for we ſhall not ſowe, nor gather in our increaſe?
21 I will "ſend my bleſſing vpon you in the ſixt yeere, & it ſhall bring forth fruite for three yeres.
"Ebr. I wil command.
22 And ye ſhall ſowe the eight yeere, and eate of the olde fruite vntill the ninth yere: vntill the fruite thereof come, ye ſhall eate the olde.
23 ¶ Alſo the land ſhall not be ſolde to be m cut off from the familie: for the land is mine, and ye be but ſtrangers and ſoiourners with me.
m Ye ſhall ſell it on condition that it may be redeemed.
24 Therefore in all the land of your poſſeſſion ye ſhall n graunt a redemption for the land.
n Or, kinſman.
25 ¶ If thy brother be impouerished, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſman, and bye out that which his o brother ſolde.
"Ebr. his hand hath gotten.
26 And if he haue no redeemer, but "hath gotten and found to bye it out,
27 Then ſhal he p count the yeeres of his ſale, & reſtore the ouerplus to the man, to whom he ſold it: ſo ſhal he returne to his poſſeſſion.
n Abating the money of the yeeres paſt, and paying for the reſt of the yeres to come.
28 But if he can not get ſufficient to reſtore to him, then that which is ſolde, ſhall remaine in the hand of him that hath bought it, vntil the yere of the Iubile: and in the Iubile it ſhal come out, and he ſhal returne vnto his poſſeſſion.
o From his hands that bought it.
29 Likewiſe if a man ſel a dwelling houſe in a walled citie, hee may bye it out againe within a whole yeere after it is ſolde: within a yeere may he bye it out.

30 But

30 But if it be not bought out within the ſpace of a full yere, then the houſe that is in the walled citie, ſhalbe ſtabliſhed, ſ as out off frō the familie, to him that bought it, throughout his generations: it ſhal not go out in the Jubile.

p That is, for ever, read ver. 23.

31 But the houſes of villages, which haue no walles rounde about them, ſhalbe eſteemed as the field of the countrey: they may be bought out againe, and ſhal t goe out in the Jubile.

t Or, returne.

32 Notwithſtanding, the cities of the Leuites, & the houſes of the cities of their poſſeſſion, may the Leuites redeeme " at al ſeaſons.

" Ebr. for euer.

33 And if a man purchaſe of the Leuites, the houſe that was ſolde, and the citie of their poſſeſſion ſhall goe out in the Jubile: for the houſes of the cities of ꝑ Leuites are their poſſeſſiō among the children of Iſrael.

q Where the Leuites kept their cattel.

34 But the field of the q ſuburbes of their cities, ſhall not be ſold: for it is their perpetuall poſſeſſion.

r In Ebrew it is, if his hād ſhake: meaning, if he ſtretch forth his hand for help as one in miſerie. *Exod.22.25. deut.23.19. pro.28.8.ezec.18.8 and 22.12.*

35 ¶ Moreouer, if thy brother be impouerished, and r fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſoiourner, ſo ſhall he liue with thee.

36 * Thou ſhalt take no vſurie of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſurie, nor lend him thy victuales for increaſe.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to giue you the lande of Canaan, and to be your God.

Exod.21.2. deut.15.12. iere.34.14.

39 ¶ * If thy brother alſo that dwelleth by thee, be impouerished, and be ſolde vnto thee, thou ſhalt not compel him to ſerue as a bond ſeruant,

40 But as an hired ſeruant, and as a ſoiourner he ſhalbe with thee: he ſhal ſerue thee vnto the yere of the Jubile.

41 Then ſhal he depart from thee, both he, and his children with him, and ſhall returne vnto his familie, & vnto the poſſeſſion of his fathers ſhal he returne:

42 For they are my ſeruauntes, whom I brought out of the land of Egypt: they ſhal not be ſolde as bondmen are ſolde.

f Vnto perpetuall ſeruitude. *Ephe.5.6. coloſ 4.1.*

43 * Thou ſhalt not rule ouer him cruelly, but ſhalt feare thy God.

44 Thy bond ſeruant alſo, and thy bond maid, which thou ſhalt haue, ſhalbe of ꝑ heathen that are rounde about you: of them ſhall ye bye ſeruants and maides.

45 And moreouer of the children of the ſtraungers, that are ſoiourners among you, of them ſhall ye bye, and of their families that are with you, which they begate in your lande: theſe ſhall be your t poſſeſſion.

t For they ſhall not be bought out at the Jubile.

46 So ye ſhall take them as inheritance for your children after you, to poſſeſſe thē by inheritance, ye ſhall vſe their labours for euer: but ouer your brethren the children of Iſrael ye ſhall not rule one ouer another with crueltie.

47 ¶ If a ſoiourner or a ſtraunger dwelling by thee " get riches, and thy brother by him be impouerished, and ſell him ſelfe vnto the ſtranger or ſoiourner dwelling by thee, or to the ſtocke of the ſtranger's familie,

" Ebr. his hand take holde.

48 After ꝑ he is ſolde, he may be bought out: one of his brethren may bye him out,

49 Or his vncle, or his vncles ſonne may bye him out, or any of the kindred of his fleſh among his familie, may redeeme him: either if he can u get ſo much, he may bye himſelfe out.

u If he be able.

50 Thē he ſhal recken with his byer from the yere that he was ſold to him, vnto the yere of Jubile: and the money of his ſale ſhalbe according to the number of x yeeres: according to the time of an hired ſeruant ſhall he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeres behind, according to them he ſhall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of Jubile, then he ſhall count with him, and according to his yeeres giue againe for his redemption.

53 Ye ſhalbe with him yere by yere as an hired ſeruant: hee ſhall not rule cruelly ouer him in thy y ſight.

y Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if he be not redeemed thus, he ſhal go out in the yere of Jubile, he, and his children with him.

55 For vnto me the children of Iſrael are ſeruants: they are my ſeruants, whom I haue brought out of the lande of Egypt: I am the Lord your God.

CHAP XXVI.

Idolatrie forbidden. 3 A bleſſing to them that keepe the commandements. 14 The curſe to thoſe that breake them. 42 God promiſeth to remember his couenant.

1 YE ſhall make you none idoles nor grauen image, neither reare you vp any * pillar, neither ſhall ye ſet " any image of ſtone in your lande to bowe downe to it: for I am the Lord your God.

Exod.20.4. deut.5.8. pſal.97.7.

" Or, ſtone hauing any imagerie.

2 Ye ſhal keepe my Sabbaths, and * reuerence my Sanctuarie: I am the Lord.

Chap 19.30. Deut.28.1.

3 ¶ If ye walke in mine ordinances, and keepe my commaundementes, and doe them,

4 I will then ſende you z raine in due ſeaſon, and the lande ſhall yeelde her increaſe, and the trees of the fielde ſhall giue their fruite.

z By promiſing abundance of earthly things, he ſtirreth the mindes to conſider ſ rich treaſures of the ſpirituall bleſſings.

5 And your threſhing ſhall reache vnto the vintage, and the vintage ſhall reache vnto ſowing time, & you ſhall eate your bread in plenteouſnes, and dwel in your land ſafely.

6 And I will ſend peace in the land, and ye ſhall ſleepe and * none ſhall make you afraide: Alſo I " will rid euill beaſtes out of the land, and the b ſword ſhal not go through your land.

Iob.11.19.

" Ebr. I will cauſe the euill beaſt to ceaſe.

b Ye ſhal haue no warre.

7 Alſo ye ſhall chaſe your enemies, & they ſhall

shall fall before you vpon the sword.

Iosh.23.10. 8 *And five of you shall chase an hundreth, & an hundreth of you shal put ten thousand to flight, & your enemies shall fall before you vpon the sword.

a Ebr. I will turne vnto you. 9 For a I will haue respect vnto you, and make you increase, and multiplie you, & b establish my couenant with you.

c Performe that which I haue promised. 10 Ye shal eate also old store, and carp out old because of the newe.

Ezek.37.26. 2.cor.6.16. 11 *And I will set my d Tabernacle among you, and my soule shall not lothe you.

d I will be dayly present with you 12 Also I will walke among you, & I will be your God, and ye shalbe my people.

13 I am the Lord your God which haue brought you out of the lande of Egypt, that ye should not be their bondmen: & I haue broken the e bonds of your yoke, and made you go vpright.

e I haue set you at full libertie, where as before ye were as beasts tyed in bands. 14 ¶ *But if ye will not obey me, nor doe all these commandements,

Deut.28.15. Iament.2.17. mal.2.2. 15 And if ye shal despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commaundements, but breake my f couenant,

f Which I made with you in chusing you to be my people. 16 Then will I also doe this vnto you, I will appoint ouer you g fearefulnes, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shal sow your seed in vaine: for your enemies shall eate it:

g Reade Chap. 17.10. Prou.28.1. 17 And I will set my face against you, & ye shall fall before your enemies, & they that hate you, shall reigne ouer you, * & ye shall flee when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you h seuen times more, according to your sinnes,

h That is, more extremely. 19 And I will breake the pride of your power, and I will make your heauen as i yron, and your earth as brasse:

i Ye shall haue drought and barrennes, Hagg. 1.10. 20 And your k strength shall bee spent in vaine: neither shall your lande giue her increase, neither shall the trees of ꝓ land giue their fruite.

k Or, labour. 21 ¶ And if ye walke l stubburnly against me, & will not obey me, I wil then bring seuen times mo plagues vpon you, according to your sinnes.

l Or, as some read, by fortune, imputing my plagues to chãce and fortune. 22 I wil also send wilde beasts vpon you, which shal m spoile you, and destroy your cattel, and make you fewe in number: so your hye n waies shalbe desolate.

m Of your children, 2. king. 17. 25. 23 Yet if by these ye will not be reformed by me, but walk stubburnly against me,

n Because none dare passe thereby for feare of beastes. 24 Then wil I also walke o stubburnly against you, and I will smite you yet seuen times for your sinnes:

2. Sam. 22.27. ꝑsal. 18.26. 25 And I wil send a sword vpon you, that shal auenge the quarrel of my couenant: and whe ye are gathered in your cities, I will sende the pestilence among you, and ye shalbe deliuered into the hand of the enemie.

n That is, the strength, whereby the life is susteined, Ezek. 4. 16. and 5.16. 26 When I shal breake the p staffe of your bread, then ten women shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

o One ouen shall be sufficient for ten families. 27 Yet if ye will not for this obey me, but walke against me stubburnly,

28 Then will I walke stubburnly in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

29 *And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure. Deut.28.53.

30 I will also destroy your hye places, & *cut away your images, and cast your carkeises vpõ the q bodies of your idols, and my soule shall abhorre you. 2.Chro.34.7. q Or, carions.

31 And I will make your cities desolate, & bring your Sanctuarie vnto nought, and r will not smell the sauour of your sweete odours. r I will not accept your sacrifices.

32 I will also bring the lande vnto a wildernes, and your enemies, which dwell therein, shalbe astonished thereat.

33 Also I wil scatter you among the heathen, and s will draw out a sworde after you, and your land shalbe waste, & your cities shalbe desolate. s Signifying that no enemie can come without Gods sending. Chap.25.2.

34 Then shall the land enioye her t Sabbaths, as long as it lieth voide, and ye shalbe in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth voide, it shall rest, because it did not rest in your u Sabbaths, when ye dwelt vpon it. t Which I commanded you to keepe. u Or, cowardnes.

36 And vpon them that are left of you, I will sende euen a x faintnes into their hearts in the land of their enemies, and the sounde of a leafe shaken shall chase them, and they shal y flee as fleeing from a sword, and they shall fall, no man pursuing them. x As if their enemies did chase them.

37 They shall fall also one vpon another, as before a sworde, though none pursue them, and ye shall not bee able to stande before your enemies:

38 And yee shall perishe among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shal pine away for their iniquity, in your enemies landes, and for the iniquities of their fathers shall they pine away with z them also. t Forasmuch as they are culpable of their fathers faults they shalbe punished aswell as their fathers.

40 Then they shal confesse their iniquity, and the wickednesse of their fathers for their trespas, which they haue trespassed against me, & also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, & bring them into the land of their enemies: so then their vncircumcised hearts shalbe humbled, & then they shall a willingly beare the punishment of their iniquitie. a Or, pray for their sinns.

42 Then I will remember my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

43 b The land also in the meane season shall bee left of them, and shall enioye her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they b The lande also in the meane season shall bee left of them, and shall enioye her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they u Whiles they are captiues, and without repentance.

they deſpiſed my lawes, and becauſe their ſoule abhorred mine ordinances.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither will I abhorre them, to deſtroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I will remember for them the [x] couenant of olde whē I brought them out of the lande of Egypt in the ſight of the heathen that I might be their God: I am the Lord.

46 Theſe are the ordinances, & the iudgements, and the lawes, which the Lorde made betweene him, and the children of Iſrael in mount [y] Sinai, by the hande of Moſes.

Deut.4.31. rom.11.29.

[x] Made to their forefathers.

[y] Fiftie daies after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the ſame. 28 A thing ſeparate from the vſe of man cannot be ſolde, nor redeemed, but remaineth to the Lord.

1 MOreouer the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, & ſay vnto them, If any man ſhall make a [a] vowe of a perſon vnto the Lord, by [b] the eſtimation,

3 Then the eſtimation ſhalbe thus: a male from twentie yere olde vnto ſixtie yeare olde ſhalbe by the eſtimation euen fiftie [c] ſhekels of ſiluer, after the ſhekel of the Sanctuarie.

4 But if it be a female, then the valuation ſhalbe thirtie ſhekels.

5 And from fiue yere old to twentie yere olde, the valuation ſhal be for the male twentie ſhekels, and for the female tenne ſhekels.

6 But from a [d] moneth olde vnto fiue yere old, the price of the male ſhalbe fiue ſhekels of ſiluer, & the price of the female, three ſhekels of ſiluer.

7 And from ſixtie yere olde and aboue, if he be a male, then the price ſhall be fiftéene ſhekels, and for the female tenne ſhekels.

8 But if he bee poore [e] then thou haſt eſtéemed him, then ſhall he preſent him ſelfe before the Prieſt, & the Prieſt ſhal value him, according to the abilitie of him that vowed, ſo ſhal the Prieſt value him.

9 And if it be a [f] beaſt, whereof men bring an offring vnto the Lord, all that one giueth of ſuch vnto the Lord, ſhalbe holy.

10 He ſhall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then both this and that, which was changed for it, ſhalbe [g] holy.

11 And if it be any vncleane beaſt, of which men doe not offer a ſacrifice vnto the Lorde, he ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, whether it be good or bad: and as thou valueſt it, which art the Prieſt, ſo ſhal it be.

13 But if he will bye it againe, then he ſhal giue the fift part of it more, aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy vnto the Lorde, then the Prieſt ſhall value it, whether it be good or bad, and as the Prieſt ſhal preſe it, [h] ſo ſhall the value be.

15 But if he that ſanctified it, will redéeme his houſe, then he ſhall giue thereto the fift part of money more then thy eſtimation, and it ſhalbe his.

16 If alſo a man dedicate to the Lord any grounde of his inheritance, then ſhalt thou eſtéeme it according to the [i] ſeede thereof: an [k] Homer of barlie ſéede ſhalbe at fiftie ſhekels of ſiluer.

17 If he dedicate his field immediatly frō the yere of Iubile, it ſhalbe worthy as thou doeſt eſtéeme it.

18 But if he dedicate his fielde after the Iubile, then the Prieſt ſhall recken him the money according to the yéeres that remaine vnto the yeere of Iubile, and it ſhalbe abated by thy eſtimation.

19 And if hée that dedicateth it, will redéeme the field, then he ſhall put the fift part of the price, that thou eſtéemedſt it at, thereunto, and it ſhall remayne his.

20 And if he will not redéeme the fielde, but the Prieſt [k] ſell the fielde to another man, it ſhalbe redéemed no more.

21 But the fielde ſhalbe holie to the Lord, when it goeth out in the Iubile, as a fielde [l] ſeparate from common vſes: the poſſeſſion thereof ſhalbe the Prieſts.

22 If a man alſo dedicate vnto the Lord a fielde which he hath bought, which is not of the grounde of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as * thou eſtéemeſt it, vnto the yeere of Iubile, and he ſhall giue [m] thy price the ſame daye, as a thing holie vnto the Lord.

24 But in the yéere of Iubile, the field ſhal returne vnto him, of whom it was bought: to him, I ſay, whoſe inheritance the land was.

25 And all thy valuation ſhalbe according to the ſhekel of [n] the Sanctuarie: a ſhekel containeth twentie gerahs.

26 ¶ * Notwithſtanding the firſt borne of the beaſtes, becauſe it is the Lords firſt borne, none ſhal dedicate ſuch, be it bullocke, or ſheepe: for it is the [o] Lords.

27 But if it be an vncleane beaſt, then he ſhall redéeme it by thy valuation, & giue the fift part more thereto: and if it be not redeemed, then it ſhalbe ſolde, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe that a man doeth ſeparate vnto the Lord of all that he hath (whether it bée man or beaſt, or lande of his inheritance) may be ſolde nor redéemed: for euery thing ſeparate from the common vſe, is moſt holy vnto the Lorde.

29 Nothing ſeparate from the common vſe, which ſhalbe ſeparate frō man, ſhall be

[a] As of his ſonne or his daughter.

[b] Which art the Prieſt.

[c] Reade the value of the ſhekel, Exod.30.13.

[d] He ſpeaketh of thoſe vowes whereby the fathers dedicated their childrē to God, which were not of ſuch force but they might be redeemed from them.

[e] If he be not able to pay after thy valuation.

[f] Which is clean, Chap.11.2.

[g] That is, conſecrate to the Lorde.

[h] Valuing the price thereof, according to the ſeede that is ſowen, or by the ſeede that it doeth yelde.

[i] Homer is a meaſure conteyning ten Ephahs: reade of Ephah, Exod.16.19,36.

[k] For their own neceſſitie or godly vſes.

[l] That is, which is dedicate to the Lord with a curſe to him that doeth turne it to his priuate vſe, Nom.21.2. deut 13.15. ioſh.6.17. *Verſ.12.*

[m] The Prieſts valuation.

[n] It was the Lordes already.

Exod 30.13. nomb.3.47.

exod.45.12. Exo.13.2.& 22,29 nomb.3.13.

Ioſh.6.19.

[o] Lords already.

[n] Ebr: ſo ſhall it ſtand.

o It shal remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is nombred: that is, euery tenth, as he fallethby tale without exception or respect.

be redéemed, but * dye the death.

30 Also all the tithe of the land both of the séede of the grounde, and of the fruite of the trées is þ Lordes: it is holy to þ Lord.

31 But if a man will redéeme any of his tithe, he shall adde r the fift part thereto.

32 And euery tithe of bullocke, and of sheepe, and of all that goeth vnder the q rodde, the tenth shall be holie vnto the Lorde.

33 He shall not looke if it bée good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shalbe holie, and it shall not bée redéemed.

34 These are the commandements which the Lorde commanded by Moses vnto the children of Israel in mount Sinai.

THE FOVRTH BOOKE OF Moses, called * Nombers.

* *So called because of the diuersitie & multitude of nombrings which are heere chiefly contained both of mens names & places.*

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, & also feele his cómfort, when all other helpe fayleth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but ledde them to and fro for the space of fourtie yeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithful and true seruants of GOD, who serued him with pure heart, where as the other preferring their carnal affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgementes against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his wil, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit, whether they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: he preserueth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoid all controuersies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the lande, which they had wonne, & that also which he had promised, as seemed best to his godly wisdome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to nomber them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

1 THe Lorde spake againe vnto Moses in the wildernes of a * Sinai, in the Tabernacle of the Congregation, in the first day of the b seconde moneth, in the second yere after they were come out of þ land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families, & housholdes of their fathers with the nomber of their names: to wit, all the males, ᵐ man by man:

3 From twentie yere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall nomber them, throughout their armies.

4 And with you shall be ᶜ men of euery tribe, such as are the heades of the house of their fathers.

5 And these are the names of þ men that shal ᵈ stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of þ children of Ioseph: of Ephraim, Elishama þ sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira þ sonne of Enan.

16 These were famous in þ congregation, ᵉ princes of þ tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these mẽ which are expressed by their names.

18 And they called all the congregation together, in the first daye of the seconde moneth, who declared ᶠ their kinreds by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yeere olde aboue, man by man.

19 As the Lord had commanded Moses, so he nombred them in the wildernesse of Sinai.

20 So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their

a In that place of the wildernes that was nere to mount Sinai.

b Which conteineth part of April, and part of May.

Exo. 30. 12.

ᵐ *Ebr. by their heades.*

c That is, the chiefest man of euery tribe.

d And assist you when ye nomber the people.

e Or captaines and gouernours.

f In shewing euery man his tribe, and his ancesters.

† These are the names of the twelue tribes, as first of Reuben.

their fathers, accoyding to þ nomber of their names, man by man, euery male from twentie peere olde and aboue, as many as [a] went forth to warre:

[a] Or, as were able to beare weapons.

21 The nomber of them, I say, of the tribe of Reuben, was fyue & fourtie thousande, and fiue hundreth.

† Simeon.

22 Of the sonnes of † Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the nomber of their names, man by man, euery male from twentie peere olde & aboue, al that went forth to war:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundreth.

† Gad.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, all that went forth to warre:

25 The nomber of them, I say, of the tribe of Gad was fiue and fourtie thousande, & fyue hundreth and fiftie.

† Iudah.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde & aboue, all that went forth to warre:

27 The nomber of them, I say, of the tribe of Iudah was three score and fourteene thousand, and fyue hundreth.

† Issachar.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde & aboue, all that went forth to warre:

29 The nomber of them also of the tribe of Issachar was foure & fiftie thousande and foure hundreth.

† Zebulun.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, & by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, all that went forth to warre:

31 The nomber of them also of the tribe of Zebulun was seuen & fiftie thousande and foure hundreth.

† Ephraim.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, all that went forth to warre:

33 The nomber of them also of the tribe of Ephraim was fourtie thousande and fiue hundreth.

† Manasseh.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, all that went forth to warre:

35 The nomber of them also of the tribe of Manasseh was two & thirtie thousande and two hundreth.

† Benjamin.

36 Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, all that went forth to warre:

37 The nomber of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

† Dan.

38 Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, al that went forth to warre:

39 The nomber of them also of the tribe of Dan was threescore & two thousande and seuen hundreth.

† Asher.

40 ¶ Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, from twentie peere olde and aboue, all that went forth to warre:

41 The nomber of them also of the tribe of Asher was one and fourtie thousande and fiue hundreth.

† Naphtali.

42 ¶ Of the children of † Naphtali, by their generations, by their families, and by the houses of their fathers, accoyding to the nomber of their names, frō twentie peere olde and aboue, all that went to the warre.

43 The nomber of them also of the tribe of Naphtali, was three and fiftie thousand, and foure hundreth.

[b] Or, full count.

44 These are the [b] summes which Moses, and Aaron nombred, and the Princes of Israel: the twelue men, which were euery one for the house of their fathers.

45 So this was al the summe of þ sonnes of Israel, by the houses of their fathers, from twentie peere olde and aboue, all that went to the warre in Israel,

46 And all they were in nomber fyue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred among them.

[g] Which were warriers, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not nomber the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instrumentes thereof, & ouer all thinges that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall [c] dwell round about the Tabernacle.

[c] Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: & when the Tabernacle is to be pitched, the Leuites shall set it vp: for the [h] straunger that commeth neere, shall bee slaine.

[h] Whosoeuer is not of the tribe of Leui.

52 Also

52 Also the childzen of Israel shall pitche their tentes, euerp man in his campe, & euerp man vnder his standerd throughout their armies.

53 But the Leuites shall pitch rounde about the Tabernacle of the Testimonie, least vengeance i come vpon the Congregation of the childzen of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

i By not hauing due regarde to the Tabernacle of the Lord.

54 So the childzē of Israel did accoyding to all that the Lozde had commaunded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

1 AND the Lozd spake vnto Moses, and to Aaron, saying,

a In the twelue tribes were four principal standerds, so that euery three tribes had their standerd.

2 a Euerp man of the childzen of Israel shall campe by his standerd, and vnder the ensigne of their fathers house: far off about the Tabernacle of the Cōgregation shall they pitch.

3 On the Eastside towarde the rising of the sunne, shall they of the standerd of the hoste of Judah pitche accoyding to their armies: and Nahshon the sonne of Amminadab shall be b captaine of the sonnes of Judah.

b Or, prince.

4 And his hoste and the nomber of them were seuentie and foure thousande and sixe hundzeth.

5 Next vnto him shall they of the tribe c of Issachar pitch, and Nethaneel the sonne of Zuar shalbe the captaine of the sonnes of Issachar:

c Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

6 And his hoste, and the nomber thereof were foure and fiftie thousand, and foure hundzeth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the nomber thereof seuen and fiftie thousande & foure hundzeth:

9 The whole nomber of the d hoste of Judah are an hundzeth foure scoze and sixe thousande, and foure hundzeth accoyding to their armies: they shall first set forth.

d Of the which were conteined vnder that name

10 ¶ On the South side shalbe the standerd of the hoste e of Reuben accoyding to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

e Reuben and Simeon ye sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standerde.

11 And his hoste, and the nomber thereof sixe and fourtie thousand and fiue hundzeth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the nomber of them, nine and fiftie thousand and three hundzeth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of f Deuel:

f Or, Reuel.

15 And his hoste and the nomber of them were fiue and fourtie thousand, sixe hundzeth and fiftie.

16 All the nomber of the campe of Reubē were an hundzeth and one & fiftie thousand, and foure hundzeth and fiftie accoyding to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of the Leuites, in the g middes of the campe as they haue pitched, so shall they goe forward, euerp man in his ozder accoyding to their standerds.

g Because it might be in equall distance from eche one, and all indifferently haue recourse thereunto.

18 ¶ The standerde of the campe of Ephraim shalbe towarde the West accoyding to their armies: and the captaine ouer the sonnes of Ephraim shalbe Elishama the sonne of Ammihud:

19 And his hoste and the nomber of them were fourtie thousande and fiue hundzeth.

20 And by him shalbe the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his hoste and the nomber of them were two and thirtie thousand and two hundzeth.

22 And the tribe of Beniamin, & the captaine ouer the sonnes of Beniamin shall be Abidan the sonne of Gideoni:

23 And his host, and the nomber of them were fiue and thirtie thousande & foure hundzeth.

24 All the nomber of the campe of Ephraim were an hundzeth and eight thousande and one hundzeth accoyding to their armies, and they shall goe in the third place.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

25 ¶ The standerde of the hoste of h Dan shalbe towarde the North accoyding to their armies: and the captaine ouer the children of Dan shalbe Ahiezer the sonne of Ammishaddai:

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah make the fourth standerd.

26 And his hoste and the nomber of them were two and three scoze thousande and seuen hundzeth.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host and the nomber of them were one and fourtie thousande and fiue hundzeth.

29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shalbe Ahira the sonne of Enan:

30 And his hoste and the nomber of them were three and fiftie thousand and foure hundzeth.

31 All the nomber of the hoste of Dan was an hundzeth and seuen and fiftie thousand and six hundzeth: they shall go hinmost with their standerds.

32 ¶ These are the i summes of the childzē of Israel by the houses of their fathers, all the nomber of the hoste, accoyding to their armies, six hundzeth & three thousand, fiue hundzeth and fiftie.

h which were of twentie yeres and aboue,

33 But the Leuites were not nombzed among the childzen of Israel, as the Lozd had

had commanded Moses.

34 And the children of Israel did according to all that the Lorde had commanded Moses: so they pitched according to their [i] standerds, and so they iourneied euerp one with his families, according to the houses of their fathers.

i For vnder euerie one of the foure principall standerds were diuers signes to keepe euery band in order.

CHAP. III.

6 The charge & office of the Leuites. 12 35 Why the Lorde separated the Leuites for him selfe. 16. Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

1 These also were the [a] generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai.

a Or, families & kinreds.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

Exod.6.23.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom Moses did * consecrate to minister in the Priests office.

Exod.28.3.

4 * And Nadab and Abihu died [b] before the Lord, when they offred * strange fire before the Lorde in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the [c] sight of Aaron their father.

Leuit.10.1,2. chap.26.61. 1.chro.24.2.

b Or, before the altar.

Leuit.10.1,2.

c Whiles their father liued.

5 The the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and [d] set them before Aaron the Priest that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole congregation * before the Tabernacle of the Congregation to do the seruice of the Tabernacle.

e Which appertained to the executing of ỹ high Priests commandement, to ỹ ouersight of the people, and to ỹ seruice of the Tabernacle.

8 They shall also keepe all the instrumẽts of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his [f] sonnes: for they are giuen him frelp from among the children of Israel.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people & offring sacrifice: the Leuites serued for the inferior vses of the same.

10 And thou shalt appoint Aaron & his sonnes to execute their Priestes office: & the s stranger that commeth nere, shalbe slaine.

g Any that would minister, not being a Leuite.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Leuites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, & the Leuites shalbe mine,

13 Because all the first borne are mine: for the same daye, that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

Exod.13.1, and 34.19. Leuit.27.26. chap.8.16. Iudg.2.23.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernes of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde & abone shalt thou nomber.

16 Then Moses nombred the according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, * Gershon, & Kohath, and Merari.

Gen.46.11, exod.6.16, chap.26.57, 1.chro.6.1, & 23.6.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to ỹ houses of their fathers.

21 Of Gershon came the familie of ỹ Libnites and the familie of the Shimeites: these are the families of ỹ Gershonites.

22 The summe whereof [h] after the nomber of all the males from a moneth olde and abone) was counted seuen thousand and fiue hundreth.

h Only nõbring ỹ male children.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle westward.

24 The captaine & [i] ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

i Or, father.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shalbe the [k] Tabernacle, and the pauilion, the couering thereof, and the haile of the doore of the Tabernacle of the Congregation,

k Their charge was to carye the couerings and hangings of the Tabernacle.

26 And the hanging of the court, and the haile of the doore of the courte, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath came the familie of the Amrannites, and the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The nomber of all the males from a moneth olde and abone was eight thousand & sixe hundreth, hauing the [k] charge of the Sanctuarie.

k Doing euery one his duetie in the Sanctuarie.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captaine & ancient of the house, & families of the Kohathites shal be Elizaphan the sonne of Vzziel:

31 And their charge shalbe the [l] Arke, and the table, and the Candlesticke, and the altars, & the instruments of the Sanctuarie that they minister with, and the haile, and all that serueth thereto.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest shalbe * chiefe captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.

Or, prince of princes.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them according to the

the number of al the males, from a moneth olde and aboue was fyue thousande and two hundreth.

35 The captaine and the ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shal pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe m the boards of the Tabernacle, & the barres thereof, & his pillars, and his sockets, and all the instruments thereof, and al that serueth thereto,

37 With the pillars of the court round about, with their sockets, & their pinnes and their cordes.

38 ¶ Also on the forefront of the Tabernacle towarde the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, n and the charge of the children of Israel: but the stranger that commeth nere, shalbe slaine.

39 The whole summe of the Leuites, which Moses and Aaron nombred at the commandement of the Lord throughout their families, euen al the males fro a moneth olde and aboue, was two and twentie o thousand.

40 ¶ And the Lorde saide vnto Moses, Nomber all the first borne of the males among the children of Israel, from a moneth olde and aboue, and take the nomber of their names.

41 And thou shalt take the Leuites to me p for all the first borne of the children of Israel (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses nombred, as the Lorde commanded him, all the first borne of the children of Israel.

43 And all the first borne males reckened by name (from a moneth olde & aboue) according to their nomber were two & twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine, (I am the Lord)

46 And for the redemming of the two hundreth seuenty and three (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: * the shekel containeth twentie gerahs.

48 And thou shalt giue the money, wherewith the odde nomber of them is redemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redemed, being moe then the Leuites:

50 Of the first borne of the children of Israel toke he the money: euen a thousand three hundreth three score and fiue shekels after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redemed, vnto Aaron & to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

The offices of the Leuites, when the host remoued.
46 The nomber of the three families of Kohath, Gershon and Merari.

1 And the Lorde spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from amog the sonnes of Leui, after their families, and houses of their fathers,

3 From * thirtie yere olde and aboue, euen vntill fifte yere olde, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe * the couering vaile, and shal couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, & shall spread vpon it a cloth altogether of blue silke, & put to * the barres thereof:

7 And vpon the * table of shew bread they shal spread a cloth of blue silke, and put thereon the dishes, and the incense cups, and goblets, and couerings to couer it * with, and the bread shalbe theron continually:

8 And they shall spread vpon them a couering of skarlet, & couer the same with a couering of badgers skins, and put to the barres thereof.

9 Then they shal take a cloth of blue silke, and couer the * candlesticke of light with his lampes and his snuffers, * and his snuffedishes, and al the olle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the * barres.

11 Also vpon the golden f altar they shall spread a cloth of blue silke, and couer it with a couering of badgers skins, & put to the barres thereof.

12 And they shal take al the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blue silke, & couer them with a couering of badgers skins, and put the on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth vpon it.

14 And shal put vpon it al the instruments thereof, which they occupie about it: the censers, the fleshhookes and the besomes, and the basens, euen al the instruments of the altar: and they shall spread

m The woodworke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrarie to Gods appointment.

o So that the first borne of Israel were mo by 273, as verse. 43.

p So that nowe the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were mo then the Leuites, for whom they payed money.

Exod. 30.13. *Leuit.* 27.25. *chap.* 18.16. *Ezech.* 45.12.

q Of the two hundreth seuentie and three, which were more then the Leuites.

a The Leuites were nombred after three sorts first at a moneth olde when they were consecrate to the Lord, next at 25. yere olde when they were appointed to serue in the Tabernacle, and at 30. yere olde to beare the burthens of the Tabernacle.

b Which deuided the Sanctuarie from the Holiest of all.

c That is, put them vpon their shoulders to carrie it: for the barres of the Arke could neuer be remoued, *Exod.* 25.15. *Exod.* 25.30.

d Meaning, to couer the bread. *Exod.* 25.31. *Exod.* 25.38.

e The Ebrew word signifieth an instrument made of two staues or barres.

f Which was to burne incense: Reade Exod. 30.1.

g Of the burnt offring.

spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron & his sonnes haue made an end of couering the [h] Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of þ host, afterwarde the sonnes of Kohath shall come to beare it, but they shall not [i] touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Cõgregation.

16 ¶ And to þ office of Eleazar the sonne of Aaron the Priest pertaineth the oyle for the light, and the [k] sweete incense & the [l] daily meat offring, & the [m] anointing oile, with the ouersight of all þ Tabernacle, and of all that therein is, both in the Sanctuarie and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses & to Aaron, saying,

18 Ye shal not [n] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, þ they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint [o] them, euery one to his office, & to his charge.

20 But let them not go in, to see whē the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euen one by the houses of their fathers throughout their families:

23 From thirtie yeere old and aboue, vntil fiftie yeere olde shalt thou nomber them, all that [a] enter into the assemblie for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue & to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, & the couering of badgers skins, that is on hie vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, & the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar rounde about, with their cordes, and al the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron & his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in al their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in þ Tabernacle of the Congregation, & their watch shalbe vnder the [q] hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt nomber the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere old and aboue, euen vnto fiftie yeere old shalt thou nomber them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to al their seruice in the Tabernacle of the Congregation: the [r] boards of the Tabernacle with þ barres thereof, and his pillars, and his sockets, *Exod. 26. 15.*

32 And the pillars round about þ court, with their sockets and their pins, and their cordes, with al their instruments, euen for all their seruice: and by [s] name ye shall recken the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses & Aaron and the princes of the Congregation nombred the sonnes of þ Kohathites, by their families and by the houses of their fathers,

35 From thirtie yere old and aboue, euen vnto fiftie yeere olde, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the [t] nombers of them throughout their families were two thousande, seuen hundreth and fiftie.

37 These are the nombers of the families of the Kohathites, all that serue in the Tabernacle of the Cõgregation, which Moses and Aaron did nomber according to the commandement of the Lord by the [u] hand of Moses.

38 Also the nombers of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the nombers of them by their families, and by the houses of their fathers were two thousand fiue hundreth and thirtie.

41 These are the nombers of the families of the sonnes of Gershon: of al that [x] did seruice in the Tabernacle of the Congregation, whome Moses and Aaron did nomber according to the commandement of the Lord.

42 ¶ The nombers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

44 So the nombers of them by their families were three thousande, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron nombred according to the commaundement of the Lord, by the

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

Exod. 30. 34, 35.

k Which was offred at morning & euening. *Exod. 30. 23, 25.*

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

m Shewing what part euery man shal beare.

a Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betwene the Sanctuarie and the court.

p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offring.

q Vnder the charge and ouersight.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

s God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serue therein, that is, betwene 30. and 50.

t Ebr. the nombred of them.

hand of Moses.

46 So all the nombers of the Leuites, which Moses, and Aaron, and the princes of Israel nombred, by their families and by the houses of their fathers,

u Whosoeuer of the Leuites ꝑ had any maner of charge in the Tabernacle.

47 From thirtie yere old and vpward, euen to fiftie yere olde, euery one ꝑ came to do u his dutie, office, seruice & charge in the Tabernacle of the Congregation.

48 So the nombers of them were eight thousand, fiue hundreth & foure score.

49 According to the "commandement of the Lord by ꝑ hand of Moses did Aaron nomber them, euery one according to his seruice, & according to his charge. Thus were they of that tribe nombred, as the Lord commanded x Moses.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The Leprous & polluted shalbe cast forth. 6 The purging of sinne. 15 The trial of the suspect wife.

1 AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they * put out of the hoste euery leper, & euery one that hath* an issue, and whosoeuer is defiled by * the dead.

Leuit.13.3.
Leuit.15.2.
Leuit.21.1.

Or, in a place out of the hoste.

3 Both male and female shal ye put out: a out of the hoste shall ye put them, that they defile not their a tents among whō I dwel.

a There were three maner tents: of the Lorde, of the Leuites, and of the Israelites.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded ꝓ Moses, so did the children of Israel.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shal commit any sinne b that men commit, & transgresse against the Lorde, when that person shall trespasse,

Leuit.6.3.

b Commit any fault willingly.

7 Then they shall confesse their sinne which they haue done, and shall restore the dammage thereof "with his principall, & put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

Leuit.6.5.

c If he be dead, to whome the wrong is done, and also haue no kinseman.

8 But if the c man haue no kinseman, to whom he should restore the dammage, the dammage shalbe restored to ꝑ Lord for the Priestes vse, besides the ramme of the atonemēt, wherewith he shal make atonement for him.

d Or, things offred to ꝑ Lord, as first fruites, &c.

9 And euery offering of all the d holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

Leuit.10.12.

10 And euery mans halowed things shal be his: that is, what soeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lorde spake vnto Moses, saying,

12 Speake vnto the children of Israel, & say vnto them, If any mās e wife turne to euil, & cōmit a trespasse against him,

e By breaking the band of marriage, and playing the harlot.

13 So that another man lie wt her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, & there be no witnes against her, neither she taken with the maner,

14 "If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so ꝑ he is ielous ouer his wife, which is not defiled,

"Ebr. If the spirit of ielousie come vpon him.

15 Then shal ꝑ man bring his wife to the Priest, & bring her offring with her, the tenth part of an Ephah of barly meale, but he shall not powre f oyle vpon it, nor put incense thereon: for it is an offring of ielousie, an offring for a remēbrance, calling the sinne to s minde:

f Onely in the sinne offring, & in this offring of ielousie were neither oyle nor incense offred.

16 And the Priest shall bring her, and set her before the Lord.

g Or making the sinne known, and not purging it.

17 Then the Priest shall take h the holye water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it & put it into the water.

h Which also is called the water of purification or sprinkling, read Chap.19.9.

18 After, the Priest shall set the woman before the Lorde, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielousie offring, and the Priest shall haue bitter and i cursed water in his hand,

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

19 And the Priest shall charge her by an othe, & say vnto the woman, If no man haue lien with thee, neither ꝑ hast turned to vncleannes from thine husband, be free from this bitter & cursed water.

20 But if thou hast turned frō thine husband, & so art defiled, & some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to be k accursed, and detestable for the othe among thy people, & the Lord cause thy thigh to "rot, and thy belly to swell:

k Both because she had cōmitted so hainous a faut, & forsware her selfe in denying the same.

"Ebr. to fall.

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shall answerr, l Amen, Amen.

l That is, be it so, as thou wishest, as Psal.41. 13. deut.27.15.

23 After, the Priest shall write these curses in a booke, and shall m blot them out with the bitter water,

m Shall wash the curses, which are written, into the water in the vessel.

24 And shall cause the woman to drinke the bitter and cursed water, & the cursed water, turned into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offring out of the womans hande, and shall shake the offring before the Lorde, and offer it vpon the altar.

26 And the Priest shall take an handful of the offring for a n memorial thereof, and burne it vpon the a altar, & afterwarde make the woman drinke the water.

n Or, perfume.

n Where the incense was offred.

27 Whē he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitternesse, enter into her, and her bellie shall swell, and her thigh shall rot, and the woman shal be accursed among her people.

28 But if the woman be not defiled, but be o cleane, she shalbe free and shall conceiue and beare.

o Or, innocent.

29 This is the law of ielousie, whē a wife turneth from her husband & is defiled,

30 Or

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then shal he bring the woman before the Lord, and the Priest shall doe to her according to all this law.

o The man might accuse his wife vpon suspicion, & not be reproued.

31 And the man shalbe o free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 *The lawe of the consecration of the Nazarites.* 24 *The maner to bleſſe the people.*

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to bowe a vowe of a a Nazarite to separate himselfe vnto the Lord,

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

3 He shal abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vowe, the *razor shall not come vpon his head, vntil the dayes be out, in the which he separateth himselfe vnto the Lord, he shalbe holy, and shal let the lockes of the heare of his head growe.

*Iudg.13.5. 1.Sam.1.11.

6 During the time that he separateth himselfe vnto the Lord, he shall come at no b dead bodie:

b As at burials, or mournings.

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon c his head.

c In that he suffred his heare to grow, he signified that he was consecrate to God.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or be beware, then the d head of his consecration shalbe defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shal shaue it.

d Which long heare is a signe that he is dedicate to God.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offring, and the other for a burnt offring, and shall make an atonement for him, because he sinned by e the dead: so shall he halowe his head the same day,

e By being present where the dead was.

12 And he shal f consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yere olde for a trespasse offring, and the first dayes shalbe voyde: for his consecration was defiled.

f Beginning at the eight day, when he is purified.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shal come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offring vnto the Lord, an hee lambe of a yere olde without blemish for a burnt offring, and a shee lambe of a yere olde without blemish for a sinne offring, & a ramme without blemish for peace offrings,

g So that he shal begin his vowe anewe.

15 And a basket of vnleauened bread, of *cakes of fine flourc, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meate offring, and their drinke offrings: *Leuit.2.15.

16 The which the Priest shall bring before the Lord, & make his sinne offring and his burnt offring.

17 He shal prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offring, and his drinke offring.

18 And *the Nazarite shall shaue the head h of his consecration at the doore of the Tabernacle of the Congregation, and shall take the heare of the head of his consecration, and i put it in the fire, which is vnder the peace offring. *Act.21.24.

h In token that his vow is ended.

i For the heare, which was consecrate to the Lord, might not be cast into any prophane place.

19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall *shake them to and fro before the Lord: this is an holy thing for the Priest *besides the shaken breast, and besides the heaue shoulder: so afterwarde the Nazarite may drinke wine. *Exod.29.27. *Or, with the breast.

21 This is the lawe of the Nazarite, which he hath vowed, & of his offring vnto the Lord for his consecratiō, k besides that that he is able to bring: according to the vowe which he vowed, so shall he doe after the law of his consecration.

k At the least he shal do this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye l bleſſe the children of Israel, and say vnto them,

l That is, pray for them, Eccl.us.36.17.

24 The Lord bleſſe ther, and keepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my m Name vpon the children of Israel, and I will bleſſe them.

m They shall pray in my name for them.

CHAP. VII.

2 *The heades or Princes of Israel offer at the setting vp of the Tabernacle,* 10 *And at the dedication of the Altar.* 89 *God speaketh to Moses from the Mercieſeat.*

1 NOw when Moses had finished the setting vp of the Tabernacle, and *anointed it and sanctified it, and all the instruments thereof, and the altar with all the a instruments thereof, and had anointed them and sanctified them, *Exod.40.18. a Or, vessels.

2 Then the a princes of Israel, heades ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offred, a Or, captaines. Like horseliters to keepe the things, that were caried in them, from weather.

3 And brought their offering before the Lord, sixe a couered charets, and twelue

oxen: one charet for two princes, and for euery one an oxe, and they offred them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carie things and stuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.

c For their vse to carie with.

8 And foure charets and eight oxen he gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuarie must be caried vpon their shoulders, and not drawen with oxen, chap. 4.15.

10 ¶ The princes also offred in the [e] dedication for the altar in the day that it was anointed: then the princes offered their offring before the altar.

e That is, when the first sacrifice was offred therupon by Aaron, Leuit. 9.1.

11 And the Lord said vnto Moses, One prince one day, and another prince an other day shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offring.

† The offring of Nahshon.

13 And his offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a [f] meate offring,

Leuit. 2.1.

14 An incense cup of golde of ten shekels, full of incense,

15 A pong bullocke, a ramme, a lambe of a pere olde for a burnt offring,

16 An hee goat for a sinne offring,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a pere olde: this was the offring of Nahshon the sonne of Amminadab.

† The offring of Nethaneel.

18 ¶ The second day † Nethaneel, the sonne of Tuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,

20 An incense cup of golde of ten shekels, ful of incense,

21 A pong bullocke, a ramme, a lambe of a pere olde for a burnt offring,

22 An hee goat for a sinne offring,

23 And for peace offrings, two bullocks, fiue rams, fiue hee goates, fiue lambes of a pere olde: this was the offering of Nethaneel the sonne of Tuar.

† The offring of Eliab.

24 ¶ The third day † Eliab the sonne of Helon prince of the children of Zebulun offred.

25 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring,

26 A golden incense cup of ten shekels, full of incense,

27 A pong bullocke, a ramme, a lambe of a pere olde for a burnt offring,

28 An hee goate for a sinne offring,

29 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a pere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offred.

† The offring of Elizur.

31 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with ople, for a meate offring,

32 A golden incense cup of ten shekels, ful of incense,

33 A pong bullocke, a ramme, a lambe of a pere olde for a burnt offring,

34 An hee goate for a sinne offring,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a pere olde: this was the offring of Elizur the sonne of Shedeur.

36 ¶ The fifth day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offred.

† The offring of Shelumiel.

37 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with ople, for a meate offring,

38 A golden incense cup of ten shekels, ful of incense,

39 A pong bullocke, a ramme, a lambe of a pere olde for a burnt offring,

40 An hee goate for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a pere olde: this was the offring of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel prince of the children of Gad offred.

† The offring of Eliasaph.

43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring,

44 A golden incense cup of ten shekels, ful of incense,

45 A pong bullocke, a ramme, a lambe of a pere olde for a burnt offring,

46 An hee goate for a sinne offring,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a pere olde: this was the offring of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne

† The offring of Elishama.

sonne of Amminud prince of the children of Ephraim offred.

49 His offering was a siluer charger of an hundreth & thirtie shekels waight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

50 A golden incens cup of ten shekels, full of incens,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

52 An hee goat for a sinne offring,

53 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere old: this was the offering of Elishama, the sonne of Amminud.

†The offring of Gamliel.

54 ¶ The eyght day offered †Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

56 A golden incens cup of ten shekels, full of incens,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

58 An hee goat for a sinne offring,

59 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

†The offring of Abidan.

60 ¶ The ninth day †Abidan the sonne of Gideoni prince of the children of Beniamin offred.

61 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

62 A golde incens cup of ten shekels, full of incens,

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

64 An hee goat for a sinne offring,

65 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideoni.

†The offring of Ahiezer.

66 ¶ The tenth day †Ahiezer the sonne of Ammishaddai, prince of the children of Dan offred.

67 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

68 A golden incens cup of ten shekels, full of incens,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

70 An hee goat for a sinne offring,

71 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleuenth day †Pagiel the sonne of Ocran, prince of the children of Asher offred.

†The offring of Pagiel, or Phegiel.

73 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

74 A golden incens cup of ten shekels, full of incens,

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

76 An hee goat for a sinne offring,

77 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

78 ¶ The twelfth day †Ahira the sonne of Enan, prince of the childre of Naphtali offred.

†The offring of Ahira.

79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

80 A golden incens cup of ten shekels, full of incens,

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

82 An hee goat for a sinne offring,

83 And for peace offrings two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahira, the sonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incens cups of golde,

f This was the offring of the princes, when Aaron did dedicate the Altar.

85 Euery charger, conteining an hundreth and thirtie shekels of siluer, and euery boule seuentie: al the siluer vessel conteined two thousand & foure hundreth shekels, after the shekell of the Sanctuarie.

86 Twelue incens cups of gold full of incens, conteining ten shekels euery cup, after the shekel of the Sanctuarie: all the gold of the incens cups was an hundreth and twentie shekels.

87 All the bullocks for the burnt offring were twelue bullockes, & rams twelue, the lambes of a yeere olde twelue, with their meat offrings, & twelue hee goats for a sinne offring.

88 And all the bullocks for the peace offrings were foure & twentie bullockes, the rams sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was [g] anointed.

g By Aaron.

89 And when Moses wet into the [h] Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from the Mercieat, that was vpon the Arke of the Testimonie [i] betweene the two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying & offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dimissed.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest ꝓ lampes, the seuen lamps shal giue light toward the [a] forefront of the Candlesticke.
3 And Aaron did so, lightyng the lampes thereof toward the forefront of the Candlesticke, as the Lorde had commanded Moses.
4 And this was the worke of the Candlesticke, euen of golde beaten out with the hammer, both the shafte, and the flowres thereof [b] was beaten out with the hāmer: according to the paterne, which the Lorde had shewed Moses, so made he the Candlesticke.
5 ¶ And the Lord spake vnto Moses, saying,
6 Take the Leuites from amōg the children of Israel, and purifie them.
7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle [c] water of purification vpon them, and let them shaue all their flesh, and washe their clothes: so they shalbe cleane.
8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, & another yong bullocke shalt thou take for a sinne offring.
9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel.
10 Thou shalt bring the Leuites also before the Lorde, & the [e] children of Israel shal put their hands vpon the Leuites.
11 And Aaron shall offer the Leuites before the Lorde, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.
12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offring vnto the Lord, that thou maiest make an atonement for the Leuites.
13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.
14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe [*] mine.
15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offring.
16 For they are frely giuen [*] vnto me from among the children of Israel, for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.
17 [*] For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery [*] first borne in the land of Egypt, I sanctified them for my selfe.
18 And I haue taken the Leuites for all the first borne of the children of Israel,
19 And haue giuen the Leuites as a gifte vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the [g] children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague amōg the children of Israel, when the childe of Israel come neere vnto [h] the Sanctuarie.
20 ¶ Then Moses and Aaron & all the Congregation of the children of Israel did with the Leuites, according vnto al that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.
21 So the Leuites were purified, and washed their clothes, and Aaron offred them as a shake offring before the Lord, & Aaron made an atonement for them, to purifie them.
22 And after that, went the Leuites in to do their seruice in the Tabernacle of the Congregation, [i] before Aaron and before his sonnes: as the Lord had commanded Moses cōcerning the Leuites, so they did vnto them.
23 ¶ And the Lorde spake vnto Moses, saying,
24 This also belongeth to the Leuites: from fiue and twentie yeere olde & vpward, they shal go in, to execute their office in the seruice of the Tabernacle of the Congregation.
25 And after the age of fiftie yēre, they shall ceale from executing the [k] office, & shall serue no more:
26 But they shal minister [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shal do no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

1 The Passeouer is commanded again. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernes.

1 AND the Lord spake vnto Moses in the wildernes of Sinai, in the first moneth of the seconde yeere, after they were come out of land of Egypt, saying,
2 The children of Israel shall also celebrate the [*] Passeouer at the time appointed therevnto.
3 In the fourtēnth day of this moneth at [*] euen, ye shall keepe it in his due season: according to [a] all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.
4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.
5 And they kept the Passeouer in the fourtenth day of ꝓ first moneth at euen in the wildernes of Sinai: according to

a To that part which is ouer against the Candlesticke, Exod. 25.37.

Exod. 25.18.
b And not set together of diuers pieces.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

d That thou mayst do this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3.45.

Chap. 3.9.

f That is, they that are the first borne. Exod. 13.2. luke 2.23.

g Which seruice the Israelites should else doe.

h Because the Leuites go into the Sanctuarie in their name.

i In their presence, to serue them.

k Such office as was painefull, as to beare burthēs and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

Exod. 12.1. Iesui. 23.5. chap. 28.16. deut. 16.2. Exod. 12.6. deut. 16.6.

a Euen in al points as the Lord hath instituted it.

to all that the Lorde had commaunded Moses, so did the children of Israel.

b By touching a corps, or being at the buriall.

6 ¶ And certaine men were defiled b by a dead man, that they might not kéepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men saide vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not c offer an offring vnto the Lorde in the time thereunto appointed among the children of Israel?

c Or celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses saide vnto them, Stande still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shalbe vncleane by the reason of a corps, or be in a long iourney, d yet shal kéepe the Passeouer vnto the Lord.

d And can not come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the e seconde moneth at euen they shall keepe it: with vnleauened bread and sowre herbs shall they eate it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them. *Exod.* 12.46. *iohn* 19.36.

12 They shall leaue none of it vnto the morning, "nor breake any bone of it: according to all the ordinance of the Passeouer shall they kéepe it.

13 But the man that is cleane and is not in a f iourney, and is negligent to kéepe the Passeouer, the same person shalbe cut off from his people: because hee brought not the offring of the Lorde in his due season, that man shall beare his g sinne.

f When the Passeouer is celebrate.

g Or, *punishment of his sinne.*

14 And if a stranger dwell among you, and will kéepe the Passeouer vnto the Lorde, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shal haue one lawe both for the stranger, & for him that was borne in the same land.

Exod. 12.49.

15 ¶ And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the h appearance of fire vntil morning.

Exod. 40.34.

h Like a pillar: reade Exo. 13.21

16 So it was alwap: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterwarde the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

"*Ebr.* mouth.

18 At the "commaundement of the b Lord the children of Israel iourneyed, and at the commaundement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they "lay still.

b Who taught them what to doe by the cloude. 1. *Cor.* 10.1.

"*Ebr.* camped.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lorde, and iourneyed not.

i They waited when the Lord would signifie either their departure, or their abode by the cloude.

20 So when the cloude abode "a fewe daies vpon the Tabernacle, they abode

"*Ebr.* dayes of number.

in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

Exod. 40.36, 37. *reade verse* 18.

23 At the commaundement of the Lorde they pitched, and at the commaundement of the Lord they iourneyed, kéeping the watch of the Lord at the commandement of the Lord by the k hand of Moses.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are nombred. 30 Hobab refuseth to goe with Moses his sonne in law.

1 AND the Lord spake vnto Moses, saying,

2 Make thée two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the congregation, and for the departure of the campe.

a Or of worke beaten out with the hammer.

3 And when they shall blowe with them, all the congregation shall assemble to thée before the doore of the Tabernacle of the congregation.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israel shall come vnto thée.

5 But if ye blowe an alarme, then the campe of them that pitch on the b East part, shall goe forward.

b That is, the hoste of Iudah and they that are vnder his ensigne.

6 If ye blow an alarme the second time, then the hoste of them that lye on the c South side shall march: for they shall blow an alarme when they remoue.

c Meaning the hoste of Reuben.

7 But in assembling the congregation, ye shal blowe without an alarme.

8 And the sonnes of Aaron the Priest shal d blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.

9 And when ye go to warre in your land against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and ye shalbe remembred before the Lord your God, and shalbe saued from your enemies.

10 Also in the day of your e gladnes, and in your feast dayes, and in the beginning of your monethes, ye shal also blow the trumpets f ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye reioyce that God hath remoued any plague.

f Or, *when you offer burnt offrings.*

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth the cloude was taken vp

from the Tabernacle of þ Testimonie.
12 And the children of Israel departed on
[a] Or, in keeping this order in their iourneis. their [a] iourneys out of the desert of Sinai, and the cloude rested in the wilderneſſe of Paran.
f From Sinai to Paran, Chap. 33.1. 13 So they [f] first toke their iourney at the commaundement of the Lorde, by the hand of Moses.
Chap.2.3. 14 ¶ [*] In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.
Chap.1.7. 15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Tuar.
16 And ouer the band of the tribe of the children of Zebulun was Eliab þ sonne of Helon.
g With all the appertinances thereof. 17 When the Tabernacle was taken down, then the sonnes of Gershon, and the sonnes of Merari went forwarde bearing [g] the Tabernacle.
18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.
19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.
20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.
h Vpon their shoulders. Chap.4.4. 21 The Kohathites also went forward and [h] bare the * Sanctuarie, and the [i] former did set vp þ Tabernacle against they came.
i The Merarites & Gershonites. 22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammihud.
23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.
24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan the sonne of Gideoni.
k Leauing none behinde, nor any of the former that fainted in the way. 25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: & ouer his band was Ahiezer the sonne of Ammishaddai.
l This was the order of their hoste when they remoued. 26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.
27 And ouer the band of the tribe of the children of Naphtali was Ahira þ sonne of Enan.
m Some thinke that Reuel, Iethro, Hobab, & Keni were all one: Kymhi saith that Reuel was Iethroes father: so Hobab was Moses father in law, look Exo.2.18.& 3.1. and 4.18.& 18.1. Iudg.4.11. 28 [l] These were the remouings of the children of Israel according to their armies, when they marched.
29 ¶ After, Moses said vnto [m] Hobab the sonne of Reuel the Midianite, the father in law of Moses, We go into the place, of which the Lord said, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.
30 And he answered him, I will not go:
but I will depart to mine owne countrey, and to my kindred.
31 Then he said, I pray thee, leaue vs not: for thou knowest our campyng places in the wildernesse: therefore thou mayest be [*] our guide.
[*] Ebr. eyes vnto vs. 32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shew vnto thee.
n Mount Sinai or Horeb. 33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the Couenant of the Lorde went before them in the three dayes iourney, to search out a resting place for them.
34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.
o Declare thy might & power. Psal.68.1,2. 35 And when the Arke went forwarde, Moses said, * [o] Rise vp, Lorde, and let thine enemies be scattered, and let them that hate thee, flee before thee.
[*] Ebr.to the ten thousand thousands. 36 And when it rested, he said, Returne, O Lord, to the [*] many thousands of Israel.

CHAP. XI.

1 *The people murmureth, and is punished with fire.* 4 *The people lusteth after flesh.* 6 *They lothe Manna.* 11 *The weake sayth of Moses.* 16 *The Lord deuideth the burden of Moses to seuentie of the Ancients.* 31 *The Lord sendeth quailes.* 33 *Their lust is punished.*

1 WHen the people became [*] murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost part of the hoste.
[*] Ebr. as mens complainers. [*] Ebr. it was end in the eares of the Lord. Psal.78.21.
2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.
3 And he called the name of that place [a] Taberah, because the fire of the Lorde burnt among them.
[a] Or, burning.
a Which were of those strangers that came out of Egypt with them, Exo. 12.38. 4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned awap, and the children of Israel also wept, and said, Who shall giue vs flesh to eate?
b From God. 5 We remember the fish which we did eate in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onyons, and the garlicke.
c For a small price, or good cheape. 6 But now our soule is [d] dried awap, we can see nothing but this MAN.
d For the greedie lust of flesh. Exod.16.31. wisd.16.20. 7 (The MAN also was as * coriander seede, and his colour like the colour of * bdelium.
Psalm.78.24. iohn 6.31. 8 The people went about and gathered it, and ground it in milles, or beat it in morters, & baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.
e Which is a white pearle or precious stone. 9 And when the dewe fell downe vpon the hoste in the night, the MAN fel with it)
10 ¶ Then Moses heard þ people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuously kindled: also Moses

Moses was grieued.

11 And Moses said vnto the Lord, Wherefore hast thou [t] vexed thy seruant? and why haue I not founde [l] fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I [g] conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the [h] lande, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, If I haue founde fauour in thy [i] sight, kill me, that I behold not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stande there with thee.

17 And I will come downe, and talke with thee there, [k] and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, [l] Be sanctified against to morow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

19 Ye shal not eat one day nor two daies, nor fiue dayes, neither tenne dayes, nor twentie dayes,

20 But a whole moneth, vntil it come out at your nostrels, and be lothsome vnto you, because ye haue [m] contemned the Lord, which is [n] among you, & haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Hire hundreth thousand footemen are there of the people, [o] among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

22 Shall the sheepe & the beeues be slaine for them, to finde them? either shall all the fishe of the Sea be gathered together for them to suffice them?

Isa.50.2.& 59.1. 23 And the Lord said vnto Moses, Is the Lordes hand shortened? thou shalt see nowe whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and tolde the people the wordes of the Lorde, and gathered seuentie men of the Elders of the people, and set them rounde about the Tabernacle.

25 Then [p] the Lord came downe in a cloude, and spake vnto him, and [r] tooke of the Spirite that was vpon him, and put it vpon the seuentie Ancient men: & when the Spirite rested vpon them, then they prophecied, and did not [r] cease.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirite rested vpon them, (for they were of them that were written, & went not out vnto the Tabernacle) and they prophecied in the hoste.

27 Then there ran a yong man, and told Moses, and said, Eldad and Medad doe prophecie in the hoste.

28 And Ioshua the sonne of Nun the seruant of Moses, one of his [q] yong men, answered and said, My Lord Moses, [s] forbid them.

29 But Moses saide vnto him, Enuiest thou for my sake? yea, would God that all the Lordes people were Prophets, & that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lorde, & [t] brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, & a dayes iourney on the other side, rounde about the hoste, and they were about two cubites aboue the earth.

32 Then the people arose, all that day, & all the night, and all the next day, & gathered the quailes: he that gathered the least, gathered ten [f] Homers full, & they spred them abroad for their vse rounde about the hoste.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord [u] smote the people with an exceeding great plague.

34 So the name of the place was called, [w] Kibroth-hattaauah: for there they buried the people that fell a lusting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is striken with leprosie, and healed at the prayer of Moses.*

1 AFterward Miriam & Aaron [x] spake against Moses, because of the woman of Ethiopia, whome he had married (for he had married [a] a woman of Ethiopia)

2 And they saide, What? hath the Lorde spoken but onely by Moses? hath he not spoken also by vs? & the Lord heard this.

3 (But Moses was a verie [b] meeke man, aboue all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam,

Come

f Or, wherein haue I displeased thee?

g Am I their father, that none may haue the charge of them but I?

h Of Canaan, promised by an othe to our fathers.

i I had rather die, then to see my griefe and miserie thus dayly increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

l Prepare your selues that ye be not vncleane.

m Or cast him off, because ye refused Manna which he appointed as most meet for you.

n Who leadeth and gouerneth you.

o Of whom I haue the charge

t Or, suill intreated

x Or, seperated, *a* *verse.* 27.

p From that day the spirit of prophecie did not faile them.

q Or, a yong man whom he had chosen from his youth.

r Such a blinde zeale was in the Apostles, Mar. 9. 38. luk. 9. 49.

s Of Homer, reade Leuit. 27. 16. also it signifieth an heape, as Exod. 8. 14. iudg. 15. 16. *Psal.* 78. 31.

u Or, graues of lust.

w Or, murmured,

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name, *Ecclus.* 45. 4.

b And so bare with their grudgings, although he knew them.

Come out ye three vnto the Tabernacle of the Congregation: & they three came forth.

5 Then the Lord came downe in the pillar of the cloude, & ſtood in the dooze of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he ſaide, Heare nowe my wordes, If there bee a Prophet of the Lorde among you, I will be knowne to him by a [c] viſion, and will ſpeake vnto him by dreame.

7 My ſeruaunt Moſes is not ſo, who is faithfull in [d] all mine houſe.

8 Vnto him will I ſpeake * mouth to mouth, and by viſion, and not in darke wordes, but he [e] ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Thus the Lord was very angrie with them, and departed.

10 Alſo the cloude departed from the [f] Tabernacle: and beholde, Miriam was leprous like ſnowe: and Aaron looked vpon Miriam, and beholde, ſhee was leprous.

11 Then Aaron ſaide vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which we haue foolishly committed, and wherein we haue ſinned.

12 Let her not, I praye thee, bee as one [g] dead, of whome the fleſh is halfe conſumed, when hee commeth out of his mothers wombe.

13 Then Moſes cried vnto the Lord, ſaying, O God, I beſeeche thee, heale her nowe.

14 ¶ And the Lord ſaide vnto Moſes, If her father had [h] ſpit in her face, ſhoulde ſhe not haue bene aſhamed ſeuen daies? let her bee * ſhut out of the hoſte ſeuen dayes, and after ſhe ſhalbe receiued.

15 So Miriam was ſhut out of the hoſte ſeuen dayes, & the people remoued not, til Miriam was brought againe.

c These were the two ordinarie meanes.
d In all Iſrael which was his Church. *Exod.* 33.11.
e So farre as any man was able to comprehende, which he calleth his backe parts, Exod. 33.23.
f From ye doore of the Tabernacle.
g As a childe ye commeth out of his mothers belly dead, hauing as it were but the skinne.
h In his diſpleaſure. *Leuit.* 13.46.

CHAP. XIII.

4 Certaine men are ſent to ſearch the land of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people againſt the diſcouraging of the other ſpies.

1 THen afterward the people remoued from Hazeroth, and pitched in the wildernes of [a] Paran.

2 ¶ And the Lord ſpake vnto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſende a man, ſuch as are all rulers among them.

4 Then Moſes ſent them out of the wildernes of Paran at the commandement of the Lord: all thoſe men were [1] heades of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua ye ſone of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, [2] Oſhea the ſonne of Nun:

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur ye ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the land: & Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaid vnto them, Go vp this way toward the South, and go vp into [3] the mountaines,

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong or weake, either fewe or manie,

20 Alſo what the land is that they dwell in, whether it be [d] good or badde: and what cities they be, that they dwell in, whether they dwell in tentes, or in walled townes:

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, & bring of the fruite of the land (for then was the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the lande, from the wildernes of [e] Zin vnto Rehob, to go to Hamath,

23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Sheſhai and Talmai, the ſonnes of [f] Anak. And [g] Hebron was builte ſeuen yere before Zoan in Egypt.

24 * The they came to the riuer of Eſhcol, and cut downe thence a branche with one cluſter of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the [4] riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fourtie dayes, they turned againe from ſearching of the land.

27 And they went and came to Moſes & to Aaron and vnto all the Congregation of the children of Iſrael, in the wildernes of [h] Paran, to Kadeſh, & brought tydings, and ſhewed them the fruite of the land.

a That is, in Rithma, which was in Paran, Chap. 33.18.
b After the people had required it of Moſes, as it is in deut. 1.22, then the Lord ſpake to Moſes ſo to doe.
1 *Or, rulers.*
2 *Or, Iehoſhua.*
c Which in number were twelue, according to the twelue tribes.
3 *Or, high country*
d Plentiful or barren.
e Which was in the wildernes of Paran.
f Which were a kind of gyants.
g Declaring the antiquitie thereof: alſo Abraham, Sara, Izhak, and Iaakob were buried there.
4 *Deut.* 1.24. *Or, the valley of Eſhcol, that is, of grapes.*
h Called alſo Kadeſh-barnea.

28 And

28 And they bolde [i] him, and saide, We came vnto the land whither thou hast sent vs, & surely it floweth with * milke and honie: and here is of the fruite of it.

29 Neuertheles the people be strong þ dwell in the land, & the cities are walled and exceeding great: and moreouer, we sawe the [k] sonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iorden.

31 Then Caleb stilled the people [l] before Moses, and saide, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men, that went vp with him, said, We be not able to go vp against þ people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone though to search it out, is a land that [l] eateth vp the inhabitantes thereof: for all the people þ we sawe in it, are men of great stature.

34 For there we sawe gyants, the sonnes of Anak, which come of the gyants, so that we seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

The people murmure against Moses. 10 They would haue stoned Caleb and Iohua. 13 Moses pacifieth God by his praier. 45 The people that would enter into the land, contrarie to Gods will, are slaine.

1 Then all the Congregation lifted vp their voyce, & cryed: and [a] the people wept that night,

2 And al þ children of Israel murmured against Moses & Aaron: and the whole assemblie said vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fal vpon þ swords? our wiues, and our children shalbe [b] a pray: were it not better for vs to returne into Egypt?

4 And they saide one to another, Let vs make a Captaine and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces before al the assemblie of the Congregation of the children of Israel.

6 * And Iothua the sonne of Nun, & Caleb the sonne of Iephunneh two of them that searched the lande, [d] rent their clothes,

7 And spake vnto all the assemblie of the children of Israel, saying, The lande which we walked through to search it, is a very good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke & honie.

9 But rebell not ye against the Lord, neither feare ye the people of the land: for they are but * bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude saide, [f] Stone them with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, Howe long will this people prouoke me, and howe long will it bee, per they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shal say to the inhabitants of this lande, (for they haue heard that thou, Lord, art seene " face to face, and that thy cloud standeth ouer them, & that thou * goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kil this people as [g] one man: so the heathen which haue heard the fame of thee shal thus say,

16 Because the Lorde was not * able to bring this people into the lande, which he sware vnto them, therefore hath he slaine them in the wildernesse.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slowe to anger, & of great mercie, and * forgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednes of the fathers vpon the children, in the thirde and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntil nowe.

20 And the Lord said, I haue forgiuen [h] it, according to thy request.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the Lord.

22 For al those men which haue seene my glorie, and my miracles which I did in Egypt, and in the wilderne, and haue tempted me this [i] ten times, and haue not obeyed my voyce,

23 Certainely they shal not see the lande, whereof I sware vnto their fathers: neither shal any that prouoke me, see it.

24 But my seruant * Caleb, because hee had another [k] spirit, and hath followed me stil, euen him will I bring into the land whither he went, and his seed shal inherite it.

25 Nowe the Amalekites, & the Canaanites [l] remaine in the valley: wherefore turne backe to morow, and get you into the

i That is, Moses, *Exod.* 33.1.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 11.21, 22.

l *Or, murmuring against Moses.*

l The gyants were so cruel that thei spoiled and killed one another, and those that came to them.

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

c Lamenting the people and praying for thee. *Eccles.* 46.9. 1. *mac.* 2.56.

d For sorowe, hearing their blasphemie.

e We shal easely ouercome thee.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

g So that none shall escape.

h In that he destroied not them vterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

k A meeke and obedient spirit, and not rebellious.

l And lie in waite for you.

the m wildernesse, by the way of the red Sea.

m For I wil not defend you.

26 ¶ After, the Lorde spake vnto Moses and to Aaron, saying,

27 * Howe long shall I suffer this wicked multitude to murmure against me? I haue heard þ murmurings of the children of Israel, which they murmure against me.

Psal.106.26.

28 Tell them, As * I liue (saith the Lord) I will surely doe vnto you, euen as ye haue spoken in mine eares.

Chap.26.65. and 32.10.

29 Your carkeises shal fall in this wildernesse, and all you that were * counted through all your nombers, from twentie yere olde & aboue, which haue murmured against me,

Deut.1.35.

30 Ye shal not doubtes come into þ land, for the which I * lifted vp mine hand, to make you dwel therein, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

Gene.14.22.

31 But your children, (which ye saide should be a pray) them will I bring in, and they shal knowe the land which ye haue refused:

32 But euen your carkeises shall fall in this wildernesse,

33 And your children shal n wander in the wildernesse, fourtie yeres, & shall beare your whoredomes, vntil your carkeises be wasted in the wildernesse.

n The worde signifieth, to be shepherdes, or to wander like shepherdes to and fro.

34 After the nomber of the dayes, in the which ye searched out the lande, euen fourtie daies, * euery day for a yere, shal ye beare your iniquitie, for * fourtie yeeres, and ye o shal feele my breach of promise.

o Your infidelitie and disobedience against God.

35 I the Lord haue said, Certainly I wil doe so to all this wicked company, that are gathered together against me: for in this wildernesse they shalbe consumed, and there they shal die.

Ezek.4.6. Psal.95.10.

36 And the men which Moses had sent to search the land (which, when they came againe, made all þ people to murmure against him, and brought vp a slander vpon the land)

p Whether my promes be true or no.

37 Euen those men that did bring vp that vile slander vpon the land, * shal die by a plague before the Lord.

1.Cor.10.10. hebr.3.10,17. iude.5.

38 But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses tolde all these sayings vnto all the children of Israel, and the people sorowed greatly.

40 * And they rose vp early in þ morning, and gate them vp into the toppe of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hath promised: for we haue q sinned.

Deut.1.41.

41 But Moses said, Wherefore trãsgresse ye thus the cõmandement of the Lord? it wil not so come wel to passe.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods cõmandement.

42 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shal fal by the sword: for in as much as ye are turned away from the Lorde, the Lorde also wil not be with you.

44 Yet they presumed r obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lorde, and Moses departed not out of the campe.

r They could not be staied by any meanes.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, * and consumed them vnto Hormah.

Deut.1.44.

CHAP. XV.

1 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the a lande of your habitations, which I giue vnto you,

Leuit.23.10.

a Into the land of Canaan.

3 And wil make an offring by fire vnto the Lorde, a burnt offring or a sacrifice * to fulfil a vowe, or a free offring, or in your feastes, to make a * sweete sauour vnto the Lorde of the herde, or of the flocke,

Leuit.22.21.

b Or, separate. Exod.29.18.

4 Then * let him that offreth his offring vnto the Lord, bring a meat offring of a tenth deale of fine flowre, mingled with the fourth part of an b hin of oyle.

Leuit.2.1.

b Reade Exod. 29.40.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offring or any offring.

6 And for a ramme, thou shalt for a meat offring, prepare two tenth deales of fine flowre, mingled with the third part of an hin of oyle.

7 And for a c drinke offring, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the Lord.

c The liquour was so called, because it was powred on the thing that was offred.

8 And when thou preparest a bullocke for a burnt offring, or for a sacrifice to fulfill a vowe or a peace offring to the Lord,

9 Then let him offer with the bullocke a meat offring of * three tenth deales of fine flowre, mingled with halfe an hin of oyle.

** Or, three Omers.*

10 And thou shalt bring for a drinke offring halfe an hin of wine, for an offring made by fire of a sweet sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the nomber d that ye prepare to offer, so shal ye doe to euery one according to their nomber.

d Euery sacrifice of beasts must haue their meat offring & drinke offring, according to this proportion.

13 All that are borne of the countrey, shal do these things thus, to offer an offring made by fire of sweete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer bee among you in your generations, and wil make an offring by fire of a sweet sauour vnto the Lord, as ye doe, so ye shal doe.

15 * One

Exod.12.49. chap.9.14.

15 *One ordinance shalbe both for you of the Congregation, & also for the straunger that dwelleth with you, euē an ordinance for euer in your generations: as you are, so shall the straunger be before the Lord.

16 One lawe and one maner shall serue both for you and for the straunger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, & say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offring vnto the Lord.

20 Ye shall offer vp a cake of the first of your * dowe for an heaue offring: * as the heaue offring of the barne, so ye shal lift it vp.

c Which is made of the first corne ye gather. *Leui.23.14.*

21 Of the first of your dowe ye shall giue vnto the Lord an heaue offring in your generations.

f As by ouerfight or ignorance, read Leu.4.2,13.

22 ¶ And if ye *f* haue erred, and not obserued all these commandementes, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commaunded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

g Some reade, from the eyes of the congregation: that is, which is hid from the Congregation. *Leui.4.2.*

24 And if so be that ought be committed ignorantly of the *g* Congregation, then al the Congregation shal giue a bullock for a burnt offring, for a sweete sauour vnto the Lord, with the meate offring & drinke offring thereto, according to the * maner, & an hee goat for a sin offring.

25 And the Priest shall make an atonement for al the Congregation of the children of Israel, & it shalbe forgiuen them: for it is ignorance: and they shall bring their offring for an offring made by fire vnto the Lorde, and their sinne offring before the Lord for their ignorance.

26 Then it shalbe forgiuen al the Congregation of the children of Israel, and the straunger that dwelleth among them: for all the people were in ignorance.

Leuit.4.27.

27 ¶ * But if any one person sinne through ignorance, the he shall bring a shee goat of a yere olde for a sinne offring.

28 And the Priest shal make an atonement for the ignorant person, whe he sinneth by ignorance before the Lorde, to make reconciliation for him: and it shalbe forgiuen him.

29 Hee that is borne among the children of Israel, and the straunger that dwelleth among them, shall haue both one law, who so doth sinne by ignorance.

n Eb. with an high hand: that is, in contempt of God.

30 ¶ * But the person that doth ought * presumptuously, whether hee bee borne in the land, or a straunger, the same blaspheme th the Lorde: therefore that person shalbe cut off from among his people,

31 Because he hath despised the worde of the Lorde, and hath broken his commaundement: that person shall be vtterly cut off: his *h* iniquitie shalbe vpon him.

h He shal sustein the punishment of his sinne.

32 ¶ And while the children of Israel were in the wilderne, they found a man that gathered sticks vpon the Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what shoulde be done vnto him.

Leuit.24.12.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And al the Congregation brought him without the hoste, and stoned him with stones, and hee dyed, as the Lorde had commanded Moses.

37 ¶ And the Lorde spake vnto Moses, saying,

38 Speake vnto the children of Israel, & bid them that they * make them fringes vpon the borders of their garmentes throughout their generations, and put vpon the fringes of the borders a ryband of blue like.

Deut.22.12. matth.23.5.

39 And yee shall haue the fringes, that when ye looke vpon them, ye may remember all the commaundementes of the Lorde, and doe them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a *i* whoring:

i By leauing Gods commandements and following your owne fantasies.

40 That ye may remember and do al my commaundementes, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah & his companie perisheth. 41 The people the next day murmure. 49 Fourteene thousande and seuen hundreth are slaine for murmuring.

NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui *i* went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

Chap.27.3. eccluſ.45.18. iude 11.

i Or, tooke other with him.

2 And they rose vp *k* against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renoume,

k Or, before Moses.

Chap.26.9.

3 Who gathered them selues together against Moses, and against Aaron, and said vnto them, * Ye take too much vpon you, seeing all the Congregation is holy, *b* euery one of them, and the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

a Or, let it suffice you: meaning, to haue abused thē thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fel vpon his face,

5 And spake to Korah & vnto al his companie, saying, To morowe the Lord wil shew who is his, & who is holy, & who ought

ought to approche nere vnto him: and whom he hath [c] chosen, he will cause to come neere to him.

c To be the priest and to offer.

6 This doe therefore, Take you censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lorde to morowe: and the man whom the Lord doth chuse, the same shalbe holie: [d] ye take too much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a smal thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to him selfe, to doe the seruice of the Tabernacle of the Lorde, and to stand before the Congregation and to minister vnto them?

e To serue in the Congregation, as in the verse before.

10 He hath also taken thee to [e] him, & all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, & all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to cal Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a smal thing [f] that thou hast brought vs out of a lande that floweth with milke and honie, to kill vs in the wildernes, except thou make thy selfe lord and ruler ouer vs also?

f Thus they spake contemptuously, preferring Egypt to Canaan.

14 Also thou hast not brought vs vnto a land that floweth with milke and honie, neither giuen vs inheritance of fieldes & vineyardes: wilt thou [g] put out the eies of these men? we will not come vp.

g Wilt thou make them, that searched the land, beleeue that they sawe not that which they sawe? Gen. 44.5.

15 Then Moses waxed very angrie, and said vnto the Lord, Looke not vnto their offring: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses saide vnto Korah, See thou and all thy companie [h] before the Lorde: both thou, they, and Aaron to morowe:

h At the dore of the Tabernacle.

17 And take euery man his censer, & put incense in them, and bring ye euery mã his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euery one their censer.

18 So they tooke euery man his censer, & put fire in them, and laide incense thereon, and stood in the dore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

i Al that were of their faction.

20 And the Lorde spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces & saide, O God the God of the spirites, [k] of all flesh, hath not one man onely sinned, and wilt thou be wroth with all the Congregation?

k Or, of euery creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touche nothing of theirs, lest ye perish [l] in all their sinnes.

l With them that haue committed so many sinnes.

27 So they gate them away frõ the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan and Abiram came out and stode in the doore of their tentes with their wiues, & their sonnes, and their little children.

28 And Moses said, Hereby ye shal know that the Lord hath sent me to do all these works: for I haue not done them of mine owne [m] minde.

m I haue not forged them of mine owne braine.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lorde hath not sent me.

30 But if the Lord make [n] a newe thing, and the earth open her mouth, & swallow them vp with all that they haue, & they goe downe quicke into [o] the pit, then ye shall vnderstand that these men haue prouoked the Lord.

n Or, shewe a strange sight.

o Or, hell.

31 ¶ And assoone as he had made an ende of speaking all these words, euen the ground claue asunder that was vnder them.

n Or, deepe and darke places of the earth.

32 And the earth [p] opened her mouth, & swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

p Gen. 27.3. deut. 11.6. psal. 106.17.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they saide, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lorde, and consumed the two hundreth and fiftie men that offred the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, & scatter the fire beyond the altar: for they are halowed,

38 The censers, I say, of these sinners, that destroyed [q] them selues: and let them make of them broade plates for a couering of the altar: for they offred them before the Lord, therefore they shalbe holy, and they shalbe [r] a signe vnto the children of Israel.

o Which were the occasion of their owne death.

p Of Gods iudgements against rebelles.

39 The Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offred, and made broade plates of them for a couering of the Altar,

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incense before the Lorde, that he be not like ¶ Korah and his companie, as the Lord said to him by the hand of Moses.

q Who presumed aboue his vocation.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lorde.

42 And when the Congregation was gathered against Moses & against Aaron, then they * turned their faces toward the Tabernacle of the Congregation: and beholde, the cloud couered it, and the glory of the Lord appeared.

*Or, fled: to wit, Moses and Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fel vpon their faces.

46 And Moses saide vnto Aaron, Take the censer & put fire therein of the * Altar, and put therein incense, & go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begun.

r For it was not lawful to take any other fire, but of the Altar of burnt offring, Leuit. 10.1.

47 Then Aaron toke as Moses commanded him, & ran into the middes of the Congregation, & behold, the r plague was begun among the people, and he put in incense, and made an atonement for the people.

f God had begun to punish the people.

48 And when he stood betwene the dead, and them that were aliue, the r plague was staied.

t God drewe backe his hand and ceased to punish them.

49 So they died of this plague fourteene thousand & seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staied.

CHAP. XVII.

2 *The twelue rodes of the twelue princes of the tribes of Israel.* 8 *Aarons rodde buddeth, and beareth blossoms,* 10 *For a testimonie against the rebellious people.*

1 AND the Lorde spake vnto * Moses, saying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, & take of euery one of them a rod, after the house of their fathers, of all their princes according to the families of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

Exod. 25.22.

5 And the mans rod, whome I b chuse, shal blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

b To be the chiefe Priest.

6 ¶ Then Moses spake vnto the children of Israel, and all their Princes gaue him a rod, one rod for euery Prince, according to the houses of their fathers, euen twelue rods, and the rod c of Aaron was among their rods.

c Though Iosephs tribe was deuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moses laide the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimonie, behold, the rod of Aaron d for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, and toke euery man his rod.

10 ¶ After, the Lorde said vnto Moses, * Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, & thou shalt cause their e murmurings to cease from me, that they die not.

*Heb. 9.4.

e Grudging that Aaron should be hie Priest.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doeth consume vs.

13 Whosoeuer commeth nere, or appocheth to the Tabernacle of the Lorde, shall die: shall we be consumed and die?

CHAP XVIII.

1. 7 *The office of Aaron and his sonnes,* 2 *With the Leuites.* 8 *The Priests part of the offrings.* 20 *God is their portion.* 26 *The Leuites haue the tythes, and offer the tenthes thereof to the Lord.*

1 AND the Lorde saide vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare a the iniquitie of the Sanctuarie: both thou & thy sonnes with thee shall beare the iniquitie of your Priests office.

a If you trespas in any thing cõcerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shal b keepe thy charge, euen the charge of all the Tabernacle: but they shal not come nere * instruments of the Sanctuarie, nor to the Altar, lest they die, both they and you.

b That is, the things, which are committed to thee: or, which thou doest ioyne them.

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shall come nere vnto you.

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuarie, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue * taken your brethren the Leuites from among the children of Israel,

*Chap. 3.45.

Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priestes office for all things of the altar, & within the vaile: therefore shal ye serue: for I haue made your Priests office [1] an office of seruice: therefore the stranger that commeth neere, shalbe slaine.

[1] *Or, a gift.*

8 ¶ Againe the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine [d] offrings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

[d] As the first fruit, first borne, and the tenes.

9 This shalbe thine of the most holy things, reserued from the [e] fire: all their offring of all their meat offring, and of all their sinne offring, and of all their trespasse offring, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

[e] That which was not burned, should be the Priests.

10 In the most [f] holy place shalt thou eat it: euery male shall eate of it: it is holy vnto thee.

[f] That is, in the Sanctuarie, betwene the court and the Holiest of all.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

[g] Reade Leuit. 10.14.

12 All the [h] fat of the oyle, and all the fat of the wine, & of the wheat, which they shall offer vnto the Lorde for their first fruites, I haue giuen them vnto thee.

[h] That is, the chiefest, or the best.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shalbe thine: all the cleane in thine house shal eate of it.

14 * Euery thing separate from the common vse in Israel, shalbe thine.

Leuit.27.28.

15 All that first openeth the * matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, & the first borne of the vncleane beast shalt thou redeeme.

Exod.13.2. and 22.29. Leuit.27.26. chap.3.13.

16 And those that are to bee redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of þ Sanctuary, * which is twentie gerahs.

Exod.30.13. Leuit.27.25. chap.3.47. ezek.45.12.

17 But the first borne of a kowe, or þ first borne of a sheepe, or the first borne of a goat shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

[i] Because they are appointed for sacrifice.

18 And the flesh of them shalbe thine, * as the shake breast, and as the right shoulder shalbe thine.

Exod.29.26. Leuit.7.30.

19 All the heaue offrings of þ holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, & thy daughters with thee, to be a duetie for euer: it is a perpetuall couenant [k] of salt before the Lorde, to thee and to thy seede with thee.

[k] That is, sure, stable, & incorruptible.

20 ¶ And the Lorde saide vnto Aaron, Thou shalt haue none inheritance in their [l] land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

[l] Of Canaan.

Deut.10.9. and 18.2. Iosh.13 14, 33.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

ezek.44.28.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

[m] To serue therein: for the Leuites are put in their place.

23 But the Leuites shal do the seruice in the Tabernacle of the Congregation, and they shall beare * their sinne: it is a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

[n] If they faile in their office, they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, the shal ye take an heaue offring of that same for the Lord, euen the tenth part of the tithe.

27 And your heaue offring shalbe reckned vnto you, as the [o] corne of the barne, or as the abundance of the wine presse.

[o] As acceptable as the fruite of your owne ground or vineyarde.

28 So ye shal also offer an heaue offring vnto the Lorde of all your tithes, which ye shall receiue of the children of Israel, and ye shal giue thereof þ Lordes heaue offring to Aaron the Priest.

29 Ye shal offer of all your [p] giftes all the Lordes heaue offrings: of all the [q] fat of the same shall ye offer the holy thinges thereof.

[p] Which ye haue receiued of the children of Israel.

[q] Read vers. 12.

30 Therefore thou shalt say vnto them, When ye haue offred the fatte thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And ye shall eate it in all [r] places, ye, and your houholdes: for it is your wages for your seruice in the Tabernacle of the Congregation.

[r] As in the 11 verse.

32 And ye shal [s] beare no sinne by the reason of it, when ye haue offred the fat of it: neither shal ye pollute þ holy [t] things of the children of Israel, lest ye die.

[s] Ye shal not be punished therefore.

[t] The offrings which the Israelites haue offred to God.

CHAP. XIX.

2 *The sacrifice of the red kowe.* 9 *The sprinkling water.* 11 *He that toucheth the dead.* 14 *The man that dieth in a tent.*

1 And

1 And the Lorde spake to Moses, and to Aaron, saying,

a According to this law and ceremonie, ye shal sacrifice the red kowe.

2 a This is the ordinance of the law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemishe, wherein is no spot, vpon the which neuer came yoke.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her *without the hoste, and cause her to b be slaine before his face.

Heb.13.11.

b By another Priest.

4 The shal Eleazar the Priest take of her blood with his *finger, & sprinkle it before the Tabernacle of the Congregatiõ seuen times,

Heb.9.13.

5 And cause the kowe to be burnt in his sight: with her *skinne, and her flesh, & her blood, and her dounge shall he burne her.

Exod.29.14. Leuit.4.11,12.

6 Then shall the Priest take cedar wood, and hyssope and skarlet lace, & cast thẽ in the middes of the fire where the kow burneth.

c Meaning, Eleazar.

7 Thẽ shal the c Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

d The inferior Priest who killed her and burned her.

8 Also he that d burneth her, shall wash his clothes in water, & wash his flesh in water, and be vncleane vntil euen.

9 And a man that is cleane, shall take vp the ashes of the kow, & put them without the hoste in a cleane place: & it shall be kept for the Cõgregation of the children of Israel for e a sprinkling water: it is a sinne offring.

e Or the water of separatiõ, because that they that were separate from their vncleannes, were sprinkled therewith and made cleane, Cha.8.7. It is also called holy water, because it was ordeined to an holyse, Cha 5.17.

10 Therefore he that gathereth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntil euen: & it shall be vnto the children of Israel, and vnto the stranger that dwelleth amõg them, a statute for euer.

11 He that toucheth the dead body of any man, shall bee vncleane euen seuen dayes.

f With the sprinkling water.

12 He shal purifie himselfe therewith the thirde day, and the seuenth day he shal be cleane: but if he purifie not him selfe the thirde day, then the seuenth day hee shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not him selfe, defileth the Tabernacle of the Lord, and that person shalbe cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, and his vncleannes shall remaine still vpon him.

g So that he should not be esteemed to be of the holy people, but as a polluted & excommunicate person.

14 This is the lawe, When a man dyeth in a tent, al that come into the tent, and all that is in the tent, shall be vncleane seuen dayes,

15 And al the vessels that be open, which haue no "couering fastened vpon them, shalbe vncleane.

"Ew, a couering of cloth.

16 Also whosoeuer toucheth one that is slaine with a sword in the fielde, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane person they shal take of the burnt ashes of the h sinne offering, and i pure water shall be put thereto in a vessel.

h Of the red kowe burnt for sinne.

18 And a k cleane person shal take hyssope and dip it in the water, & sprinkle it vpõ the tent, and vpon al the vessels, and on the persons that were therein, and vpõ him that touched the bone, or the slaine, or the dead, or the graue.

i Water of the fountaine or riuer.

k One of the Priests, which is cleane.

19 And the cleane person shal sprinkle vpon the vncleane the thirde day, and the seuenth day, and he shall purifie himself the seuenth day, and l wash his clothes, and wash him selfe in water, and shalbe cleane at euen.

l Because he had bene among thẽ that were vncleane: or els had touched the water, as vers. 21.

20 But the man that is vncleane & purifieth not himselfe, that person shalbe cut off from among the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall be a perpetuall lawe vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntil euen.

22 And whatsoeuer the vncleane person toucheth, shalbe vncleane: and the person that toucheth m him, shalbe vncleane vntill the euen.

m That is, vncleane.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roume Eleazar succeedeth.

1 Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, & the people abode at Kadesh: where b Miriam died, and was buried there.

a This was fourtie yeres after their departure frõ Egypt.

b Moses and Aarons sister.

2 But there was no water for the Congregatiõ, & they c assembled themselues against Moses and against Aaron.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh. *Chap.11.33. Exod.17.2.*

3 And the people chode with Moses, and spake, saying, Would God we had perished, *when our brethren died before the Lord.

4 *Why haue ye thus brought the Congregation of the Lord vnto this wildernes, that both we, and our cattel should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the d rod, and gather thou & thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eies, & it shal giue forth his water,

d Wherewith thou didest miracles in Egypt, & didest deuide the Sea.

and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregatiō together before the rocke, and Moses said vnto them, Heare now, ye rebels: shal we bring you water out of this rocke?

e The punishment which followed hereof, declared that Moses & Aaron beleeued not the Lords promes, as appeareth vers. 12.

11 Then Moses lift vp his hand, & with his rod he smote the rocke twise, & the water came out abundantly: so the Congregation, and their beastes drinke.

f That the children of Israel should beleeue & acknowledge my power, & so honour me.

12 ¶ Againe, the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to [f] sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

g Or, strife, and cōtention, chap. 27.14.

13 This is the water of [g] Meribah, because the children of Israel stroue with the Lord, and he [h] was sanctified in them.

h By shewing him self almightie and maintening his glorie.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of [i] Edom, saying, Thus sayth thy brother Israel, Thou knowest all the trauaile [p] we haue had,

i Because Iaakob or Israel was Esaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voice, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe thorowe thy countrey: we will not goe through the fieldes nor the vineyardes, neither will we drinke of the water of the welles: we will goe by the [k] kings waye, and neither turne vnto the right hande nor to the left, vntill we be past thy borders.

k Or, his way.

18 And Edom answered him, [l] Thou shalt not passe by me, lest I come out against thee with the sword.

l Or, Come not.

19 Then the children of Israel said vnto him, We will go vp by the hie waye: and if I & my cattell drinke of thy water, I will then pay for it: I wil only (without any harme) go through on my feet.

20 He answered againe, Thou shalt not go through. Then [l] Edom came out against him with much people, & with a mightie power.

l Or, the Edomites.

21 Thus Edom denyed to giue Israel passage through his coūtrey: wherfore Israel [k] turned away from him.

k To passe by another way. Chap. 33.37.

22 ¶ And when the children of Israel with al the Congregation departed frō [m] Kadesh, they came vnto the mount Hor.

23 And the Lorde spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shalbe [l] gathered vnto his people: for he shal not enter into the land, which I haue giuen vnto the children of Israel, because ye [n] disobeyed my commandement at the water of [o] Meribah,

l Reade Gen. 25.8.

n Or, rebelled.

o Or, strife.

25 Take [m] Aaron & Eleazar his sonne, and bring them vp vnto the mount Hor,

m Chap. 33.38. deut. 32.50.

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shalbe gathered to his fathers, and shall die there.

27 And [n] Moses did as the Lord had cōmanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, & put them vpon Eleazar his sonne: [o] so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

n Deut. 10.6. & 32.50.

29 When all the Congregation saw that Aaron was dead, al the house of Israel [p] wept for Aaron thirtie dayes.

o Or, mourned.

CHAP. XXI.

Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24.33 Sihon and Og are ouercome in battell.

1 When King [a] Arad the Canaanite, which dwelt towarde [p] South, heard tel that Israel came by the [a] way of the spies, he fought he against Israel, and tooke of them prisoners.

a Chap. 33.40.

a By that way which their spies, that searched & dangen, found to be most safe.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hande, then I wil vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them & their cities, and called the name of the place [b] Hormah.

b Or, destruction, iudge 1.17.

4 ¶ After, they departed from the mount Hor by the way of the red sea, to [c] compasse the land of Edom: and the people were sore grieued because of the way.

b For they were forbidden to destroy it, Deu. 2.5.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wildernes? for here is neither bread nor water, and our soule [q] lotheth this light [r] bread.

q Chap. 11.6.

c Meaning Manna, which they thought did not nourish. VVisd. 16.1,5. 1. cor. 10.9.

6 [s] Wherefore the Lorde sent [d] fierie serpents among the people, which stung the people: so that many of the people of Israel died.

d For they that were stung therwith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses, and saide, We haue sinned: for we haue spoken against the Lorde, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp [t] for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of brasse, & set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and [u] liued.

2. King. 18.4. ioh. 3.14.

10 And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched [x] in Ie-abarim, in the wildernes, which is before Moab on the East side.

12 ¶ They

12 ¶ They remoued thence, and pitched
vpon the riuer of Zared.
13 ¶ Thence they departed, and pitched
on the other side of Arnon, which is in
the wildernes, and commeth out of the
coastes of the Amorites: (for Arnon is
the border of Moab, betweene the Mo-
abites and the Amorites)
14 Wherefore it shalbe spoke in the booke
of e the battels of the Lord, what thing
he did in the red Sea, and in the riuers
of Arnon,
15 And at the streame of the riuers that
goeth downe to the dwelling of Ar, and
lyeth vpon the border of Moab.
16 ¶ And from thence they turned to Beer:
the same is the well where the Lord said
vnto Moses, Assemble the people, and
I will giue them water.
17 ¶ Then Israel sang this song, f Rise vp
well, sing ye vnto it.
18 The princes digged this well, the cap-
taines of the people digged it, euen the
law giuer, with their staues. And from
the wildernes they came to Mattanah,
19 ¶ And from Mattanah to Nahaliel,
and from Nahaliel to Bamoth,
20 ¶ And frō Bamoth in the valley, that
is in the plaine of Moab, to the toppe of
Pisgah that looketh toward Jeshimon.
21 ¶ Then Israel sent messengers vnto
Sihon, king of the Amorites, saying,
22 * Let me go through thy land: we will
not turne aside into the fields, nor into
the vineyards, neither drinke of the wa-
ters of the welles: we will go by the kings
way, vntil we be past thy countrey.
23 * But Sihon gaue Israel no licence to
passe through his countrey, but Sihon
assembled all his people, and went out
against Israel into the wildernes: and
he came to Jahaz, and fought against
Israel.
24 * But Israel smote him with the edge
of the sworde, and conquered his land,
from Arnon vnto h Jabok, euē vnto the
children of Ammon: for the border of
the children of Ammon was i strong.
25 And Israel tooke all these cities, & dwelt
in all the cities of the Amorites in Hesh-
bon, and in all the k villages thereof.
26 For l Heshbon was the citie of Sihon
the king of the Amorites, which had
fought before time against the king of
the Moabites, & had taken all his land
out of his hand, euen vnto Arnon.
27 Wherefore they that spake in pro-
uerbs, say, Come to Heshbon, let the ci-
tie of Sihon be built and repaired:
28 For l a fire is gone out of Heshbon, and
a flame from the citie of Sihon, & hath
consumed Ar of the Moabites, and the
lordes of Bamoth in Arnon.
29 Woe be to thee, Moab: O people of
m Chemosh, thou art vndone: he hath
suffred his sonnes to be pursued, and
his daughters to be in captiuitie to Si-
hon the king of the Amorites.
30 Their n empire also is lost from Hesh-
bon vnto Dibon, and we haue destroyed
them vnto Nophah, which reacheth
vnto Medeba.
31 ¶ Thus Israel dwelt in the land of the
Amorites.
32 And Moses sent to search out Jaazer,
and they tooke the townes belonging
thereto, and rooted out the Amorites
that were there.
33 ¶ * And they turned & went vp toward
Bashan: and Og the king of Bashan
came out against them, he, and all his
people, to fight at Edrei.
34 Then the Lord said vnto Moses, Feare
him not: for I haue deliuered him into
thine hand and all his people, and his
land: * and thou shalt do to him as thou
didst vnto Sihon the king of the Amo-
rites, which dwelt at Heshbon.
35 They smote him therefore, and his
sonnes, and all his people, vntil there
was none left him: so they conquered
his land.

CHAP. XXII.

King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

1 AFter, the children of Israel depar-
ted and pitched in the plaine of
Moab on the a other side of Jorden
from Jericho.
2 ¶ Now Balak the sonne of Zippor saw
all that Israel had done to the Amorites.
3 And the Moabites were sore afraied
of the people, because they were many,
and Moab b fretted against the children
of Israel.
4 Therefore Moab said vnto the c Elders
of Midian, Nowe shall this multitude
licke vp all that are round about vs, as
an ore licketh vp the grasse of the fielde:
& Balak the sonne of Zippor was king
of the Moabites at that time.
5 * He sent messengers therefore vnto Ba-
laam d sonne of Beor to Pethor (which
is by the e riuer of the land of the chil-
dren of his folke) to call him, saying, Be-
holde, there is a people come out of Eg-
ypt, which couer the face of the earth,
and lie ouer against me.
6 Come now therefore, I pray thee, and
curse me this people (for they are stron-
ger then I) so it may be that I shall be
able to smite them and to driue them
out of the land: for I knowe that he,
whom thou blessest, is blessed, and he
whom thou cursest, shalbe cursed.
7 And the Elders of Moab, & the Elders
of Midian departed, hauing f the reward
of the soothsaying in their hand, & they
came vnto Balaam, and tolde him the
wordes of Balak.
8 Who answered them, Tarie here this
night, and I will giue you an answere,
as the Lord shal say vnto me. So g the
princes of Moab abode with Balaam.
9 Then God came vnto Balaam, & said,
What men are these with thee?

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.
f Or, (hane God destroyed) Vaheb (the citie) with a whirle winde, and the valleis of Arnon.
g Or, Spring.
f Yet they receiue the commoditie thereof, giue prayse for it.
g Moses & Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.
Deut. 2.36.
Iudg. 11.19.
Deut. 29.7.

Iosh. 12.2.
Psal. 135.31.
amos 2.9.
h The riuer.
i For the people were tall and strong like gyants, Deut. 2.20.
k Ebr. daughters.
l For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9.

l Meaning, warm Chemosh was the idole of the Moabites, 1. King. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.
n Ebr. light.

Deut. 3.1 & 29.7.

Psal. 135.11.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.
b Or, was vexed.
b Which were the heads and gouernours.

Iosh. 24.9.

c To wit, Euphrates, vpō the which stoode this city Pethor.

d Thinking to bribe him with gifts to curse the Israelites.
e Whom before he called Elders: meaning the gouernours, and after calleth the seruants: that is, subiects to their king.

10 And Balaam sayd vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,
11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shalbe able to ouercome them in battell, and to drive them out.
12 And God [f] said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.
13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue [g] me leaue to go with you.
14 So the princes of Moab rose vp, and went vnto Balak, & sayd, Balaam hath refused to come with vs.
15 ¶ Balak yet sent againe moe princes, and more honourable then they.
16 Who came to Balaam, and sayde to him, Thus sayth Balak the sonne of Zippor, [h] Be not thou staied, I pray thee, from comming vnto me.
17 For I wil promote thee vnto great honour, and wil doe whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.
18 And Balaam answered, and said vnto the seruants of Balak, If Balak would giue me his house full of siluer and gold, I cannot goe beyond the worde of the Lord my God, to doe lesse or more.
19 But now, I pray you, tarie here this night, that I may wit, what the Lorde wil say vnto me [i] more.
20 And God came vnto Balak by night, and sayd vnto him, If the men come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou doe.
21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.
22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, & his two seruants were with him.
23 And [l] when the asse saw the Angel of the Lord stand in the way, & his sworde drawne in his hand, the asse turned out of the way and went into the fielde, but Balaam smote the asse, to turne her into the way.
24 [1] Againe the Angel of the Lord stoode in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.
25 And when the asse sawe the Angel of the Lorde, she thrust her selfe vnto the wall, & dasht Balaams foot against the wall: wherefore he smote her againe.
26 Then the Angel of the Lord went further, and stood in a narow place, where was no way to turne, either to the right hand, or to the left.
27 And when the asse sawe the Angel of the Lord, she [m] lay down vnder Balaam: therfore Balaam was very wroth, and smote the asse with a staffe.
28 Then the Lord [n] opened the mouth of the asse, and shee sayde vnto Balaam, What haue I done vnto thee, that thou hast smitten me nowe three times?
29 And Balaam sayd vnto the asse, Because thou hast mocked mee: I would there were a sworde in mine hand, for nowe would I kill thee.
30 And the asse sayd vnto Balaam, Am not I thine asse, which thou hast ridden vpon [o] since thy first time vnto this day? haue I vsed at any time to do thus vnto thee? Who sayd, Nay.
31 And the Lord [p] opened the eyes of Balaam, and he saw the Angel of the Lord standing in the waye with his sworde drawen in his hand: then he bowed himselfe, and fel flat on his face.
32 And the Angel of the Lord sayd vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because thy [q] way is not streight before me.
33 But the asse sawe me, and turned from me now three times: for els, if she had not turned from me, surely I had slain nowe slaine thee, and saued her aliue.
34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not [r] that thou stoodest in the waye [s] against me: now therefore if it displease thee, I wil turne [t] home againe.
35 But the Angel said vnto Balaam, Go with the men: but [u] what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.
36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the [x] border of Arnon, euen in the vtmost coast.
37 Then Balak sayd vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deede to promote thee vnto honour?
38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say [y] any thing at all? the worde that God putteth in my mouth, that shall I speake.
39 So Balaam went with Balak, and they came vnto the citie of [z] Huzoth.
40 Then Balak offred bullocks, & sheepe, and sent thereof to Balaam, and to the princes that were with him.
41 And on the morow Balak toke Balaam, and brought him vp into the hie places of [a] Baal, that thence he might see the vtmost part of the people.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 5 God teacheth him what to answere. 8 Instead of cursing he blesseth Israel. 19 God is not like man.

1 AND Balaam sayde vnto Balak, Build me here seuen altars, & prepare me here seuen bullockes, and seuen rammes.

2 And

f He warned him by a dreame that he should not consent to the kings wicked request.
g Els he shewed himselfe willing, couetousnes had so blinded his heart.
h The wicked seeke by all meanes to further their naugh tie enterprises, though they know that God is against them. *Chap. 24. 13.*
i Because he tempted God to require him contrarie to his cõmandement, his petition was graunted, but it turned to his owne condemnation.
k Mooued rather with couetousnes, then to obey God. *2. Pet. 2. 16. Iude 11.*
l The second time.
m Gaue her power to speak.
n Since thou hast bene my master.
o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.
p Both thy heart is corrupt, and thine enterprise wicked.
q Because his heart was euill his charge was renewed, that he should not pretend ignorance.
r Here the place where the Israelites camped.
s Of my selfe, I can speake nothing: only what God reueileth, that wil I vtter, seeme it good or bad.
t *Or, of frontier a populous citie.*
u Where the idole Baal was worshipped.

Or, fell.
Or, before me, to meete me.
Ebr. I will returne to me.

2 And Balak did as Balaam ſaide, and
a Balak and Balaam offered on euery
altar a bullocke and a ramme.
3 Then Balaam ſaid vnto Balak, Stād
by thy burnt offring, & I wil go, if ſo be
that the Lord wil come & mete me: and
whatſoeuer he ſheweth me, I wil tell
thee: ſo he b went forth alone.
4 And God b met Balaam, and Balaam
ſayde vnto him, I haue prepared ſeuen
altars, & haue offred vpon euery altar
a bullocke and a ramme.
5 And the Lorde c put an anſwere in Ba-
laams mouth, and ſayde, Go againe to
Balak, and ſay on this wiſe.
6 So when he returned vnto him, loe, he
ſtoode by his burnt offring, he, & all the
Princes of Moab.
7 Then he vttred his d parable, and ſaid,
Balak the king of Moab hath brought
me from e Aram out of þ mountaines
of the Eaſt, ſaying, Come, curſe Iaakob
for my ſake: come, and f deteſt Iſrael.
8 How ſhall I curſe, where God hath not
curſed? & how ſhall I deteſt, where the
Lord hath not deteſted?
9 For from the top of the rocks I did ſee
him, and from the hilles I did beholde
him: loe, the people ſhall dwel by them
ſelues, and ſhall not be reckened among
the g nations.
10 Who can tell the h duſt of Iaakob, and
the number of þ fourth part of Iſrael?
Let me i die the death of the righteous,
and let my laſt end be like his.
11 Then Balak ſaid vnto Balaam, What
haſt thou done vnto me? I toke thee to
curſe mine enemies, and beholde, thou
haſt bleſſed them altogether.
12 And he anſwered, & ſaide, Muſt I not
take heede to ſpeake that, which þ Lord
hath put in my mouth?
13 And Balak ſayde vnto him, Come, I
pray thee, with me vnto another place,
whence thou mayeſt ſee them, and thou
ſhalt ſee but the vtmoſt part of them, &
ſhalt not ſee them all: therefore curſe the
out of that place for my ſake.
14 ¶ And he brought him into k Sede-
phim to the top of Piſgah, and built ſe-
uen altars, and offred a bullocke, and a
ramme on euery altar.
15 After, he ſaid vnto Balak, Stand here
by thy burnt offring, and I will mete
the Lord yonder.
16 And the Lord met Balaam, and l put
an answere in his mouth, and ſaid, Go
againe vnto Balak, and ſay thus.
17 And when he came to him, beholde, he
ſtood by his burnt offring, and the prin-
ces of Moab with him: ſo Balak ſayd
vnto him, What hath the Lord ſayde?
18 And he vttered his parable, and ſayd,
Riſe vp, Balak, and heare: hearken vn-
to me, thou ſonne of Zippor.
19 m God is not as man, that he ſhould lie,
neither as n ſonne of man that he ſhould
repent: hath he ſaide, and ſhal he not do
it? & hath he ſpoken, and ſhall he not
accompliſh it?
20 Beholde, I haue receiued commande-
ment to bleſſe: for he hath bleſſed, and I
can not alter it.
21 He ſeeth none iniquitie in Iaakob, nor
ſeeth not o tranſgreſſion in Iſrael: the Lord
his God is with him, and the p ſhoutfull
ſhout of a King is among them.
22 God brought the out of Egypt: their
ſtrength is as an vnicorne.
23 For there is no ſorcerie in Iaakob, nor
ſoothſaying in Iſrael: q according to
this time it ſhall be ſaid of Iaakob & of
Iſrael, What hath God wrought?
24 Beholde, the people ſhall riſe vp as a
lyon, & lift vp him ſelfe as a yong lion:
he ſhall not lie downe, till he eate of the
praye, and till he drinke the blood of the
ſlayne.
25 ¶ Then Balak ſaid vnto Balak, Nei-
ther curſe, nor bleſſe them at all.
26 But Balaam anſwered, and ſaid vn-
to Balak, Told not I thee, ſaying,
All that the Lorde ſpeaketh, that muſt
I doe?
27 ¶ Againe Balak ſayde vnto Balaam,
Come, I pray thee, I wil bring thee vn-
to another r place, if ſo be it will pleaſe
God, that thou mayeſt thence curſe the
for my ſake.
28 So Balak brought Balaam vnto the
top of Peor, þ loketh toward Ieſhimō.
29 Then Balaam ſaid vnto Balak, Make
me here ſeuen altars, and prepare me
here ſeuen bullockes, and ſeuen rāmes.
30 And Balak did as Balaam had ſaid,
and offred a bullocke and a ramme on
euery altar.

CHAP. XXIIII.

1 Balaam propheſieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

1 When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then
he went not, s as certaine times *Chap. 23. 3, 15.*
before, to ſet diuinations, but ſet his face
toward the t wildernes.
2 And Balaam lift vp his eyes, and ſaw
Iſrael, which dwelt according
to their tribes, and the Spirit of God
came vpon him.
3 u And he vttered his parable, and ſaid, *Chap. 23. 7, 18.*
Balaam the ſonne of Beor hath ſayde,
and the man, whoſe eies x were ſhut vp,
hath ſaide,
4 He hath ſaid, which heard the words
of God, and ſawe the viſion of the Al-
mightie, & y falling in a traunce had his
eyes opened:
5 How goodly are thy tents, O Iaakob,
and thine habitations, O Iſrael?
6 As the valleis, are they ſtretched forth,
as gardens by the riuers ſide, as the
z aloe trees, which the Lord hath plan-
ted, as the cedars, beſide the waters.
7 The a water ſhall powre out of his buc-
ket, and his ſeed ſhalbe in many waters,
and his King ſhalbe hier then b Agag, &
his kingdome ſhalbe exalted.
8 God brought him out of Egypt: his

a For among the Gentiles the kings oft times vſed to ſacrifice, as did the Priests
b Or, went vp hyer.
b Appeared vnto him.
c Taught him what to ſay.
d Or, prophecie.
e Or, Syria.
d Cauſe that all men may hate & deteſt them.
e But ſhall haue religion & lawes apart.
f The infinite multitude, as the duſt of þ earth.
g The feare of Gods iudgemēts cauſed him to wiſh to be ioyned to the houſhold of Abrahā: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.
h Gods enemies are compelled to confeſſe that his gouernment is iuſt, cōſtant, & without change or repentance.
i They triumph as victorious Kings ouer their enemies.
k Conſidering what God ſhal worke this time for the deliuerance of his people, all the world ſhall wonder.
l Thus the wicked imagine of God, that, that which he wil not graunt in one place, he wil doe it in another.
s Where the Iſraelites camped.
a His eyes were ſhut vp before in reſpect of the ſight are viſions which he ſawe after: ſome read, were open.
c Though he lay as in a ſleepe, yet the eyes of his mind were open.
d His proſperity & poſterity ſhall be very great.
e Which name was common to the Kings of Amalek.

strength shalbe as an vnicorne: he shall
eate the nations his enemies, & bruise
their bones, and shoote them thorough
with his arrowes.

Gen.49.9. 9 *He coucheth & lieth downe as a lyon
lyon, and as a lyon: who shal stirre him
vp? blessed is he that blesseth thee, and
cursed is he that curseth thee.

10 Then Balak was very angry wt Ba-
laam, & f smote his hands together: so
Balak said vnto Balaã, I sent for thee
to curse mine enemies, & beholde, thou
hast blessed them now three times.

11 Therefore now flee vnto thy place: I
thought surely to promote thee vnto
honour, but loe, the g Lorde hath kept
thee backe from honour.

12 The Balaam answered Balak, Tolde
I not also thy messengers, which thou
sentest vnto me, saying,

13 If Balak would give me his house
full of siluer & golde, I can not passe the
cõmandement of the Lord, to doe either
good or bad of mine owne mind: what
the Lord shall command, that same wil
I speake.

Ebr.counsell.
14 And nowe beholde, I go vnto my peo-
ple: come, I wil *declare thee what
this people shall doe to thy folke in the
latter dayes.

15 And he vttered his parable, and saide,
Balaam the sonne of Beor hath sayde,
and the man whose eyes were shut vp,
hath said.

16 He hath saide that heard the wordes
of God, and hath the knowledge of the
most High, and sawe the vision of the
Almightie, and falling in a traunce had
his eyes opened:

17 I shall see him, but not nowe: I shall
beholde him, but not neere: there shall
come a i starre of Iaakob, and a scepter
shall rise of Israel, and shall smite the
k coastes of Moab, and destroy all the
sonnes of l Sheth.

18 And Edom shalbe possessed, and Heir
shalbe a possession to their enemies: but
Israel shall do valiantly.

19 He also that shall haue dominion shall
be of Iaakob, & shal destroy the remnãt
of the m citie.

Or, Midianites.
20 ¶ And when he looked on Amalek, he
vttered his parable, & said, Amalek was
the n first of the nations: but his latter
end shall come to destruction.

Or, thou Kain shalt.
21 And he looked on the q Kenites, and
vttered his parable, and sayde, Strong
is thy dwelling place, and o put thy nest
in the rocke.

22 Neuertheles, p Kenite shalbe spoyled
vntil Asshur carry thee awap captiue.

23 Again he vttered his parable, & said, Al-
las, who shall liue, whē God doth this?

24 The shippes also shall come from the
coastes of r Chittim, & subdue Asshur,
and shal subdue Eber, and * he also shall
come to destruction.

25 Then Balaam rose vp, and went and
returned to his place: and Balak also
went his wap.

CHAP. XXV.

The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri & Cozbi. 11 God maketh his covenant with Phinehas.
17 God commandeth to kill the Midianites.

NOw whiles Israel abode in Shit-
tim, the people began to commit
whoredome with the a daughters
of Moab:

a With the women.

2 Which called the people vnto the sacri-
fice of their gods, & the people ate, and
bowed downe to their gods.

3 And Israel b coupled himself vnto Ba-
al Peor: wherefore the wrath of the Lord
was kindled against Israel:

b Worshipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord said vnto Moses, *Take
all the heads of the people, & hang them
vp before the Lorde c against the sunne,
that the indignatiõ of the Lords wrath
may be turned from Israel.

Deut.4.3. Iosh.22.17.
Or, to the Lord.
c Openly in the sight of all.

5 Then Moses said vnto the Iudges of
Israel, Euery one slay his d men that
were ioyned vnto Baal Peor.

d Let him see execution done of them that are vnder his charge

6 ¶ And behold, one of the children of Is-
rael came & brought vnto his brethren
a Midianitish woman in the sight of Mo-
ses, and in the sight of all the Congrega-
tion of the children of Israel, e who wept
before the doore of the Tabernacle of the
Congregation.

e Repenting that they had offended God.

7 *And when Phinehas the sonne of Ele-
azar the sonne of Aaron the Priest saw
it, he rose vp frõ the midst of the Congre-
gation, and tooke a f speare in his hand,

Psal.106.30. 1.mac.2.54.
Or, iauelin.

8 And followed the man of Israel into the
tent, & thrust them both thorough: to wit,
the mã of Israel, & the womã, thorough
her belly: so the plague ceased from the
children of Israel.

f *Or, in her tent. Chald.and Greek, in her secrets.*

9 *And there dyed in that plague, foure
and twentie thousand.

1.Cor.10.8.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the
sonne of Aaron the Priest, hath turned
mine anger awap from the children of
Israel, while he g was zealous for my
sake among them: therefore I haue not
consumed the children of Israel in my
iealousie.

Psal.106.30.
g He was zelous to maintaine my glory.

12 Wherefore say to him, Behold, *I giue
vnto him my couenant of peace,

Eccles.45.24. 1.mac.2.54.

13 And he shal haue it, and his seede after
him, euen the couenant of the priests of-
fice for euer, because he was zealous for
his God, and hath made an h atone-
ment for the children of Israel.

g He hath pacified Gods wrath.

14 And the name of the Israelite thus
slaine, which was killed with the Mi-
dianitish woman, was Zimri the sonne
of Salu, prince * of the familie of the
Simeonites.

Ebr. of the house of the father.

15 And the name of the Midianitish wo-
man, that was slaine, was Cozbi the daugh-
ter of Tur, who was head ouer the peo-
ple of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses,
saying,

h Causing you to commit both corporall & spiritual fornicatiõ by Balaams counsel, Chap.31.16. reuel.2,14.

17 *Vexe the Midianites, & smite them:

18 For they trouble you with their i wiles:
wherewith they haue beguiled you, as

as concerning Peor, and as concerning their sister Cozbi þ daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2. *The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and above.* 57 *The Levites and their families.* 64 *None of them that were nombred in Sinai goe into Canaan, save Caleb and Iehoshua.*

1 And so after the a plague, the Lorde spake vnto Moses, & to Eleazar the sonne of Aaron the Priest, saying,

2 Take the nomber of all the Congregation of the children of Israel * from twentie yere old and above throughout their fathers houses, all that goe foorth to warre in Israel.

3 So Moses & Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden b toward Jericho, saying,

4 From twentie yere olde and above pe shal nomber the people, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whome came the familie of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in nomber three and fourtie thousand, seuen hundreth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the congregation, and * stroue against Moses and against Aaron in c the assemblie of Korah, when they stroue against the Lorde.

10 And the earth opened her mouth, and swalowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were d for a signe:

11 Notwithstanding, al the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whome came the familie of the Nemuelites: of Jamin, the familie of the Jaminites: of Jachin, the familie of the Jachinites:

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their nombers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of † Judah, Er and Onan: † Iudah. but Er and Onan died in the land of c Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

22 These are the families of Judah, after their nombers, seuentie & fiue thousand and fiue hundreth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Jashub, the familie of the Jashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their nombers, three score and foure thousand and three hundreth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the familie of the Sarditres: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

27 These are the families of the Zebulunites after their nombers, three score thousand and fiue hundreth.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were: Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the nomber of them, two and fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachites: of Tahan, the familie of the Tahanites.

36 And these are þ sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their nombers, two

a Which came for their whoredome and idolatrie. *Chap.1.3.*

b Where the riuer is nere to Iericho. *Chap.1.1.*

Gen.46.8. exod.6.14. 1.chron.5.1. † Reuben.

Chap.16.2.

c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmure & rebel against gods ministers.

† Simeon.

† Gad.

† Iudah.

c Before Iaakob went into Egypt, Gen. 38. 3,7,10. and 46. 12.

Gen.46.12.

† Issachar.

† Zebulun.

† Manasseh.

Iosh.17.1.

Chap.27.1.

† Ephraim.

and thirtie thousand and fiue hundreth.
these are the sonnes of Ioseph after
their families.

† Beniamin. 38 ¶ These are the sonnes of †Beniamin
after their families: of Bela came the
familie of the Belaites: of Asbel, the
familie of the Asbelites: of Ahiram,
the familie of the Ahiramites:

39 Of Shuphám, the familie of the Shu-
phamites: of Hupham, the familie of
the Huphamites.

40 And the sonnes of Bela were Ard &
Naaman: of Ard came the familie of
the Ardites, of Naaman, the familie of
the Naamites.

41 These are the sonnes of Beniamin af-
ter their families, & their nombers, fiue
and fourty thousand and sixe hundreth.

† Dan. 42 ¶ These are the sonnes of †Dan after
their families: of Shuham came the fa-
milie of the Shuhamites: these are the
families of Dan after their houseolders.

43 All the families of the Shuhamites
were after their nombers, three score and
foure thousand, and foure hundreth.

† Asher. 44 ¶ The sonnes of †Asher after their fa-
milies were: of Imnah, the familie of
the Imnites: of Ishui, the familie of the
Ishuites: of Beriah, the familie of the
Beriites.

45 The sonnes of Beriah were, of Heber
the familie of the Heberites: of Malchiel
the familie of the Malchielites.

46 And the name of the daughter of A-
sher was Sarah.

47 These are the families of the sonnes of
Asher after their nombers, three & fiftie
thousand and foure hundreth.

† Naphtali. 48 ¶ The sonnes of †Naphtali, after their
families were: of Iahzeel, the families
of the Iahzeelites: of Guni, the familie
of the Gunites.

49 Of Iezer, the familie of the Iezites: of
Shillem, the familie of the Shillemites.

50 These are the families of Naphtali
according to their houseolds, and their
nombers, fiue and fourtie thousand and
foure hundreth.

f This is the thirde time that they are nombred. 51 These are the f nombers of the chil-
dren of Israel: sixe hundreth and one
thousand, seuen hundreth and thirtie.

52 ¶ And the Lord spake vnto Moses,
saying,

53 Vnto these the land shalbe deuided for
an inheritance, according to the nom-
ber of *names.

*Or, person.

*Chap. 33.54. 54 *To many thou shalt giue the more inhe-
ritance, & to few thou shalt giue the lesse
inheritance: to euery one according to his
nomber shalbe giuen his inheritance.

*Iosh. 11.23. and 14.2. 55 Notwithstanding, the land shalbe *deui-
ded by lot: according to the names of the
tribes of their fathers they shal inherit:

56 According to the lot shall the posses-
sion thereof ber deuided betweene many
and fewe.

*Exod. 6.16, 17, 18, 19. 57 ¶ *These also are the nombers of the Le-
uites, after their families: of Gershon
came the familie of the Gershonites: of
Kohath, the familie of the Kohathites:
of Merari, the familie of the Merarites.

58 These are the families of Leui, the fa-
milie of the Libnites: the familie of the
Hebronites: the familie of the Mah-
lites: the familie of the Mushites: the
familie of the Korhites: and Kohath be-
gate Amram.

59 And Amrams wife was called *Io-
chebed the daughter of Leui, which
was borne vnto Leui in Egypt: and she
bare vnto Amram Aaron, and Moses,
and Miriam their sister.

*Exod. 2.2. & 6.20

60 And vnto Aaron were borne Nadab,
and Abihu, Eleazar, and Ithamar.

61 *And Nadab and Abihu died, because
they offred strange fire before the Lord.

*Leuit. 10.2. chap. 3.4.

62 And their nombers were three & twen-
tie thousand, all males from a moneth
old and aboue: for they were not nobred
among the children of Israel, because
there was none inheritance giuen them
among the children of Israel.

1. chro. 24.2.

63 ¶ These are the nombers of Moses, &
Eleazar the Priest, which noubred the
children of Israel in the plaine of Mo-
ab, neere Iorden, toward Iericho.

64 And among these there was not a man
of them, whom Moses and Aaron the
Priest nombred, whe they told the chil-
dren of Israel in the wildernes of Sinai.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

65 For the Lord sayde of them, *They
shal die in the wildernes: so there was
not left a man of them, saue Caleb the
sonne of Iephunneh, and Iosha the
sonne of Nun.

*Chap. 14.28, 29. 1. cor. 10.5, 6.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promes is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Iehoua is appointed in his steade.

1 THen came the daughters of *Ze-
lophehad, the sonne of Hepher, the
sonne of Gilead, the sonne of Ma-
chir, the sonne of Manasseh, of the fa-
milie of Manasseh, the sonne of Ioseph,
(and the names of his daughters were
these, Mahlah, Noah, and Hoglah, and
Milcah, and Tirzah)

*Chap. 26.33. and 36.11. iosh. 17.3.

2 And stoode before Moses, and before
Eleazar the Priest, and before the Prin-
ces, and all the assemblie, at the doore of
the Tabernacle of the Congregation,
saying,

3 Our father *dyed in the wildernes, and
he was not among the assemblie of them
that were assembled against the Lord
in the company of Korah, but dyed in
his a sinne, and had no sonnes.

*Chap. 14.35. and 26.64, 65.

a According as all men die, for almuch as they are sinners.

4 Wherefore should the name of our fa-
ther be take away frō among his fami-
lie, because he hath no sonne? giue vs a
possessiō among the brethre of our father.

5 Then Moses brought their b cause be-
fore the Lord.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake
right: thou shalt giue them a possession
to inherite among their fathers bre-
thren, and shalt turne the inheritance of
their father vnto them.

8 Also

8 Also thou shalt speake vnto the children of Israel, saying, If a man dye & haue no sonne, then ye shall turne his inheritance vnto his daughter.
9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.
10 And if yee haue no brethren, ye shall giue his inheritance vnto his fathers brethren.
11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shalbe vnto the children of Israel a lawe of u iudgement, as the Lord hath commanded Moses.
12 ¶ Againe the Lord saide vnto Moses, * Goe vp into this mount of Abarim, & beholde the lande which I haue giuen vnto the children of Israel.
13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.
14 For yee were * disobedient vnto my worde in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. * That is the water of x Meribah in Kadesh in the wildernes of Zin.
15 ¶ Then Moses spake vnto the Lorde, saying,
16 Let the Lord God of y spirites of all flesh appoint a man ouer the Congregation,
17 Who may go out and in before them, and lead them out and in, that the Congregation of the Lord be not as sherpe, which haue not a shepheard.
18 And the Lorde said vnto Moses, Take thee Iosua the sonne of Nun, in whō is z spirit, & a put thine hāde vpon him,
19 And set him before Eleazar the Priest, and before all the Congregation, & giue him a charge in their sight.
20 And b giue him of thy glorie, that all the Congregation of the children of Israel may obey.
21 And he shall stande before Eleazar the Priest, who shall aske counsell for him * by the c iudgement of Urim before the Lord: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him and all the Congregation.
22 So Moses did as the Lorde had commanded him, and he tooke Iosua, and set him before Eleazar the Priest, & before all the Congregation.
23 Then he put his handes vpon him, & gaue him a d charge, as the Lord had spoken by the hand of Moses.

u Meaning an ordinance to iudge by. Deut. 32. 49.
Chap. 20. 24.
Chap. 20. 12.
Exod. 17. 7. x Or, Strife.
y Who as he hath created, so he gouerneth y hearts of all men.
z That is, gouerne them and do his duetie, as 2 Chro. 1. 10.
a And so appoint him gouernour.
b Commende him to the people as meete for the office, & appointed by God. Exod. 28. 30.
c According to his office: signifying that the ciuill magistrate could execute nothing but that which he knewe to be the will of God.
d How he should gouerne himself in his office.

CHAP. XXVIII.

The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruites.

1 AND the Lorde spake vnto Moses, saying,
2 Command the children of Israel, and say vnto thē, Ye shall obserue to offer vnto me in their due season mine offring and * my bread, for my sacrifices made by fire for a sweete sauor vnto me.
3 Also thou shalt saye vnto them, * This is the offring made by fire which ye shal offer vnto the Lord, two lambes of a yere olde without spot, daily, for a continual burnt offring. Exod. 29. 38.
4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.
5 * And the tenth part of an Ephah of fine floure for a * meat offring mingled with e fourth part of an * Hin of beaten oyle. Exod. 16. 36. Lewit. 2. 1. Exod. 29. 40.
6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweet sauour: it is a sacrifice made by fire vnto the Lord.
7 And the drinke offring therof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.
8 And the other lamb thou shalt prepare at euen: as the meat offring of the morning, & as the drinke offring therof shalt thou prepare this f for an offring made by fire of sweet sauour vnto the Lord.
9 ¶ But on the Sabbath day ye shal offer two lambes of a yere old, without spot, and two g tenth deales of fine floure for a meate offring mingled with oyle, and the drinke offring therof.
10 This is the burnt offring of euery Sabbath, beside the h continuall burnt offring, and drinke offring therof.
11 ¶ And in the beginning of your moneths, ye shall offer a burnt offring vnto the Lord, two yong bullocks, and a ram, and seuen lambes of a yeere olde, without spot,
12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, & two tenth deales of fine floure for a meate offring, mingled with oyle for one ramme,
13 And a tenth deale of fine floure mingled with oyle for a meate offring vnto one lambe: for a burnt offring of sweete sauour: it is an offring made by fire vnto the Lord.
14 And their * drinke offrings shalbe halfe an Hin of wine vnto one bullocke, & the thirde part of an Hin vnto a ram, & the fourth part of an Hin vnto a lamb: this is the burnt offering of euery moneth, throughout the moneths of the yere.
15 And one hee goat for a sinne offring vnto the Lord shalbe prepared, beside the continuall burnt offring, and his drinke offring.
16 * Also the fourteenth day of the first moneth is the Passeouer of the Lord. Exod. 12. 18. and 23. 15. Lewit. 23. 5.
17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.
18 In the * first day shalbe an holy i conuocation, ye shall doe no seruile worke therein. Lewit. 23. 7.
19 But yee shall offer a sacrifice made by fire for a burnt offring vnto the Lorde, two yong bullockes, one ram, and seuen lambes of a yeere olde: see that they be without

a By bread, he meaneth all maner of sacrifice.
b The meat offring and drinke offring of the euening sacrifice.
c Of the measure Ephah.
d Which was offred euery day at morning & at euening.
e That is, the wine that shalbe powred vpon the sacrifice.
f Or, solemne assembly.

without blemish.
20 And their meate offring shalbe of fine flioure mingled with ople: three tenth deales shall pe prepare for a bullock, and two tenth deales for a ram:
21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes.
22 And an hee goat for a sinne offring, to make an atonement for you.
23 Pe shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.
24 After this maner pee shall prepare thioughout all the seuen dapes, for the
* Ebr. bread. *maintepning of the offring made by fire for a sweete sauour vnto the Lord: it shalbe done beside the continuall burnt offring and drinke offring thereof.
25 And in the seuenth day pee shall haue an holy conuocation, wherein pe shall do no seruile woike.
26 ¶ Also in the day of your first fruites, whē pe bring a newe meate offring vnto the Lord, according to
g In counting seuen weekes from the Passeouer to Witsontide, as Leuit. 23.15. your weekes, pe shall haue an holy conuocation, and pe shall do no seruile woike in it:
27 But pe shall offer a burnt offring for a sweet sauour vnto the Lord, two pong bullockes, a ram, and seuen lambes of a pere olde,
28 And their meate offring of fine flioure mingled with ople, three tenth deales vnto a bullocke, two tenth deales to a ramme,
29 And one tenth deale vnto euery lamb thioughout the seuen lambes,
30 And an hee goate to make an atonement for you:
31 (Pe shall do this beſides the continuall
** Ebr. they shalbe to you.* burnt offring, & his meat offring:)" see they bee without blemishe, with their drinke offrings.

CHAP. XXIX.

1 Of the three principal feasts of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which conteyneth part of September, and part of October. *Leuit.* 23.24.

1 MOreouer, in the first day of the a seuenth moneth pe shal haue an holy conuocation: pe shal do no seruile woik therein: it shalbe a day of blowing the trumpets vnto you.
2 And pe shall make a burnt offring for a sweete sauour vnto the Lord: one pong bullocke, one ram, and seuen lambes of a peere olde, without blemish.
3 And their meate offring shall be of fine flioure mingled with ople, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, for the seuen lambes,
5 And an hee goate for a sinne offring to
b Which must be offred in the beginning of euery moneth. make an atonement for you,
6 Beside þ burnt offring of the b moneth, and his meat offring, and the continuall
c Which is for morning and euening. c burnt offring, & his meat offring & the drinke offrings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.
7 ¶ And pe shall haue in the tenth day of the seuenth moneth, an holy
d Which is the feast of reconciliation. *Leuit.* 16.29. d conuocation: & pe shall * humble your soules, and shall not do any woike therin:
8 But pe shall offer a burnt offring vnto the Lord for a sweete sauour: one pong bullocke, a ram, and seuen lambes of a pere olde: see they be without blemish.
9 And their meate offring shall be of fine flioure mingled with ople, three tenth deales to a bullocke, & two tenth deales to a ramme,
10 One tenth deale vnto euerie lambe, thioughout the seuen lambes,
11 An hee goate for a sinne offring, (beside the sin offring to make the atonement and the continuall * burnt offring & the meat offring thereof) and their drinke offrings.
e That is, offred euerie morning and euening.
12 ¶ And in the fifteenth day of the seuenth moneth pe shal haue an holy f cō- f Meaning the feast of the Tabernacles. uocation: pe shall doe no seruile woike therein, but pe shall keepe a feast vnto the Lord seuen dapes.
13 And pe shall offer a burnt offring for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene pong bullocks, two rams, & fourteene lambes of a pere olde: they shalbe without blemish.
14 And their meate offring shalbe of fine flioure mingled with ople, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,
15 And one tenth deale vnto eche of the fourteene lambes,
16 And one hee goate for a sinne offering, beside the continuall burnt offering, his meat offring and his drinke offring.
17 ¶ And the † seconde day yee shall offer † The second day of the feast of Tabernacles. twelue pong bullocks, two rams, fourteene lambes of a pere olde vbout blemish,
18 With their meat offring & their drink offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,
19 And an hee goat for a sinne offring (beside the continual burnt offring and his meat offring) and their drinke offrings.
20 ¶ Also the † third day ye shall offer eleue † The third day. bullockes, two rams, & fourtene lambes of a pere olde without blemish,
21 With their meat offring & their drink offrings, for the bullockes, for the rams, and for the lambes, after their nomber according to the g maner.
g According to the ceremonies appointed therunto.
22 And an hee goat for a sinne offering, beside the continuall burnt offring, & his meat offring and his drinke offring.
23 ¶ And the † fourth day ye shal offer ten † The fourth day bullocks, two rams, & fourtene lambes of a pere old without blemish.
24 Their meate offring & their drinke offrings, for the bullockes, for the rammes, and for the lambes according to their nomber, after the maner,
25 And an hee goate for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.
26 ¶ In the † fifth day also yee shall offer † The fifth day. nine bullockes, two rams, and fourteene lambes

lambes of a pere old without blemish,
27 And their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,
28 And an he goat for a sinne offring, beside the continuall burnt offring, & his meate offring and his drinke offring.
† The first day. 29 ¶ And in the † first daye ye shall offer eight bullockes, two rams, & fourteene lambes of a pere old without blemish,
30 And their meat offring, & their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,
31 And an he goate for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offrings.
† The seuenth day. 32 ¶ In the † seuenth day also ye shal offer seuen bullockes, two rams & fourteene lambes of a pere olde without blemish,
33 And their meate offring & their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after their maner,
34 And an he goat for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.
† The eight day. *Leui.23.36.* 35 ¶ In the † eight daye, ye shall haue * a solemne assemblie: ye shall do no seruile worke therein,
36 But ye shal offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto the Lorde, one bullocke, one ram, & seuen lābes of a pere olde without blemish,
37 Their meat offring and their drinke offrings for the bullocke, for the ram, & for the lambes according to their nomber, after the maner,
38 And an he goate for a sinne offring, beside the continual burnt offring, and his meate offring, & his drinke offring.
h Beside the sacrifices that you shal vow or offer of your owne mindes. 39 These things ye shall doe vnto the Lord in your feasts, beside your [b] vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, & for your peace offrings.

CHAP. XXX.

3 Concerning vowes. 4 The vowes of the maide, 7 Of the wife, 10 Of the widow, or diuorced.

1 Then Moses spake vnto the children of Israel according to all that the Lord had commanded [*] him.
2 Moses also spake vnto the heades of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,
3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to bynde him [*] selfe by a bonde, he shall not [*] breake his promise, but shall doe according to all that proceedeth out of his mouth.
4 If a woman also vowe a vow vnto the Lorde, and binde her selfe by a bond, being in her fathers house, in the time of her youth,
b For in so doing, he doeth approue her. 5 And her father heare her vowe and bonde, wherewith she hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stande, and euery bonde, wherewith she hath bound her selfe, shall stand.
6 But if her father [c] disalowe her the same day that he heareth all her vowes and bonds, wherewith she hath bounde her selfe, they shall not be of value, & the Lord will forgiue her, because her father disalowed her.
c By not approuing or consenting to her vow.
7 And if she haue an husbande when she voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,
d Either by oth, or solemne promes,
8 If her husbande heare it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stande, and her bondes wherewith she bindeth her selfe shall stand in effect.
9 But if her husbande disalowe her the same day that he heareth it, then shal he make her vowe which she hath made, & that that she hath pronounced with her lippes, wherewith she bound her [e] selfe, of none effect: and the Lord will forgiue her.
e For she is in subiection of her husband, & can perfourme nothing without his consent.
10 But euery vowe of a widow, & of her that is diuorced (wherewith she hath bound her selfe) shal stād in [f] effect vp her.
11 And if she vowed in her husbandes [g] house, or bond her selfe straightly with an othe,
f For they are not vnder the authoritie of the man.
12 And her husbande hath heard it, and held his peace concerning her, not disalowing her, then al her vowes shal stād, and euery bond, wherewith she bound her selfe, shal stand in effect.
g Her husband being aliue.
13 But if her husbande disanulled them, the same daye that he heard them, nothing that proceded out of her lips concerning her vowes or concerning [*] her bonds, shall stand in effect: for her husband hath disanulled the: and the Lorde will forgiue her.
[*] Ebr. the bandes of her soule.
14 So euery vowe, & euery othe or bonde, made to [h] humble the soule, her husband may stablish it, or her husbande may breake it.
h To mortifie her selfe by abstinēce, or other bodily exercises.
15 But if her husbande holde his peace concerning her from [i] day to day, then he stablisheth all her vowes and all her bonds which she hath made: he hath confirmed the, because he held his peace concerning her the same daye that he heard them.
i And warne her not the same day & he heareth it, as vers. 9.
16 But if he [k] breake them after that he hath heard them, then shal he beare her iniquitie.
k Not the same day he heard them but some day after, the sinne shalbe imputed to him, and not to her.
17 These are the [l] ordinances which the Lord commanded Moses, betweene a man & his wife, and betweene the father & his daughter, being yong in her fathers house.

CHAP. XXXI.

3 Fiue Kynges of Midian and Balaam are slaine. 18 Only the maides are reserued alue. 27 The pray is equally deuided. 49 A present giuē of Israel.

1 And the Lorde spake vnto Moses, saying,
2 * Reuenge the children of Israel of the Midianites, and afterwarde shalt thou be * gathered vnto thy people.
Chap.25.17.
Chap.27.13.
3 And

3 And Moſes ſpake to the people, ſaying, Harneſſe ſome of you vnto warre, and let them goe againſt Midian, to execute the vengeance of the Lord a againſt Midian.

a As he had cõmanded, Chap. 25.17: declaring alſo that the iniurie done againſt his people is done againſt him.

4 A thouſand of euery tribe throughout all the tribes of Iſrael, ſhall ye ſend to the warre.

5 So there were take out of þ thouſands of Iſrael, twelue thouſande prepared vnto warre, of euery tribe a thouſand.

6 And Moſes ſent them to the warre, euen a thouſande of euery tribe, and ſent them with b Phinehas the ſonne of Eleazar the Prieſt to the warre: and the holie inſtruments, that is, the trumpets to blowe were in his hand.

b For his great zeale that he bare to the Lord, Chap. 25.13.

7 And they warred againſt Midian, as the Lord had commanded Moſes, and ſlue all the males.

8 They ſlue alſo the Kings of Midian among them that were ſlaine: * Eui and Rekem, and Zur, and Hur, and Reba fiue kings of Midian, and they ſlue Balaam the ſonne of Beor with the ſworde:

Ioſh. 13 21.

c The falſe prophet who gaue counſel how to cauſe the Iſraelites to offend their God.

9 But the children of Iſrael tooke the women of Midian priſoners, and their children, and ſpoyled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities wherin they dwelt, & al their d villages with fire.

d *Or, palaces and gorgious buildings.*

11 And they tooke all the ſpoyle, and all the pray both of men and beaſtes.

12 And they brought the e captiues and that which they had taken, & the ſpoyle vnto Moſes & to Eleazar the Prieſt, & vnto the Congregation of the children of Iſrael, into the campe in the playne of Moab, which was by Iordan toward Iericho.

e As the women and litle children.

13 ¶ Then Moſes & Eleazar the Prieſt, & all the princes of the Congregation wẽt out of the campe to mẽte them.

14 And Moſes was angrie with the captaines of the hoſte, & the captaines ouer thouſands, & captaines ouer hundreds, which came from the warre & battell.

15 And Moſes ſaide vnto them, What? haue ye ſaued all the f women?

f As though he ſaid, Ye ought to haue ſpared none. *Chap. 25.2. 2 Pet. 2.15.*

16 Behoulde, * theſe cauſed the children of Iſrael through the counſel of Balaam to cõmit a treſpaſſe againſt the Lord, as concerning Peor, & there came a plague among the Congregation of the Lord.

f For worſhipping of Peor. *Iudges. 21.11.*

17 Nowe therefore, * ſlape all the males among the g children, & kill all the women that haue knowen man by carnall copulation.

g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, kepe aliue for your ſelues.

19 And ye ſhal remaine without the hoſte ſeuen dayes, all that haue killed any perſon, * and all that hath touched any dead, & purifie both your ſelues & your priſoners the third day & the ſeuenth.

Chap. 19.11.

20 Alſo ye ſhall purifie euery garment & all that is made of skins & all worke of goates heare, & al things made of wood.

21 ¶ And Eleazar the Prieſt ſaide vnto the men of warre, which went to the battel, This is the ordinance h of the law which the Lord * commanded Moſes.

h *Or, ceremonie in the lawe.*

22 As for golde, and ſiluer, braſſe, yron, tynne, and lead:

23 Euen all that may abide the fire, ye ſhal make it go through the fire, and it ſhalbe cleane: yet it ſhalbe i purified with the * water of purificatiõ: & al that ſuffreth not the fire, ye ſhall cauſe to paſſe by the i water.

h The third day, and before it be molten. *Chap. 19.9.*

24 Ye ſhal waſh alſo your clothes the ſeuenth day, and ye ſhalbe cleane: and afterward ye ſhal come into the hoſte.

i It ſhalbe waſhed.

25 ¶ And the Lorde ſpake vnto Moſes, ſaying,

26 Take the ſumme of the pray that was taken, both of perſons and of cattel, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And deuide the pray † betweene the ſouldiers that went to the warre, & all the Congregation.

† The pray is firſt deuided equally among all.

28 And thou ſhalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one perſon of fiue hundreth, both of the perſons, and of the beaſtes, of the aſſes, and of the ſhepe.

k Of the pray that falleth to the ſouldiers,

29 Ye ſhall take it of their halfe and giue it vnto Eleazar the Prieſt, as an heaue offring of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take l one, taken out of fiftie, both of the perſons, of the beaſtes, of the aſſes, and of the ſhepe, euen of all the cattell: and thou ſhalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Iſraelites which had not bene at warre, of euery fiftieth payed one to the Lord: and the ſouldiers, one of euery fiue hundreth,

31 And Moſes and Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the bootie, to wit, the reſt of the pray which the men of warre had ſpoyled, was ſixe hundreth ſeuentie and fiue thouſand ſhepe,

33 And ſeuentie & two thouſande beaſtes,

34 And threeſcore & one thouſand aſſes,

35 And two & thirtie thouſande perſons in all, of women þ had "lyen by no man.

" *Ebr. not known the bed of man.*

36 And the halfe, to wit, the part of them that went out to warre touching the nomber of ſhepe, was three hundreth ſeuen & thirtie thouſand, & fiue hundreth.

37 And the m Lordes tribute of the ſhepe was ſixe hundreth and ſeuentie & fiue.

m This is the portion that the ſouldiers gaue to the Lord.

38 And the beaſtes were ſixe and thirtie thouſande, whereof the Lordes tribute was ſeuentie and two.

39 And the aſſes were thirtie thouſande and fiue hundreth, whereof the Lordes tribute was threeſcore and one.

40 And n of perſons ſixteene thouſand, whereof the Lords tribute was two and thirtie perſons.

n Meaning, of the maydes, or virgins which had not companied with man.

41 And Moſes gaue the tribute of the Lordes offring vnto Eleazar the Prieſt, as the Lord had commanded Moſes.

42 And of the o halfe of the children of Iſrael, which Moſes deuided from the men of warre,

o Of that part which was giuen vnto them in deuiding þ ſpoile.

43 (For the halfe that perteyned vnto the

the Congregation, was three hundreth thirtie and seuen thousande sheepe and fiue hundreth,
44 And sixe and thirtie thousand beeues,
45 And thirtie thousande asses, and fiue hundreth,
46 And sixteene thousand persons)
47 Moses, I saye, tooke of the halfe that pertейned vnto the p children of Israel, one take out of fiftie, both of the persons and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.
48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousandes, and the captaines ouer the hundreds came vnto Moses:
49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder" our auctozitie, and there lacketh not one man of vs.
50 ¶ We haue therefoze brought a present vnto the Lord, what euery man founde of iewels of golde, bracelets, & cheines, rings, eare rings, and ornaments of the legs, to make an atonement foz our soules before the Lord.
51 And Moses and Eleazar the Priest tooke the golde of them, and all wrought iewels.
52 And all the golde of the offring that they offred vp to the Lord (of the captaines ouer thousandes and hundreds) was sixteene thousande seuen hundreth & fiftie shekels,
53 (For the men of warre had spoiled, euery man foz himr selfe)
54 And Moses & Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundreds, & brought it into the Tabernacle of the Congregation, foz a memoriall of the children of Israel before the Lord.

p Which had not bene at warre.
" Ebr. vnder our handes.
q The captaines by this free offring acknowledge the great benefite of God in preseruing his people.
r And gaue no portion to their captaines.
s That the Lord might remember the children of Israel.

CHAP XXXII.

2 The request of the Reubenites and Gadites, 16 And their promes vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, & halfe the tribe of Manasseh, conquer and builde cities on this side Iorden.

a Reuben came of Leah, & Gad of Zilpah her handmaid.
b Which mountaine was so named of ſ heape of stones that Iaakob made as a signe of the couenant betwene him and Laban, Gen. 31. 47.

NOw the children of a Reuben, and the children of Gad had an exceeding great multitude of cattel: and they saw the land of Iazer, and the land of b Gilead, that it was an apt place foz cattell.
2 Then the children of Gad, & the children of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregation, saying,
3 The land of Ataroth, & Dibon, & Iazer, and Nimrah, & Heshbon, & Eleale, and Shebam, and Nebo, and Beon,
4 Which countrey the Lord smote before the Congregation of Israel, is a lande meete foz cattell, and thy seruantes haue cattell:
5 Wherefoze, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruantes foz a possession, and bring vs not ouer Iorden.
6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tarry here?
7 Wherefoze nowe" discourage ye the heart of the children of Israel, to go ouer into the land, which the Lord hath giuen them?
8 Thus did your fathers when I sent the from Kadesh-barnea to see the land.
9 For" when they went vp euen vnto the t riuer of Eshcol, and saw the land: they discouraged the heart of the children of Israel, that they would not go into the land, which the Lord had giuen them.
10 And the Lordes wrath was kindled the same day, and he did sweare, saying,
11 " None of the men that came out of Egypt" from twentie yeere olde and aboue, shall see the lande foz the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not" wholy followed me:
12 Except Caleb the sonne of Iephunneh the Kenesite, and Iehua the sonne of Nun: foz they haue constantly followed the Lord.
13 And the Lorde was very angrie with Israel, and made them wander in the wildernesse fourtie yeeres, vntill all the generation that had done x euill in the sight of the Lord were consumed.
14 And beholde, ye are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord, toward Israel.
15 For if ye turne away from folowing him, he will yet againe leaue the people in the wilderne, and y ye shall destroye all this folke.
16 And they went neere to him, and said, We will builde sheepefolds here foz our sheepe, and foz our cattell, and cities foz our children.
17 But we our selues will be readie armed to go before the children of Israel, vntill we haue brought them vnto their z place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.
18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.
19 Neither will we inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.
20 ¶ And Moses said vnto them, If ye will do this thing, and go armed a before the Lord to warre:
21 And will go euery one of you in harnes ouer Iorden before the Lord, vntill he hath cast out his b enemies from his sight:
22 And vntill the land be subdued before the Lorde, then ye shall returne and bee innocent toward the Lord, and toward Israel: and this lande shalbe your possession

t Ebr. brooke.
" Or, valley.
" Ebr. if any of the men.
" Chap. 14. 28, 29.
" Or, perfurred and continued.
x Because they murmured, neither would beleue their report which tolde the trueth, as concerning the land.
y By your occasion.
z In the land of Canaan.
a Before the Arke of the Lord.
b That is, the inhabitants of the land.

h The Lord will grant you this land which ye require, Iosh.1. 15.

session h before the Lord.
23 But if ye will not doe so, beholde, yee haue sinned against the Lorde, & be sure, that your sinne i will finde you out.
24 Builde you then cities for your children, and folde for your sheepe, and do that ye haue spoken.

i Ye shall assuredly be punished for your sinne.

25 Then the children of Gad, & the children of Reuben spake vnto Moses, saying, Thy seruaunts will doe as my lord commaundeth:
26 Our children, our wiues, our sheepe, & all our cattell shall remaine there in the cities of Gilead,

Iosh.4.12.

27 But * thy seruantes wil go euerie one armed to warre before the Lorde for to fight, as my Lord saith.

k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death, so that they brake not theirs

28 So concerning them, Moses k commanded Eleazar the priest, & Iolhua the sone of Nun, and the chiefe fathers of the tribes of the children of Israel:
29 And Moses saide vnto them, If the children of Gad, and the children of Reuben, will go with you ouer Iorden, all armed to fight before the Lorde, then when the lande is subdued before you, ye shall giue them the land of Gilead for a possession:
30 But if they will not go ouer with you armed, then they shall haue their possessions among you in the lande of Canaan.
31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath saide vnto thy seruantes, so will we doe.

l That is attributed to ỹ Lord which his messenger speaketh.

32 We will goe armed before the Lorde into the land of Canaan: that the possession of our inheritance may bee to vs on this side Iorden.

Deut.3.12. Iosh.13.8. and 22.4.

33 * So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon King of the m Amorites, and the kingdome of Og king of Bashan, the lande with the cities thereof & coastes, euen the cities of the countrey round about.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh.10.12. he speaketh of the that inhabited beyond Iorden.

34 ¶ Then the children of Gad builte Dibon, and Ataroth, and Aroer,
35 And Atroth, Shophan, and Iazer, & Iogbehah,
36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefoldes.
37 And ỹ children of Reuben built Heshbon, and Elealeh, and Kiriathaim,
38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they builte.

Gen.50.23.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.
40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, & he dwelt therein.

Deut.3.14.

41 * And Iair the sone of Manasseh went and tooke the small townes thereof, and called them * Hauoth Iair.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

Two and fourtie iourneis of Israel are numbred.
52 They are commaunded to kill the Canaanites.

1 These are the a iourneis of the children of Israel, which went out of the lande of Egypt according to their bands vnder ỹ hand of Moses & Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneis according to the commandement of the Lord: so these are the iourneis of their going out.
3 Nowe they * departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

Exod.12.37.

4 (For the Egyptians buried al their first borne, which the Lorde had smitten among them: vpon their b gods also the Lord did execution.)

b Either meaning their Idoles or their men of autoritie.

5 And the children of Israel remoued fro Rameses, and pitched in Succoth.
6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernes.

Exod.13.20.

7 And they remoued from Etham, and turned again vnto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah.

Exod.15.22.

9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, & seuentie palme trees, and they pitched there.

Exod.15.27.

10 And they remoued from Elim, and camped by the red Sea.
11 And they remoued from the red Sea, and lay in the * wildernes of Sin.

Exod.16.1.

12 And they tooke their iourney out of the wildernes of Sin, and set vp their tents in Dophkah.
13 And they departed from Dophkah, & lay in Alush.
14 And they remoued from Alush, & lay in * Rephidim, where was no water for the people to drinke.

Exod.17.1.

15 And they departed from Rephidim, & pitched in the * wildernes of Sinai.

Exod.19.1.

16 And they remoued from the desert of Sinai, and pitched * in Kibroth Hattaauah.

Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

Chap.11.35.

18 And they departed from Hazeroth, & pitched in Rithmah.
19 And they departed from * Rithmah, and pitched at Rimmon Parez.

Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.
21 And they remoued from Libnah, and pitched in Rissah.

22 And

22 And they iourneyed from Rissah, and pitched in Kehelathah.
23 And they went from Kehelathah, and pitched in mount Shapher.
24 And they remoued from mount Shapher, and lay in Haradah.
25 And they remoued from Haradah, and pitched in Makheloth.
26 And they remoued frō Makheloth, and lay in Tahath.
27 And they departed from Tahath, and pitched in Tarah.
28 And they remoued from Tarah, and pitched in Mithkah.
29 And they went from Mithkah, and pitched in Hashmonah.
30 And they departed frō Hashmonah, and lay in Moseroth.
31 And they departed from Moseroth, & pitched in Bene-iaakan.
32 And they remoued from Bene-iaakā, and lay in Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched in Iotbathah.
34 And they remoued from Iotbathah, and lay in Ebronah.
35 And they departed from Ebronah, & lay in Ezion-gaber.
36 And they remoued from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh.
37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
38 *(And Aaron the Priest went vp into mount Hor at the commandement of the Lord, and died there, in the fourtieth yere after the children of Israel were come out of the lande of Egypt, in the first day of the d fifth mouth.
39 And Aaron was an hundreth, & three and twentie yere olde, when he died in mount Hor.
40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, hearde of the comming of the children of Israel)
41 And they departed frō mount * Hor, & pitched in Zalmonah.
42 And they departed from Zalmonah, & pitched in Punon.
43 And they departed from Punon, and pitched in Oboth.
44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab.
45 And they departed from Iim, and pitched in Dibon-gad.
46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.
47 And they remoued from Almon diblathaim, and pitched in the mountaines of Abarim before Nebo.
48 And they departed from the mountaines of Abarim, and pitched in the * plaine of Moab, by Iordē towarde Iericho.
49 And they pitched by Iordē, from Beth-iesimoth vnto * Abel-shittim in the plaine of Moab.

Chap.20.22.
Chap.20.25. deut.32.50.
d Which the Ebrewes cal Ab, and answereth to part of July and part of August.
Chap.21.1.
Chap.21.4,10.
Chap.21.11.
* Or, field.
Chap.25.1.

50 ¶ And the Lorde spake vnto Moses in the plaine of Moab, by Iordē towarde Iericho, saying,
51 Speake vnto the children of Israel, & say vnto thē, * When ye are come ouer Iordē to enter into þ land of Canaan,
52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their * pictures, and breake a sunder all their images of metall, and plucke downe all their hie places.
53 And ye shall possesse the lande & dwell therein: for I haue giuen you the lande to possesse it.
54 And ye shall inherite the lande by lot according to your families: to the more ye shal giue more inheritance, and to the fewer the lesse inheritance. Where the lot shal fall to any man, that shalbe his: according to the tribes of your fathers shall ye inherite.
55 But if ye will not driue out the inhabitants of the lande before you, then those which ye let remaine of them, shall be * pricks in your eyes, and thornes in your sides, and shal vexe you in the land wherein ye dwell.
56 Moreouer, it shal come to passe, that I shall doe vnto you, as I thought to do vnto them.

Deut.7.2. Iosh.11.12,12.
c Which were set vp in their hie places to worship.
Chap.26.53,54.
Iosh.23.13. Iudg.2.3.
* Or, scames.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

1 And the Lorde spake vnto Moses, saying,
2 Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is þ * land that shal fal vnto your inheritance: that is, the lande of Canaan with the coastes therof.
3 * And your Southquarter shall be from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastwarde:
4 And the border shall compasse you from the South to * Maaleh-akrabbim, and reach to Zin, and go out from the South to Kadesh-barnea: thence it shal stretch to Hazar-addar, & go along to Azmon.
5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall go out to the Sea.
6 And your Westquarter shall be the great c sea: euen that border shalbe your West coast.
7 And this shall be your Northquarter: ye shall marke out your border from the great sea vnto mount d Hor.
8 From mount Hor ye shal point out til it come vnto Hamath, & the ende of the coast shalbe at Zedad.
9 And the coast shal reach out to Ziphrō, and go out at Hazar-enan. this shall be your Northquarter.
10 And ye shall marke out your Eastquarter frō Hazar-enan to Shepham.
11 And the coast shall goe downe from Shepham

a Meaning, the description of the land.
Iosh.15.1.
* Or, ascending vp ouer campus.
b Which was Nilus, or, as some thinke, Rhinocorura.
c Which is called Mediterraneum.
d Which is a mountaine nere Tyre and Sidon, and not that Hor in the wildernes where Aaron died.

Hhepham to Kiblah, & from the East side of Ain: and the same border shal descende and go out at the side of the sea of Chinnereth Eastward.

e Which in the Gospel is called § lake of Gennareth.

12 Also that border shall goe downe to Jorden, and leaue at the salt Sea. this shalbe your lande with the coastes therof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lorde commanded to giue vnto nine tribes and halfe the tribe.

Chap.32.33. Iosh.14.2,3.

14 * For the tribe of the children of Reuben, according to the houlholds of their fathers, and the tribe of the children of Gad, according to their fathers householdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Jorden toward Jericho full East.

16 ¶ Againe the Lorde spake to Moses, saying,

17 These are the names of the men which shall deuide the lande vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

Iosh.19.51.

f One of the heades or chiefe men of euery tribe.

18 And ye shall take also a f prince of euery tribe to deuide the lande.

19 The names also of the men are these: of the tribe of Judah, Caleb the sonne of Jephunneh.

20 And of the tribe of the sonnes of Hismeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Joseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 Do of § tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

g And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without cõtention.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of § sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to † deuide the inheritance vnto the children of Israel, in the lande of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The Lawe of murther. 30 For one mans witnesse shall no man be condemned.

1 And the Lord spake vnto Moses in the plaine of Moab by Jorden, toward Jericho, saying,

Iosh.21.2

2 * Commande the children of Israel, that they giue vnto the * Leuites of the inheritance of their possession, b cities to dwell in: ye shal giue also vnto the Leuites the suburbes of the cities rounde about them.

a Because they had no inheritance assigned them in the land of Canaan,

3 So they shall haue the cities to dwell in, and their suburbes shall be for their cattel, and for their substance, and for all their beastes.

b God would haue them scattred through all the lãd, because

4 And the suburbes of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward, shalbe a thousand cubites round about.

the people might be preserued by them in the obedience of God and his lawe.

5 And ye shall measure without the citie of the Eastside, * two thousand cubites: and of the Southside, two thousande cubites: of the Westside, two thousand cubites: & of § Northside, two thousand cubites: and the citie shall bee in the middes. this shall be the measure of the suburbes of their cities.

c So that in all were three thousand: and in the cõpasse of these two thousand they might plant and sowe.

6 And of the cities which ye shall giue vnto the Leuites, * there shalbe sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shal adde two and fourtie cities mo.

Deut.4.41. Iosh.20.2. and 21.3.

7 All the cities which ye shal giue to the Leuites, shal be eight and fourtie cities: them shal ye giue with their suburbes.

8 And concerning the cities which ye shal giue, of the possession of the children of Israel: of many ye shal take mo, and of fewe ye shal take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, * When ye be come ouer Jorden into the land of Canaan,

Exod.21.13. deut.19.2. Iosh.20.2.

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for your refuge from the d auenger, that he which killeth, die not, vntil he stande before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to pursue the cause.

13 And of the cities which ye shall giue, sixe cities shall ye haue for refuge.

14 Ye shall appoint three * on this side Jorden, and ye shall appoint three cities in the land of * Canaan which shall be cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4.41.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, & for him that dwelleth * among you, that euery one which killeth any person vnwares, may flee thither.

*Iosh.20.7. * Ebr. among them.*

16 * And if one f smite another vth an instrument of yron § he die, he is a murtherer, & the murtherer shal die the death.

Exod.21.14.

f Wittingly, and willingly.

17 Also if he smite him by casting a stone, wherewith he may be slaine, & he die, he is a murtherer, and the murtherer shall die the death.

g That is, with a bigge & dangerous stone: in Ebr. with a stone of his hãd.

18 Or if he smite him with an hande weapon of wood, wherewith he may be

be slaine, if he dye, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himself shall slay the murtherer: when he meeteth him, he shall slay him.

Deut.19.11. 20 But if he thrust him * of hate, or hurle at him by laying of wayte, that he dye,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

Or, suddenly. Exod.21 13. 22 But if he pushed him * vnaduisedly, or * not of hatred, or cast vpon him any *Or, instrument.* * thing, without laying of wayte,

23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fal vpon him, and he die, & was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the [b] auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, & the Congregation shall restore him vnto the citie of his refuge, whither he was fled: & he shall abide there vnto the death of the [i] hie Priest, which is anoynted with the holy oyle.

i Vnder this figure is declared, that our sinnes could not be remitted, but by ỹ death of the hie Priest Iesus Christ.

26 But if the slayer come without ỹ borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the [k] murtherer, he shalbe guiltles,

k By ỹ sentence of the Iudge.

28 Because he should haue remayned in the citie of his refuge, vntil the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

l A law to iudge murthers done, either of purpose or vnaduisedly. 29 So these things shalbe a [l] law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the Iudge shall slay the murtherer, through * witnesses: but one witnes shal not testifie against a person to cause him to die.

Deut.17.6. and 19.15. Mat.18.16. 2.cor.13.1.

31 Moreouer ye shall take no recompence for the life of the murtherer, which is [m] worthy to die: but he shall be put to death.

m Which purposely hath committed murther.

32 Also ye shall take no recompence for him that is fled to the city of his refuge, that he should come againe, and dwell in the lande, before the death of the hye Priest.

33 So ye shal not pollute the land wherein ye shall dwell: for [n] blood defileth the land: and the lande can not be * clensed of the blood that is shed therein, but by the blood of him that shed it.

Or, murther. n So God is mindefull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

34 Defile not therefore the land which ye shall inhabite, for I dwell in the middes thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be remoued from one tribe to another.

THen * the chief fathers of the family of the sonnes of Gilead, ỹ sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord cõmanded [b] my lorde to giue the lande to inherite by lot to the children of Israel: and my lorde was commanded by the Lorde, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, the shal their inheritance be taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe wherof they shalbe: so shall it be taken away from the lotte of our inheritance.

4 Also when the [c] Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so shal their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd [d] well.

6 This is the thing that the Lorde hath commanded, cõcerning the daughters of Zelophehad, saying, They shall be wiues, to whom they thinke best, onely to the familie of the tribe of their father shal they marie:

7 So shal not the inheritance of the children of Israel remoue frõ tribe to tribe, for euery one of the children of Israel shall ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any * inheritance of the tribes of the children of Israel, shall be wife vnto one of ỹ familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of ỹ children of Israel shal sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, & Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the [f] commandements and lawes which the Lord commanded by the hande of Moses, vnto the children of Israel in the plaine of Moab, by Iordan toward Jericho.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. *Chap.27.1. Iosh.17.3.*

b Meaning, Moses.

c Signifying ỹ at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others

e When there is no male to inherite.

Chap.27.1.

f Touching the ceremoniall and iudicial lawes.

THE FIFTH BOOKE OF Moses, called *Deuteronomie.

* This is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeted, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude & sundry rebellions against God, for the space of fourty yeres, Den. 9.7. they had deserued to haue bene cut off frō the nomber of his people, & for euer to haue bene depriued of the vse of his holy word, & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his Name called vpon among thē. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, & goods, & exhorteth them by the example of their fathers (whose infidelitie, Idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare & obey the Lord, to embrace & keepe his law without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his worde he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, & his owne people from all other nations & infidels: teaching them thereby to refuse & detest, destroy & abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to rayse vp Kings and gouernours, for the setting forth of this word, & preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiectes, abhorre couetousnes & vice, and whatsoeuer offendeth the maiestie of God. And as he had before instructed their fathers in all things appertaining, both to his spirituall seruice, & also for the maintenance of that societie which is betwene men: so he prescribeth here anew, all such lawes & ordinances, which either concerne his Diuine seruice, or else are necessarie for a common weale: appointing vnto euery estate & degree their charge and duetie: as well, howe to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, & promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

3 A briefe rehearsall of things done before from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the wordes which Moses spake vnto all Israel, on a this side Iordē in the wilderines, in the plaine, b ouer against the red Sea, betwene Paran & Tophel, and Laba, and Hazeroth, and Di-zahab.

a In the countrey of Moab.
b So that the wilderues was betwene the Sea & this plaine of Moab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, fourtie yeres before this the law was giuen: but because all they were then of age & iudgement were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere, that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in cōmandement vnto them,

d By these examples of Gods fauour their myndes are prepared to receiue the Law. *Nom.* 21.24.

4 After that he had slaine d Sihon the king of the Amorites which dwelt in Heshbon, & Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iordan in the land of Moab e began Moses to declare this lawe, saying,

e The second time.

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long ynough in this mount,

f In the seconde yere, and second moneth, Nom. 10, 11.

7 Turne you & depart, and goe vnto the mountaine of the Amorites, & vnto all places nere therevnto: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea side, to the lande of the Canaanites, & vnto Lebanon: euen vnto the great riuer, the riuer g Perath.

g Or, Euphrates.

8 Behold, I haue set the land before you: go in and h possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seede after them.

h Gen. 15.18. & 17, 7, 8.

9 And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsel of Iethro my father in lawe, Exod. 18.19.

10 The Lord your God hath i multiplied you: and behold, ye are this day as the starres of heauen in nomber:

i Not so much by the course of nature, as miraculously.

11 (The Lord God of your fathers make you a thousande times so many mo as ye are, and blesse you, as he hath promised you)

12 Howe can I alone k beare your cumbrance and your charge, & your strife?

k Signifying how great a burden it is, to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and l knowen among your tribes, and I will make them rulers ouer you:

l Whose godlines & vprightnes is knowen.

14 Then ye answered me, and sayde, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chief of your tribes m wise and knowen men, & made them rulers ouer you, captaines ouer thousands, & captaines ouer hundreds, & captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

m Declaring what sort of mē ought to haue a publike charge: read Exod. 18.21.

16 And I charged your iudges that same time, saying, Heare the controuersies betweene your brethren, & n* iudge righteously betwene euery mā & his brother, and the stranger that is with him.

n* *Iohn.* 7.24.

17 Ye

17 Ye shall haue no respect of person in iudgement, *but shall heare the smal as wel as the great: ye shal not feare the face of man: for þ iudgement is mGods: and the cause that is too hard for you, bring vnto me, and I will heare it.
18 Also I commanded you the same time all the things which ye should doe.
19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.
20 And n I said vnto you, Ye are come vnto the mountaine of þ Amorites, which the Lord our God doeth giue vnto vs.
21 Beholde, the Lord thy God hath layd the land before thee: go vp and possesse it, as the Lord þ God of thy fathers hath said vnto thee: feare not, neither be discouraged.
22 ¶ o Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the lande, & to bring vs word againe, what way we must go vp by, and vnto what cities we shal come.
23 So the saying pleased me wel, and I toke twelue men of you, of euery tribe one.
24 * Who departed, and went vp into the mountaine, and came vnto the p riuer Eshcol, and searched out the land,
25 And toke of the fruite of the lande in their handes, and brought it vnto vs, and brought vs worde againe, & q said, It is a good land, which the Lorde our God doeth giue vs.
26 Notwithstanding, ye would not goe vp, but were disobedient vnto the commandement of the Lord your God,
27 And murmured in your tents, & said, Because the Lord r hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.
28 Whither shal we go vp? our t brethren haue discouraged our hearts, saying, The people is greater, & taller then we: the cities are great and walled vp to heauen: and moreouer we haue seene the sonnes of the * Anakims there.
29 But I said vnto you, Dread not, nor be afrayd of them.
30 The Lord your God, f who goeth before you, he shal fight for you, according to all that he did vnto you in Egypt before your eyes,
31 And in the wildernes, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.
32 Yet for all this ye did not beleeue the Lord your God,
33 * Who went in the way before you, to search you out a place to pitche your tentes in, in fire by night, that ye might see what way to go, & in a cloud by day.
34 Then the Lorde heard the voyce of your wordes, and was wroth, & sware, saying,
35 * Surely there shal not one of these men of this frowarde generation, see that good land, which I sware to giue vnto your fathers,
36 Saue Caleb the sonne of Iephunneh: he shal see it, * and to him wil I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.
37 * Also the Lorde was angrie with me for your sakes, saying, * Thou also shalt not go in thither,
38 But Iosshua the sonne of Nun which standeth t before thee, he shall go in thither: incourage him: for he shall cause Israel to inherite it.
39 Moreouer, your u children, which ye said should be a pray, and your sonnes, which in that day had no knowledge betweene good and euil, they shal go in thither, and vnto them will I giue it, and they shal possesse it.
40 But as for you, turne backe, and take your iourney into the wildernes by the way of the red Sea.
41 Then ye answered and said vnto me, we haue sinned against the Lorde, x we will go vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man for the warre, and were ready to goe vp into the mountaine.
42 But the Lord said vnto me, Say vnto them, Go not vp, neither fight, (for I am y not among you) least ye fall before your enimies.
43 And when I tolde you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.
44 Then the Amorites which dwelt in that mountaine came out against you, & z chased you (as bees vse to do) & destroyed you in Seir, euen vnto Hormah.
45 And when ye came againe, ye wept before the Lord, but the Lord would not a heare your voyce, nor incline his eares vnto you.
46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

Leuit. 19 15. chap. 16. 19. 1. Sam 16 7. prou. 24. 23. ecclus. 42 1. iam. 2. 1.
m And you are his Lieutenants.
n So that the fault was in the fathers that they did not sooner possesse the inheritance promised.
o Reade Nom. 13 1, 3.
Nom. 13. 24. *Or, valley of the cluster of grapes.
p To wit, Caleb, and Iosshua: Moses preferreth the better part to the greater, that is, two to ten.
q Such was the lewes vnthankfulnes, that they counted Gods especiall loue hatred.
r The other ten, not Caleb and Iosshua.
Nom. 13. 29.
f Declaring that we renounce our owne force, and constantly to followe our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.
Exod. 13. 21.
Nom. 20. 29.
Iosh. 14. 6.
Nom. 20. 12. and 27. 14. Chap. 3. 26. & 4. 21. and 34. 4.
t Which ministher: mcourage him: for he shall cause Israel to inherite it.
u Which were vnder twentie yere olde, as Nomb. 14. 31.
x This declareth mans nature, who wil do that which God forbiddeth, and wil not doe that which he commandeth.
y Signifying that man hath no strength, but when God is at hand to helpe him.
z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is discomfited.

1 Then a we turned, & toke our iourney into the wildernes, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir b long time.
2 And the Lord spake vnto me, saying,
3 Ye haue compassed this mountaine long enough: turne you Northward.
4 And warne thou the people, saying, Ye shal go through the c coast of your brethren the children of Esau, which dwell in Seir, and they shall bee afrayde of you: R. ii.

a They obeyed, after that God had chastised them.
b Eight & thirtie yere, as verse 14.
c This was the second time: for before they had caused the Israelites to return Nom. 20. 21. e

pou: take pe good heede therefore.
5 Pe shal not prouoke them: for I will not giue pou of their land so much as a foote breadth, *because I haue giuen mount Seir vnto Esau for a possession.
6 Pe shall bye meate of them for money to eate, and pe shal also procure water of them for money to drinke.
7 For the Lorde thy God hath [d] blessed thee in all the workes of thine hand: he knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.
8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the [1] plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wildernes of Moab.
9 The the Lord said vnto me, Thou shalt not [2] vere Moab, neither prouoke them to battel: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children [e] of Lot for a possession.
10 The [f] Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.
11 They also were taken for giants as the Anakims: whome the Moabites call Emims.
12 The* Horims also dwelt in Seir beforetime, whome the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shal do vnto the land of his possession, which the Lord hath giuen them.
13 Nowe rise vp, said I, and get pou ouer the riuer [g] Zered: and we went ouer the riuer Zered.
14 The [g] space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.
15 For in deede the [h] hand of the Lorde was against them, to destroy them from among the hoste, till they were consumed.
16 ¶ So when all the men of warre were consumed and dead from among the people:
17 Then the Lord spake vnto me, saying,
18 Thou shalt goe through Ar the coast of Moab this day:
19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon anie possession: for I haue giuen it vnto the children of Lot for a possession.
20 That also was taken for a land of [i] giants: for giants dwelt therein aforetime, whom the Ammonites called Zamzummims:
21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:
22 As hee did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.
23 And the Auims which dwelt in Hazarim euen vnto [1] Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.
24 ¶ Rise vp therefore, sayd the Lord: take pour iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the [k] Amorite, king of Heshbon, and his land: begin to possesse it and prouoke him to battell.
25 This day will I [l] beginne to send thy feare and thy dread vpon all people vnder the whole heauen, which shal heare thy fame, and shall tremble and quake before thee.
26 The I sent messengers out of the wildernes of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, saying,
27 ¶ *Let me passe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.
28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: only I will go through on my foote,
29 (As the [m] children of Esau which dwel in Seir, and the Moabites which dwel in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.
30 But Sihon the king of Heshbō would not let vs passe by him: for the Lord thy God had [n] hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hande, as appeareth this day.
31 And the Lord said vnto me, Behold, I haue begun to giue Sihon & his lande before thee: begin to possesse and inherit his land.
32 *Then came out Sihon to mete vs, himselfe with all his people to fight at Jahaz.
33 But the Lord our God deliuered him "vnto our power, and we smote him, and his sonnes, and all his people.
34 And we toke all his cities the same time, and destroied euery citie, men, and [o] women, and children: we let nothing remaine.
35 Only the cattel we toke to our selues, & the spoile of the cities which we toke.
36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all [1] before vs.
37 Only vnto the land of the children of Ammon thou camest not, nor vnto any place of the [2] riuer Jabbok, nor vnto

to

Gen. 36.8.

d And giuen thee meanes wherewith thou mayest make recompence: also God wil direct thee by his prouidence, as he hath done.

[1] Or, wildernes.

[2] Or, besiege.

e Which were the Moabites & Ammonites.

f Signifying that as these giants were driuen out for their sinnes: so the wicked whē their sinnes are ripe, cannot auoyde Gods plagues. *Gen. 36.20.*

Num. 21.12.

g He sheweth hereby, that as God is true in his promes: so his threatnings are not in vaine.

h His plague & punishment to destroy all that were twentie yere olde and aboue.

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked & abominable.

Or, Gaza.

k According to his promes made to Abraham, Gen. 15.21.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

Num. 21.21.

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

n God, in his election and reprobation doth not only appoint the ends, but the meanes tending to the same.

Num. 21.23.

"Ebr. before vs.

o God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserued.

[1] Or, into our hand.

[2] Or, foords.

to the cities in the mountaines, nor vnto whatsoeuer the Lorde our God forbade vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites & Gadites are commanded to go ouer Iordan armed before their brethren. 21 Iosua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

1 THen we turned, & went vp by the way of Bashan: * and Og king of Bashan [a] came out against vs, he, & all his people to fight at Edrei.

Num.21.33. chap.29.7.

a Therefore beside the cōmandement of the Lord, they had just occasion of his part to fight against him.

2 And the Lorde said vnto me, Feare him not, for I will deliuer him, & al his people, and his lande into thine hande, and thou shalt do vnto him, as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heshbon.

Num.21.24.

3 So the Lorde our God deliuered also vnto our hand, * Og & King of Bashan, and all his people: and we smote him, vntill none was left him aliue,

Num.21.33.

4 And we tooke all his cities the same time, neyther was there a citie which we tooke not from them, euen three score cities, & all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hye walles, gates and barres, beside [b] vnwalled townes a great many.

b As villages & smalltownes.

6 And we ouerthrewe them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, [c] women, and children.

c Because this was Gods appointmēt, therefore it may not be iudged cruel.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorde from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and al Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For only Og King of Bashan remayned of the remnant of the giants, [d] whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this lande which we possessed at that time, from Aroer, which is by the riuer of Arnon, & halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

Num.32.33.

13 And the rest of Gilead, & al Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: & called them after his owne name, Bashan, * Hauoth Iair vnto [e] this day.

Num.32.41.

e Meaning, whē he wrote this historie.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, & vnto the riuer of Arnon, halfe the riuer & the borders, euen vnto the riuer [f] Jabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The playne also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea [g] vnder the springs of Pisgah Eastward.

Or, at Asdothpisgah.

g That is, the Reubenites, Gaditer, and halfe Manasseh, as Nom.32.21.

18 ¶ And I commaunded you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues only, and your children, and your cattell (for I knowe that ye haue much cattel) shal abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, & that they also possesse the lande, which the Lorde your God hath giuen the beyond Iorden: then shal ye [h] returne euery man vnto his possession, which I haue giuen you.

Iosh.22.4.

Num.27.18,19,

h So that the victories came not by your owne wildeme, strēgth or multitude.

21 ¶ * And I charged Iosua the same time, saying, Thine eyes haue seene all that the [i] Lord your God hath done vnto these two kings: so shall Lord do vnto all the kingdomes whither thou goest.

Iosh.1.5. & 10.8,

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnes & thy mightie hand: for where is there a God in heauen or in earth, that can [k] doe by thy workes, and like thy [l] power?

i He speaketh according to the common & corrupt speach of them which attribute y power vnto idoles that onely appertaineth vnto God.

Or, wonders.

25 I pray thee let me goe ouer and see the good lande that is beyond Iorden, that goodly [m] mountaine, and Lebanon.

k He meaneth Zion, where the temple should be built, & God honoured.

26 But the Lord was angry with me for your sakes, & would not heare me: & the Lorde sayde vnto me, Let it suffice thee, speake no more vnto me of this matter.

l As before he saw by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold al the plentifull land of Canaan.

27 Get thee vp into the top of Pisgah, & lift vp thine eyes Westward, & Northward, & Southward, & Eastward, and beholde it with thine eyes, for thou shalt not go ouer this Iorden:

28 But charge Iosua, & incourage him, and bolden him: for he shall goe before this people, and he shal deuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teach it to our children. 15 No image ought to be made to worshippe. 26 Threatnings against them that forsake the law of God. 37 God chose the seed because he loued their fathers. 43 The three cities of refuge.

NOw therefore hearken, O Israel, vnto the ordinances & to the lawes which I teach you to do, that ye

map line and go in, & poſſeſſe the lande, which the Lorde God of your fathers giueth you.

2 *Ye shall[b] put nothing vnto the worde which I command you, neither shal ye take [c]ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your [d]eyes haue seene what the Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did [e]cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances, & lawes, as the Lord my God cõmãded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and do them: for [f]that is your wisedome, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, [g]Only this people is wise, & of vnderstanding, and a great nation.

7 For what nation is so great, vnto whõ the gods come so neere vnto them, as the Lorde our God is [h]neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances & lawes so righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and [k]keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thyne heart, all the dayes of thy life: but teach them thy sonnes, & thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and [l]stood vnder the mountaine, and the mountaine [i]burnt with fire vnto the mids of heauen, and there was darkenesse, clouds, & mist.

12 And the Lorde spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to [k]do, euen the ten [*]commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lorde commanded me that same time, that I should teach you ordinances & lawes, which ye should obserue in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your [**]selues: for ye sawe no [l]image in the day that the Lorde spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenes of any feathered foule that flieth in the ayre:

18 Or the likenes of any thing that creepeth on the earth, or the likenes of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, & when thou seest the sunne and the moone & the starres with all the host of heauen, shouldest be driuen to worship them & serue them, which the Lord thy God hath [m]distributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the [n]yron fornace: out of Egypt to be vnto him a people & inheritance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and sware that I should not go ouer Iorden, and that I should not goe in vnto that good lande, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, & shal not go ouer Iorden: but [o]ye shal go ouer, and possesse that good land.

23 Take heed vnto your selues, lest ye forget the couenant of the Lord your God which he made with you, and least ye make you any grauen image, or likenes of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p]cõsuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, & shalt haue remained long in the land, if ye [q]corrupt your selues, and make any grauen image, or likenes of any thing, and worke euil in the sight of the Lorde thy God, to prouoke him to anger,

26 I [r]call heauen and earth to record against you this day, that ye shal shortly perish from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your daies therein, but shal vtterly be destroyed.

27 And the Lord shal [s]scatter you among the people, & ye shalbe left few in nomber among the nations, whither the Lord shall bring you:

28 And there ye shall serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eat, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine [t]heart, & with all thy soule.

30 Whẽ thou art in tribulation, & all these things are come vpõ thee, [u]at the length if thou returne to the Lorde thy God, & be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neyther destroy thee, nor forget the couenaunt of

*hap.12.32.
b Thinke not to be more wise then I am.
c God wil not be serued by halues, but wil haue full obedience.
d Gods iudgements executed vpon other idolaters ought to serue for our instruction, reade Nom.25.3.4.
e And were not idolaters.
f Because al men naturally desire wisedome, he sheweth how to attaine vnto it.
g Or, Surely.
g Helping vs, & deliuering vs out of all dangers, as 2.Sam.7.23.
h He addeth all these wordes to shewe that we can neuer be careful ynough to keep the law of God, and to teach it to our posteritie.
Exod.19.18.
i The law was giuen with fearfull miracles, to declare both the God was the autor thereof, and also that no flesh was able to abide the rigour of the same.
k God ioyneth this condition to his couenant.
* Or, wordes.
** Ebr. soules.
l Signifying that destruction is prepared for all them that make any image to represent God.
m He hath appointed thẽ for to serue man.
n He hath deliuered you out of most miserable slauery, & freely chosen you for his children.
o Moses good affection appeareth, in that that he, beeing depriued of such an excellent treasure, doth not enuy them that must enioy it.
p To those that come not vnto him with loue and reuerence, but rebel against him, Heb.12.29.
q Meaning hereby all superstitiõ and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.
s So that his curse shall make his former blessings of none effect.
t Not with outward shew or ceremonie, but with a true confession of thy faultes.
u Ebr. in the latter dayes.

of thy fathers, which he ᵘ sware vnto them.

u To certifie thē the more of the assurance of their saluation.

32 For inquire now of the dayes that are past, which were before thee, since ꝺ day that God created man vpon the earth, and ˣ aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

x Mans negligence is partly cause that he knoweth not God.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go & take him a nation from among nations, by ʸ temptations, by signes, & by wonders, and by warre, and by a mightie hande, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

y By so manifest proofes ỹ none could doubt thereof.

35 Vnto thee it was shewed, that thou mightest ᶻ knowe, that the Lorde he is God, & that there is none but he alone.

z He sheweth ỹ cause, why God wrought these miracles.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because ᵃ he loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mightie power,

a Freely, and not of their deserres.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, & consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandements which I cōmand thee this day, that it may ᵇ goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

b God promiseth reward not for our merits, but to incourage vs, and to assure vs that our labour shal not be lost.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

Iosh. 20. 8.

43 That is, ᵃ Bezer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead amōg the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ And this is the law which Moses set before the children of Israel.

c The articles and pointes of the couenant.

45 These are the ᶜ witnesses, and the ordinances, & the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in ꝺ land of Sihon King of the Amorites, which dwelt at Heshbon, whome Moses & the children of Israel ᵈ smote, after they were come out of Egypt: Num. 21. 24. chap. 1. 4.

47 And they possessed his land, & the land of ᵉ Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising: Num. 21. 33. chap. 3. 3.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto ᵈ the Sea of the plaine, vnder the ᵉ springs of Pisgah. d That is, the salt sea. e That is, the hill. chap. 3. 17.

CHAP. V.

1 Moses is the meane betweene God and the people. 6 The Lawe is repeated. 23 The people are afrayde at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must not bur decline to the right hand nor left.

1 Then Moses called all Israel, and said vnto them, Heare ᴏ Israel the ordinances & the lawes which ᵃ I propose to you this day, that ye may learne them, and take heede to obserue them.

a *Ebr. I speak in your eares.*

2 ᵇ The Lord our God made a couenant with vs in Horeb.

b *Exod. 19. 5, 8.*

3 The Lorde ᵃ made not this couenant with our fathers, onely, but with vs, euen with vs all here alme this day.

a Some reade, God made not this couenant,

4 The Lorde talked with you ᵇ face to face in the Mount, out of the middes of the fire.

b that is, in such ample sort and with such signes and wonders.

5 (At that time I stood betweene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at ꝺ sight of the fire, and went not vp into the mount) and he sayd,

b So plainely that you neede not to doubt thereof.

6 ¶ ᵃ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of ᵇ bondage.

Exod. 20. 2. Iesmi. 26. 1. psal. 97. 7, 9.

a *Or, seruants.*

7 Thou shalt haue none ᶜ other gods before my face.

c God bindeth vs to serue him onely, without superstition and idolatrie.

8 Thou shalt make thee no grauen image, or any likenes of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for ᵃ I the Lorde thy God am a ᵈ iealous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

a *Exod. 34. 7. Iere. 32. 18.*

d That is, of his honour, not permitting it to be giuen to other.

10 And shewing mercie vnto thousands of them that ᵉ loue me, and keepe my commandements.

e The first degree to keepe the commandements is, to loue God.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes ᶠ thou shalt labour, & shalt doe all thy worke:

f Meaning, since God permitteth

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine oxe, nor thine asse, nor any of

six dayes to our labours, that we ought willingly to dedicate the seuenth to serue him holy.

asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, & that the Lord thy God brought thee out thence vp a mightie hand and a stretched out arme: therefore the Lorde thy God commaunded thee to obserue the Sabbath day.

g Not for a shewe, but with true obedience, and due reuerence.

16 ¶ Honour thy father & thy mother, as the Lorde thy God hath commaunded thee, that thy daies may be prolonged, and that it may goe wel with thee vpon the land, which the Lord thy God giueth thee.

Mat.5.21. *Luke 18.20.* *Rom.13.9.*

17 * Thou shalt not kill.

18 * Neither shalt thou commit aduulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

Rom.7.7.

h He speaketh not only of that resolute will, but that there be no motion or affection.

21 * Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lorde spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darknes, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his example to be content with his worde, and adde nothing thereto.

23 And when ye heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye sayd, Beholde, the Lorde our God hath shewed vs his glorie, and his greatnes, and * we haue heard his voice out of the middes of the fire: we haue seene this day that God doth talk with man, and he * liueth.

Exod.19.19.

Chap.4.33.

25 Nowe therefore, why should we die? for this great fire will consume vs: if we heare the voice of the Lord our God any more, we shal die.

Or, man.

26 For what * flesh was there euer, that heard the voice of the liuing God speaking out of the middes of the fire as we haue, and liued?

27 Goe thou neere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, & do it.

Exod.20.19.

28 Then the Lord heard the voice of your wordes, when ye spake vnto me: & the Lord sayde vnto me, I haue heard the voice of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

29 Oh * that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might goe wel with them, and with their children for euer!

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, & the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye do as the Lord your God hath commanded you: l turne not aside to the right hand nor to the left,

l Ye shal neither adde nor diminish, Chap.4.2.

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may m liue, and that it may goe well with you: and that ye may prolong your dayes in the lande which ye shall possesse.

m As by obedience, God giueth vs all felicitie: so of disobeying God, proceede all our miseries.

CHAP. VI.

1 *An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is conteyned in the Lawe.*

1 THese now are the cõmandements, ordinances, and a lawes, which the Lord your God commanded me to teach you, that ye might doe them in the land whither ye goe to possesse it:

Or, iudgements.

2 That thou mightest a feare the Lord thy God, and keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

a A reuerent feare and loue of God, is the first beginning to keepe Gods cõmandements.

3 Heare therefore, O Israel, & take heede to do it, that it may goe wel with thee, & that ye may encrease mightily b in the land that floweth with milk and honie, as the Lorde God of thy fathers hath promised thee.

b Which hath abundance of all things appertayning to mans life.

4 Heare, O Israel, The Lorde our God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, & with all thy soule, and with all thy might.

Mat.22.37. mar.12.29,30. luke 10.27.

6 * And these words which I command thee this day, shalbe in thine heart.

Chap.11.18.

7 And thou shalt c rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

8 And thou shalt binde them for a signe vpon thine hand, and they shall be * as frontlets betweene thine eyes.

Or, signes of remembrance.

9 Also thou shalt write them vpon d the posts of thine house, and vpon thy gates.

d That when thou entrest in, thou mayest remember them.

10 And when the Lorde thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Isahak, and Iaakob, to giue to thee, with great & goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, & welles digged which thou diggedst not, vineyardes & olive trees which thou plantedst not, & when thou hast eaten and art full,

e Let not welth and ease cause thee forget gods mercies, whereby thou wast deliuered out of miserie.

12 * Beware least thou forget the Lorde, which brought thee out of the land of Egypt,

Egypt, from the house of bondage.

13 Thou shalt feare the Lorde thy God, and serue him, and shalt f sweare by his Name.

14 Ye shal not walke after other gods after any of the gods of the people which are round about you,

15 (For the Lorde thy God is a ielous God among you:) lest the wrath of the Lorde thy God be kindled against thee, and destroye thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lorde your God, as ye did tempt him in Massah:

17 But ye shal keepe diligently the commandements of the Lord your God, and his testimonies, & his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the h sight of the Lord: that thou mayest prosper, & that thou maiest go in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lorde our God hath commanded you?

21 Then thou shalt saye vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lorde brought vs out of Egypt with a mightie hand.

22 And the Lorde shewed signes & wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And k brought vs out from thence, to bring vs in, & to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, & to feare the Lord our God, that it may goe euer well with vs, & that he may preserue vs alive as at this present.

25 Moreouer, this shalbe our l righteousnes before the Lord our God, if we take heed to keep all these commandements, as he hath commanded vs.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull means, and abusing his graces.

h Here he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glorie,

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idols. 8 The election dependeth on the free loue of God. 19. The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatrie.

1 WHen the Lord thy God shal bring thee into the land whither thou goest to possesse it, * and shal roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

Chap. 31. 3.

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

a Into thy power

Exod. 23. 32. and 34. 12.

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For * they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lorde wax hote against you and destroye thee suddenly.

* Or, any of them.

5 But thus ye shal deale with them, b Ye shall ouerthrow their altars, & breake downe their pillars, and yee shall cut downe their groues, & burne their grauen images with fire.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions,

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a peculiar people vnto himselfe, aboue all people that are vpon the earth.

Chap. 14. 2. & 26. 18, 19. Exod. 19. 5.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were more in number then any people: for yee were the fewest of all people:

1. Pet. 2. 9.

8 But because the Lord * loued you, and because he would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, & deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

c Freely, finding no cause in you more then in others so to do.

9 That thou maiest know, d that the Lord thy God, hee is God, the faithfull God which keepeth couenaunt and mercie vnto them that loue him and keepe his commandements, euen to a thousande generations,

d And so put difference betweene him and idoles.

10 And rewardeth them * to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

e Meaning, manifestly, or in this life.

11 Keepe thou therefore the commandements, and the ordinances, & the lawes, which I command thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and obserue and do them, then the Lord thy God shall keepe with thee the couenant, & the e mercie which he sware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in rewarding their obedience he hath respect to his mercie & not to their merites.

13 And hee will loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shalbee neyther male nor female barre among you, nor among your cattell.

Exod. 23. 26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euil diseases of Egypt (which thou knowest) vpon thee, but will smite them vpon all that hate thee.

Exod. 9. 14 & 15. 26.

16 Thou shalt therefore consume all people which the Lorde thy God shall giue thee:

g We ought not to be mercifull where God commandeth seueritie. *Exod.23.33.*

thee: & thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy *destruction.

17 If thou say in thine heart, These nations are mo then I, howe can I cast them out?

18 Thou shalt not feare them, but remember what the Lorde thy God did vnto Pharaoh, and vnto all Egypt:

*Or, plagues, or, trials, as Deu. 29.3. exod. 15.25. and 16.4.

19 The great *tentations which thine eyes sawe, and the signes and wonders, and the mightie hand and stretched out arme, wherby ye Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou feareste.

*Exod.23.28. iosh.24.12.

20 *Moreouer, the Lorde thy God will sende h hornets among them vntill they that are left, and hide themselues from thee, be destroyed.

h There is not so smal a creature, which I will not arme to fight on thy side against them.

21 Thou shalt not feare them: for ye Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou maiest not consume them at once, least the i beasts of the field increase vpon thee.

i So that it is your commodity that God accomplish not his promes so soone as you would wish.

23 But the Lord thy God shal giue them before thee, and shall destroy them with a myghtie destruction, vntill they bee brought to nought.

24 And he shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stande before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shal ye *burne with fire, and k couet not the siluer and gold, that is on them, nor take it vnto thee, least thou k be snared therewith: for it is an abomination before the Lord thy God.

*Chap.12.3. exod.23.24. Iosh.7.1,21. 2.mac.12.40.

k And be inticed to idolatrie.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is *accursed.

*Chap.13.17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefites. 19 The forgetfulnes of Gods benefits causeth destruction.

1 YE shall keepe all the commaundementes which I commaunde thee this day, for *to doe them: that ye may liue, & be multiplied, & goe in, and possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not ynough to heare the worde, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeere in the wildernesse, for to humble thee, & to *proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commaundements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, & made thee hungrie, & fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by *breade onely, but by euery worde that proceedeth out of the mouth of ye Lord, doth a man liue.

c Man liueth not by meat onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy rayment waxed not olde vpon thee, neyther did thy foote d swell these fourtie yeere.

d As they that go bare footed.

5 Knowe therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God *nourtereth thee.

e So that his afflictiõs are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the cõmandements of the Lorde thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good lande, a lande in the which are riuers of water and fountains, and *depths that spring out of valleis and mountaines:

*Or, waters.

8 A land of wheate & barley, and of vines pardes, and figtrees, & pomegranates: a land of ople oiue and honie:

9 A lande wherein thou shalt eate breade without scarcetie, neyther shalt thou lacke any thing therein: a land f whose stones are yron, & out of whose mountaines thou shalt dig braſſe.

f Where there are mines of metall.

10 And when thou hast eaten and filled thy selfe, thou shalt g bleſſe the Lord thy God for the good lande, which he hath giuen thee.

g For to receiue Gods benefites, and not to be thankfull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keping his cõmandements, and his lawes, and his ordinances, which I command thee this day:

12 Least when thou hast eaten & filled thy selfe, & hast built goodly houses & dwelt therein,

13 And thy beasts, and thy sheepe are increased, & thy siluer and golde is multiplied, and al that thou hast is increased,

14 Then thyne heart h bee lifted vp and thou forget the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdome & labour, or to good fortune.

15 Who was thy guide in the great and terrible wildernes (wherin were fiery serpents, & scorpions, & drought, where was no water, *who brought forth water for thee, out of the rocke of flint:

*Numb.20.11.

16 Who fed thee in the wildernes with *MAN, which thy fathers knew not) to humble thee, & to proue thee, that hee might do thee good at thy latter ende.

*Exod.16.15.

17 Beware least thou saye in thine heart, My power, and the strength of mine owne hande hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which i giueth thee power to get substaunce to establishe his couenaunt which he sware vnto thy fathers, as appeareth this day.

i If things consisting this life proceede onely of gods mercie much more spiritual giftes and life euerlasting.

19 And if thou forget the Lord thy God, & walke after other gods, & serue them, & worship them, I k testifie vnto you this day, that ye shall surely perish.

k Or, take to witnes the heauen & the earth, as Chap.4.26

20 As the nations which the Lorde destroyeth before you, so yee shall perishe, because ye would not be obedient vnto the voyce of the Lord your God.

CHAP.

CHAP IX.

4 God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses praieth for the people.

1 HEare O Israel, Thou shalt passe ouer Jorden [a] this day, to go in & to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, euen the children of the Anakims, whō thou knowest, & of whom thou hast [b] heard say, Who can stand before the children of Anak?

b By the report of the spies, Nom. 13.29.

3 Vnderstand therefore that this day the Lorde thy God is he which [c] goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy thē suddenly, as the Lorde hath said vnto thee.

c To guide thee & gouerne thee.

4 Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lorde hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

d Man of him selfe cā deserue nothing but Gods anger, and if God spare any it commeth of his great mercy.

5 For thou entrest not to inherite their land for thy righteousnes, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lorde thy God giueth thee not this good land to possesse it for thy righteousnes: for thou art a [e] stifnecked people.

e Like stubburn oxen which will not endure their masters yoke.

7 Remember, & forget not, howe thou prouokedst the Lorde thy God to anger in the wildernesse: [f] since the daye that thou diddest depart out of the land of Egypt, vntill ye came vnto this place, ye haue rebelled against the Lord.

f Since it proueth by the length of time, that their rebellion was most great, and intolerable.

8 Also in Horeb ye prouoked the Lorde to anger so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenant, Which the Lorde made with you: [g] I abode in the mount fourty dayes & fourty nights, & I neither ate bread nor dranke water:

Exod. 24.18. *and* 34.28.

10 [*] Then the Lorde deliuered me two tables of stone, written with the [s] finger of God, and in them was conteyned according to all the wordes which the Lorde had said vnto you in the mount out of the middes of the fire, in the day of the assemblie.

Exod. 31.18. g That is, miraculously, and not by the hand of men.

11 And when the fourty dayes & fourtie nightes were ended, the Lord gaue me the two tables of stone, the tables, I say, of the couenant.

Exod. 32.7. h So soone as man declineth from the obedience of God, his wayes are corrupt.

12 And the Lorde said vnto me, [*] Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue [h] corrupt their waies: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lorde spake vnto me, saying, I haue seene this people, and beholde, it is a stifnecked people.

14 [i] Let me alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation & greater then they be.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

15 So I returned & came downe from the Mount (and the Mount burnt with fire, and the two tables of the couenant were in my two handes)

16 Then I looked, and beholde, ye had sinned against the Lorde your God: for ye had made you a molten calfe, & had turned quickly out of the [k] way which the Lord had commanded you.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lorde, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, because of all your sinnes which ye had committed, in doing wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lorde was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lorde was very angrie with Aaron, euen to [l] destroy him: but at that time I praied also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, I meane the calfe which ye had made, & burnt him with fire, & stamped him and grounde him small, euen vnto very dust: & I cast the dust therof into the riuer, that descended out of the [m] Mount.

m Horeb, or Sinai.

22 Also [*] in Taberah, and in [*] Massah [*] & in Kibroth-hattaauah ye prouoked the Lord to anger.

Nom. 11.1, 3. *Exod.* 17.7. *Nomb.* 11.34.

23 Likewise when the Lorde sent you from Kadesh barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye [*] rebelled against the commandement of the Lorde your God, and beleeued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lord, since the day that I knewe you.

25 Then I fell downe before the Lorde [*] fourty dayes and fourty nightes, as I fel down before, because the Lord had said, that he would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I praied vnto the Lord, & said, O Lorde God, destroy not thy people and thine inheritāce, which thou hast redemed through thy greatnes, whō thou hast brought out of Egypt by a mighty hād.

27 [p] Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubburnnes of this people, nor to their wickednes, nor to their sinne,

p The godly in their prayers ground on Gods promes, & confesse their sinnes. *Num.* 14.16.

28 Least the countrey, whence thou broughtest vs say, [*] Because the Lorde was not able to bring them into the land

lande which he promised them, or because he hated them, he carped them out, to slap them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the service of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 IN the same time the Lorde said vnto me, *Hewe thee two tables of stone, like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

Exod.34.1.

2 And I will write vpon the Tables the wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lorde spake vnto you in the Mount out of the midst of the fire, in the day of the b assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, and came downe from the Mount, & put the Tables in the Arke which I had made: & there they be, as the Lord commanded me.

6 ¶ And the children of Israel toke their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his steade.

c This mountaine was also called Hor, Num.20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lorde separated the tribe of Leui to beare the Arke of the couenant of the Lord, & to stand before the Lorde, to d minister vnto him, & to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lorde is his e inheritance, as the Lorde thy God hath promised him.

e So God turned the curse of Iaakob, Gen.49.7. vnto blessing.

10 And I taried in the mount, as at the first time, fourty daies & fourty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, & to serue the Lord thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions God requireth nothing but to turne to him & obey him.

13 That p keepe the commandements of the Lord, & his ordinances, which I commaunde thee this day, for thy wealth?

14 Beholde, heauen, and the heauen of heauens is the Lordes thy God, and the * earth, with all that therein is.

Psal 24.1.

15 ¶ Notwithstanding, the Lorde set his delite in thy fathers to loue them, & did chuse their seede after them, euen you aboue all people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskinne of your heart, and harden your neckes no more.

h Cut off all your euil affections, lere.4.4.

17 For the Lorde your God is God of gods, and Lorde of lordes, a great God, mightie, and terrible, which accepteth no * persons, nor taketh reward:

2.Chron.19.7.

18 Who doeth right vnto the fatherlesse and widowe, and loueth the stranger, giuing him foode and raiment.

ob.34.19. psa.2.11.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

Chap.6.13. mat.4.10.

i Reade Chap. 6.13.

21 He is thy praise, & he is thy God, that hath done for thee these great & terrible things, which thine eies haue seene.

22 Thy fathers went downe into Egypt * with seuentie persons, & now the Lord thy God hath made thee, as the * starres of the heauen in multitude.

Gen.46.27. exod.1.5. Gen.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teache it vnto the children. 26 Blessing, and cursing.

1 THerefore thou shalt loue the Lorde thy God, & shalt keepe that, which he commaundeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnes, his mightie hand, & his stretched out arme,

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of the.

3 And his signes, & his actes, which he did in þ midst of Egypt vnto Pharaoh the king of Egypt, & vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wildernes, vntill ye came vnto this place:

b A swell conderning his benefits, as his corrections.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households and their tents, & all their substance that " they had in the middes of all Israel.

" Hebr. was at their feete.

7 For your eyes haue seene all the great actes of the Lord which he did.

c Because ye haue felt both his chastisements and his benefits.

8 Therefore shall ye keepe c all the commandements, which I command you this

this day, that ye may be strong, and goe in and possesse the land whyther ye goe to possesse it:

9 Also that ye may prolong your dayes in the lande, which the Lorde sware vnto your fathers, to giue vnto them and to their seede, euen a lande that floweth with milke and honie.

10 ¶ For the lande whither thou goest to possesse it, is not as the lande of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy [a] feet, as a garden of herbes:

[a] Or, labour.

11 But the lande whyther ye goe to possesse it, is a land of mountaines and valleis, and drinketh water of the raine of heauen.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 ¶ If ye shall hearken therefore vnto my commaundementes, which I commaunde you this day, that ye loue the Lord your God and serue him with all your heart, and with al your soule,

14 I also will giue raine vnto your lande in due time, [e] the first raine & the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

e In the seede time, & toward harueſt.

15 Also I will sende grasse in thy fieldes for thy cattell, that thou mayest eat, and haue enough.

f By deuising to your selues foolish deuotions according to your owne fantasies.

16 But beware least your heart [f] deceiue you, and lest ye turne aside, & serue other gods, and worship them,

17 And so the anger of the Lorde be kindled against you, & he shut vp the heauen, that there be no raine, & that your land yeelde not her fruit, and ye perish quickly from the good lande, which the Lorde giueth you.

18 ¶ Therefore shall ye lay vp these my wordes in your heart and in your soule, and * binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes,

Chap. 6.6,8. 1

Chap. 4.10. and 6.7.

19 And ye shall * teache them your children, speaking of them, when thou sittest in thine house, & when thou walkest by the way, & when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the land which the Lorde sware vnto your fathers to giue them, as long as the heauens are aboue the earth.

g As long as the heauens endure.

22 ¶ For if ye keepe diligently all these commandements which I command you to do: that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lorde cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of your feete shall treade, shall be yours: your coast shalbe from the wildernes & from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermost Sea.

Iosh. 1.3. h This was accomplished in Dauids and Salomons time. i Called Mediterraneum.

25 No man shall stande against you: for the Lorde your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 * The blessing, if ye obey the commaundementes of the Lorde your God which I command you this day:

Chap. 28.2. & 30.1

28 And the * curse, if ye will not obey the commaundementes of the Lorde your God, but turne out of the way, which I commande you this day, to goe after other gods, which ye haue not [k] knowen,

Chap. 28.15. k He reproueth the malice of men which leaue that which is certaine, to follow that which is vncertaine.

29 ¶ When the Lorde thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

Chap. 27.12,13. Iosh. 8.33.

30 Are they not beyond Iorden on that part, [l] where the sunne goeth downe in the land of the Cananites, which dwel in the plaine ouer against Gilgal, beside the [l] grone of Moreh?

l Meaning, in Samaria. [l] Or, plaine.

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lorde your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandementes and the lawes, which I set before you this day.

Chap. 5.32

CHAP. XII.

To destroy the idolatrous places. 5.8. To serue God where he commandeth, and as he commandeth, & not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods worde.

THese are the ordinances & the lawes, which ye shall obserue and do in the land which the Lorde God [a] of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

a Whereby they are admonished to seeke none other God.

2 * Ye shall vtterly destroy all the places wherein the nations which ye shal possesse, serued their gods vpon [b] hie mountaines & vpon the hilles, and vnder euery greene tree.

Chap. 7.5.

3 * Also ye shall ouerthrowe their altars, and breake downe their pillars, & burne their [b] groues with fire: and ye shall hew downe the grauen images of their gods, and abolish their names out of that place.

Iudg. 2.2. b Wherein they sacrificed to their idoles.

4 Ye shall [c] not so do vnto the Lord your God,

c Ye shall not serue the Lord with superstitions.

5 But ye shall seeke the place which the Lorde your God shall * chuse out of all your tribes, to put his name there, and there to dwell, and thither thou shalt come,

1. King. 8.29. 2. chro. 6.5. & 7.12,16.

6 And ye shall bring thither your burnt offrings, and your sacrifices, and your tithes,

tithes, & the [d] offring of your handes, & your vowes, and your free offrings and the first borne of your kine and of your sheepe.

d Meaning, the first fruites.

7 And there ye shall eate [e] before the Lord your God, and ye shal reioyce in all that ye put your hand vnto, both ye, & your houlholdes, because the Lorde thy God hath blessed thee.

e Where his Arke shalbe.

8 Ye shall not doe after all these thinges that we do [f] here this day: that is, euery man whatsoeuer semeth him good in his owne eyes.

f Not that they sacrifited after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For yee are not yet come to rest, and to the inheritaunce which the Lorde thy God giueth thee.

10 But when ye go ouer Iorden, & dwell in the lande, which the Lorde your God hath giuen you to inherite, and when hee hath giuen you rest from all your enemies rounde about, and yee dwell in safetie,

g It had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

11 When there shalbe a place which the Lord your God shall chuse, to cause his Name to dwell there, thither shall yee bring all that I command you: your burnt offerings, & your sacrifices, your tithes, & the offring of your handes, & all your [g] speciall vowes which ye vow vnto the Lord:

g Or, that which ye chuse out for your vowes.

12 And ye shall reioyce before the Lorde your God, ye, and your sonnes & your daughters, and your seruantes, & your maidens, and the Leuite that is within your gates: for he hath no part nor inheritance with you.

Chap. 10. 9.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shall [h] chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do all that I command thee.

h As was declared euer by y placing of the Arke, as in Shiloh 243. yeres, or as some write, more then 300 yeres, and in other places till the temple was builte.

15 Notwithstanding thou maiest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

i As God hath giuen thee power and abilitie.

k Euerie one might eate at home as well the beast appointed for sacrifice as the other.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oile, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offrings, nor the offring of thine handes,

l Meaning, what soeuer was offered to the Lord, might not be eaten, but where he had appointed.

18 But thou shalt eate it before the Lord thy God, in the place which the Lorde thy God shall chuse, thou, & thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

Eccles. 7. 33.

20 When the Lord thy God shal enlarge thy border, as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eat flesh, whatsoeuer thine heart desireth.

Gen. 28. 14. chap. 19. 8.

21 If the place which the Lord thy God hath chosen to put his Name there, bee farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so thou shalt eate them: both the vncleane & the cleane shall eate of them alike.

23 Onely bee [m] sure that thou eate not the blood: for the blood is the life, and thou mayest not eate the life with the flesh.

[m] Ebr. be strong, constant.

m Because the life of beastes is in their blood.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, & with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine [n] holy things which thou hast, & thy vowes thou shalt take vp, & come vnto the place which the Lorde shall chuse.

n That which thou wilt offer in sacrifice.

27 And thou shalt make thy burnt offrings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offrings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these words which I commande thee, that it may go [o] well with thee, & with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

o God by promes bindeth himselfe to doe good to them that obey his worde.

29 When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, & thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in [p] a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

p By following their superstitions and idolatries, and thinking to serue me thereby.

31 Thou shalt not doe so vnto the Lorde thy God: for all abomination, which the Lorde hateth, haue they done vnto their gods: for they haue [q] burned both their sonnes and their daughters with fire to their gods.

q They thought nothing to deare to offer to their idoles. Chap. 4. 2. iosh 1. 7. prou. 30. 6. reuel. 22. 18.

32 Therefore whatsoeuer I commaunde you, take heede you do it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP XIII.

The inticers to idolatrie must be slaine, 5 though they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

1 If

a Which saith, that he hath things reueiled vnto him in dreames.
b He sheweth whereunto the false prophets tende.
c God ordeineth al these things that his may be knowen.

1 IF there arise among you a prophet or a dreamer of a dreames, (and giue thee a signe or wonder,
2 And the signe & the wonder, which he hath told thee, come to passe) saying, b Let vs go after other gods, which thou hast not knowen, and let vs serue them,
3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lorde your God c proueth you, to knowe whether ye loue the Lorde your God with all your heart, and with all your soule.
4 Ye shall walke after the Lorde your God and feare him, and shall keepe his commandementes, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.
5 But that prophet, or that dreamer of dreames, he shall d bee slaine, because he hath spoken to turne you away from the Lorde your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euil away from the middes of thee.

d Being conuict by testimonies, and condemned by the iudge.

e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosome, or thy friend, which is as thine owne f soule, intice thee secretly, saying, Let vs go & serue other gods, (which thou hast not knowe, thou, I say, nor thy fathers)
7 Any of the gods of the people which are round about you, nere vnto thee or farre off from thee, from the one end of the earth vnto the other:
8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shewe mercie, nor keepe him secret:

g As the witnes is charged, Chap.17.7.

9 But thou shalt euen kill him: g thine hand shalbe first vpon him to put him to death, & then the hands of all the people.
10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage)

Chap.17.13.

11 That a all Israel may heare and feare, and do no more any such wickednesse as this among you.
12 ¶ If thou shalt heare say (concerning any of thy cities which the Lorde thy God hath giuen thee to dwell in)

a The children of Belial.

13 a Wicked men are gone out from among you, and haue drawen away the inhabitantes of their citie, saying, Let vs go and serue other gods, which yee haue not knowen,

b Which are appointed to see faultes punished.

14 Then b thou shalt seeke, and make search and enquire diligently: & if it be true, & the thing certaine, that such abomination is wrought among you,
15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.
16 And c thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the citie and all the spoyle thereof euery whit, vnto the Lord thy God: and it shalbe an heape for euer: it shall not be built againe.
17 And there shall cleaue nothing of the d damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, & shewe thee mercie, & haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:
18 Whe thou shalt obey the voyce of the Lord thy God, & keepe all his commandementes which I commaund thee this day, that thou doe that which is right in the eyes of the Lord thy God.

c Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.
d Of the spoyle of that idolatrous and cursed citie, Reade Chap.7.26. and Iosh.7.11.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meats are cleane to be eaten, and what not. 19 The tythes for the Leuite, stranger, fatherlesse, and widowe.

1 YE are the children of the Lord your God. a Ye shal not cut your selues, nor make you any baldenesse betweene your eyes for the dead.

a *Leuit.19.28.*

2 b For thou art an holie people vnto the Lorde thy God, and the Lorde hath chosen thee to be a c precious people vnto him selfe, aboue all the people that are vpon the earth.

b *Chap.7.6. and 26 18,19.*
c Therefore thou ought est not to followe the superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.
4 d These are the beastes, which ye shall eate, the beefe, the sheepe, and the goat,
5 The hart, and the roe bucke, and the bugle, and the wilde goate, & the vnicorne, and the wilde ore, and the chamois.
6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall ye eate.

d This ceremonial Law instructed the Iewes to seeke a spirituall pureneſſe, euen in their meate & drinke.

7 But these ye shal not eate, of them that chewe the cud, & of them that deuide & cleaue the hoofe only: the camel, nor the hare, nor the conp: for they chewe the cudde, but deuide not the hoofe: therefore they shalbe vncleane vnto you:
8 Also the swine, because he deuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shall not eate of their flesh, nor touche their dead carkeises.
9 ¶ e These ye shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

e *Leuit.11.9.*

10 And whatsoeuer hath no finnes nor scales, ye shall not eat: it shalbe vncleane vnto you.
11 ¶ Of all cleane birdes ye shall eate:
12 But these are they, whereof ye shall not eat: the egle, nor the gosshawke, nor the ospiey,
13 Nor the gleade, nor the kite, nor the vultur, after their kinde,
14 Nor all kinde of rauens,
15 Nor the ostriche, nor the night crowe, nor

[a] Or, cuckow.

not the [a] semeawe, nor the hauke after her kinde,
16 Neither the litle owle, nor the great owle, nor the redshanke,
17 Nor the pelicane, nor the swanne, nor the cormorant:
18 The storke also, and the heron in his kinde, nor the lapwing, nor [*] the backe.
Leuit.11.19.
19 And euery creeping thing that flieth, shalbe vncleane vnto you: it shall not be eaten.
20 But of all cleane foules ye may eate.
21 Ye shal eate of nothing that [c] dieth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that he may eat it: or thou maiest sel it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not [*] seethe a kid in his mothers milke.
22 Thou shalt [e] giue the tithe of all the increase of thy seede, that cometh forth of the field yere by yere.
23 And thou shalt eate before the Lorde thy God (in the place which he shall chuse to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine and of thy sheepe, that thou maist learne to feare the Lorde thy God alway.
24 And if the way be too long for thee, so that thou art not able to carry it, because the place is far from thee, where the Lord thy God shall chuse to set his Name, [f] when the Lord thy God shall blesse thee,
25 Then shalt thou make it in money, and [*] take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.
26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drink, or whatsoeuer thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce, both thou, and thine housholde.
27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.
28 ¶ At the end of three yeere thou shalt [h] bring forth all the tythes of thine increase of the same yeere, and lay it vp within thy gates.
29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherles, and the widow, which are within thy gates, and shall eat, and be filled, that the Lorde thy God may blesse thee in all the worke of thine hand which thou doest.

[c] Because their blood was not shed, but remaineth in them.
[d] Which is not of thy religion.
Exod.23.19. and 34.26.
[e] The tythes were ordeined for the maintenance of the Leuites, which had none inheritance.
[f] When he shall giue thee abilitie.
[*] Or, binde vp.
[g] After the Priest hath receiued the Lords part.
[h] Besides the yerely tythes that were giuen to the Leuites, these were laied vp in store for the poore.

CHAP. XV.

1 *The yere of releasing of debts.* 5 *God blesseth them that keepe his commandements.* 7 *To helpe the poore.* 12 *The freedome of seruantes.* 19 *The first borne of the cattell must be offred to the Lord.*

1 At the terme of seuen yeres thou shalt make a freedome.
2 And this is the maner of the freedome: euery [a] creditour shall quite the lone of his hand which he hath lent to his neighbour: hee shall not aske it againe of his neighbour, nor of his brother: for the yere of the Lordes freedome is proclaimed.
3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shal remit:
4 [b] Saue when there shall be no poore with thee: for the Lorde shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:
5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandements, which I command thee this day.
6 For the Lorde thy God hath blessed thee, as he hath promised thee: & [*] thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, & thou shalt reigne ouer many nations, & they shall not reigne ouer thee.
7 ¶ If one of thy brethren with thee be poore [*] within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:
8 [*] But thou shalt open thine hande vnto him, and shalt lend him sufficient for his neede which he hath.
9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore [*] it grieueth thee to looke on thy poore brother, and thou giuest him nought, & he cry vnto the Lord against thee, so that sinne be in thee:
10 Thou shalt giue him, & let it not grieue [*] thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.
11 [c] Because there shalbe euer some poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hande vnto thy brother, to thy needy, and to thy poore in thy land.
12 ¶ [*] If thy brother an Ebrewe sell him self to thee, or an Ebrewesse, & serue thee sixe yere, euen in the seuenth yeere thou shalt let him go free from thee.
13 And when thou sendest him out free from thee, thou shalt not let him goe awaye emptie,
14 But shalt [e] giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that where with the Lord thy God hath blessed thee.
15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.
16 And if he say vnto thee, I will not go away from thee, because he loueth thee and thine house, and because he is well with thee,
17 [*] Then shalt thou take a naule, & perce his eare through against the doore, & he shalbe thy seruant [f] for euer: so vnto thy mayd seruant thou shalt do likewise.
18 Let it not grieue thee, when thou letest

[a] For if thy debtor be rich, he may be constrained to pay.
[*] Chap.28.12.
[*] Or, any of thy cities.
[*] Mat.5.42. luk.6.34.
[*] Ebr. thine eye is euil.
[*] Ebr. let not thine heart be euil.
[c] To trie your charitie, Matth. 26.11.
[d] Thou shalt be liberall.
[*] Exod.21.2. iere.34.14.
[e] In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.
[*] Exod.21.6.
[f] To the yeere of Iubile, Leuit. 25.40.

test him goe out free frō thee: for he hath
serued thee sixe yeres, which is the double
worth of an hired seruaunt: and the
Lord thy God shall blesse thee in al that
thou possi.

g For the hired seruant serued but three yeres, and he sixe. *Exod.* 34. 21.

19 ¶ * All the first borne males that come
of thy cattell, and of thy sheepe, thou
shalt sanctifie vnto the Lorde thy God.
h For they are the Lords. h Thou shalt do no worke with thy first
borne bullocke, nor sheare thy first borne
sheepe.

20 Thou shalt eate it before the Lord thy
God yere by yere, in the place which the
Lord shal chuse, both thou, & thine hous-
holde.

Leuit. 22. 20, 22. *chap.* 17. 1. *eccles.* 35. 12. 21 * But if there be any blemish therein,
as if it be lame, or blind, or haue any euil
fault, thou shalt not offer it vnto the
Lord thy God,

22 But shalt eat it within thy gates: the
vncleane, and the cleane shall eat it alike,
i as the roe bucke, and as the hart.

i Thou shalt as wel eat them, as the roe bucke, and other wilde beastes. 23 Only thou shalt not eat þ blood there-
of, but powre it vpon the ground as
water.

CHAP. XVI.

1 Of Easter. 10 Of Whitsontide, 13 And the feast of Tabernacles. 18 Of what officers ought to be ordained. 21 Idolatrie forbidden.

a Reade Exod. 12. 1-4. 1 Thou shalt keepe þ moneth of a Abib,
and thou shalt celebrate the Passe-
ouer vnto the Lord thy God: for in
the moneth of Abib the Lorde thy God
brought thee out of Egypt by night.

b Thou shalt eat the Easter Lambe. *Chap.* 12. 5. 2 Thou shalt therefore b offer the Passe-
ouer vnto the Lord thy God, of sheepe
and bullockes * in the place where the
Lorde shall chuse to cause his Name to
dwell.

Exod. 12. 14, 15. 3 Thou * shalt eat no leauened bread with
it: but seuen dayes shalt thou eate vn-
leauened bread therewith, euen þ bread
c Which signifieth affliction, which thou hadst in Egypt. of c tribulation: for thou camest out of
the lande of Egypt in haste, that thou
mayest remember the day when thou
camest out of the lande of Egypt, all the
dayes of thy life.

d This was chiefly accomplished, whē the Temple was built. 4 And there shalbe no leauen seene with
thee in all thy coastes seuen dayes long:
neither shall there remaine ought of
the flesh which thou offredst the first day at euen.

5 Thou mayest d not offer the Passeouer
within any of thy gates, which þ Lorde
thy God giueth thee:

e Which was instituted to put them in remembrāce of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lābe was a figure. 6 But in the place which the Lorde thy
GOD shall chuse to place his Name,
there thou shalt offer the e Passeouer at
euen, about the going downe of the
sunne, in the season that thou camest
out of Egypt.

f Beginning at the next morning after the passeouer, Leuit. 23. 15. exo. 13. 4. 7 And thou shalt rost and eate it in the
place which þ Lord thy God shal chuse,
and shalt returne on the morow, and go
vnto thy tentes.

8 Sixe dayes shalt thou eate vnleauened
bread, and the seuenth day shall be a so-
lemne assemblie to the Lorde thy God:
thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou f nomber
vnto thee, & shalt begin to nomber the
seuen weekes, when thou beginnest to
put the sicle to the corne:

10 And thou shalt keepe þ feast of weekes
vnto the Lord thy God, g euen a free gift
of thine hād, which thou shalt giue vn-
to the Lorde thy God, as the Lorde thy
God hath blessed thee.

g *Or, as thou art able, willingly.*

11 And thou shalt reioyce before the Lord
thy God, thou & thy sonne, & thy daugh-
ter, & thy seruant, & thy maide, & the Le-
uite that is within thy gates, and the
stranger, & the fatherlesse, & the widow,
that are among you, in the place which
the Lorde thy God shall chuse to place
his Name there,

12 And thou shalt remember that thou
wast a seruant in Egypt: therefore thou
shalt obserue and do these ordinances.

13 ¶ Thou shalt h obserue the feast of the
Tabernacles seuen dayes, when thou
hast gathered in thy corne, & thy wine.

h That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

14 And thou shalt reioyce in thy feast,
thou, and thy sonne, and thy daughter,
and thy seruant, and thy maide, and the
Leuite, and the stranger, and the father-
les, and the widow, that are within thy
gates.

15 Seuen dayes shalt thou keepe a feast
vnto the Lorde thy GOD in the place
which the Lord shal chuse: when þ Lord
thy God shall blesse thee in all thine in-
crease, and in all the woorkes of thine
handes, thou shalt in any case be glad.

16 ¶ * Three times in the yere shall all the
males appeare before þ Lord thy God
in the place which he shall chuse: in the
feast of the vnleauened bread, and in the
feast of the weekes, & in the feast of the
Tabernacles: & they shall not appeare
before the Lord * emptie.

Exod. 23. 15. and 34. 23. *Eccles.* 35. 4.

17 Euery man shall giue according to the
gift of his i hande, and according to the
blessing of the Lorde thy God, which he
hath giuen thee.

i He gaue according to the abilitie that God hath giuen him.

18 ¶ k Iudges & officers shalt thou make
thee in al thy cities, which the Lord thy
God giueth thee, throughout thy
tribes: and they shall iudge the people
with righteous iudgement.

k He gaue authoritie to that people for a time to chuse them selues magistrates.

19 Wrest not thou the Lawe, nor respect
any person, neither take reward: for the
reward blindeth the eyes of the wise, &
perverteth the words of the iust.

20 That which l is iust and right shalt
thou follow, that thou mayest liue, and
possesse the land which þ Lord thy God
giueth thee.

l The magistrate must constantly followe the tenor of the Lawe, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no groue of a-
ny trees nere vnto the altar of the Lord
thy God, which thou shalt make thee.

22 Thou shalt set thee vp no m pillar, which
thing the Lord thy God hateth.

CHAP. XVII.

1 The punishment of the idolatrer. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16. 17 What things he ought to auoyde, 18 And what he ought to imbrace.

m *Or, image.*

Ll 1 Thou

1 THou shalt offer vnto the Lorde thy God no bullocke nor sheepe wherein is [a] blemith or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lorde thy God giueth thee, man or [b] woman that hath wrought wickednesse in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not [c] commanded,

4 And it be told vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, & shalt stone them with stones, till they die.

6 * At the mouth [d] of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnes, he shall not die.

7 The handes of the [d] witnesses shalbe first vpon him, to kill him: & afterward the handes of all the [e] people: so thou shalt take the wicked away frō among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood & blood, betweene plea & plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shal chuse,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the [f] iudge that shal be in those daies, & aske, and they shall shewe thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, & thou shalt obserue to do according to all that they informe thee,

11 According to the Law, which they shal teach thee, and according to the iudgement which they shal tel thee, shalt thou doe: thou shalt not decline from the thing which they shal shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lorde thy God, to [h] minister there) or vnto the iudge, that man shal die, and thou shalt take away euil from Israel.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, & shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shal chuse: from among thy brethren shalt thou make a King ouer thee: thou [i] shalt not set a [k] stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people again to [l] Egypt, for to increase the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth goe no more as ye came that way.

17 Neither shal he take him many wiues lest his heart [l] turne away, neither shall he gather him much siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this [m] Lawe repeated in a booke, by the [n] Priests of the Leuites.

19 And it shalbe with him, & he shal read therein al dayes of his life, that he may learne to feare the Lord his God, and to keepe al the wordes of this Lawe, and these ordinances, for to do them:

20 That his heart be not lifted vp aboue his [o] brethren, & that he turne not from the commandement, to the right hande or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

The portion of the Leuites. 6 of the Leuite comming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

1 THe Priests of the Leuites, and all the tribe of Leui [a] shal haue no part nor inheritance with Israel, [b] but shal eate the offrings of the Lorde made by fire, and his [a] inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shalbe the Priests duetie of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shal giue vnto the Priest the [b] shoulder, and the two cheekes, and the maw.

4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stande and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, & come with [c] all the desire of his heart vnto the place, which the Lord shall chuse,

7 He shall then minister in the Name of the Lorde his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [d] beside that which commeth of his sale of his patrimonie.

9 When

Chap. 15. 21.
a Thou shalt not serue God for facions sake, as hypocrites do.
b Shewing that the crime cānot be excused by the frailtie of the person.
c Whereby he condemneth all religion and seruing of God which God hath not commāded.
Nom. 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1.
* Ebr. of two witnesses, or three witnesses.
d Whereby thei declared that they testified the trueth.
e To signifie a commonconsent to maintaine Gods honour & true religion.
f Who shal giue sentence as the Priestes counsell him by the Law of God.
g Thou shalt obey their sentence, that the cōtrouersie may haue an end.
h So long as he is the true minister of God, and pronounceth according to his word.

[a] Or, mayest not.
i Who is not of thy nation, least he change true religion into idolatrie, and bring thee to slauerie.
k To reuenge their iniuries, & to take them of their best horses, 1. King. 10. 28
l From the Law of God.
m Meaning, the Deuteronomie.
n He shall cause it to be written by them, or, he shal write it by their example.
o Whereby is ment, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

Nom. 18. 20. Chap. 10. 9. 1. cor. 9. 13.
a That is, the Lords part of his inheritance.
b The right shoulder, Nom 18. 18.
c Meaning, to serue God vnfainedly, and not to seeke ease.
d Not constrained to liue of himselfe.

9 When thou shalt come into the lande which the Lord thy GOD giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found amog you that maketh his sonne or his daughter to e goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsel at the dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations the Lorde thy God doth cast them out before thee.

13 Thou shalt be f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: "as for thee, the Lord thy God hath not "suffered thee so.

15 ¶ *The Lord thy God wil raise vp vnto thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shal hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidest, "Let me heare the voyce of my Lord God no more, nor let this great fire any more, that I die not.

17 And the Lorde sayde vnto me, They haue wel spoken.

18 *I wil raise them vp a Prophet from among their brethren like vnto thee, and wil put my words in his h mouth, and he shal speake vnto them all that I shal command him.

19 And whosoeuer will not hearken vnto my wordes, which he shal speake in my Name, I wil i require it of him.

20 But the prophet that shal presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in ꝑ name of other gods, euen the same prophet shal die.

21 And if thou think in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a prophet speaketh in ꝑ Name of the Lord, if the thing k follow not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore bee afrayde of him.

CHAP. XIX.

1 *The frawdfull townes.* 14 *Not to remoue thy neighbours bounder.* 16 *The punishment of him that beareth false witnesse.*

1 WHen the Lorde thy God *shall roote out the nations, whose land the Lord thy GOD giueth thee, and thou shalt possesse them, and dwell in their cities, & in their houses,

2 *Thou shalt separate three cities for thee in ꝑ midst of thy land which the Lord thy God giueth thee to possesse it,

3 Thou shalt a prepare thee the way, and deuide the coasts of the land, which the Lord thy GOD giueth thee to inherite, into three partes, that euery b manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shal flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same c shall flee vnto one of the cities, and liue,

6 Least the *auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not d worthie of death, because he hated him not in time passed.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lorde thy God e enlargeth thy coastes (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou kepe all these commaundements to doe them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) *then shalt thou adde three cities mo for thee besides those three,

10 That innocent blood be not shed within thy land, which the Lord thy GOD giueth thee to inherite, * least blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay wayte for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the f Elders of his citie shal send and fette him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the crie of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the lande, which the Lord thy GOD giueth thee to possesse it.

15 ¶ *One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any sinne that hee offendeth in, but at the mouth of two witnesses or at the mouth of three witnesses shal the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which strine together, shall stand before the h Lorde, euen before the Priestes and the Iudges, which shall be in those dayes,

18 And

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpon murther. *Num.35.12.*

d *Or, cannot be iudged to death.*

e Left thou be punished for innocent blood.

f The Magistrates.

g Then who so euer pardoneth murther, offendeth against the word of God.

h Gods presence is where his true ministers are assembled.

e Signifying they were purged by this ceremonie of passing betweene two fires. *Leuit.18.21. Leuit.20.27. 1.Sam.28.7.*

f Without hypocrisie, or mixture of false religion.

"*Ebr.but thou not so.*

"*Ebr.giuen or appointed.*

Act.7.37.

g Meaning a continuall succession of Prophets, till Christ the end of all Prophets come. *Exod.20.19.*

Iob.1.45. alh.3.21.

h Which promes is not onely made to Christ, but to all that teache in his name, Isa.59.21.

i By executing punishment vpon him.

k Vnder this sure note he cõprieth all the other tokens.

Chap.12.29.

Exod.21.13. num.35.9,12. iosh 20.2.

18 And the Iudges shall make diligent inquisition: and if the witnesse be found false, and hath giuen false witnesse against his brother,

Prou.19.5. dan.13.62.

19 * Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away fromth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednes among you.

21 Therefore thine eye shal haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Exod.21.23. leuit.24.20. mat.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battel. 5 The exhortation of the officers shewing who should go to battel. 10 Peace must first be proclaimed. 19 The trees that beare fruite, must not be destroyed.

1 WHen * thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people moe then thou, be not afraid of them: for the Lorde thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight whē it seemeth good to them.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them:

Chap.28.7.

b Is present to defend you with his grace and power.

4 For the Lorde your God b goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a newe house, and hath not c dedicate it? let him goe and returne to his house, least he die in the battell, and an other man dedicate it.

c For when they entred first to dwell in an house, they gaue thankes to God, acknowledging that they had that benefite by his grace.

6 And what man is there that hath planted a vineyard, and hath d not eaten of the fruite? let him goe and returne againe vnto his house, least he die in the battell, and another eate the fruite.

d The Ebrewe word signifieth to make cōmon or prophane, Leuit.19 25. *Isai.7.3.*

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, least he die in battel, and an other man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraid and faint hearted, let him go and returne vnto his house, least his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest nere vnto a citie to fight against it, * thou shalt offer it peace.

Numb.21.22. chap 2.26.

e If it accept peace.

11 And if it answere thee againe * peace and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it,

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sworde.

14 Onely the women, and the children, * and the cattel, and all that is in the citie, euen all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

Ioth.8.2.

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which are not of the cities of these f nations here.

f For God had appointed that the Canaanites should be destroyed, & make the Israelites executers of his will, Chap.7.1.

16 But of the cities of this people, which the Lord thy GOD shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and so ye should sinne against the Lorde your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the g tree of the fielde is mans life)

g Some reade, For man *shalbe* as *flead* of the tree of the fielde, to come out in the siege against thee.

20 Only those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, until thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright can not be changed for affection. 18 The disobedient childe. 23 The bodie may not hang all night.

1 IF one be found * slaine in the lande, which the Lord thy God giueth thee to possesse it, lying in the fielde, and it is not knowen who hath slaine him,

a This law declareth howe horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

2 Then thine Elders and thy iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is nert vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

a Or, rough.

4 And let the Elders of that citie bring the heifer vnto a a stonie b valley, which is neither eared nor sowen, & strike off the heifers necke there in the valley.

b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priestes the sonnes of Leui (whom the Lorde thy God hath chosen to

to minister, and to bleſſe in the name of the Lorde: ſhall come forth, and by their word ſhal all ſtrife and plague be tryed.

6 And all the Elders of that citie that came neere to the ſlaine man, ſhal waſh their handes ouer the heifer that is beheaded in the valley:

7 And ſhall teſtifie, and ſay, Our handes haue not ſhed this blood, neyther haue our eyes ſeene it.

c This was the prayer, which the Prieſts made in the audience of the people.

8 [c] O Lord, be mercifull vnto thy people Iſrael, whom thou haſt redeemed, and laye no innocent blood to the charge of thy people Iſrael, and the blood ſhalbe forgiuen them.

9 So ſhalt thou take away the crie of innocent blood from thee, whē thou ſhalt do that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt go to warre againſt thine enemies, and the Lorde thy God ſhall deliuer them into thine handes, & thou ſhalt take them captiues,

11 And ſhalt ſee among the captiues a beautifull woman, and haſt a deſire vnto her, & wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, [d] & ſhe ſhall ſhaue her head, and pare her nailes,

d Signifying that her former life muſt be changed, before they could be ioyned to the people of God.

13 And ſhe ſhal put off the garment that ſhe was taken in, and ſhe ſhall remaine in thine houſe, [e] and bewaile her father and her mother a moneth long: and after that ſhalt thou goe in vnto her, and marrie her, and ſhe ſhalbe thy [f] wife.

e As hauing renounced parents and countrey.

14 And if thou haue no fauour vnto her, then thou mayeſt let her go whither ſhe wil, but thou ſhalt not ſel her for money, nor make marchandiſe of her, becauſe thou haſt humbled her.

f This only was permitted in the warre: otherwiſe the Iſraelites could not marry ſtrangers.

15 ¶ If a man haue two wiues, one loued and an other [g] hated, & they haue borne him children, both the loued & alſo the hated: if the firſt borne be the ſonne of the hated,

g This declareth that the pluralitie of wiues came of a corrupt affectiō.

16 Then when the time commeth, that he appointeth his ſonnes to be heires of his which he hath, he may not make the ſonne of the beloued firſt borne [h] before the ſonne of the hated, which is the firſt borne:

h Or, while the ſonne of the hated liueth.

17 But he ſhal acknowledge the ſonne of the hated for the firſt borne, & giue him [i] double portion of all that he hath: for he is the firſt of his ſtrength, and to him belongeth the right of the firſt borne.

i As much as to two of the others.

18 ¶ If any man haue a ſonne which is ſtubburne and diſobedient, which will not hearke vnto the voyce of his father, nor the voyce of his [k] mother, & they haue chaſtened him, and he would not obey them,

k Except he be vnworthy, as was Reuben Iaakobs ſonne.

19 Then ſhal his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And ſhal ſaye vnto the Elders of his citie, This our ſonne is ſtubburne and diſobedient, and he will not obey our admonition: he is a riotour, & a drunkard.

21 Then al the men of his citie ſhal ſtone him with ſtones vnto death: ſo ſhalt thou take away euill from among you, that all Iſrael may heare it, and feare.

k For it is the mothers duetie alſo to inſtruct her children.

22 ¶ If a man alſo haue cōmitted a treſpaſſe worthy of death, & is put to death, and thou hange ſt him on a tree,

23 His body ſhall not remaine [l] all night vpon the tree, but thou ſhalt burie him the ſame day: for he that is hanged [m] is curſe of God: and thou ſhalt not defile thy land, which the Lord thy God giueth thee to inherite.

l Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

m For Gods law by his death is ſatisfied, and nature abhorreth crueltie. *Gal.* 3. 13.

CHAP. XXII.

He commaudeth to haue care of our neighbours goods. 5 *The woman may not weare mans apparel, nor man the womans.* 6 *Of the damme and her yong birds.* 8 *Why they ſhould haue battlements.* 9 *Not to mixe diuers kinds together* 13 *Of the wife not being found a virgine.* 22 *The puniſhment of adulterie.*

1 THou [a] ſhalt not ſee thy brothers ore noy his ſheepe go aſtray, and [a] withdraw thy ſelfe from them, but ſhalt bring them againe vnto thy brother.

a As though thou ſaweſt it not.

2 And if thy brother be not [b] neere vnto thee, or if thou know him not, thē thou ſhalt bring it into thine houſe, & it ſhall remaine with thee, vntill thy brother ſeeke after it: then ſhalt thou deliuer it to him againe.

b Shewing, that brotherly affection muſt be ſhewed, not only to them that dwell nere vnto vs, but alſo to them which are farre off.

3 In like maner ſhalt thou doe with his aſſe, and ſo ſhalt thou do with his raiment, and ſhalt ſo do with all loſt things of thy brother, which he hath loſt: if thou haſt found them, thou ſhalt not withdraw thy ſelfe from them.

c Much more art thou bounde to doe for thy neighbours perſon.

4 ¶ Thou ſhalt not ſee thy brothers aſſe noy his ore fall downe by the way, and withdraw thy ſelfe from them, but ſhalt lift them vp with him.

5 ¶ The [d] woman ſhall not weare that which pertaineth vnto the man, neyther ſhall a man put on womans rayment: for all that do ſo, are abominable vnto the Lord thy God.

d For that were to alter the order of nature, & to deſpite God.

6 ¶ If thou finde a birds neſt in the way, in any tree, or on the ground, whether they be yong or egges, & the dam ſitting vpon the yong, or vpon the egges, [e] thou ſhalt not take the dam with the yong.

e If God deteſt crueltie done to litle birdes, how much more to man, made according to his image?

7 But ſhalt in any wiſe let the dam go and take the yong to thee, that thou mayeſt proſper and prolong thy dayes.

8 ¶ When thou buildeſt a newe houſe, thou ſhalt make a battlement on thy roofe, [f] thou lay not blood vpon thine houſe, if any man fall thence.

f The tenour of this Lawe is, to walke in ſimplicitie, and not to be curious of new inuentions.

9 ¶ Thou ſhalt not [f] ſowe thy vineyarde with diuers kinds of ſeedes, leſt thou defile the increaſe of the ſeed which thou haſt ſowen, and the fruite of the vineyarde.

10 ¶ Thou ſhalt not plowe with an oxe & an aſſe together.

11 ¶ Thou ſhalt not weare a garment of diuers ſorts, as of woollen and linen together.

Num. 15. 38.

12 ¶ Thou ſhalt make thee fringes vpon

the fonre quarters of thy vesture, wherewith thou coueresi thy selfe.

13 ¶ If a man take a wife, and when he hath lyen with her, hate her,

g That is, beare occasion that she is slandered.

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, & whē I came to her, I found her not a maide,

15 Then shall the father of the maide & her mother take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginitie: & they shall spreade the [b] vesture before the Elders of the citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth shekels of siluer, & giue them vnto the father [i] of the maid, because he hath brought vp an euill name vpon a mayd of Israel: and she shalbe his wife, and he may not put her away all his life.

i For the faulte of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultes,

20 ¶ But if this thing be true, that the maide be not founde a virgine,

21 Then they shall bring foorth the maid to the doore of her fathers house, & the men of her citie shall stone her [k] with stones to death: for she hath wrought follie in Israel, by playing the whore in her fathers house: so thou shalt put euil away from among you.

k Or, with.

Leuit. 20. 10.

22 ¶ * If a man be found lying with a woman married to a man, then they shal die euen both twaine: to wit, the man that lay with the wife, & the wife: so thou shalt put away euill from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maid because she cryed not, being in the citie, & the man, because he hath [l] humbled his neighbours wife: so thou shalt put away euill from among you.

l Or, defiled.

25 ¶ But if a man find a betrothed maid in the fielde, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no [m] cause of death: for as when a man riseth against his neighbour and woundeth him to death, so [k] is this matter.

m Or, no sinne worthie death.

k Meaning, that the innocent can not be punished.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

Exod. 22. 16.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she shalbe his wife, because he hath humbled her: he can not put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 VVhat men ought not to be admitted to office. 9 VVhat they ought to auoyde when they go to warre. 15 Of the fugitiue seruant. 17 To flie all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

1 NOne that is hurt by bursting, or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lord.

a Either to beare office, or to marie a wife.

2 [b] A bastard shal not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected.

3 * The Ammonites and the Moabites shal not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lorde for euer,

Nehe. 13. 1.

4 Because they [c] met you not with bread and water in the way, when ye came out of Egypt, and * because they hyred against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation.

Num. 22. 5, 6.

5 Neuertheles, the Lord thy God wolde not hearken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to do with them.

7 ¶ Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten * of the in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is vncleane by that which cōmeth to him by night, he shall go out of the host, and shall not enter into the hoste,

11 But at euen he shal wash himselfe with water, and when the sunne is down, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt [f] resort,

f For the necessitie of nature,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe thout, thou shalt digge therewith, and returning thou shalt [g] couer thine excrements.

g Meaning here by that his people should be pure both in soule and bodie.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that he see no filthie thing in thee, & turne away from thee.

h This is ment of the heathen, who fled for their masters

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his

crueltie, and imbraced the true religion.

his maſter vnto thee.

16 He ſhal dwell with thee, euen among
you, in what place he ſhal chooſe, in one
of thy " cities where it liketh him beſt:
thou ſhalt not vexe him.

17 ¶ There ſhalbe no whore of the daugh-
ters of Iſrael, neither ſhall there be a
whore keper of the ſonnes of Iſrael.

18 Thou ſhalt neither bring the i hyre of
a whore, nor ꝑ price of a dogge into the
houſe of the Lord thy God for any vow:
for euen both theſe are abomination vn-
to the Lord thy God.

19 ¶ * Thou ſhalt not giue to vſurie to thy
brother: as vſurie of money, vſurie of
meate, vſurie of any thing that is put
to vſurie.

20 Vnto a k ſtranger thou mayeſt lende
vpon vſurie, but thou ſhalt not lend vp-
on vſurie vnto thy brother, that the
Lord thy GOD may l bleſſe thee in all
that thou ſetteſt thine hand to, in the
land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vow vnto
the Lord thy GOD, thou ſhalt not bee
ſlacke to pay it: for the Lord thy GOD
will ſurely require it of thee, and ſo it
ſhould be ſinne vnto thee.

22 But when thou abſteineſt from vow-
ing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes,
thou ſhalt m keepe and performe, as
thou haſt vowed it willingly vnto the
Lord thy God: for thou haſt ſpoken it
with thy mouth.

24 ¶ When thou commeſt vnto n thy
neighbours vineyard, then thou maieſt
eate grapes at thy pleaſure, as much
as thou wilt: but thou ſhalt put none
in thy o veſſel.

25 When thou commeſt into the neigh-
bours corne, * thou mayeſt plucke the
eares with thine hand, but thou ſhalt
not moue a ſickle to thy neighbours
corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newely married is exempted from warre. 6 Of the pledge. 14 VVages muſt not bee retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe and widowe.

1 WHen a man taketh a wife, & ma-
rieth her, if ſo be ſhe finde no fa-
vour in his eies, becauſe he hath
eſpied ſome filthineſſe in her, a then let
him write her a bill of diuorcement, and
put it in her hand, and ſend her out of
his houſe.

2 And when ſhe is departed out of his
houſe and gone her way, and marrie
with another man,

3 And if the latter huſband hate her, and
write her a letter of diuorcement, and
put it in her hand, and ſend her out of
his houſe, or if the latter man die which
tooke her to wife:

4 Then her firſt huſband, which ſent her
away, may not take her againe to bee
his wife, after that ſhe is b defiled: for
that is abomination in the ſight of the
Lorde, and thou ſhalt not cauſe the land
to ſinne, which the Lord thy God doeth
giue thee to inherite.

5 ¶ When a man taketh a newe wife, he
ſhal not goe a warfare, c neither ſhalbe
charged with any buſineſſe, but ſhall be
free at home one yere, and reioyce with
his wife which he hath taken.

6 ¶ No man ſhal take the nether nor the
vpper d milſtone to pledge: for ſo he taketh
his liuing.

7 ¶ If any man be found ſtealing any of
his brethren of the children of Iſrael, &
maketh marchandiſe of him, or ſelleth
him, that thiefe ſhall die: ſo ſhalt thou
put euil away from among you.

8 ¶ Take heede of the * plague of lepro-
ſie, that thou obſerue diligently, and doe
according to all that the Prieſtes of the
Leuites ſhal teache you: take heede ye
doe as I commanded them.

9 Remember what the Lord thy GOD
did vnto * Miriam by the way after
that ye were come out of Egypt.

10 ¶ When thou ſhalt aſke againe of thy
neighbour any thing lent, thou ſhalt not
goe e into his houſe to fet his pledge.

11 But thou ſhalt ſtand without, and the
man that boroweth it of thee, ſhall bring
the pledge out of the doores vnto thee.

12 Furthermore if it bee a poore bodie,
thou ſhalt not ſleepe with his pledge,

13 But ſhalt reſtore him the pledge when
the ſunne goeth downe, that hee may
ſleepe in his rayment, and bleſſe thee:
and it ſhalbe righteouſneſſe vnto thee,
f before the Lorde thy God.

14 ¶ Thou ſhalt not oppreſſe an hired ſer-
uant that is needie and poore, neither of
thy brethren, nor of the ſtranger that is
in thy land within thy gates.

15 * Thou ſhalt giue him his hire for his
day, neither ſhall the ſunne goe downe
vpon it: for he is poore, and therewith
ſuſteineth his life: leaſt hee crie againſt
thee vnto the Lorde, and it be ſinne vnto
thee.

16 ¶ * The fathers ſhall not bee put to
death for the children, nor the children
put to death for the fathers, but euery
man ſhalbe put to death for his owne
ſinne.

17 ¶ Thou ſhalt not pervert the right of
the g ſtranger, nor of the fatherleſſe, nor
take a widowes rayment to pledge.

18 But remember that thou waſt a ſer-
uant in Egypt, and howe the Lorde thy
God deliuered thee thence. Therefore
I command thee to doe this thing.

19 ¶ * When thou cutteſt downe thine
harueſt in thy fielde, and haſt forgotten
a ſheafe in the fielde, thou ſhalt not goe
againe to fet it, but it ſhalbe for the ſtran-
ger, for the fatherleſſe, & for the widowe:
that the Lorde thy God may bleſſe thee
in all the workes of thine handes.

20 When thou h beateſt thine olive tree,
thou ſhalt not goe ouer the boughes a-
gaine, but it ſhalbe for the ſtranger, for
the fatherleſſe, and for the widow.

21 When

" Ebr. gates.

i Forbidding hereby that any gaine gotten of euill thinges ſhould be appli-ed to the ſer-uice of God, Micah. 1.7. *Exod.* 22.25. *Leuit.* 25.36.

k This was per-mitted for a time for the hardnes of their heart.

l If thou ſhewe thy charitie to thy brother, God wil declare his loue toward thee.

m If the vowe be lawful and godly.

n Being hired for to labour.

o To bring home to thine houſe. *Mat.* 12.1.

a Hereby God approueth not that light di-uorcement, but permitteth it to auoide further inconuenience, Mat. 19.7.

b Seeing that by dimitting her, he iudged her to be vn-cleane and de-filed.

c That they might learne to know one ano-thers cõditions, and ſo afterward liue in godly peace.

d Nor anie thing, whereby a man getteth his liuing.

Leuit. 13.2.

Numb. 12.10.

e As though thou wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

f Though he would be vn-thankfull, yet God will not forget it.

Leuit. 19.13. *tob.* 4.14.

2. *King.* 14.6. 2. *chro.* 25.4. *iere.* 31.29,30. *ezek.* 18.20.

g Becauſe the world did leaſt eſteeme theſe ſortes of people, therefore God hath moſt care ouer them. *Leuit.* 19.9. *and* 23.22.

h Or, gatherest thine olives.

21 When thou gatherest thy [b]vineyard, thou shalt not gather the grapes cleane after thee, but they shalbe for the stranger, for the fatherlesse, and for the widowe.

22 And remember that thou wast [h]a seruant in the land of Egypt: therefore I commande thee to doe this thing.

[b] Or, the grapes of the vineyarde.

[h] God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weightes and measures. 19 To destroy the Amalekites.

1 WHen there shalbe strife betweene men, and they shall come vnto iudgement, [a] and sentence shalbe giuen vpon them, & the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthie to be beaten, the iudge shall cause him to lie downe, [b] and to be beaten before his face, according to his trespasse, vnto a certaine nomber.

3 [c] Fourtie stripes shall hee cause him to haue and not past, least if he should exceede and beate him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ [d] Thou shalt not mouzell the oxe that treadeth out the corne.

5 ¶ [e] If brethren dwel together, and one of them die and haue no sonne, the wife of the dead shall not marrie without: that is, vnto a stranger, but his [d] kinseman shall goe in vnto her, and take her to wife, and doe the kinsemans office vnto her.

6 And the first borne which she beareth, shal succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinseman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinseman vnto me.

8 Then the Elders of his citie shall call him, & commune with him: if he stand and say, I will not take her,

9 Then shal his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not builde vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shoe is put off.

11 ¶ [f] When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shal not spare her.

13 ¶ Thou shalt not haue in thy bagge two maner of [i] weightes, a great and a small,

14 Neither shalt thou haue in thine house diuers [k] measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfite & a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lorde thy God giueth thee.

16 For all that do such things, & all that doe vnrighteously, are abomination vnto the Lorde thy God.

17 ¶ [g] Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy GOD hath giuen thee rest from all thine enemies round about, in the lande which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the [l] remembrance of Amalek from vnder heauen: forget not.

[a] Whether there be a plaintife or none, the magistrates ought to trie out faultes and punish according to y crime.

[b] When the crime deserueth not death.

[c] The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24. 1. Cor. 9. 9. 1. Tim. 5. 18. Ruth. 4. 3. mat. 22. 24. mar 12. 19. luk. 20. 28.

[d] Because the Ebrewe worde signifieth not the naturall brother, and the word, that signifieth a brother, is taken also for a kinsman: it seemeth that it is not ment that the naturall brother should marrie his brothers wife, but some other of the kinred, that was in that degree which might marrie.

[e] This lawe importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

[f] Ebr. stone and stone.

[g] Exod. 17. 8.

[h] This was partly accomplished by Saul, about 450. yeres afterwarde.

[i] Ebr. Ephah and ephah: reade Exo. 16. 36.

CHAP. XXVI.

3 The offerings of the first fruites. 5 VVhat they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

1 ALso when thou shalt come into the land which the Lorde thy God giueth thee for inheritance, and shalt possesse it and dwel therein,

2 [a] Then shalt thou take of the first of all the fruite of the earth, and bring it out of the lande that the Lorde thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lorde thy GOD shall chose to [b] place his Name there.

3 And thou shalt come vnto the Priest, that shall bee in those dayes, and say vnto him, I acknowledge this day vnto the Lorde thy GOD, that I am come vnto the countrey which the Lorde sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, [c] A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small companie, and grewe there vnto a nation great, mightie, [d] and full of people.

6 And the Egyptians vered vs, and troubled vs, and laded vs with cruell bondage.

7 But when we [e] cried vnto the Lorde GOD of our fathers, the Lorde heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lorde brought vs out of Egypt in a mightie hand, and a stretched out

[a] By this ceremonie they acknowledged y they receiued the lande of Canaan as a free gift of God.

[b] To be called vpon, serued, and worshipped spiritually, Chap. 12. 5.

[c] Meaning Iakob, who serued 20. yeres in Syria.

[d] Onely by Gods mercie, and not by their fathers deseruings.

[e] Alledging the promises made to our fathers, Abraham, Isaak and Iaakob.

out arme, with great terribleties, both in signes and wonders.

9 And he hath brought vs into this place, and hath giue vs this land, euen a land that floweth with milke and honie.

f In token of a thankfull heart, and mindfull of this benefite.

10 And now, lo, I f haue brought the first fruites of the land, which thou, O Lord, hast giuen mee, & thou shalt set it before the Lorde thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee and to thine household, thou and the Leuite, and the straunger that is among you.

g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

12 ¶ When thou hast made an end of tything all the tithes of thine increase, the third yere, which is the yere of tithing, & hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widowe, that they may eate within thy gates, & be satisfied,

h Without hypocrisie.

13 Then thou shalt h say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites and to the straungers, to the fatherlesse, and to the widowe, according to all thy * commaundements which thou hast commanded me: I haue i transgressed none of thy commaundements, nor forgotten them.

Chap.14.27.

i Of malice & contempt.

k Or, for any necessitie.

l By putting them to anie prophane vse.

m As farre as my sinfull nature woulde suffer: for else, as Dauid and Paul say, there is not one iust, Psalme 143. rom. 3.10.

14 I haue not eate thereof in my k mourning, nor suffered ought to perish l through vncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done m after all that thou hast commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the lande that floweth with milke and honie.

16 ¶ This day the Lorde thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and do them with n all thine heart, and with all thy soule.

n With a good and simple conscience.

17 Thou hast set vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, & to hearken vnto his voyce.

o Signifying that there is a mutuall bonde betwene God & his people.

18 * And the Lorde hath set thee vp this day, to be a * peculiar people vnto him (as he hath promised thee) & that thou shouldest keepe all his commaundements,

Deu.7.6.& 14.2.
Exo.19.5.

19 And to make thee * high aboue all nations (which he hath made) in praise, & in name, and in glorie, * and that thou shouldest bee an holy people vnto the Lord thy God, as he hath said.

Chap.7.6.& 14.2.

CHAP XXVII.

1 They are commaunded to write the Lawe vpon stones for a remembrance, 5 Also to builde an altar. 13 The cursings are giuen on mount Ebal.

1 THen Moses with the Elders of Israel a commanded the people, saying, Keepe all the commandements, which I command you this day.

a As Gods minister and charged with the same. *Iosh.4.1.*

2 And when ye shall * passe ouer Iordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister.

3 b And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou mayst go into the lande which the Lorde thy God giueth thee: a land that floweth with milke & honie, as the Lorde God of thy fathers hath promised thee.

b God woulde that his Lawe should be set vp in the borders of the land of Canaã, that all that looked thereon, might knowe that the lande was dedicate to his seruice.

4 Therefore when ye shall passe ouer Iordan, ye shal set vp these stones, which I commaunde you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou builde vnto the Lord thy God an altar, euen an altar of stones: thou shalt lift none c vpon instrument vpon them.

Exod.20.25. Iosh.8.31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

6 Thou shalt make the altar of the Lorde thy GOD of whole stones, and offer burnt offrings thereon vnto the Lorde thy God:

7 And thou shalt offer peace offrings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, d well and plainly.

d That euerie one may well read it, and vnderstand it.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

f Meaning Ephraim and Manasseh.

13 And these shall stand vpon mount Ebal to g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

g Signifying, if they wouldo not obey God for loue, they should be made to obey for feare

14 And the Leuites shall answere and saye vnto all the men of Israel with a loude voyce,

15 ¶ Cursed bee the man that shall make any carued or molten h image, which is an abomination vnto the Lorde, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere, and saye: So be it.

h Vnder this he coteineth al the corruption of Gods seruice, & the transgressiõ of the first table.

16 Cursed be hee that i curseth his father and his mother: And all the people shal saye: So be it.

i Or, contemneth: and this appertaineth to the second table

17 Cursed be he that remoueth his neighbours k marke: And all the people shall saye: So be it.

k He condemneth all iniuries and extortions.

18 Cur-

18 Curſed be he that maketh the [1] blinde go out of the way: And all the people ſhall ſay: So be it.

19 Curſed bee he that hindreth the right of the ſtraunger, the fatherleſſe, and the widowe: And all the people ſhall ſay: So be it.

20 Curſed bee he that lyeth with his fathers wife: for hee hath vncouered his fathers [m] ſkirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in lawe: And all the people ſhal ſay: So be it.

24 Curſed be he that ſmiteth his neighbour [o] ſecretly: And al the people ſhal ſay: So be it.

25 [*] Curſed be he that taketh a rewarde to put to death innocent blood: And al the people ſhal ſay: So be it.

Gal.3.10. 26 [*] Curſed be he that confirmeth not al the wordes of this Law, to do them: And al the people ſhal ſay: So be it.

CHAP. XXVIII.

The promiſes to them that obey the commandement. 15 The threatnings to the contrarie.

Leuit.26.3. 1 IF [*] thou ſhalt obeye diligently the voyce of the Lord thy God, & obſerue and do al his cõmandements, which I command thee this day, then the Lord thy God wil [a] ſet thee on high aboue all the nations of the earth.

2 And al theſe bleſſings ſhal come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou be in the [c] citie, and bleſſed alſo in the fielde.

4 Bleſſed ſhalbe the fruite [d] of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increaſe of thy kine, and the flocks of thy ſheepe.

5 Bleſſed ſhalbe thy baſket & thy dough.

6 Bleſſed ſhalt thou be, when thou [e] commeſt in, and bleſſed alſo when thou goeſt out.

7 The Lorde ſhall cauſe thine enemies that riſe againſt thee, to fal before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

8 The Lord ſhal command the bleſſing to be with thee in thy ſtore houſes, and in al that thou ſetteſt thine hand to, and will bleſſe thee in the land which the Lord thy God giueth thee.

9 The Lord ſhal make thee an holy people vnto himſelfe, as he hath ſworne vnto thee, if thou ſhalt keepe the commandements of the Lorde thy God, & walke in his wayes.

10 Then all the people of the earth ſhall ſee that the Name of the Lord is [h] called vpon ouer thee, and they ſhalbe afraide of thee.

11 And the Lorde ſhal make thee plenteous in goodes, in the fruit of thy body, & in the fruite of thy cattel, & in the fruit of thy ground, in the land which the Lorde ſware vnto thy fathers, to giue thee.

12 The Lord ſhal open vnto thee his good treaſure, euen the [i] heauen to giue raine vnto thy lande in due ſeaſon, & to bleſſe al the worke of thine handes: and [*] thou ſhalt lend vnto many nations, but thou ſhalt not borow thy ſelfe.

13 And the Lord ſhal make thee the head, and not the [*] taile, and thou ſhalt be aboue onely, and ſhalt not be beneath, if thou obey the commandementes of the Lord thy God, which I command thee this day, to keepe and to do them.

14 But thou ſhalt not decline from any of the wordes, which I command you this day, eyther to the [*] right hand or to the left, to go after other goddes to ſerue them.

15 ¶ [*] But if thou wilt not obey the voyce of the Lord thy God, to keepe and to do all his commandementes and his ordinances, which I commande thee this day, then all theſe curſes ſhal come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhal thy baſket bee, and thy [k] dough.

18 Curſed ſhalbe the fruite of thy bodie, and the fruite of thy lande, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhal ſend vpon thee curſing, trouble, & [l] ſhame, in al that which thou ſetteſt thine hand to do, vntil thou be deſtroyed, and periſh quickly, becauſe of the wickednes of thy works whereby thou haſt forſaken me.

21 The Lorde ſhall make the peſtilence cleaue vnto thee, vntill he hath conſumed thee from the lande, whither thou goeſt to poſſeſſe it.

22 [*] The Lord ſhal ſmite thee with a conſumption, and with the feauer, & with a burning ague, and with fierce heat, and with the ſworde, and with [m] blaſting, and with the mildewe, and they ſhall purſue thee vntil thou periſh.

23 And thine heauen that is ouer thine head, ſhalbe [n] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhal giue thee for the raine of thy land, duſt and aſhes: euen frõ [o] heauen ſhall it come downe vpon thee, vntil thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fal before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt bee [p] ſcattered through al the kingdomes of the earth.

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1 Meaning, that helpeth not and counſelleth not his neighbour.

m In cõmitting vilenie againſt him, Leu. 20. 11. chap. 22. 30. ezek. 22. 10.

n Meaning, his wiues mother.

o For God, that ſeeth in ſecret, wil reuenge it. *Ezek.* 22. 12.

a He will make thee the moſt excellent of al people.

b When thou thinkeſt thy ſelfe forſaken.

c Thou ſhalt liue welthily.

d Thy children and ſucceſſion.

e Al thine enterpriſes ſhal haue good ſucceſſe.

f Meaning, many wayes.

g God wil bleſſe vs, if we doe our duetie, and not be idle.

h In that he is thy God, and thou art his people.

i For nothing in the earth is profitable, but whē God ſendeth his bleſſings from heauen. *Chap. 15. 6.*

k It ſhall giue thee no more moyſture then if it were of braſſe.

l Some reade, thou ſhalt be a terrour & feare, when they ſhal heare howe God hath plagued

26 And thee.

1 Or, the lowly.

2 Or, ſtore.

3 Or, rebuke.

4 Or, drought.

5 Or, out of the ayre, as duſt raiſed with winde.

m Thou shalt be cursed both in thy life & in thy death: for the burial is a testimonie of the resurrection, which signe for thy wickednes thou shalt lacke.

26 And thy m carkeys shalbe meate vnto all foules of the ayre, & vnto the beastes of the earth, and none shall frap them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itche, that thou canst not be healed.

28 And the Lorde shall smite thee with madnes, and with blindnes, and with astonying of heart.

n In things most euident and cleare thou shalt lacke discretion and iudgement,

29 Thou shalt also grope at noone dayes, as the n blind gropeth in darkenes, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong and be powred enermore, and no man shall succour thee.

30 Thou shalt betrothe a wife, and another man shall lie with her: thou shalt build an house, & shalt not dwel therein: thou shalt plant a vineparde, & shalt not

*Ebr. make it common.

*eate the fruite.

31 Thine ore shalbe slayne before thine eyes, and thou shalt not eate thereof: thine asse shall be violently taken away before thy face, and shal not be restored to thee: thy sheepe shall be giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes o shall still looke for them, euen till they fall out, and there shalbe no power in thine hand.

o When they shal returne frō their captiuitie.

33 The fruite of thy lande and all thy labours shall a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for p sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the toppe of thine head.

p As he did Manasseh, Ioachim, Zedechias and others.

36 The Lord shall bring thee & thy p King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood and stone,

*Ier.24.9 & 25.9 2.king.9.7.

37 And thou shalt *be a wonder, a prouerbe and a common talke among all people, whither the Lorde shall carie thee.

*Micah 6.15, hagg.1 6.

38 *Thou shalt carie out much seede into the field, and shalt gather but litle in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineparde & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue olme trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine olmes shall

*Or, be shaken before they be ripe.

*fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall go into captiuitie.

42 All thy trees and fruite of thy lande shall the q grashopper consume.

q Vnder one kinde he conteineth all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shall clime aboue thee vp on hie, & thou shalt come downe beneath alowe.

44 He shall lende thee, and thou shalt not lende him: he shal be the head, and thou shalt be the taple.

45 Moreouer, all these curses shall come vpon thee, & shal pursue thee and ouertake thee, till thou be destroyed, because thou obeiedst not the voyce of the Lorde thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shalbe vpon r thee for signes and wonders, & vpon thy seede for euer,

r Gods plagues shalbe euident signes that he is offended with thee.

47 Because thou seruedst not the Lorde thy God with ioyfulnesse & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lorde shall sende vpon thee, in hunger and in thirst, and in nakednes, & in nerde of all things: and he shall put a poke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lorde shall bring a nation vpon thee from farre, euen fromt he end of the world, flying *swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

*Or, barbarous, cruel, or impudent.

50 A nation of a *fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shal eat the fruite of thy cattel, and the fruite of thy land vntil thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, neyther the *increase of thy kine, nor the flockes of thy sheepe, vntill he haue brought thee to nought.

*Or, first borne of thy bullockes.

52 And he shall besiege thee in all thy cities, vntill thine hie & strong walles fall downe, wherein thou trustedst in all the lande: and he shal besiege thee in all thy *cities throughout all thy lande, which the Lord thy God hath giuen thee.

*Or, gates.

53 * And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemie shall inclose thee:

*Leuit.26.29. 1.king.6.29. lamen.4.10. baruch.2.3.

54 So that the man (that is tender and effeminate among you) *shalbe grieued at his brother, & at his wife, that lyeth in his bosome, and at the remnant of his children, which he hath yet left,

*Chap.15.9.

55 For feare of giuing vnto any of them of the flesche of his children, whome he shall eate, because he hath nothing left him in that siege, and straitnes, wherewith thine enemie shal besiege thee in al thy cities.

56 The tender and deintie *woman as s As came to passe in the daies of Ioram, King of Israel, 2.king. 6.29, & when the Romanes besieged Ierusalē.

*among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shalbe grieued at her husbande, that lyeth in her bosome, and at her sonne, and at her daughter,

57 And

t Hunger shall so bite her, that she shalbe ready to eat her childe before it be deliuered.

u For he that offendeth in one, is guiltie of all, Iam. 2.10.

57 And at her t afterbirth (that shal come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse, wherewith thine enemie shal besiege thee in thy cities.

58 ¶ If thou wilt not kéepe and doe u all the wordes of this Lawe (that are written in this booke) and feare this glorious and fearefull Name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderful, and the plagues of thy séed, euen great plagues and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thée all the diseases of Egypt, whereof thou wast afraid, & they shal cleaue vnto thée.

x Declaring that God hath infinite meanes to plague the wicked, besides thé that are ordinarie or written. *Chap.10.22.*

61 And euery sicknes, and euery plague, which is not x written in the booke of this Lawe, will the Lord heape vpon thée, vntill thou be destroyed.

62 And ye shall be left fewe in nomber, where ye were as the starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shalbe rooted out of the land, whither thou goest to possesse it.

y Signifying that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith & religion.

64 And the Lord shal y scatter thée among all people, from the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thée there a trembling heart, and looking to returne till thine eyes fall out, and a sorowfull minde.

z Or, thou shalt be in doute of thy life.

66 And thy life shall z hang before thée, & thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, & at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, & for the sight of thine eyes, which thou shalt see.

a Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe through.

68 And the Lord shall bring thée into Egypt againe with a shippes by the way, whereof I saide vnto thée, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shalbe no byer.

CHAP. XXIX.

The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth him selfe in his wickednes. 24 The cause of Gods wrath against his people.

1 THese are the a wordes of the couenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the couenat which he had made with them in b Horeb.

a That is, the articles, or conditions.

b At the first giuing of the law, which was fourtie yeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue séene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The c great tentations which thine eyes haue séene, those great miracles & wonders:

c The proofes of my power.

4 Yet the Lorde hath not d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yéere in the wilderne: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no e bread, neither drunke wine, nor strong drinke, that ye might knowe, howe that I am the Lorde your God.

e Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, & Hihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, & we slue them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, & to the Gadites, and to the halfe tribe of Manasseh.

9 * Kéepe therefore the wordes of this couenant and doe them, that ye may prosper in all that ye shall doe.

Chap.4.6. 1.kyn.2.3.

10 Ye stand this day euery one of you before the Lord your f God: your heades of your tribes, your Elders and your officers, euen all the men of Israel:

f Who knoweth your hearts, and therfore ye may not thinke to dissemble with him.

11 Your children, your wiues, & thy stranger þ is in thy campe from the hewer of thy wood, vnto þ drawer of thy water,

12 That thou shouldest g passe into the couenant of the Lord thy God, & into his othe which the Lord thy God maketh with thée this day,

g Alluding to them, that when they made a sure couenant, deuided a beast in twaine, and past betweene the partes deuided, Gene.15.10.

13 For to establish thée this day a people vnto him selfe, and that he may be vnto thee a God, as he hath saide vnto thée, & as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, & this othe with you onely,

15 But aswel with him that standeth here with vs this daye before the Lorde our God, as with him h that is not here with vs this day.

h Meaning, their posteritie.

16 For ye knowe, howe we haue dwelt in the land of Egypt, and howe we passed thiough the middes of the nations, which ye passed by.

17 And ye haue séene their abominations and their idoles (wood, and stone, siluer, and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turn his heart away this day from the Lorde our God, to goe and serue the gods of these nations, and that there

there shoulde not bee among you i amie roote that bringeth forth k gall & wormwood,

i Such sinne, as the bitter fruite thereof might choke and destroy you.

19 So that when he heareth the wordes of this curse, he k blesse him selfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnes of mine owne heart, thus adding l drunkennes to thirst.

k Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lorde will not bee mercifull unto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euerie curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lorde shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Lawe.

l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shalbe astonied.

22 So that the l generation to come, euen your children, that shall rise vp after you, and the straunger, that shall come from a farre lande, shall say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lorde shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sowen, nor bring forth, nor any grasse shall growe therein, like as in the ouerthrowing of m Sodom, and Gomorah, Admah, and Zeboim, which the Lord ouerthrewe in his wrath and in his anger)

Gen.19.24,25.

Deut.29.8.

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this lande? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lord GOD of their fathers, which hee had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods and worshipped them: euen goddes which they knewe not, and n which had giuen them nothing,

n *Or, which had not giuen them a land to possesse.*

27 Therefore the wrath of the Lord was hot against this lande, to bring vpon it euerie curse that is written in this booke.

28 And the Lord hath rooted them out of their lande in anger, and in wrath, and in greate indignation, and hath cast them into an other lande, as appeareth this day.

m Moses hereby reproueth their curiositie, which seeke those things that are onely knowen to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Lawe.

29 The m secret things belong to the Lord our God, but the thinges reuealed belong vnto vs, and to our children for euer, that we may doe all the wordes of this Lawe.

CHAP. XXX.

1. Mercie shewed when they repent. 6. The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

1 NOwe when all these thinges shall come vpon thee, either the blessing or the curse which I haue set before thee, & thou shalt a turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

a By calling to remembrance, both his mercies & his plagues.

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I commande thee this day: thou and thy children, with all thine b heart and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou were cast vnto the vtmost part of c heauen, from thence will the Lord thy God gather thee, and from thence will he d take thee,

c Euen to the worldes ende.

d And bring thee into thy countrey.

5 And the Lorde thy God will bring thee into the lande which thy fathers possessed, and thou shalt possesse it, and he will shewe thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lord thy God will e circumcise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

e God wil purge all thy wicked affections which thing is not in thine owne power to do.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 f Returne thou therefore, and obey the voyce of the Lord, and do all his commandements, which I command thee this day.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

9 And the Lord thy God will make thee plentious in euery worke of thine hand, in the fruite of thy body, and in the fruit of thy cattell, and in the fruite of the lande for thy wealth: for the Lorde will turne againe and reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this maner of speache to declare the loue that he beareth vnto vs.

10 Because thou shalt obey the voyce of the Lorde thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commaundement which I command thee this day, is h not hid from thee, neither is it farre off.

h The law is so euident that none can pretende ignorance. *Rom.10.6.*

12 It is not in heauen, that thou shouldest say, * Who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyonde the i Sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

i By heauen & the sea he meaneth places most farre distant.

14 But the k worde is verie neere vnto thee: euen in thy mouth and in thine heart, for to l do it.

k Euen the law and the Gospel.

l By faith in Christ.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commaunde thee this day, m to loue the Lord thy God, to walke in his wayes, and to keepe his commandementes, and his ordinances, and his lawes,

m So that to loue and obey God, is onely life and felicitie.

a He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

lawes, that thou maiſt a liue & be multiplied, and that the Lord thy God may bleſſe thee in the land, whyther thou goeſt to poſſeſſe it.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other goddes, and ſerue them,

18 I pronounce vnto you this day, that ye ſhall ſurely periſh, ye ſhall not prolong your dayes in the lande, whither thou paſſeſt ouer Jordan to poſſeſſe it.

Chap.4.26.

19 * I call heauen & earth to record this day againſt you, that I haue ſet before you life and death, bleſſing and curſing. therefore b chuſe life, that both thou and thy ſeede may liue,

b That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou mayeſt dwell in the lande which the Lorde ſware vnto thy fathers, Abrahaun, Izhak and Iaakob, to giue them.

CHAP. XXXI.

1.7 *Moſes preparing himſelfe to dye, appointeth Ioſhua to rule the people.* 9 *He giueth the Lawe to the Leuites, that they ſhould reade it to the people.* 19 *God giueth them a ſong as a witnes betweene him and them* 23 *God confirmeth Ioſhua.* 29 *Moſes ſheweth them that they will rebel after his death.*

1 THen Moſes went and ſpake theſe wordes vnto all Iſrael,

2 And ſaid vnto them, I am an hundreth and twentie yere olde this day: I a can no more go out & in: alſo the Lorde hath ſaid vnto me, * Thou ſhalt not goe ouer this Jorden.

a I can no longer execute mine office.

Nom.20.12. chap.3.26.

3 The Lord thy God he will go ouer before thee: he will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them. * Joſhua, he ſhall goe before thee, as the Lord hath ſaid.

Nom.27.18.

4 And the Lord ſhal do vnto them, as he did to * Sihon & to Og kings of the Amorites, and vnto their land whom he deſtroyed.

Num.21.24.

b Into your hands.

5 And the Lorde ſhall giue them b before you that ye may doe vnto them according vnto euerie * cõmandement, which I haue commanded you.

Chap.7.2.

* Or, be of good courage.

6 * Plucke vp your heartes therefore, and be ſtrong: dreade not, nor bee afraide of them: for the Lorde thy God him ſelfe doth go with thee: he will not faile thee, nor forſake thee.

c For he that muſt gouerne the people, hath neede to be valiant to repreſſe vice, & conſtant to maintein vertue.

7 ¶ And Moſes called Joſhua, and ſaide vnto him in the ſight of all Iſrael, Bee c of a good courage and ſtrong: for thou ſhalt go with this people vnto the land which the Lord hath ſworne vnto their fathers, to giue them, & thou ſhalt giue it them to inherite.

d Signifying that man can neuer be of good courage, except hee be perſuaded of Gods fauour & aſſiſtance.

8 And the Lord himſelfe doeth d go before thee: he wilbe with thee: he will not faile thee, neither forſake thee: feare not therefore, nor be diſcomforted.

9 ¶ And Moſes wrote this Law, and deliuered it vnto the Prieſtes the ſonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Iſrael,

10 And Moſes commanded them, ſaying, * Euery ſeuenth yeere * when the yeere of freedome ſhalbe in the feaſt of the Tabernacles:

Nehem.8.2. Chap.15.1.

11 When all Iſrael ſhall come to appeare * before the Lorde thy God, in the place which he ſhal chuſe, thou ſhalt read this Lawe before all Iſrael that they may heare it.

e Before the Arke of the couenant, which was the ſigne of Gods preſence, and the figure of Chriſt.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your GOD, and keepe, and obſerue all the wordes of this Lawe.

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye go ouer Jorden to poſſeſſe it.

f Which were not borne when the Lawe was giuen.

14 ¶ Then the Lord ſaid vnto Moſes, Beholde, thy dayes are come, that thou muſt die: Call Joſhua, and ſtande ye in the Tabernacle of the Congregation g I may giue him a * charge. So Moſes and Joſhua went, and ſtood in the Tabernacle of the Congregation.

* Or, commandement.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of h cloude ſtoode ouer the doore of the Tabernacle.

g In a cloude that was facioned like a pillar

16 ¶ And the Lord ſaid vnto Moſes, Behold, thou ſhalt ſléepe with thy fathers, and this people will riſe vp, and goe a whoring after the gods of a ſtrange land (whither they goe to dwell therein,) and will forſake me, & breake my couenaunt which I haue made with them.

17 Wherefore my wrath will ware hote againſt them at that day, and I wil forſake them, and will i hide my face from them: then they ſhalbe conſumed, and many aduerſities and tribulations ſhal come vpon them: ſo then they will ſay, Are not theſe troubles come vpon me, becauſe God is not with me?

h That is, I will take my ſauour from them: as to turne his face toward vs, is to ſhew vs his fauour.

18 But I will ſurely hide my face in that day, becauſe of all the euill, which they ſhall commit, in that they are turned vnto other gods.

19 Nowe therefore write yee this k ſong for you, and teache it the children of Iſrael: put it in their mouthes, that this ſong may bee my witneſſe againſt the children of Iſrael.

i To preſerue you and your children from Idolatrie, by remembring Gods benefites.

20 For I will bring them into the lande (which I ſware vnto their fathers) that floweth with milke and honie, and they ſhall eate, and fill themſelues, and ware fatte: k then ſhall they turne vnto other gods, and ſerue them, and contemne me, and breake my couenant.

k For this is the nature of fleſh, no longer to obey God, then it is vnder the rod.

21 And then when manie aduerſities and tribulations ſhal come vpon them,

this

this song shall [1] answere them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posterite: for I knowe their imagination, which they doe about euen nowe, before I haue brought thē into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Iosuha the sonne of Nun a charge, & said, [a] Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, & I will be with thee.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntil he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Lawe, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a [m] witnes against thee.

27 For I knowe thy rebellion & thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may speake these wordes in their audience, & call heauen and earth to recorde against them.

29 For I am sure that after my death ye will vtterly be corrupt & turne from the way, which I haue commanded you: therefore euil will come vpon you at the length, because ye will commit euil in the sight of the Lorde, by prouoking him to anger through [o] the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel [p] wordes of this song, vntil he had ended them.

CHAP XXXII.

The song of Moses containing 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God foreuarneth Moses of his death.

1 HEarken, ye [a] heauens, and I will speake: and let the earth heare the wordes of my mouth.

2 My [b] doctrine shall drop as the rayne, and my speach shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes are iudgement. God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Do ye so reward the Lord, O foolish people and vnwise? is not he thy father, that hath bought thee? he hath [d] made thee, and prepared thee.

7 ¶ Remember the daies of olde: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

8 When the most hie God deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the [e] people, according to the number of the children of Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 He founde him in the lande of the wildernes, in a waste, and roaring wilderness: he led him about, he taught him, & kept him as the apple of his eye.

11 As an egle stereth vp her nest, [f] flotereth ouer her birdes, stretcheth out her winges, taketh them, and beareth them on her winges,

12 So the Lord alone led him, & there was no [g] strange god with him.

13 He caried him vp to the hie places of the [h] earth, that he might eate the fruits of the fieldes, and he caused him to sucke [i] hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rams sed in Bashan, and goates, with the fat of the graines of wheate, & the red [k] licour of the grape hast thou dronke.

15 ¶ But he that should haue bene vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsoke God that made him, & regarded not the strong God of his saluation.

16 They prouoked him with [l] strange gods: they prouoked him to anger with abominations.

17 They offred vnto deuils, not to God, but to gods whom they knew not: [l] new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lorde then sawe it, & was angrie, for the prouocation of his [m] sonnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shalbe: for they are a froward generation, children in whom is no faith.

21 They haue moued me to iealousie with that which is not God: they haue prouoked me to anger [n] with their vanities: and I will moue them to iealousie with those which are no [o] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, & shal burne vnto the bottome of hell, and shal consume the earth with her encrease, & set on fire the foundations of the mountaines.

23 I

1 That these euils are come vpon them, because they forsooke me.

Iosh.1,6.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

n As gouerners, iudges, and magistrates.

o By Idolatrie, and worshipping Images, which are the worke of your hands.

a As witnesses of this peoples ingratitude.

b He desireth that he may speake to Gods glorie, and that the people, as y greene grasse, may receiue the dewe of his doctrine.

c The Ebrewe word is rocke: noting that God onely is mighty, faithful, & constant in his promes.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence deuided y world, he lent for a time that portiō to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

g *Or, god of strange nation.*

g Meaning, of the land of Canaan, which was hie in respect of Egypt.

h That is, abundāce of al things euen in the very rockes.

i *Ebr. blood.*

i He sheweth what is the principall end of our vocation.

k By changing his seruice too their superstitions.

l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen. *Rom.10.19.*

n Which I haue not fauoured, nor giuen my lawes vnto them.

23 I will spende plagues vpon them: I wil bestowe mine arrowes vpon them.
24 They shalbe burnt with hunger, & consumed with heat, & with bitter destruction: I wil also send the teeth of beastes vpon them, with the venume of serpents creeping in the dust.
o They shall be slaine both in the field & at home.
25 The swoorde shall o kill them without, and in the chambers feare: both a yong man and the yong woman, the suckling with the man of grap yeare.
26 I haue saide, I would scatter them a broade: I woulde make their remembrance to cease from among men,
27 Haue that I feared the furie of the enemie, lest their aduersarie should p waxe proude, and lest they should say, Our hie hande and not the Lorde hath done all this.
p Reioycing to see the godly afflicted, & attributing that to thē selues which is wrought by Gods hand.
28 For they are a nation void of counsel, neither is there any vnderstanding in them.
29 Oh q that they were wise, then they would vnderstande this: they would consider their latter ende.
q They would consider the felicitie y was prepared for them, if they had obeyed God. Iosh.23.10.
30 How should one chase a thousand, and two put ten thousande to flight, except their strong God had solde them, and the Lord had r shut them vp?
r Or, deliuered them to their enemie.
31 For their god is not as our God, euen our enemies being iudges.
32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.
s The fruites of the wicked are as poyson, detestable to God, and dangerous for man. Eccles.38.1. rom.12.19. heb.10.30.
33 Their s wine is the poyson of dragons, and the cruel gall of aspes.
34 Is not this laide in store with me, and sealed vp among my treasures?
35 t Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hande, and the things that shall come vpon them, make haste.
t Or, changeth his minde.
36 For the Lorde shall iudge his people, and u repent toward his seruants, when he seeth that their power is gone, and none x shut vp in hold nor left abroad.
u When men shall say, Where are their gods, their mightie God in whom they trusted,
x When neither strong nor weak in a maner remaine.
38 Which did eate the fat of their sacrifices, & did drinke the wine of their drinke offring? let them rise vp, & helpe you: let him be your refuge.
39 Behold nowe, for I, I am he, & there is no gods with me: y I kill, and giue life: I wound, and I make whole: z neither is there any that can deliuer out of mine hande.
y Sam.2.6. Iob.13.2. Wisd.16.13.
40 For I a lift vp mine hand to heauen, and say, I liue for euer.
a That is, I sweare, reade Gene.14.22.
41 If I whet my glittering swoorde, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.
42 I will make mine arrowes drunke with blood, (and my swoord shal eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.
43 b Ye nations, praise his people: for he will auenge the c blood of his seruants, and wil execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.
b Rom.15.10.
c Whether the blood of Gods people be shed for their sinne, or triall of their faith, he promiseth to reuenge it.
44 ¶ Then Moses came and spake all the woordes of this song in the audience of the people, he and d Hoshea the sonne of Nun.
d Or, Iosua.
45 When Moses had made an ende of speaking all these woordes to all Israel,
46 Then he saide vnto them, e Set your hearts vnto all the woordes which I testifie against you this day, that ye may commaunde them vnto your children, that they may obserue and doe all the woordes of this Lawe.
e Chap.6.6. and 11.18.
47 For it is no f vaine word concerning you, but it is your life, and by this word you shall prolong your dayes in the land, whither ye go ouer Iorden to possesse it.
f For I wil performe my promes vnto you, Isa.55.10
48 g And the Lord spake vnto Moses the selfe same day, saying,
g Numb.27.12.
49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,
50 And die in the mount which thou goest vp vnto, and thou shalt be h gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people,
h Gene.25.8. Numb.20.25, 28. and 33.38.
51 Because ye i trespassed against me among the children of Israel, at the waters k of Meribah, at Kadesh in the wildernes of Zin: for ye sanctified me not among the children of Israel.
i Numb.20.12,13. and 27.14.
k Or, of strife.
l Ye were not earnest & costlie to maintaine mine honour.
52 Thou shalt therefore see the land before thee, but shalt not go thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 *Moses before his death blesseth all the tribes of Israel* 26 *There is no god like to the God of Israel:* 29 *Nor any people like vnto his.*

1 NOwe this is the a blessing where with Moses the man of God blessed the children of Israel before his death, and said,
a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.
2 The Lorde came from Sinai, and rose vp from Seir vnto them, and appeared clearely from mount Paran, & he came with ten b thousands of Saintes, and at his right hand a fiery Lawe for them.
b Meaning, infinite Angels.
3 Though he loue the people, yet c all thy Saintes are in thine hands: and they are humbled at d thy feete, to receiue thy woordes.
c Ebr. his saints, that is, the children of Israel,
d As thy disciples.
4 Moses commanded vs a Lawe for an e inheritance of the Congregation of Iaakob.
e To vs and our successors.
5 Then f he was among the g righteous people, as king, when the heads of the people, and the tribes of Israel were assembled.
f Or, Moses.
g Or, Israel.

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished & his familie but small.

6 Let [f] Reuben liue, and not die, though his men be a small nomber.

7 ¶ And thus he blessed Judah, and said, Heare, O Lord, the voice of Judah, and bring him vnto his people: his handes shalbe sufficient for him, if thou helpe him against his enemies.

g Signifying that he should hardly obteine Iaakobs promes, Genesis 49.8. *Exod.*28.30.

8 ¶ And of Leui he said, Let thy * Thummim & thine Urim be with thine holy one, who thou didst proue in Massah, and didst cause him to strive at the waters of Meribah.

h He preferred Gods glorie to all natural affection, Exod.32.29

9 Who sayd vnto his father and to his mother, [h] I haue not seene him, neither knewe he his brethren, nor knewe his owne children: for they obserued thy word, and kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy law: they shall put incense before thy face, & the burnt offring vpon thine altar.

i He declareth that the ministers of God haue many enemies, and therefore haue neede to be praied for.

11 Blesse, O Lord, his substance, and accept the worke of his handes: [i] smite through the loines of them that rise against him, and of them that hate him, that they rise not againe.

k Because the temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.

12 Of Beniamin he said, The beloued of the Lord shall [k] dwell in safetie by him: the Lord shal couer him al the day long, and dwel betweene his shoulders.

*Or, fountaines.

13 ¶ And of Joseph he said, Blessed of the Lord is his land for the sweetnes of heauen, for the dewe, and for the *depth lying beneath,

14 And for the swéete increase of the sunne, & for the swéete increase of the moone,

15 And for the sweetenes of the top of the ancient mountaines, and for the swéetnes of the olde hilles,

16 And for the sweetnes of the earth, and abundance thereof: and the good wil of him that dwelt in the [l] bush, shall come vpon the head of Joseph, and vpon the top of the head of him that was *separated from his brethren.

l Which was, God appearing vnto Moses, Exod. 3.2. *Gen.*49.26.

*Or, strength.

17 His beautie shall be like his first borne bullocke, and his [a] hornes as the hornes of an vnicorne: with them he shal smite the people together, euen the endes of the worlde: these are also the ten thousandes of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun he saide, Reioice, Zebulun, in thy [m] going out, and thou, Issachar, in thy tentes.

m In thy prosperous viages vpon the sea, Gen.49.13.

19 They shall call the people vnto the [n] mountaine: there they shal offer the sacrifices of righteousnes: for [o] they shall sucke of the abundace of the sea, and of the treasures hid in the sand.

*Or, mount Zion.

n The Tribe of Zebulun.

20 ¶ Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lyon, & catcheth for his praie the arme with the head.

o So that the portion of the Gadites, and others on this side Iorde was Gods, though it was not so knowen.

21 And he looked to himselfe at the beginning, because there was a portion of the * Lawe giuer hid: yet he shall come with the heads of the people, to execute the iustice of the Lorde, and his iudgements with Israel.

22 ¶ And of Dan he sayde, Dan is a lyons whelpe: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lorde, possesse [p] the West and the South.

p Meaning, neere the sea.

24 ¶ And of Asher he said, Asher shall be blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoores shall be [q] yron and brasse, and thy strength shall continue as long as thou liuest.

q Thou shalt be strong, or thy countrey full of metal. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance' Iosh.19.9.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, & vnder his armes thou art for euer: he shal cast out the enemie before thee, and will say, Destroy them.

r Who was plentifull in issue as a fountaine.

28 Then Israel [r] the fountaine of Iaakob shall dwel alone in safetie in a land of wheat and wine: also his heauens shall dyop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the swoyd of thy glorie? therefore [s] thine enemies shall be in subiection to thee, and thou shalt treade vpon their hie places.

s Thine enemies for feare shal lie and faine to be in subiection.

CHAP. XXXIIII.

1 *Moses seeth all the land of Canaan.* 5 *He dieth.* 8 *Israel weepeth.* 9 *Iosh.* 10 *The praise of Moses.*

1 Then Moses went from the plaine of Moab vp into mount * Nebo vnto the top of Pisgah that is ouer against Jericho: and the Lorde shewed him * all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Nom. 27.12. *Chap.*3.27. 2.*mac.*2.4.

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah, vnto the vtmost [b] sea:

b Called Mediterraneum.

3 And the South, and the plaine of the valley of Jericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seed: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

*Gen.*12.7. & 13.15.

5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

c To wit, the Angel of the Lord, Iude 9.

d That ‡ Iewes might not haue occasiõ thereby to commit Idolatrie.

7 Moses was nowe an hundreth and twentie yeere old when he dyed, his eie was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the playne of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

e Hereby appeareth the fauour of God ‡ Iesueth not his Church destitute of a gouernour.

9 And * Joshua the sonne of Nun was full of the spirit of wisedome: for Moses

M.i. had

had put his hands vpon him. And the 11 children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

f Vnto whom the Lord did reueile him selfe so plainely, as Exodus 33.11.

10 But there arose not a Prophet since in 12 Israel like vnto Moses (whome the Lord knew f face to face)

11 In all the miracles & wonders which the Lord sent him to doe in the lande of Egypt before Pharaoh and before all his seruants, and before all his land,

g Meaning, the power of God working by Moses in the wildernes.

12 And in all that mightie hand and all that great feare, which Moses wrought in the sight of all Israel.

THE BOOKE OF Ioshua.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accõplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15 so he sheweth him selfe here true in his promise, as at all other times, and after the death of Moses his faithful seruant, he raiseth vp Ioshua to be ruler & gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellẽt giftes & graces of God, both to gouerne the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithful minister. So he ouercommeth all difficulties & bringeth them into the land of Canaan: the which according to Gods ordinance he deuideth among the people & appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues & vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are conteyned 2576 yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 *The Lord incourageth Ioshua to inuade the land.* 4 *The borders and limits of the lande of the Israelites.* 5 *The Lord promiseth to assist Ioshua,* 7 *if he obey his word.* 11 *Ioshua commandeth the people to prepare themselues to passe ouer Iordan,* 12 *& exhorteth the Reubenites to execute their charge.*

a The beginning of this booke depẽdeth on the last Chapter of Deut. which was writtẽ by Ioshua as a preparation to his historie.

1 NOw after þ a death of Moses the seruant of the Lorde, the Lord spake vnto Ioshua þ sonne of Nun, j Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people, vnto the land which I giue them, that is, to the children of Israel.

Chap. 14.9.

3 *Euery place that the sole of your foot shal tread vpon, haue I giuen you, as I said vnto Moses.

Deut. 11.24.

4 *From the b wildernesse and this Lebanon euẽ vnto the great Riuer, the riuer c Perath: all the land of the d Hittites, euen vnto the great d sea toward the going downe of the sunne, shall be your coast.

b Of Zin, called Kadesh & Paran.
c *Or, Euphrates.*
c Meaning, the whole land of Canaan.
d Called Mediterraneum.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: *I will not leaue thee, nor forsake thee.

Heb. 13.5.
Deut. 31.23.

6 *Be strong & of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, & of a most valiant courage, that thou maiest obserue & do according to al þ Law which Moses my seruant hath cõmanded thee: *thou shalt not turne away from it to þ right hande, nor to the left, that thou mayest e prosper whithersoeuer thou goest.

Or, grow stronger and stronger.
Deut. 5.32. and 28.14.
e He sheweth that not this booke of þ Law depart out of thy mouth, but meditate therein day & night, that þ mayest obserue & do according to al that is written therein: for then shalt þ make thy way prosperous, and then shalt thou f haue good successe.

8 Let not this booke of þ Law depart out of thy mouth, but meditate therein day & night, that þ mayest obserue & do according to al that is written therein: for then shalt þ make thy way prosperous, and then shalt thou f haue good successe.

f Shewing that it was not possible to gouerne well without continual studie of Gods word.

9 Haue not I cõmanded thee, saying, Be strong & of a good courage, feare not nor be discouraged: for I the Lord thy God wilbe þ thee, whither soeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

Or, gouerne wisely.

11 Passe through the host, & commaund the people, saying, Prepare you victailes: for within three dayes ye shall passe ouer this Iorden, to go in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap. 3.2.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

Num. 32.20.
h Which belonged to Sihon the king of the Amorites, and Og King of Bashan.

13 *Remember þ word, which Moses the seruant of þ Lord commanded you, saying, The Lorde your God hath giuen you rest, & hath giuen you this h land.

14 ¶ Your

14 ¶ Your wiues, your children, & your cattell shall remaine in the land which Moses gaue you on [a] this side Iordē: but ye shall goe ouer before your brethren armed, all that be men of warre, and shal helpe them,

[a] Or, beyond Iordē from Iericho.

15 Until the Lorde haue giuen your brethren rest, as well as to you, and until they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the lande of your possession and shall possesse it, which lande Moses the Lordes seruant [i] gaue you on this side Iordē towarde the sunne rising.

[i] By your request, but yet by Gods secret appointment, Deut. 33. 21.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, [k] so will we obey thee: onely the Lorde thy GOD be with thee, as he was with Moses.

[k] They doe not onely promise to obey him so long as God is with him: but to helpe to punish al that rebel against him.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him be put to death: onely be strong and of good courage.

CHAP. II.

1 *Ioshua sendeth men to spie Iericho, whom Rahab hideth.* 11 *She confesseth the God of Israel.* 12 *She requireth a signe for her deliuerance.* 21 *The spies returne to Ioshua with comfortable tidings.*

1 Then Ioshua the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Goe, viewe the land, and also Iericho: and they went, and [b] came into an [b] harlottes house, named Rahab, and lodged there.

[a] Which place was in the plaine of Moab neere vnto Iorden. *Hebr.* 11. 31. *Iam.* 2. 25.

[b] Or, tauerners house, or hostesse.

2 Then report was made to the King of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the King of Iericho sent vnto Rahab, saying, [b] Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

[b] Though the wicked see the hand of God vpon them, yet they repent not, but seeke howe they may by their power and policie resist his working.

4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shal ouertake them.

6 (But she had brought them vp to the [c] roofe of the house, and hid them with the stalkes of flaxe, which she had spred abroad vpon the roofe)

[c] Meaning, vpon the house: for then their houses were flat aboue, so that they might do their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the fourdes, and as soone as they which pursued after thē, were gone out, they shut [d] gate.

[d] For so God promised, Deut. 28. 7. chap. 5. 1.

8 ¶ And before they were a sleepe, she came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the lande, and that the [e] feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For we haue heard, howe the Lorde [*] dried vp the water of the red Sea [*] before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iorden, vnto [*] Sihon and to Og, whom ye vtterly destroyed:

[*] Exod. 14. 21, 22. Chap. 4. 23.

[*] Num. 21. 24.

11 And when we heard it, our hearts [f] did faint, and there remained no more [g] courage in any because of you: for [h] the Lord your God, he is the GOD in heauen aboue, and in earth beneath.

[f] Or, melted.

[g] Or, spirit.

[h] Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Nowe therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, ye will also shewe mercie vnto my fathers house, and giue me a true token,

13 And that ye will saue aliue my father and my mother, and my brethren, and my sisters, and all they haue: and that ye will deliuer our [i] soules from death.

[i] Or, liues.

14 And the men answered her, [k] Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully and truely with thee.

[k] We warrant you on paine of our liues.

15 Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into the [l] mountaine, least the pursuers meete with you, and hide your selues there three dayes, vntil the pursuers be returned: then afterwarde may ye goe your way.

[l] Which was neere vnto the citie.

17 And the men said vnto her, [m] We will be blameles of this thine othe, which thou hast made vs sweare.

[m] We shalbe discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

18 Behold, when we come into the land, thou shalt binde this corde of red threde in the windowe, where by thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, & all thy fathers houshold home to thee.

19 And whosoeuer shall goe out at the doores of thine house into the streete, [n] his blood shall be vpon his head, and we will be guiltes: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

[n] He shalbe guilty of his owne death.

20 And if thou vtter this our [o] matter, we will be quite of thine oth, which thou hast made vs sweare.

[o] So that other should thinke to escape by the same meanes.

21 And she answered, According vnto your wordes so be it: then she sent them away, & they departed, and she bound the [p] red corde in the windowe.

[p] Or, scarlet colour red.

22 ¶ And they departed, and came into [q] mountaine, & there abode three daies, vntil the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, & descended from [q] mountaine, & passed [r] ouer, and came to Ioshua [q] sonne of Nun, & told him all things that came vnto them.

[r] To wit, the riuer Iorden.

24 Also they sayd vnto Ioshua, Surely the Lord hath deliuered into our handes all the land: for euen all the inhabitants of the countrey faint because of vs

CHAP. III.

Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

1 THen Ioshua rose verye early, & they remoued from Shittim, and came to [a] Iorden, he, and all the children of Israel, and lodged there, before they went ouer.

2 And after [b] three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the Couenant of the Lord your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and go after it.

4 Yet there shalbe a space betweene you and it, about [1] two thousand cubites by measure: ye shall not come nere vnto it, that ye may know the way, by the which ye shal goe: for ye haue not gone this way in times past.

5 (Nowe Ioshua had sayd vnto the people, [*] Sanctifie your selues: for to morowe the Lord wil do wonders among you)

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and go ouer before the people: so they toke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord sayde vnto Ioshua, This day wil I begin to magnifie thee in the sight of all Israel, which shall know, that [*] as I was with Moses, so wil I be with thee.

8 Thou shalt therefore commaund the Priests that beare the Arke of the Couenant, saying, When ye are come to the brinke of the waters of Iorden, ye shall stand stil [c] in Iorden.

9 ¶ Then Ioshua sayd vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua sayd, [d] Hereby ye shall knowe that the liuing God is among you, and that he wil certainely cast out before you the Chananites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the Couenant of the Lord of all the worlde passeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shal stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from above, [*] shall stand stil vpon an heape.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priestes bearing the [*] Arke of the Couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, & the feete of the Priestes that bare the Arke were dipped in the brinke of the water, (for Iorden vseth to fill all his [f] bankes all the time of harueste)

16 Then the waters that came downe from aboue, stayed and rose vp on an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the Couenant of the Lord, stoode dry within Iorden [g] ready prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIII.

2 God commaunded Ioshua to set vp twelue stones in Iorden. 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

1 ANd whe al the people were whole ip gone [*] ouer Iorden, (after þ Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a [a] readines, twelue stones, which ye shall take away with you, and leaue them in the [b] lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Ioshua sayd vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the nomber of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [c] children shal aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lorde: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so, as Ioshua had commanded, and toke vp twelue stones out of the middes of Iorden, as the Lord had sayd vnto Ioshua, according to the nomber of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And

a Which according to the Ebrewes was in March, & about 40. dayes after Moses death.
b Which time was giuen for to prepare them vitailes, Chap. 1. 11.
[1] *Or, a mile.*
Leuit. 20, 7. num. 11. 18. chap. 7. 13. 1. sam. 16. 5.
Chap. 1. 5.
c Euen in the chanel, where the streame had run, as verse 17.
d By this miracle in deuiding the water.
e Which should set vp twelue stones in remembrance of the benefite.
Psalm. 114. 3.
Actes. 7. 45.
1. Chro. 12. 15. ecclus. 24. 30.
f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.
g Either tarying till the people were past, or, as some reade, sure, as though they had bene vpon the drie land.
Deut. 27. 2.
a As Chap. 3. 17.
b Meaning, the place where they should campe.
c God commandeth, that not onely we our selues profite by his wonderfull workes, but that our posteritie may knowe the cause thereof and glorifie his Name.

9 And Ioshua set vp d twelue stones in the middes of Iorden, in þ place where the feete of the Priestes, which bare the Arke of the couenant, stoode, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the arke, stoode in the middes of Iorden, vntill euery thing was finished that the Lorde had commaunded Ioshua to speake vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When al the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priestes e before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, & halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousande prepared for warre, went before the f Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they *feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Commaund the Priestes that beare the g Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therefore cõmanded þ Priests, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lorde were come vp out of the middes of Iorden, and allowes as the soles of the Priestes feete were set on the drie lande, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the h first moneth, and pitched in Gilgal, in þ Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitche in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shal shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dryed vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red Sea, *which he dryed vp before vs, till we were gone ouer,

24 That al the people of the i world may knowe that the hande of the Lorde is mighty, that ye might feare the Lorde your God continually.

CHAP. V.

1 *The Canaanites are afraid of the Israelites.* 2 *Circumcision is commanded the second time.* 10 *The Passeouer is kept.* 12 *Manna ceaseth.* 13 *The Angell appeareth vnto Iothua.*

1 NOw when al the Kings of the a Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the sea, heard that the Lorde had dryed vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord saide vnto Ioshua, *Make thee sharpe knives, & returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives and circumcised the sonnes of Israel in c the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because al the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernesse by the waye after they came out of Egypt, were d not circumcised.

6 For the children of Israel walked fourty yeres in the wildernes, till al the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lorde sware, that he would not shewe them the lande, *which the Lorde had swoorne vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in þ campe till they *were e whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the f shame of Egypt from you: wherefore he called þ name of þ place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the lands, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MANNA ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MANNA any more, but did eat of þ fruite of the land of Canaan that yere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes & loked: and beholde, there stood a *man against him, hauing a sword drawen in his hande: & Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay: but as a captaine of

d Besides the twelue stones which were caried by ỳ tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people. *Num.32.27,29.

f That is, before the Arke.

*Or, reuerenced him.

g Because the Arke testified Gods presence, and the tables of the lawe conteined therein, signified Gods will toward his people.

h Called Abib or Nisan, conteining part of March, and part of April.

*Exod.14.21,22.

i Gods benefits serue for a further condemnation to the wicked, & stirre vp his to reuerence him, and obey him.

a The Amorites were on both sides Iorden, whereof two Kings were slaine already on the side toward Moab.

b For now they had left it off, about 40. yeres.

c Gilgal was so called, because they were there circumcised.

d For they looked daily to remoue at the Lords commandement: which thing they that were new circumcised, could not do without great danger. *Numb.14.23.

e For their sore was so grieuous that they were not able to remoue.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians or ỳ forefkinne, whereby you were like to the Egyptians.

*Exod.23.23.

the poste of the Lorde am I nowe come: then Iosh. fel on his face to the earth, and did worshipe, and saide vnto him, What saith my Lorde vnto his seruant?

g In that he worshipeth him, he acknowledgeth him to be God: and in that that he calleth him selfe the Lordes captaine, he declareth him selfe to be Christ. *Exo.3.5. ruth.4.7. actes.7.33.*

15 And the captaine of the Lordes hoste saide vnto Iosh. g Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Iosh. did so.

CHAP. VI.

The Lord instructeth Iosh. what he should doe, as touching Iericho. 6 Iosh. commaundeth the Priests and warriours what to do. 20 The walles fall. 22 Rahab is saued. 24 All is burnt save gold and metall. 26 The curse of him that buildeth the citie.

1 NOw Iericho was a shut vp, & b closed, c because of the children of Israel: none might go out nor enter in.

a That none could go out. b That none could come in. c For feare of the Israelites.

2 And the Lord saide vnto Iosh., Behold, I haue giuen into thine hand Iericho & the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compasse the citie, in going rounde about the citie d once: thus shall you do sixe dayes:

d Euery day once.

4 And seuen Priestes shall beare seuen trumpets of e rams hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, & the Priests shall blow with the trumpets.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

5 And when they make a long blast vp the rams horne, & ye heare the sound of the trumpet, all the people shall shout with a great shoute: then shall the wall of the citie fall downe flat, and the people shal ascende vp, euery man streight before him.

6 ¶ Then Iosh. the sonne of Nun called the Priests & saide vnto them, Take vp the Arke of the couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

7 But he said vnto the people, f Go & compasse the citie: & let him that is armed, go foorth before the Arke of the Lorde.

8 ¶ And when Iosh. had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, & went foorth before the Arke of the Lorde, and blewe with the trumpets, & the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the g gathering host came after the Arke, as they went and blewe the trumpets.

g Meaning the rereward, wherin was the standerd of the tribe of Dan, Nomb. 10.25.

10 (Now Iosh. had commanded the people, saying, Ye shall not shout, neyther make any noyse with your voyce, neither shal a word proceed out of your mouth, vntil the day that I saye vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, and went about it h once: then they returned into the hoste, and lodged in the campe.

h For that day.

12 And Iosh. rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, & went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the i gathering host came after the Arke of the Lord, as they went and blewe the trumpets.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

14 And the seconde day they compassed the citie once, & returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen k by the dawning of the day, & compassed the citie after the same maner seuen times: onely that day they compassed the citie seuen times.

k Besides euery day once for the space of sixe dayes.

16 And when the Priests had blowen the trumpets the seuenth time, Iosh. saide vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shalbe l an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, & all that are with her in the house: for m she hid the messengers that we sent.

l That is, appointed wholy to be destroyed. *Chap.2.4.*

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel n execrable, and trouble it.

Leuit.27.21. numb.21.2. deut.13.15,17.

19 But all siluer, and golde, and vessels of brasse, and yron shalbe o consecrate vnto the Lord, & shall come into the Lordes treasury.

m And therefore can not be put to any priuate vse, but must be first molten, and the serue for the Tabernacle.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sounde of the trumpet, they shouted with a great shoute: & the p wall fell downe flat: so the people went vp into the citie, euery man streight before him, q and they tooke the citie.

n For it was not lawful for strangers to dwell among the Israelites, till they were purged.

Hebr.11.30. 2.Mac.12.15,16

21 And they vtterly destroyed all that was in the citie, both man & woman, yong, and old, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosh. had sayde vnto the two men that had spyed out the countrey, Goe into the harlots house, & bring out thence the woman, and all that she hath, r as ye sware to her.

o Meaning, the Tabernacle.

Chap.2.14. hebr 11.31.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them s without the hoste of Israel.

p For she was maried to Salmon, prince of the tribe of Iudah, Mat 1.5.

24 After, they burnt the citie with fire, and all that was therein: only the siluer and the golde, and the vessels of brasse, and yron, they put into the treasure of the t house of the Lord.

q He shall build it to the destruction of all his flocke, which thing was fulfilled in Hiel of Beth-el, 1.king. 16.34.

25 So Iosh. saued Rahab the harlot, & her fathers household, & all that she had, and she u dwelt in Israel euen vnto this day, because she had hid the messengers, which Iosh. sent to spie out Iericho.

26 ¶ And Iosh. sware at that time, saying, Cursed be the man before the Lord, that ryseth vp, and buildeth this citie Iericho: x he shall lay the foundation thereof in his eldest sonne, & in his yongest

geſt ſonne ſhal be ſet vp the gates of it.
27 So the Lord was with Joſhua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angrie with Achan. 4 They of Ai put the Iſraelites to flight. 6 Iaſhua prayeth to the Lord. 16 Iaſhua inquireth out him that ſinned, and ſtoneth him and all his.

1 BVt the children of Iſrael cõmitted a treſpaſſe in the [a] excommunicate thing: for [*] Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Judah toke of the excommunicate thing: wherefore the wrath of the Lorde was kindled againſt the children of Iſrael.

a In taking that which was commanded to be deſtroyed. *Chap.22.20, 1.chro.2.7.*

2 And Joſhua ſent men from Jericho to [b] Ai, which is beſide Bethauen, on the Eaſt ſide of Beth-el, and ſpake vnto them, ſaying, Goe vp, and viewe the countrey. And the men went vp, and viewed Ai,

b This was a citie of the Amorites: for there was another ſo called among the Ammonites, Iere.49.3. The firſt Ai is called Aiath, Iſa.10.28.

3 And returned to Joſhua, and ſaid vnto him, Let not all the people go vp, but let as it were two or three thouſand men go vp, & ſmite Ai, & make not all the people to labour thither, for they are fewe.
4 So there went vp thither of the people about three thouſande men, and they fled before the men of Ai.
5 And the [c] men of Ai ſmote of them vpon a thirtie and ſixe men: for they chaſed them from before the gate vnto Shebarim, and ſmote them in the going downe: wherefore the hearts of the people melted awap like water.

c God would by this ouerthrowe make them more earneſt to ſearch out and punish the ſinne committed.

6 ¶ Then Joſhua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Iſrael, and put duſt vpon their heads.
7 And Joſhua ſaid, Alas, O Lord GOD, wherefore haſt thou brought this people ouer Jorden, to deliuer vs into the hand of the Amorites, and to deſtrop vs? would God we had bene content to dwel on the [d] other ſide Jorden.

d This infirmitie of his fayth ſheweth how we are inclined of nature to diſtruſt.

8 O Lorde, what ſhal I ſay, when Iſrael turne their backes before their enemies?
9 For the Canaanites, and all the inhabitants of the land ſhal heare of it, and ſhal compaſſe vs, and deſtrop our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

e When thine enemies ſhall blaſpheme thee, and ſay, that thou waſt not able to defend vs from them.

10 ¶ And the Lord ſaid vnto Joſhua, Get thee vp: wherefore lieſt thou thus vpon thy face?
11 Iſrael hath ſinned, & they haue tranſgreſſed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue alſo ſtollen, and diſſembled alſo, & haue put it euen with their owne ſtuffe.
12 Therefore the children of Iſrael cannot ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable: neither will I be with you any more, except ye [f] deſtrop þ excommunicate frõ among you.

f Then, to ſuffer wickednesſe vnpuniſhed, is to refuſe God willingly.

13 Vp therefore, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morowe: for thus ſaith the Lorde God of Iſrael, There is an execrable thing among you, O Iſrael, therefore ye cannot ſtand againſt your enemies, vntil ye haue put the [g] execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye ſhal come accoꝛding to your tribes, and the tribe which the Lord taketh, ſhal come accoꝛding to the families: and the familie which the Lord ſhall take, ſhall come vp by the houſeholdes: and the houſeholde which the Lorde ſhall take, ſhall come man by man.
15 And he that is [h] taken with the excommunicate thing, ſhalbe burnt with fire, he, and all that he hath, becauſe he hath tranſgreſſed the couenant of the Lord, & becauſe he hath wꝛought folp in Iſrael.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Nom. 27. 21.

16 ¶ So Joſhua roſe vp early in the morning, & bꝛought Iſrael by their tribes: and the tribe of Judah was taken.
17 And he bꝛought the families of Judah, and toke the familie of the Zarhites, and he bꝛought the familie of the Zarhites, man by man, & Zabdi was taken.
18 And he bꝛought his houſhold, man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Judah was taken.
19 Then Joſhua ſayd vnto Achan, My ſonne, I beſeech thee, giue glopie to the Lord God of Iſrael, and [i] make confeſſion vnto him, and ſhew me now what thou haſt done: hide it not from me.

i By declaring the trueth: for God is glorified when the trueth is confeſſed.

20 And Achan anſwered Joſhua, and ſaid, In deede, I haue ſinned againſt the Lord God of Iſrael, and thus, and thus haue I done.
21 I ſaw among þ ſpoile a goodly [k] Babylonith garment, and two hundzeth ſhekels of ſiluer, and a wedge of golde of fiftie ſhekels weight, and I coueted them, and toke them: and beholde, they lie hid in the earth in the middes of my tent, and the ſiluer vnder it.

k Such a riche garment, as the ſtates of Babylon did weare.

Or, nephewe.

22 ¶ The Joſhua ſent meſſengers, which [l] ranne vnto the tent, and beholde, it was hid in his tent, and the ſiluer vnder it.
23 Therefore they toke them out of the tent, and bꝛought them vnto Joſhua, and vnto all the children of Iſrael, and layd them before the Lord.

l Some reade, a place: others, a rod, and ſome a tongue.

24 Then Joſhua toke Achan þ [m] ſonne of Zerah, & the ſiluer, and the garment, & the [l] wedge of gold, & his [m] ſonnes, and his daughters, & his oxen, & his aſſes, and his ſheepe, and his tent, and al that he had: and al Iſrael with him bꝛought them vnto the valley of Achoꝛ.

m This iudgement onely apperteineth to God, & to whom he wil reueile it: to man he hath commanded not to puniſh þ child for the fathers fault, e, Deut. 24. 16.

25 And Joſhua ſayde, [n] In as much as thou haſt troubled vs, the Lorde ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.
26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo the Lord

n He declareth that this is Gods iudgement, becauſe he had offended, and cauſed others to be ſlaine.

turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Iosh. setteth vp an Altar. 32 He writeth the lawe vpon stones, 35 And readeth it to all the people.

1 AFter, the Lord sayd vnto Iosh. *Deut.7.18.* * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doo to Ai and to the King thereof, as thou didst vnto * Ierycho and to the King thereof: neuertheless the spoyle thereof and * the cattell thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the a backside thereof. *Chap.6.21.* *Deut.20.14.* a Meaning on the Westside, as verse 9.

3 ¶ Then Iosh. arose, and all the men of warre to goe vp against Ai: and Iosh. chose out thirtie thousande strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye b shall lie in waite against the citie on the backside of the citie: goe not very farre from the citie, but be ye all in a readinesse. b God would not destroy Ai by miracle, as Iericho, to ỹ intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with me, will approch vnto the citie: & when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, til we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and * destroy the citie: for the Lord your God will deliuer it into your hand. *Or, driue out (the inhabitants) of the citie.*

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shal ye doo: behold, I haue charged you.

9 ¶ Iosh. then sent them forth, and they went to lie in waite, & abode betweene Beth-el and Ai, on the Westside of Ai: but Iosh. lodged that night c among the people. c With the rest of the armie.

10 And Iosh. rose vp early in the morning, and d nombred the people: and he and the Elders of Israel went vp before the people against Ai. d That is, vewed or mustered them, and set them in aray.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thousand me, e and set them to lie in waite betweene Beth-el and Ai, on the Westside of the citie. e He sent these fewe, that the other which lay in ambushe might not be discouered.

13 And the people set al ỹ hoste that was on the Northside against the citie, and the byers in waite on the West, against the citie: and Iosh. went the same night into the f middes of the valley. f To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the King of Ai sawe it, then the men of the citie hasted and rose vp early, & went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knewe not that any lay in waite against him on the backside of the citie.

15 Then Iosh. and al Israel s as beatrn before them, fled by the way of the wildernesse. g As they which fained to flee for feare.

16 And al the people of the citie were called together, to pursue after them: and they pursued after Iosh. and were drawne away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayde vnto Iosh, h Stretch out the speare that is in thine hand, toward Ai: for I wil giue it into thine hand: and Iosh. stretched out the speare that he had in his hand, toward the citie. h Or lift vp the banner, to signifie when they shal inuade the citie.

19 And they that lay in waite, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended vp * to heauen, and they had no i power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the pursuers. *Or, toward the heauen.* *Or, place.*

21 When Iosh. and all Israel saw that they that lay in waite, had taken ỹ citie, and that the smoke of the citie mounted vp, then they turned againe & slewe the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the midst of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape. i Which came out of the ambushe. *Deut.7.2.*

23 And the King of Ai they tooke aliue, and brought him to Iosh.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the fielde, that is, in the wildernesse, where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousande, euen all the men of Ai. k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Iosh. that they were entred.

26 For Iosh. drew not his hand backe again which he had stretched out with the speare, until he had vtterly destroyed all the inhabitants of Ai.

27 * Only the cattell and the spoyle of this citie, Israel tooke for a pray vnto them selues, according vnto ỹ worde of the Lord, which he cõmanded Iosh. *Num.31.26. as verse 2.*

28 And

28 And Iosh̄a burnt Ai, and made it an
heape for euer, and a wildernes vnto
this day.
29 And þ king of Ai he hanged on a tree,
vnto the euening. And as soone as the
sunne was downe, Iosh̄ua commanded
m that they shoulde take his carkeis
downe from the tree, and cast it at the
entring of the gate of the citie, and * lay
thereon a great heape of stones, that re-
maineth vnto this day.
30 ¶ Then Iosh̄ua builte an altar vnto
the Lord God of Israel, in mount Ebal,
31 As Moses the seruant of the Lord had
commanded the children of Israel, as it
is writte in the * booke of þ law of Mo-
ses, an altar of whole stone, ouer which
no man had lift an yron: and they offred
thereon burnt offrings vnto the Lord, &
sacrificed peace offrings.
32 Also he wrote there vpon the stones, a
n rehearsal of the law of Moses, which
he wrote in the presence of the children
of Israel.
33 And all Israel (and their Elders, and
officers and their iudges stode on this
side of the Arke, and on that side, before
the Priestes of the Leuites, which bare
the Arke of the Couenant of the Lorde)
as well the stranger, as he that is borne
in the countrey: halfe of them were ouer
against mount Gerizim, and halfe of
them ouer against mount Ebal, * as Mo-
ses the seruant of the Lord had cōmā-
ded before, that they shoulde blisse the
people of Israel.
34 Then afterward he read all the words
of the law, the blessings and cursings,
according to all that is written in the
booke of the law.
35 There was not a word of al that Mo-
ses had cōmanded, which Iosh̄ua read
not before al the Congregation of Israel,
* as well before * the women and the
children, as the stranger that was con-
uersant among them.

1 That it could neuer be builte againe.

m According as it was commanded, Deut. 21.23. Iha. 7.25, 26.

Exod. 20.25. deut. 27.5.

n Meaning, the ten commandements, which are the summe of the whole Lawe.

Deut. 11.29. & 27.12, 13.

Deut. 31.12. o So neyther yong nor olde, man nor woman were exempted frō hearing the worde of the Lord.

CHAP. IX.

1 Diuers Kings assemble themselues against Iosh̄ua. 3 The craft of the Gibeonites. 15 Iosh̄ua maketh a league with them. 23 For their craft they are condemned to perpetual seruitude.

1 AND when al the kings that * were
beyond Iorden, in the mountaines
& in the valleis, & by all the coastes
of the b great Sea ouer against Lebanon
(as the Hittites, and the Amorites, the
Canaanites, þ Perizzites, the Hiuites,
and the Iebusites) heard thereof,
2 They gathered them selues together to
fight against Iosh̄ua, and against Israel
with one " accord.
3 ¶ * But the inhabitantes of Gibeon
heard what Iosh̄ua had done vnto Je-
richo, and to Ai,
4 And therefore they wrought craftily:
for they went, and sayned them selues
ambassadours, and tooke olde sackes
vpon their asses, & old bottels for wine,
both rent and c bound vp,

a In respect of the plaine of Moab.
b The maigne sea called Mediterranean.

" *Ebr. one mouth.*
2. Sam. 21.1.

c Because they were al worne.

5 And olde shoes and clouted vpon their
feete: also the rayment vpon them was
olde, and all their prouision of bread
was dried and mouled.
6 Do they came vnto Iosh̄ua into þ hoste
to Gilgal, and said vnto him, and vnto
the men of Israel, We be come from a
farre countrey: nowe therefore make a
league with vs.
7 Then the men of Israel saide vnto the
d Hiuites, It may be that thou dwellest
among vs, howe then can I make a
league with thee?
8 And they said vnto Iosh̄ua, We are thy
seruants. Then Iosh̄ua said vnto them,
Who are ye? and whence come ye?
9 And they answered him, From a verie
farre countrey thy seruantes are come
for * the Name of the Lord thy God: for
we haue heard his fame and all that he
hath done in Egypt,
10 And all that he hath done to the two
Kinges of the Amorites that were be-
yond Iorden, to Sihon King of Hesh-
bon, and to Og king of Bashan, which
were at Ashtaroth.
11 Wherefore our Elders, and all the in-
habitantes of our countrey spake to vs,
saying, Take vitailes " with you for the
iournay, and go to meete them, and say
vnto them, We are your seruantes: now
therefore make ye a league with vs.
12 This our e bread we tooke it hote with
vs for vitails out of our houses, the day
we departed to come vnto you: but now
behold, it is dried, and it is mouled.
13 Also these bottels of wine which we
filled, were new, and lo, they be rent, and
these our garmentes and our shoes are
olde, by reason of the exceeding great
iournay.
14 ¶ And the f men accepted their tale con-
cerning their vitailes, and counselled not
with the mouth of the Lord.
15 So Iosh̄ua made peace with them, &
made a league with thē, that he would
suffer them to liue: also the Princes of
the Congregation sware vnto them.
16 ¶ But at the ende of three dayes, after
they had made a league with them, they
heard that they were their neighbours,
and that they dwelt among them.
17 And the children of Israel tooke their
h iournay, and came vnto their cities the
third day, and their cities were Gibeon,
and Chephirah, and Beroth and Kiri-
ath-iearim.
18 And the children of Israel slewe them
not, because the Princes of the Congre-
gation had sworne vnto thē by the Lord
God of Israel: wherefore al the Congre-
gatiō i murmured against the Princes.
19 Then al the Princes saide vnto all the
Congregation, We haue sworne vnto
them by the Lord God of Israel: nowe
therefore we may not touch them.
20 But this we will do to them, & let the
liue, least the wrath be vpon vs because
of the k oth which we sware vnto them.
21 And þ princes said vnto them againe,

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death wil pretend to honor & true God & receiue his religion.

" *Eb. in your hand.*

f The wicked lack no arte nor spare no lyes to set forth their policie, when they wil deceiue the seruants of God.

g Some thinke that the Israelites are of their vitailes, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them al.

k This doth not establish rash othes, but sheweth Gods mercie toward his, which wouldе not punish them for this fault.

Let

Let them line, but they shall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Iosh. Then called he them, & talked with them, and saide, Wherefore haue ye beguiled vs, saying, We are very far from you, when ye dwell among vs?

23 Nowe therefore ye are cursed, & there shall none of you bee freed from being bondmen, & hewers of wood, & drawers of water for l the house of my God.

l For the vse of the Tabernacle, and of the temple when it shall be builte. *Deut.7.1.*

24 And they answered Iosh. and said, Because it was tolde thy seruants, that the Lord thy God had m commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at ỳ presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to do vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand n of the children of Israel, that they slew them not.

m Who were minded to put them to death for feare of Gods wrath.

27 And Iosh. appointed that same day to be hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lord vnto this day, in the place which he should chuse.

n That is, for the sacrifices of the Temple, as verse 23.

CHAP. X.

1 Fiue Kings make warre against Gibeon whom Ioshua discomfiteth. 11 The Lord raineth haile-stones and slew many. 12 The sunne standeth at Ioshuas prayer. 26 The fiue kings are hanged. 29 Many mo cities and kings are destroyed.

1 NOwe when Adoni-zedek King of Ierusalem had heard how Iosh. had taken Ai and had destroyed it, (* for as he had done to Iericho & to the King thereof, so he had done to * Ai and to the King thereof) & how the inhabitantes of Gibeon had made peace with Israel, and were among them,

Chap.6.15,21. Chap.8.3,28, 29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore a Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, & vnto Piram king of Iarmuth, & vnto Iapia king of Lachish, & vnto Debir king of Eglon, saying,

a That is, Lord of iustice: so tyrants take to thē selues glorious names, when in deede they be very enemies against God & all iustice.

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Iosh. and with the children of Israel.

5 Therefore the fiue Kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, & the king of Eglon gathered them selues together, and went vp, they with all their hostes, & besieged Gibeon, and made b warre against it.

b So enuious the wicked are, whē any depart from their band.

6 And the men of Gibeon sent vnto Iosh. to the hoste to Gilgal, saying, Withdrawe not thine hand frō thy seruants: come vp to vs quickly, and saue vs, & helpe vs: for all the kings of the Amorites which dwel in the mountains, are gathered together against vs.

7 So Iosh. ascended from Gilgal, he, & all the people of warre with him, and all the men of might.

8 ¶ And ỳ Lord said vnto Iosh. Feare them not: for I haue giuen them into thine hande: none of them shall stande against thee.

c Least Iosh. should haue thought ỳ God had lent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

9 Iosh. therefore came vnto them suddenly: for hee went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, & were in ỳ going downe to Beth-horon, the Lord cast downe great stones from heauen vpō them, vnto Azekah, & they died: they were more that died with the d haile-stones, then they whom the children of Israel slew with the sword.

d So we see that al things serue to execute Gods vengeance against the wicked. *Isa.28.21. ecclus.46.4,5.*

12 ¶ Then spake Iosh. to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he sayde in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the sunne abode, and the moone stood still, vntil the people auenged them selues vpon their enemies: (Is not this written in the booke of e Iasher) so the sunne abode in the mids of the heauen, & hasted not to go downe for a whole day.

e Some read, in the book of the righteous, meaning Moses the Chalde text readeth, in ỳ booke of the Law: but it is like that it was a book thus named, which is now lost.

14 And there was no day like that before it, nor after it, that the Lord hearde the voyce of a man: for the Lord f fought for Israel.

f By taking away the enemies hearts, and destroying them with hayl stones.

15 ¶ After, Iosh. returned, and al Israel with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Iosh. saying, The fiue Kings are founde hid in a caue at Makkedah.

18 Then Iosh. said, Rolle great stones vpon the mouth of the caue, & set men by it for to keepe them.

19 But stand ye not stil: folow after your enemies, and g smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

g *Ebr. cut off al their traine, or tayle.*

20 And when Iosh. and the children of Israel had made an end of slaying them with an exceeding great slaughter (till they were consumed, and the rest that remained of them were entred into walled cities,

21 The al ỳ people returned to the campe, to Iosh. at Makkedah in h peace: no man moued his tongue against the children of Israel.

h Or, in safetie, so that none gaue them as much as an euill worde.

22 After, Iosh. saide, Open the mouth of the caue, & bring out these fiue Kings vnto me forth of the caue.

23 And they did so, and brought out those fiue

fiue Kings vnto him fro̅th of the caue, euen the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, & the king of Eglon.

24 And when they had brought out thoſe Kings vnto Ioſhua, Ioſhua called fo̅ all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come nere, ſet your feete vpon the [h] neckes of theſe kinges: and they came nere and ſet their feete vpon their neckes.

h Signifying what ſhould become of the reſt of Gods enemies ſeeing that kings themſelues were not ſpared.

25 And Ioſhua ſaide vnto them, Feare not, no̅ be faint hearted, but be ſtrong, and of a good courage: fo̅ thus will the Lo̅de do to all your enemies, againſt whom ye fight.

26 So then Ioſhua ſmote them, and ſlew them, and hanged them on fiue trees, and they hanged ſtill vpon the trees vntil the euening.

27 And at the going downe of the ſunne, Ioſhua gaue co̅mandement, that they ſhould take [*] them downe off the trees, and caſt them into the caue (wherein they had bene hid) and they laid great ſtones vpon the caues mouth, which remaine vntil this day.

*Deut. 21. 23. chap. 8. 29.

28 ¶ And that ſame day Ioſhua tooke † Makkedah and ſmote it with the edge of the ſworde, and the king thereof deſtroyed he with them, and [*] al the ſoules that were therein, he let none remaine: fo̅ he did to the king of Makkedah * as he had done vnto the king of Ieriche.

† Ioſhua taketh Makkedah.

* Or, euery perſon.

* chap. 6. 21.

29 Then Ioſhua went from Makkedah, and all Iſrael with him vnto Libnah, and fought againſt Libnah.

30 And the Lo̅de gaue it alſo & the king thereof into the hand of Iſrael: and he ſmote it with the edge of the ſword, and all the [*] ſoules that were therein: he let none remaine in it: fo̅ he did vnto the king thereof, as he had done vnto the king of Iericho.

† Libnah is taken.

* Or, perſons.

31 ¶ And Ioſhua departed from Libnah, and all Iſrael with him vnto Lachiſh, and beſieged it, and aſſaulted it.

32 And the Lo̅de gaue † Lachiſh into the hand of Iſrael, which tooke it the ſecond day, and ſmote it with the edge of the ſword, and all the ſoules that were therein, according to all as he had done to Libnah.

† Lachiſh is taken.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachiſh: but Ioſhua ſmote him and his people, vntill none of his remained.

† The King of Gezer is ſlaine.

34 ¶ And from Lachiſh Ioſhua departed vnto † Eglon, and all Iſrael with him, and they beſieged it, and aſſaulted it,

† Eglon is taken.

35 And they tooke it the ſame day, & ſmote it with the edge of the ſword, and all the ſoules that were therein he vtterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Ioſhua went vp from Eglon, and all Iſrael with him vnto Hebron, and they fought againſt it.

† Hebron is taken.

37 And when they had taken it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſoules that were therein: he left none remaining, according to all as he had done to Eglon: fo̅ he deſtroyed it vtterly, and al the ſoules that were therein.

38 ¶ So Ioſhua returned, and all Iſrael with him to Debir, & fought againſt it.

39 And when he had taken it, and the king thereof, and all the cities thereof, they ſmote them with the edge of the ſworde, and vtterly deſtroyed all the ſoules that were therein, he let none remaine: as he did to Hebron, ſo he did to Debir, and to the king thereof, as he had alſo done to Libnah, and to the king thereof.

† Debir is taken.

40 ¶ So Ioſhua ſmote all the hill countrey, and the South countrey, and the valleys, and the [i] hill ſides, & al their kings, and let none remaine, but vtterly deſtroyed euery ſoule, as the Lo̅de God of Iſrael had commanded.

i Some reade, Aſhedoth, which ſignifieth the deſcents of the hilles.

41 And Ioſhua ſmote them fro̅ Kadeſh-barnea euen vnto Azzah, & all the countrey of Goſhen euen vnto Gibeon.

42 And all theſe kings, and their land did Ioſhua take at [k] one time, becauſe the Lo̅d God of Iſrael fought fo̅ Iſrael.

k In one battel. l Where the Arke was, there to giue thankes for their victories.

43 Afterward, Ioſhua & all Iſrael with him returned vnto the campe in [l] Gilgal.

CHAP. XI.

a Diuers Kings and cities, and countreys ouercome by Ioſhua. 15 Ioſhua did all that Moſes had commanded him. 20 God hardeneth the enemies hearts that they might be deſtroyed.

1 AND when Iabin kyng of Hazor had heard this, that he [a] ſent to Iobab king of Madon, & to the king of Shimron, & to the king of Achſhaph,

a The more that Gods power appeareth, & more the wicked rage againſt it.

2 And vnto the kinges that were by the North in the mountaines, and plaines toward the Southſide of [b] Cinneroth, and in the valleys, and in the borders of Dor Weſtward,

b Which the Euangeliſts call the lake of Genezereth, or Tiberias.

3 And vnto the Canaanites, both by Eaſt, and by Weſt, and vnto the Amorites, and Hittites, and Perizzites, and Iebuſites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, ſo Deut. 4. 48.

4 And they came out and all their hoſtes with them, many people as the ſande that is on the ſea ſhore for multitude, with horſes & charets exceeding many.

5 So all theſe kinges met together, and came & pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lo̅d ſaid vnto Ioſhua, Be not afraid of them: fo̅ to morow about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt [d] hough their horſes, & burne their charets with fire.

d That neither they ſhould ſerue to the vſe of warre, nor the Iſraelites ſhould put their truſt in them.

7 Then came Ioſhua and all the men of warre with him againſt the by the waters of Merom ſuddenly, and fell vpon them.

8 And the Lo̅d gaue them into the hand of Iſrael: and they ſmote them, & chaſed them

e Which signifieth, hot waters, or, according to some, brine pits.

them vnto great Zidon, & vnto * Misrephothmaim, and vnto the valley of Mizpeh Eastwarde, and smote them vntil they had none remaining of them.

9 And Iothua did vnto them as the Lorde bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iothua turned backe, and tooke Hazor, and smote the king thereof with the swoorde: for Hazor before time was the head of all those kingdomes.

f Both men, women and children.

11 Moreouer, they smote all the f persons that were therein with the edge of the swoorde, vtterly destroying all, leaving none alive, & he burnt Hazor with fire.

12 So all the cities of those kings, and al the kinges of them did Iothua take, and smote them with the edge of the sword, and vtterly destroyed them, * as Moses the seruant of the Lorde had commanded.

Num. 33. 52. deut. 7. 2.

13 But Israel burnt none of the cities that stoode still in their strength, saue Hazor onely, that Iothua burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoyle of these cities, and the cattel the children of Israel toke for their prey, but they smote euery h man with the edge of the swoorde, vntill they had destroyed them, not leauing one aliue.

h All mankinde.

Exod. 34. 11. Deut. 7. 2.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Iothua, and so did Iothua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Iothua tooke all this lande of the mountaines, and all the South, and all the land of Goshen, & the low countrey, and the plaine, & the i mountaine of Israel, and the lowe countrey of the same,

i That is, Samaria.

k So called, because it is bare and without trees.

17 From the mount k Halak, that goeth vp to Seir, euen vnto * Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kinges he tooke, and smote them, and slew them.

* Or, the valley of Gal.

18 Iothua made warre long time with al those kinges.

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battel.

Chap. 9. 3.

l That is, to giue them ouer to themselues: and therefore they could not but rebel against God and seeke their owne destruction.

20 For it came of the Lorde, to l harden their hartes that they should come against Israel in battel, to the intent that they should destroy them vtterly, and shewe them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Iothua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iothua destroyed them vtterly with their cities.

m Out of the which came Goliath, 1. Sam. 17. 4.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, m in Gath, and in Ashdod were they left.

23 So Iothua tooke the whole lande, according to al that the Lord had said vnto Moses: and Iothua gaue it for an inheritance vnto Israel * according to their portions throughe their tribes: the the land was at rest without warre.

Numb 26. 53. 55

CHAP. XII.

1. 7 What Kings Iothua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

1 AND these are the kinges of the lande, which the children of Israel smote and possessed their land, on the * other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 From Gilgal, where Iothua camped.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, & from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

Numb. 21. 24. deut. 3. 6.

3 And from the plaine vnto p sea of Cinneroth Eastward, & vnto the sea of the * plaine, euen the salt sea Eastward, the way to Beth-iesimoth, and from the South vnder the * springs of * Pisgah.

3 Or, wilderne. 3 Or, hill side.

4 ¶ They conquered also the coast of Og King of Basan of the * remnant of the giants, which dwelt at Ashtaroth, and at Edrei,

4 Deut. 3. 17. and 4. 49. Deut. 3. 11. chap. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Gesurites, and the Maachathites, & halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lorde gaue their land for a possession vnto p Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

Numb. 32. 29. deut. 3. 12. chap. 13. 8.

7 ¶ These also are the kinges of the countrey which Iothua and the children of Israel smote on this side Iorden Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount * Halak that goeth vp to Seir, and Iothua gaue it vnto p tribes of Israel for a possession, according to their portions:

b Read Chap. 11. verse. 17.

8 In the mountaines, and in the valleis, and in the plaines, and in the * hill sides, and in the wildernes, & in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

8 Or, in Ashdoth.

9 ¶ * The king of Iericho was one: * the king of Ai, which is beside Beth-el, one:

Chap. 6. 2. Chap. 8. 29.

10 The * king of Ierusalem, one: p king of Hebron, one:

Chap. 10. 23.

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

Chap. 10. 33.

13 The * king of Debir, one: the king of Geder, one:

Chap. 10. 39.

14 The king of Hormah, one: the king of Arad, one:

15 The

15 The * King of Libnah, one: the King of Adullam, one:
16 The * King of Makkedah, one: the king of Beth-el, one:
17 The King of Tappuah, one: the King of Hepher, one:
18 The King of Aphek, one: the King of Lasharon, one:
19 The king of Madon, one: the * King of Hazor, one:
20 The King of Shimron-meron, one: the King of Achshaph, one:
21 The King of Taanach, one: the King of Megiddo, one:
22 The King of Kedesh, one: the King of Jokneam of * Carmel, one:
23 The King of Dor, in the countrey of Dor, one: the King of the * nations of Gilgal, one:
24 The King of Tirzah, one, al the Kings were thirtie and one.

Chap. 10. 39, 40.
Chap. 10. 28.
Chap. 11. 10.
* Or, mount Carmel. Gen. 14. 1.

CHAP. XIII.

3 *The borders and coastes of the land of Canaan.* 8 *The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh.* 14 *The Lord is the inheritance of Leui.* 22 *Balaam slaine.*

1 NOwe when Iosh̃ua was olde, and a stricken in yeres, the Lord said vnto him, Thou art old and * growē in age, & there remaineth exceding much land to be b possessed:
2 This is the lande that remaineth, all the * regions of the Philistims, and all Geshuri,
3 From * Sihor which is * in Egypt, euen vnto the borders of Ekron Northwarde: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzathites, and the Ashdodites, the Eshkelonites, the Gittites, & the Ekronites, and the Auites:
4 From the South, al the land of the Canaanites, and the * caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:
5 And the lande of the Giblites, and all Lebanon, toward the sunne rising from * Baal-gad vnder mount Hermon, vntill one come to Hamath.
6 Al the inhabitants of the mountaines from Lebanō vnto c Misrephothmaim, & al the Sidonians, I wil cast them out from before the children of Israel: onely deuide thou it by lot vnto d Israelites, to inherit, as I haue commanded thee.
7 Now therefore deuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.
8 For with halfe therof the Reubenites & the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,
9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the * riuer, and all the plaine of Medeba vnto Dibon,
10 And al the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,
11 And Gilead, and the borders of the Geshurites and of the Maachathites, and al mouit Hermon, with all Bashan vnto Salcah:
12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.
13 But the children of Israel d expelled not the Geshurites, nor the Maachathites: but the Geshurites & the Maachathites dwell among the Israelites euen vnto this day.
14 Onely vnto the tribe of Leui hee gaue none inheritaunce, but the sacrifices of the Lord God of Israel are * his inheritance, as he said vnto him.
15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.
16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:
17 Heshbon with all the cities thereof, that are in the plaine: Dibon and * Bamoth-baal, and Beth-baal-meon:
18 And Jahazah, and Kedemoth and Mephaath:
19 Kiriathaim also, and Sibmah, & Zereth-shahar in the mount of * Emek:
20 And Beth-peor, & * Ashdoth-pisgah, and Beth-jeshimoth:
21 And al the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, & Reba, the dukes of Sihon, dwelling in the countrey.
22 And * Balaam the sonne of Beor the soothsayer did the children of Israel slay with the swoorde, among them that were slaine.
23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.
24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.
25 And their coastes were Jaser, and al the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Rabbah:
26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:
27 And in g valley Beth-aram, & Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, & beyond Iorden Eastward.
28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.
29 ¶ Also

a Being almost an hundreth and ten yere old.
* Ebr. commen in yeres.
b After that the enemies are ouercome.
* Or, borders.
* Ebr. Shihor.
* Ebr. vpon the face of Egypt.
* Ebr. Mearah.
* Or, the plaine of Gad.
c Reade Chap. 11. 8.
d Because they destroyed not al as God had commanded, they that remained, were snares and prickes to hurt them, Nomb. 33. 55. chap. 23. 13. iudges. 2. 3.
e Leui shall liue by the sacrifices, Nom. 18. 21.
* Or, his places of Baal.
* Or, the valley.
f So that both they which obeyed wicked counsel and the wicked counseller perished by the iust iudgement of God.
g That is, in the land of Moab.

Nom. 32. 33. deut. 3. 13. chap. 22. 4.
* Or, valley.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the [h] children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iordē, toward Iericho Eastward.

33 * But vnto ṭ tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is their inheritance, * as he sayde vnto them.

Nom.32.39.

h Meaning, his nephewes and posteritie.

Chap.18.7.

Nom.18.20.

CHAP. XIIII.

2 The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

1 THese also are the places which the children of Israel inherited in ṭ land of Canaan, * which Eleazar the Priest, and Ioshua the sonne of Nun & the chiefe fathers of the tribes of ṭ children of Israel, distributed to them,

Nom.34.17.

2 * By the lot of their inheritance, as the Lorde had commanded by the hande of Moses, to giue to the nine tribes, & halfe tribe.

Nom.26.55. and 33.54.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe, beyonde Iorden: but vnto the Leuites he gaue none inheritance among them.

a As Reuben & Gad and halfe the tribe of Manasseh, Nom.32. 33.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beasts and their substance.

b So though Leui lacked, yet were there still twelue tribes by this meanes. *Nom.35.2. chap.21.2,3.*

5 * As the Lorde had commanded Moses, so the children of Israel did when they deuided the land.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb ṭ sonne of Iephunneh the Kenezite saide vnto him, Thou knowest what the Lorde saide vnto Moses the man of God, concerning [c] me and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the lād, Nom.14.24.

7 Fourtie yeere olde was I, when Moses the seruant of the Lorde sent me from Kadesh-barnea to espie the lande, and I brought him word again, as I thought in mine heart.

8 But my [d] brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lorde my God.

d Which were the ten other spies.

9 Wherefore Moses sware the same day, saying, Certainely the lande whereon thy feete haue troden, shal be thine inheritance, and thy childrens for euer, because thou hast folowed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me aliue, as he promised: this is the fourtie and fift yeere since the Lorde spake this thing vnto Moses, while the children of Israel wandred in the wildernesse: and nowe loe, I am this day fourescore and fiue yeere olde:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or [e] for gouernement.

Ecclus.46.9.

e *Ebr. to go out & come in.*

12 Now therefore giue me this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the [f] Anakims were there, and the cities great and walled) [g] if so be the Lorde will be with me, that I may driue them out, as the Lord said.

f *Or, giants.*

g This he spake of modestie, and not of doubting

13 Then Ioshua blessed him, and gaue vnto Caleb ṭ sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

Chap.21.12. 1.mac.2.56.

15 And the name of * Hebron was before time, Kiriath-arba: which Arba was a [f] great man among the Anakims: thus the land ceased from warre.

Chap.15.13.

f Either for his power or perfō.

CHAP. XV.

1 The lotte of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

1 THis then was the lot of the tribe of the children of Iudah by their families: euen [a] to the border of Edom & the wildernes of * Zin, Southwarde on the Southcoast.

Nom.34.3. Nom.33.36.

2 And their South border was the salt Sea coast, from [a] the point that looketh Southward.

a The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that cōmeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, & ascended by on the Southside vnto Kadesh-barnea, & went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, & the ende of that coast was on the West side: this shalbe your Southcoast.

5 Also the Eastborder shall bee the salte Sea, vnto the [b] ende of Iorden: and the border on the North quarter from the point of the Sea, and from the ende of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salte Sea.

6 And this border goeth vp to Beth-hogla, and goeth along by the North side of Beth-arabah: so the border frō there goeth vp to the [c] stone of Bohan the sonne of Reuben.

c Which was a marke to part their countries.

7 Against this border goeth vp to Debir from the valley of Achor, & Northward, turning toward Gilgal, which is before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of [d] En-shemesh, and endeth at [e] En-rogel.

d *Or, the fountaine of the sonne.*

1.King.1.9.

8 Then

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lyeth before the valley of Hinnom Westwarde, which is vp the end of the valley of the "giants Northward.

"Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, & goeth out to the cities of mount Ephron: and this border bendeth to Baalah, which is [o] Kiriath-iearim.

[o] Or, the citie of woods.

10 Then this border compasseth from Baalah Westward vnto mount Heir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border bendeth to Shicron, and goeth along to mount Baalah, and streccheth vnto Iabneel: and the ends of this coast are to the [d] Sea.

d Meaning, toward Syria.

12 And the Westborder is to the great sea: so this border shalbe the bounds of the children of Iudah rounde about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lorde commanded him, euen [e] Kiriath-arba of the father of Anak, which is Hebron.

Chap.14.15.

e This was done after the death of Ioshua, Iudg.1. 10,20.

14 And Caleb [f] drone thence three sonnes of Anak, Sheshai, & Ahiman, and Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the [g] brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

[g] Or, sonne.

18 And as she went in to him, she moued him, to aske of her father a field: [f] and she lighted off her asse, and Caleb saide vnto her, What wilt thou?

f Because her husband taryed too long.

19 Then she answered, [g] Giue me a blessing: for thou hast giuen [h] me the South countrey: giue me also springs of water. And he gaue her the springs aboue and the springs beneath.

[g] Or, graunt me this petition.

h Because her countrey was barren, she desired of her father a field that had springs, Iudg.1, 14,15.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, & Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, [h] and Hormah,

h Which before was called Zephath, Iud.1.17.

31 And Ziklag, and Madmanna, & Hansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the lowe countrey were Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gederah, & Gederothaim: fourteene cities with their villages.

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, & Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, & Nezib,

44 And Keilah, and Achzib, & Mareshah: nine cities with their villages.

45 Ekron with her "townes and her villages,

"Ebr. daughters.

46 From Ekron, euen vnto the Sea, all that lyeth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, & the great Sea was their coast.

i Meaning, Nilus, as chap.13.3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannah (which is Debir)

k Which is also called Kiriath-sepher, vers.15.

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages. Chap.14.15.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, & Eltekon: six cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes were Beth-arabah, Middin, and Secacah,

62 And

l Of this citie the salt sea hath his name.
m That is, vtterly, though they shewe the most part, and burnt their citie, Iudg 1.8.

62 And Nibshan, & the l citie of salt, and En-gedi: sixe cities with their villages.
63 Neuertheles, the Iebusites that were the inhabitants of Ierusalem, coulde not the children of Iudah cast m out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

a That is, to Ephraim and his children: for Manasshs portion followeth. *Iudg.* 1.26.

1 And the lot fell to the a children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, and to the wildernes that goeth vp from Iericho vp b mount Beth-el:
2 And goeth out from Beth-el to c Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe Westward to the coast of Iaphleti, vnto þ coast of Beth-horon the nether, and to Gezer: and the endes thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh and Ephraim d tooke their inheritance.
5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside, were Atroth-Addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastwarde vnto Taanath-chiloh, and passeth it on the Eastside vnto Janohah,
7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, e and goeth out of Iorden.
8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the f separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.
10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

c Seuerally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had mo cities.

CHAP. XVII.

1 *The portion of the halfe tribe of Manasseh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manasseh and Ephraim require a greater portion of heritage.*

Gen.46.20 and 41.51. and 50.23. num.32.39.

1 This was also the lot of the tribe of Manasseh: for he was the g first-borne of Ioseph, to wit, of Machir the first-borne of Manasseh, & the father of Gilead: nowe because he was a man of warre, he had Gilead and Bashan.

Nomb.26.29.

2 And also h of the i rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

h Or, But.

Nom. 26.33. and 27.1. & 36.2,11.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah & Tirzah:
4 Which came before Eleazar the Priest, and before Iosh̃ua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance among our k brethren: therefore according to the commandement of the Lorde, he gaue them an inheritance among the brethren of their father.

k Among them of our tribe.

5 And there fell ten portions to l Manasseh, beside the land of Gilead & Bashan, which is on the other side Iorden,
6 Because the daughters of Manasseh did inherite among his sonnes: & Manasshs other sonnes had the lande of Gilead.

l In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.
8 The lande of Tappuah belonged to Manasseh, but m Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

m Meaning, the citie it selfe.

9 Also this border goeth downe vnto the n riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the o Sea,
10 The South perteineth to Ephraim, and the North to Manasseh, & the Sea is his border: and they met together in p Asher Northwarde, and in Issachar Eastward.
11 And Manasseh had in Issachar and in Asher, Beth-shean, & her townes, and Ibleam, and her townes, and the inhabitants of Dor q the townes thereof, and the inhabitants of En-dor with the townes thereof, & the inhabitantes of Taanach with her townes, and the inhabitants of Megiddo r the townes of the same, euen three countreys.

n Or, the brookes of reeden.

o That is, toward the maine sea.

p In the tribe of Asher, and tribe of Issachar.

12 Yet the children of Manasseh s could not destroy those cities, but the Canaanites dwelled still in that land.
13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

s For at the first they lacked courage, and after agreed with the vn condition, contrarie to Gods commandement.

14 Then the children of Ioseph spake vnto Iosh̃ua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lorde hath t dwelled me hitherto?
15 Iosh̃ua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the giants,

t According to my father Iacobs prophetie, Gene. 48.19.

gpants, i if mount Ephraim be to na-
rowe for thee.

16 Then the children of Ioseph said, The mountaine will not be ynough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Iothua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, & thalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cutte it downe: and the endes of it shalbe thine, k & thou shalt cast out the Canaanites, though they haue yron charets, and though they be strong.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

1 AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the a Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whome b they had not deuided their inheritáce.

3 Therefore Iothua saide vnto the children of Israel, How long are ye so slacke to enter and possesse the lande which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, & walke through the lande, & distribute it according to c their inheritance, and returne to me.

5 And that they may deuide it vnto the into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stande in their coastes at the North)

6 Ye shall describe the land therefore into seuen partes, & shall bring them hither to me, and I will cast lots for you here before the e Lord our God.

7 But the Leuites shall haue no part among you: for the f Priesthode of the Lord is their inheritance: also Gad & Reuben & halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastwarde, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their waye: and Iothua charged them that went to describe the lande, saying, Departe, and go through the land, and describe it, and returne to me, that I may here cast lottes for you before the Lorde in Shiloh.

9 So the men departed, & passed through the lande, and described it by cities into seuen parts in a booke, and returned to Iothua into the campe at Shiloh.

a For they had now remoued it from Gilgal and set it vp in Shiloh.

b As Eleazar, Iothua and the heades of the tribes had done to Iudah, Ephraim & halfe of Manasseh.

c That is, into seuen portions, to euery tribe one.

d For these had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the sacrifices and offrings, Chap. 13. 14.

g By writing the names of euery countrey and citie.

10 ¶ Then Iothua b cast lots for them in h Shiloh before the Lord, & there Iothua deuided the lande vnto the children of Israel, according to their portions:

h That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coast of their lot lay i betweene the children of Iudah, & the children of Ioseph.

i Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northpart, and went vp through the mountaines Westward, and the ends thereof are in the wildernes of Beth-auen:

13 And this border goeth along frō thēce to Luz, euen to the Southside of Luz (the same is k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lyeth on the Southside of Beth-horon the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, & compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-tearim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the end of Kiriath-tearim, and this border goeth out l Westwarde, and commeth to the fountaine of waters of Nephtoah.

l Or, to the Sea.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the m gpants Northward, and descendeth into the valley of Hinnom by the side of n Iebusi Southward, and goeth downe to En-rogel,

m Or, Rephaim.

n Or, Ierusalem.

17 And compasseth from the North, and goeth foorth to o En-shemesh, and streacheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the p stone of Bohan the sonne of Reuben.

o Which is in the tribe of Ephraim.

p Iosh. 15. 6.

18 So it goeth along to the side ouer against the plaine Northwarde, & goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, & to the q end of Iorden Southward: this is the Southcoast.

q To the very strait, where the riuer runneth into the salt Sea.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, & Beth-hoglah, & the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar-ammonai, & Ophni, & Gaba: twelue cities & their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, & Taralah,
28 And Tela, Eleph, and Iebus, (which is [a] Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the childre of Beniamin accoding to their families.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah,

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

1 AND the seconde lot came out to Simeon, euen for ꝑ tribe of the childre of Simeon accoding to their families: and their inheritance was in the [a] middes of the inheritance of the childzen of Iudah.
2 Nowe they had in their inheritance, Beer-sheba, and Sheba, and Moladah,
3 And Hazur-shual, & Balah, and Ezem,
4 And Eltolad, and Bethul, & Hormah,
5 And Ziklag, and Beth-marcaboth, & Hazar-susah,
6 And Beth-lebaoth, & Sharuhen: thirteene cities with their villages.
7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.
8 And all the villages that were rounde about these cities, vnto Baalathbeer, & [b] Ramath Southward: this is the inheritance of the tribe of the childzen of Simeon accoding to their families.
9 Out of ꝑ portion of the childzen of Iudah came the inheritance of the childzen of Simeon: for the part of the childzen of Iudah was to[b] much for them: therfore the childzen of Simeon had their inheritance within their inheritance.
10 ¶ Also ꝑ third lot arose for the childzen of Zebulun accoding to their familes: and the coastes of their inheritāce came to Sarid,
11 And their border goeth vp Westward, euen to Maralah, and reacheth to Dabbasheth, & meeteth with the riuer that lyeth before Iokneam,
12 And turneth frō Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,
13 And from thēce goeth along Eastward toward the sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.
14 And this border compasseth it on the Northside to Hannathon, & the endes thereof are in the valley of Iiphtah-el,
15 And Kattath, & Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.
16 This is the inheritance of the childzen of Zebulun accoding to their families: that is, these cities and their villages.
17 ¶ The fourth lot came out to Issachar, euen for the childzen of Issachar accoding to their families.
18 And their coast was Izreelah, & Chesulloth, and Shunem,
19 And Hapharaim, & Shion, and Anaharath,
20 And Rabbith, & Kishion, & Abez,
21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages.
23 This is the inheritance of the tribe of the childzen of Issachar, accoding to their families: that is, the cities, & their villages.
24 ¶ Also the fift lot came out for the tribe of ꝑ childzen of Asher accoding to their families.
25 And their coast was Helcath, & Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Misheal, and came to Carmel Westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, & goeth out on the left side of Cabul,
28 And to Ebron, & Rehob, & Hammon, and Kanah, vnto great Zidon.
29 Then the coaste turneth to Ramah and to the strong citie of [g] Tzor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,
30 Ummah also, Aphek, & Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the childzen of Asher accoding to their families: that is, these cities and their villages.
32 ¶ The sixt lot came out to the childzen of Naphtali, euen to the childzen of Naphtali accoding to their families.
33 And their coast was from [h] Heleph, & frō Allon in Zaanannim, & Adamnekeb, and Jabneel, euen to Lakum, and the ends thereof are at Iozden.
34 So this coast turneth Westwarde to Aznoth-tabor, & goeth out from thence to Hukkok, & reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, & to Iudah [i] by Iozden toward the sunne rising.
35 And the strong cities are Ziddim, Zer, & Hammath, Rakkath, & [j] Cinnereth,
36 And Adamah, and Ramah, & Hazor,
37 And Kedesh, & Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, & Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the childzen of Naphtali accoding to their families: that is, the cities & their villages.
40 ¶ The seuenth lot came out for the tribe of the childzen of Dan accoding to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and Iethlah,
43 And Elon, & Timnathah, & Ekron,
44 And

a According to Iaakobs prophecie, that he shuld be scattered among the other tribes, Gen. 49. 7.

[b] Or, Ramath-negeb.

b But this large portion was giuen them by Gods prouidēce to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was an other Beth-lehē in the tribe of Iudah.

e There was an other city of this name in ꝑ tribe of Iudah: for vader diuers tribes certaine cities had al one name, & were distincted by the tribe onely.

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus a strong citie in the Sea.

h These cities were in the cōtrey of Zaanannim.

[i] Or, euen vnto Iorden.

i Of the which the lake of Genezareth had his name.

44 And Eltekeh, and Gibbethon, and Baalah,
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before k Japho.
47 But the coastes of the children of Dan fell out too little for them: therefore the children of Dan went vp to l fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, & dwelt therein, and called Leshem, * Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.
49 ¶ When they had made an end of deuiding the lande by the coastes thereof, then the children of Israel gaue an inheritance vnto Iosh ua ꝑ sonne of Nun among them.
50 According to the worde of the Lorde they gaue him the citie which hee asked, euen * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
51 * These are the heritages which Eleazar the Priest, and Iosh ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an ende of deuiding the countrey.

k Called Ioppe.
l According as Iaakob had prophecied, Gen. 49 17. Iudg. 18. 29.
Chap. 24. 30.
Numb. 34. 17.

CHAP. XX.

1 The Lord commandeth Iosh ua to appoint cities of refuge. 3 The vse thereof, 7 And their names.

1 THe Lorde also spake vnto Iosh ua, saying,
2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,
3 That the slayer that killeth any person a by ignorance, and vnwittingly, may flee thither, and they shalbe your refuge from the auenger of blood.
4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shal shew his cause * to the Elders of citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwel with them.
5 And if the b auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because hee smote his neighbour ignorantly, neither hated he him beforetime:
6 But he shal dwel in that citie vntill he stand before the Congregation in c iudgement, * or vntil the death of ꝑ hie Priest that shalbe in those dayes: then shal the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.
7 ¶ Then they appointed Kedesh in a Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.
8 And on the other side Iordan towarde Iericho Eastwarde, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the d tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, & not die by the hand of the auenger of blood, vntil he stood before the * Congregation.

Exod. 21. 13. Numb. 35. 6, 11, 14. Deut. 19. 2.
a At vnwares, and bearing him no grudge.
b Ebr. in the eares of the Elders.
b That is, the nearest kinsman of him that is slaine.
c Till his cause were proued. Numb. 35. 25.
a Or, Galile.
Deut. 4. 43. 1. Chro. 6. 78.
d Out of ½ halfe tribe of Manasseh beyond Iorden.
e Before the iudges.

CHAP. XXI.

1 The cities giuen to the Leuites, in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

1 THen came the * principal fathers of the Leuites vnto Eleazar ꝑ Priest, and vnto Iosh ua ꝑ sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,
2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded a by the hand of Moses, to giue vs cities to dwel in, with the suburbes thereof for our cattell.
3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbes.
4 And the lot came out for the families of the b Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin c three cities.
5 And the rest of the children of Kohath had by lot out of the families of ꝑ tribe of Ephraim, & out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.
6 Also the children of Gerthon had by lot out of the families of the tribe of Issachar, & out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.
7 The children of Merari according to their families had out of ꝑ tribe of Reuben, & out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.
8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.
9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.
10 And they were the children of d Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot)

Numb. 35. 2.
a By Moses, by whose ministerie God shewed his power.
b He meaneth them that were Priests: for some were but Leuits.
c Euery tribe gaue mo or fewer cities, according as their inheritance was great or litle, Nom. 35. 8.
d For Aaron came of Kohath and therfore the Priests office remained in that familie.

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.
12 (But the land of the citie, & the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)
13 ¶ Thus they gaue to the c childzen of Aaron the Priest, a citie of refuge for the slaper, euen Hebron with her suburbes, and Libnah with her suburbes,
14 And Iattir with her suburbes, and Eshtemoa and her suburbes,
15 And Holon with her suburbes, & Debir with her suburbes,
16 And Ain with her suburbes, & Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.
17 And out of the tribe of Beniamin they gaue Gibeon with her f suburbs, Geba with her suburbes,
18 Anathoth with her suburbs, & Almon with her suburbes: foure cities.
19 All the cities of the childzen of Aaron Priests, were thirtene cities with their suburbes.
20 ¶ But to the families of the childzen of Kohath of the Leuites, s which were the rest of the childzen of Kohath (for the cities of their lot were out of the tribe of Ephraim)
21 They gaue them the citie of refuge for the slaper, h Shechem with her suburbs in mount Ephraim, & Gezer with her suburbes,
22 And Kibzaim with her suburbes, and Beth-horon with her suburbes: foure cities.
23 And out of the tribe of Dan, Elteketh with her suburbes, Gibethon with her suburbes,
24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.
25 And out of the i halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbs: two cities.
26 All the cities for the other families of the childzen of Kohath were ten with their suburbes.
27 ¶ Also vnto the childzen of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slaper, k Golan in Bashan with her suburbes, and Beeshterah with her suburbs: two cities.
28 And out of the tribe of Issachar, Kishon with her suburbes, Dabereth with her suburbes,
29 Iarmuth with her suburbes, Enganim with her suburbes: foure cities.
30 And out of the tribe of Asher, Mishal with her suburbes, Abdon with her suburbes,
31 Helkah with her suburbes, and Rehob with her suburbs: foure cities.
32 And out of the tribe of Naphtali, the citie of refuge for the slaper, Kedesh in l Galil with her suburbes, and Hammoth-dor with her suburbes, & Kartan with her suburbes: three cities.
33 All the cities of the Gershonites according to their families, were thirtene cities with their suburbes.
34 ¶ Also vnto the families of the childzen of Merari the l rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbes, and Kartah with her suburbes,
35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.
36 And out of the tribe of Reuben, m Bezer with her suburbes, and Iahazah with her suburbes,
37 Kedemoth with her suburbes, and Mephaath with her suburbes: foure cities.
38 And out of the tribe of Gad they gaue for a citie of refuge for the slaper, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
39 Heshbon with her suburbes, and Iazer with her suburbes: foure cities in all.
40 So all the cities of the childzen of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.
41 And all the cities of the Leuites n within the possession of the childzen of Israel, were eight and fourtie with their suburbes.
42 These cities lay euery one seuerally with their suburbs round about them: so were all these cities.
43 ¶ So the Lord gaue vnto Israel al the land, which he had swoorne to giue vnto their fathers: and they possessed it, and dwelt therein.
44 Also the Lord gaue them rest round about according to all that he had swoorne vnto their fathers: and there stoode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.
45 * There failed nothing of all the good things, which the Lorde had spoken vnto the house of Israel, but all came to passe.

Chap.14.14. 1.chron.6.56.
c That is, the Priest of the familie of the Kohathites, of whō Aaron was chief.
f The suburbes were a thousand cubites from the wall of the citie round about, Nomb.35.4.
g That were not Priestes.
h Hebron and Shechem were the two cities of refuge vnder ſ Kohathites.
i Which dwelt in Canaan.
k Golan and Kedesh were the cities of refuge vnder the Gershonites.
l Galil. They are here called the rest, because they are last nombred, & Merari was the yōgest brother, Gene.46.11.
m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap.20.8.
n Thus according to Iaakobs prophecie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.
Chap.23.14,15.

CHAP. XXII.

Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reprooue them. 21 Their answere for defence of the same.

1 Then * Ioshua called the Reubenites, and the Gadites, & the halfe tribe of Manasseh,
2 And sayde vnto them, Ye haue kept all that Moses the seruant of the Lorde a commaunded you, and haue obeyed my voyce in all that I commaunded you:
3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commaundement of the Lord your God.

a After that the Israelites enioyed the land of Canaan.
b Which was to go armed before their brethren, Nom.32.29.

4 And now the Lorde had geuen rest vn-
to your brethren as he promised them:
therefore now returne ye & go to your
tentes, to the lande of your possession,
which Moses the seruant of the Lorde
*hath geuen you beyond Iorden.
5 But take diligent heed,to do the com-
mandement & lawe,which Moses the
seruant of the Lorde commanded you:
that is, bthat ye clone the Lorde your
God,and walke in all his wayes, and
keepe his commaundements, & cleaue
vnto him, and serue him with all your
heart and with all your soule.
6 So Iosshua dblessed them & sent them
awap,and they went vnto their tents.
7 ¶ Nowe vnto one halfe of the tribe of
Manasseh Moses had geuen a possession
in Basthan:& vnto the other halfe therof
gaue Iosshua among their brethren on
this side Iorden Westwarde: therefore
when Iosshua sent the awap vnto their
tents,and blessed them,
8 Thus he spake vnto them, saying, Re-
turne vnto your tentes with much riches
and with a great multitude of cattell,
with siluer and with golde, with brasse
and with yron,& with great abundance
of rayment: deuide the spoile of your e-
nemies with your brethren.
9 ¶So the children of Reuben, & the chil-
dren of Gad, and halfe the tribe of Ma-
nasseh returned, and departed from the
children of Israel from Shiloh (which
is in the land of Canaan)to go vnto the
countrey of Gilead to the land of their
possession,which they had obteined, ac-
cording to the worde of the Lorde by the
hand of Moses.
10 ¶And when they came vnto "the bor-
ders of Iorden (which are in the land of
Canaan)then the children of Reuben,&
the children of Gad, and the halfe tribe
of Manasseh, built fthere an altar by
Iorden, a great altar to see to.
11 ¶When the children of Israel heard say,
Behold, the children of Reuben, & the
children of Gad, and the halfe tribe of
Manasseh haue buylte an altar in the
foreffront of the lande of Canaan vpon
the borders of Iorden at the passage of
the children of Israel:
12 When the children of Israel heard it,
then the whole Congregatiō of the chil-
dren of Israel gathered them together
at Shiloh to goe vp & warre against
them.
13 Then the children of Israel sent vnto
the children of Reuben,& to the children
of Gad,& to the halfe tribe of Manasseh
into the land of Gilead,Phinehas the
sonne of Eleazar the Priest,
14 And with him ten princes, of euery
chiefe house a prince, according to all
the tribes of Israel:for euery one was chiefe
of their fathers household among the
*thousands of Israel.
15 ¶So they went vnto the children of
Reuben, & to the children of Gad, and
to the halfe tribe of Manasseh, vnto the
lande of Gilead, and spake with them,
saying,
16 Thus saith the whole Congregatiō of h Not onely of
the Lord,What transgression is this that the princes, but
ye haue transgressed against the God of also of the com-
Israel, to turne awap this dap frō the mon people.
Lord, in that ye haue built you an altar
for to rebel this dap against the Lorde?
17 Haue we too litle for the wickednes *of Num.25.4.
Peor, wherof we are not iclensed vnto i Meaning, God
this dape, though a plague came vpon is not fully pacified, forasmuch
the Congregation of the Lord? as no punishment
18 Ye also are turned awap this dap frō can be sufficient
the Lorde: and seeing ye rebel to dap a- for such wicked-
gainst the Lord, euen to morowe he will neſſe and idola-
be wroth with all the Congregation of trie.
Israel.
19 Notwithstanding if the lande of your
possession be kvncleane, come ye ouer k In your judge-
vnto the land of the possession of the Lord, ment.
wherein the Lordes Tabernacle dwel-
leth,and take possession among vs: but
lrebell not against the Lorde, nor rebell l To vse any o-
not against vs in building you an altar, ther seruice then
beside the altar of the Lord our God. God hath ap-
20 Did not Achan the sonne of Zerah pointed, is to re-
trespas grieuously in the execrable thing, bel against God,
and wrath fell on *all the Congregatiō 1.Sam.15.23.
of Israel? & this man alone mperished Chap.7.1,25.
not in his wickednes. m Signifying,
21 ¶Then the children of Reuben and the that if many suf-
children of Gad, and halfe the tribe of fred for one mās
Manasseh answered, and said vnto the fault, for the
heads ouer the thousands of Israel, fault of many all
22 The Lord God of gods,the Lord God should suffer.
of gods,he knoweth,and Israel himself
shall knowe: if by rebellion,or by trans-
gression against the Lorde we haue done it,
saue thou vs not this day.
23 If we haue built vs an altar to return
awap from the Lorde, either to offer
thereon burnt offring,or meate offering,
or to offer peace offrings thereon,let the
Lord nhim selfe require it: n Let him pu-
24 And if we haue not rather done it for nish vs.
feare of this thing, saying, In time to
come your children might say vnto our
children, What haue ye to doe with the
Lord God of Israel?
25 For the Lord hath made Iorden a bor-
der betweene vs and you,ye children of
Reuben,and of Gad: therefore ye haue
no part in the Lord: so shall your chil-
dren make our children *cease frō fear- o Or,to turne
ring the Lord. backe from the
26 Therefore we said, We will nowe go a- true God.
bout to make vs an altar,not for burnt
offring,nor for sacrifice,
27 But it shalbe a *witnes betweene vs & Gen. 31.48.
you,and betweene our generations af- chap.24.27.
ter vs,to execute the seruice of the Lord verse 34.
before him in our burnt offrings, & in
our sacrifices, & in our peace offrings,
and that your children should not say to p They signifie
our children in time to come, Ye haue a wonderfull
no part in the Lord. care & they bare
28 Therefore saide we, If so be that they toward their
should so say to vs or to our p generati- posteritie,that
ons in time to come, then will wee an- they might liue
swere,Behold the facion of the altar of in the true ser-
the uice of God.

*Num.32.33. chap.13.8.

Deut.10.12.

*Or,multitude.

"Ebr.Geliloth, which country also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

the Lord, which our fathers made, not for burnt offring nor for sacrifice, but it is a witnes betweene vs and you.

29 God forbid, that we shoulde rebell against the Lord, & turne this day awap from þ Lord to build an altar for burnt offring, or for meate offring, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, & the princes of þ congregation & heads ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, & the children of Manasseh spake, "they were well content.

"Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest said vnto the childē of Reuben and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lorde is q among vs, because ye haue not done this trespasse against the Lorde: nowe ye r haue deliuered the children of Israel out of the hand of the Lord.

q By preseruing vs and gouerning vs.

r Whome if ye had offended, he woulde haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from þ children of Gad, out of the land of Gilead, vnto the lande of Canaan, to the children of Israel, & brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel "blessed God, and "minded not to go against them in battell, for to destroy the lande, wherein the children of Reuben, & Gad dwelt.

"Or, praised. "Ebr. said.

34 Then the children of Reuben, and the children of Gad called the altar "Ed: for it shalbe a witnes betweene vs, that the Lord is God.

"Or, witnes.

CHAP. XXIII.

2 Ioshua exhorteth the people, that they ioyne not them selues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

1 AND a log season after that the Lord had giuen rest vnto Israel from all their enemies rounde about, and Ioshua was old, and "striken in age,

"Ebr. commen into yeres.

2 Then Ioshua called all Israel, & their Elders, & their heades, & their iudges, and their officers, and said vnto them, I am olde, and striken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations "before you, howe the Lorde your God him selfe hath fought for you.

a Your eyes bearing witnes.

4 Behold, I haue "deuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea "Westward.

"Or, ouerthrowen these nations.

"Ebr. at the sunne set.

5 And the Lord your God shall expel "the before you, and cast them out of your sight, & ye shal possesse their land, as the Lord your God hath said vnto you.

b Which yet remaine and are not ouercome, as chap. 13. 2.

6 Be ye therefore of a valiant courage, to obserue and do al that is written in the booke of the Lawe of Moses, * that ye turne not therefrom to the right hande nor to the left,

* Deut. 5. 32. and 28. 14.

7 Neither company with these nations: that is, with them which are c left with you, neyther * make mention of the name of their gods, d nor cause to sweare by them, neyther serue them nor bowe vnto them:

c And not yet subdued.

* Psal. 16. 4.

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stand before your face hitherto.

10 *One man of you shall chase a thousand: for the Lorde your God, he fighteth for you, as he hath promised you.

* Leuit. 26. 8. deut. 32. 30.

11 Take good hede therefore vnto your "selues, that ye loue þ Lord your God,

"Ebr. soules.

12 Els, if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall "make mariages with them, and "goe vnto them, and they to you,

"Or, be of their affinitie. "Or, haue conuersation with them.

13 Knowe ye for certaine, that the Lorde your God will cast out no more of these nations from before you: "but they shal be a snare and destructiō vnto you, & a whippe on your sides, and thornes in your "eyes, vntill ye perishe out of this good lande, which the Lorde your God hath giuen you.

* Exod. 23. 33. numb. 33. 55. deut. 7. 16.

e Meaning, they shalbe a cōtinual griefe vnto you, and so the cause of your destruction.

14 And behold, this day do I f enter into the way of all the worlde, and ye knowe in all your s hearts, & in all your soules, that "nothing hath failed of al the good things which the Lord your God promised you, but al are come to passe vnto you: nothing hath failed thereof.

f I die according to the course of nature.

g Most certeinly.

15 Therefore as all "good things are come vpon you, which the Lorde your God promised you, so shal the Lord bring vpon you euery "euill thing, vntil he haue destroied you out of this good lād, which the Lord your God hath giuen you.

(chap. 21. 45.

"Or, promises.

"Or, threatnings, as chap. 24. 20.

16 When ye shal "transgresse þ couenant of þ Lord your God, which he commanded you, & shall go & serue other gods, & bow your selues to them, then shal the wrath of the Lorde ware hote against you, & ye shal perish quickely out of the good lande which he hath giuen you.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefits, 14 & exhorteth the people to feare God. 25 The league renued betweene God & the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dyeth.

1 AND Ioshua assembled againe all the "tribes of Israel to Shechem, and called the Elders of Israel, & their heads, and their Iudges, and their officers, and they presented them selues before "God.

a That is, ỹ nine tribes & ỹ halfe.

b Before ỹ Arke, which was brought to Shechem, whē they went to bury Iosephs bones.

2 Then Ioshua said vnto all the people, Thus saieth the Lorde God of Israel, * Your fathers dwelt beyond the flood in olde tyme, euen Terah the father of Abraham, and the father of Nachor, and

* Iudith. 5. 6, 7. Gen. 11. 31.

c Euphrates in Mesopotamia, Gen. 11. 26.

and ſerued other gods.

3 And I toke pour father Abjaham frō
beyōd the flood, & bjought hym thjough
all the land of Canaan, and multiplied
his ſeede, and * gaue hym Jzhak.

Gen.21.2.

4 And I gaue vnto Jzhak, * Jaakob and
Eſau: and I gaue vnto * Eſau mount
Heir, to poſſeſſe it: but * Jaakob & his
childjen went downe into Egypt.

Gen.25.26.
Gen.36.8.
Gen.46.6.

5 * I ſent Moſes alſo & Aaron, and I pla-
gued Egypt: and when I had ſo done
among them, I bjought pou out.

Exod.3.10.

6 So I * bjought pour fathers out of E-
gypt, and pe came vnto the Sea, and
the Egyptians purſued after pour fa-
thers with charets and hojſemen vnto
* the red Sea.

Exod.12.37.

Exod.14.9.

7 Then thep cryed vnto the Lojde, and
he put [1] a darkeneſſe betweene pou and
the Egyptians, and bjought the Sea
vpon them, and couered them: ſo pour
epes haue ſeene what I haue done in
Egypt: alſo pe dwelt in the wildernes
[d] a long ſeaſon.

[1] *Or, a cloude.*

[d] Euen fourtie yeeres.

8 After, I bjought pou into the land of
the Amojtes, which dwelt beyōd Joj-
den, * and thep fought with pou: but I
gaue them into pour hand, & pe poſſeſ-
ſed their country, and I deſtroped them
out of pour ſight.

Nom.21.29.

9 * Alſo Balak the ſonne of Zippoj king
of Moab aroſe & warred againſt Iſra-
el, and ſent to call Balaam the ſonne of
Beoj for to curſe pou,

Nom.22.5.
deut.23.4.

10 But I would not heare Balaā: there-
foje he bleſſed pou, and I deliuered pou
out of his hand.

11 And pe went ouer Jojden, and came
vnto Jericho, and the [e] men of Jericho
fought againſt pou, the Amojtes, and
the Perizzites, and the Canaanites, and
the Hittites, and the Girgaſhites, the
Hiuites and the Jebuſites, and I deli-
uered them into pour hand.

[e] Becauſe it was the chiefe citie, vnder it he conteyneth all the countrey: elſe they of the citie fought not.

12 And I ſent [f] hornets befoje pou, which
caſt them out befoje pou, euen the two
kings of the Amojtes, & not with thy
ſwojde, noj with thy bow.

Exod.23.28.
deut.7.20.
chap.11.20.

13 And I haue giuen pou a land, where-
in pe did not labour, & cities which pe
built not, and pe dwel in them, and eate
of the vinepards and oline trées, which
pe planted not.

[f] This is ſ true vſe of Gods benefites, to learne thereby to feare and ſerue him w an vpright conſcience.

14 Now therefoje [g] feare the Lojde, and
ſerue him in vprightnes and in trueth,
and put awap the gods, which pour fa-
thers ſerued beyond the flood & in E-
gypt, and ſerue pee the Lojd.

15 And [h] if it ſéeme euil vnto pou to ſerue
the Lojd, choſe pou this dap whom pe
will ſerue, whether the gods which
pour fathers ſerued (that were beyond
the flood) oj the gods of the Amojtes,
in whoſe land pe dwel: but I and mine
houſe will ſerue the Lojd.

[h] *Ebr if it be euil in your ſight.*

16 Then the people anſwered & ſaid, God
forbid, that we ſhould forſake the Lojd,
to ſerue other gods.

[g] This teacheth vs that if all the world would go from God, yet euery one of vs particularly is bound to cleaue vnto him.

17 For the Lojd our God, he bjought vs
and our fathers out of the land of E-
gypt, from the houſe of bondage, and he
did thoſe great miracles in our ſight,
and preſerued vs in all the wap that we
went, and among al the people thjough
whom we came.

18 And the Lojd did caſt out befoje vs all
the people, euen the Amojtes which
dwelt in the land: therefore wil we alſo
ſerue the Lojd, [i] for he is our God.

[i] How much more are we bound to ſerue God in Chriſt, by whome we haue receiued the redemption of our ſoules. *Chap.23.15.*

19 And Joſhua ſaid vnto the people, Pe
can not ſerue the Lojd: for he is an holy
God: he is a ielous God: he will not
pardon pour iniquitie noj pour ſinnes.

20 If pe forſake the Lojd, & ſerue ſtrange
gods, * then he will returne and bring
euil vpon pou, and conſume pou, after
that he hath done pou good.

21 And [k] people ſaid vnto Joſhua, Nap,
but we wil ſerue the Lojd.

[k] If you doe the contrarie, your owne mouthes ſhal condemne you.

22 And Joſhua ſaid vnto the people, Pe
are witneſſes [l] againſt pour ſelues, that
pe haue choſen pou the Lojde, to ſerue
him: and thep ſaid, We are witneſſes.

[l] Out of your hearts & otherwiſe.

23 Then put awap now, ſaid he, [m] ſtrange
gods which are among pou, and bowe
pour hearts vnto the Lojd God of Iſrael.

24 And the people ſaid vnto Joſhua, The
Lojd our God wil we ſerue, & his voyce
wil we obey.

25 So Joſhua [1] made a couenant with
the people the ſame dap, and gaue them
an ojdinance and law in Shechem.

[1] By ioyning God & the people together: alſo he repeated the promiſes and threatnings out of the lawe.

26 And Joſhua wjote theſe wojdes in
the booke of the Lawe of God, & toke
a great ſtone, and pitched it there vnder
an [n] Oke that was in the Sanctuarie of
the Lojd.

[n] *Or, elme.*

27 And Joſhua ſaid vnto all the people,
Behold, this ſtone ſhalbe a [o] witnes vn-
to vs: for it [p] hath heard all the wojdes
of the Lojd which he ſpake with vs: it
ſhalbe therefore a witnes againſt pou,
leſt pe denie pour God.

[o] *Chap.23.27.*

[p] Rather then mans diſſimulation ſhould not be puniſhed, the dumme creatures ſhal crie for vengeance.

28 Then Joſhua let the people depart,
euerp man vnto his inheritance.

29 And after theſe thinges Joſhua the
ſonne of Nun, the ſeruant of the Lojde
bjed, being an hundjeth and ten jeres
olde.

30 And thep buried him in the bojder of
his inheritaunce in * Timnath-ſerah,
which is in mount Ephraim, on the
Northſide of mount Gaaſh.

Chap.19.50.
judg.2.9.

31 And Iſrael [q] ſerued the Lojde all the
dapes of Joſhua, & all the dapes of the
Elders that ouerliued Joſhua, & which
had knowen all the wojkes of the Lojd
that he had done foj Iſrael.

[q] Such are the people cōmonly as their rulers are.

32 And the * bones of Joſeph, which the
childjē of Iſrael bjought out of Egypt,
burped they in Shechem in a parcell of
ground which Jaakob bought of * the
ſonnes of Hamoj the father of Shē-
chem, foj an hundjeth pieces of ſiluer,
and the childjen of Joſeph had them in
their inheritance.

Gen.50.25.
exod.13.19.
Gen.33.19.

33 Alſo Eleazar the ſonne of Aaron died,
whom thep buried in * the hill of Phi-
nehas his ſonne, which was giuen hym
in mount Ephraim.

* *Ebr. Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing ſo diſpleaſant and heynous that can turne backe Gods loue from his Church. For nowe when the Iſraelites were entred into the lande of Canaan, and ſawe the trueth of Gods promes performed, in ſtead of acknowledging his great benefites and giuing thankes for the ſame, they ſel to moſt horrible oblaion of Gods graces, contrarie to their ſolemne promes made vnto Ioſhua, and ſo prouoked his vengeance (as much as in them ſtoode) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutabilitie of their ſtate: (for he ſuffered them to be moſt cruelly vexed and tormented by tyrantes: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feele their owne miſeries and ſo call vnto him and be deliuered) So to ſhewe that his mercies endure for euer, he rayſed vp from time to time ſuch as ſhould deliuer them and aſſure them of his fauour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executers of Gods iudgements, not choſen of the people nor by ſucceſſion, but rayſed vp, as it ſeemed beſt to God, for the gouernance of his people. They were fourtene in number beſides Ioſhua, and gouerned from Ioſhua vnto Saul the firſt King of Iſrael. Ioſhua and theſe vnto the time of Saul ruled 377. yeres. In this booke are many notable poynts declared, but two eſpecially: firſt, the battell that the Church of God hath for the maintenance of true religion againſt idolatrie and ſuperſtition: next, what great danger that common welth is in, when as God giueth not a magiſtrate to reteine his people in the pureneſſe of religion and his true ſeruice.

CHAP. I.

1 *After Ioshua was dead, Iudah was conſtitute captaine.* 6 *Adoni-bezek is taken.* 14 *The requeſt of Achſah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not deſtroyed.*

1 AFter that Ioſhua was dead, the children of Iſrael [a] aſked the Lord, ſaying, [b] Who ſhal go vp for vs againſt the Canaanites, to fight firſt againſt them?

2 And the Lord ſayd, Iudah ſhal goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah ſaid vnto Simeō his [c] brother, Come vp with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will goe with thée into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, and the Lorde delinered the Canaanites and the Perizzites into their hands, and they ſlewe of them in Bezek ten thouſand men.

5 And they found [e] Adoni-bezek in Bezek: and they fought againſt him, and ſlewe the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek ſaid, Seuentie kings hauing the thumbs of their hands and of their feet cut off, gathered bread vnder my table: as I haue done, ſo God hath rewarded me. ſo they brought him to Ieruſalem, and there he died.

8 (Now the children of Iudah had fought againſt Ieruſalem, & had taken it and ſmitten it with the edge of the ſworde, and had ſet the [e] citie on fire.)

9 ¶ Afterward alſo the children of Iudah went down to fight againſt the Canaanites, that dwelt in the mountaine, and towarde the South, & in the lowe countrey.

10 And Iudah went againſt the Canaanites, that dwelt in Hebron, which Hebron beforetime was called [f] Kiriath-arba: and they ſlew [f] Sheſhai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-ſepher.

12 And Caleb ſayd, He that ſmiteth Kiriath-ſepher, & taketh it, euen to him will I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs ponger brother tooke it, to whome he gaue Achſah his daughter to wife.

14 And when ſhe came to him, ſhe moued him to aſke of her father a field, and ſhe lighted off her aſſe, and Caleb ſayd vnto her, What wilt thou?

15 And ſhe anſwered him, Giue me a bleſſing: for thou haſt giuen me a South countrey, giue me alſo ſpringes of water: and Caleb gaue her the ſpringes aboue and the ſpringes beneath.

16 ¶ And the children of [h] Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernes of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they ſlewe the Canaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie [g] Hormah.

18 Alſo Iudah tooke [i] Azzah with the coaſtes thereof, and Aſkalon with the coaſtes thereof, and Ekron with the coaſtes thereof.

19 And the Lord was with Iudah, & he poſſeſſed

a By the iudgement of Vrim: reade Exod. 28. 30. nom. 27. 21. 1. ſam. 28. 6.

b Who ſhalbe our captaine?

c For the tribe of Simeon had their inheritāce within the tribe of Iudah, Ioſh. 19. 1.

d This was Gods iuſt iudgement, as the tyrant himſelf cōfeſſeth, that as he had done, ſo did he receiue, Leuit. 24. 19, 20.

e Which was afterward built againe & poſſeſſed by the Iebuſites, 2. Sam. 5 6.

f These three were gyants, and the children of Anak.

g Reade Ioſh. 15. 18.

h This was one of the names of Moſes father in law, reade Nom. 10. 29.

i These cities & others were afterward poſſeſſed of the Philiſtims, 2. Sam. 6. 17

Ioſh. 15. 14.

Or, the Lord of Bezek.

Nom. 21. 3.

possessed the mountaines: for he could not drive out the inhabitantes of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as *Moses had said, and he expelled thence the three sonnes of Anak.

*Num.14.24. Iosh.14.13. and 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwel with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they builte it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, & the Lorde was with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time was l Luz)

l Gen.28.19.

24 And the spies sawe a man come out of the citie, & they said vnto him, Shew vs, we pray thee, the way into the citie, * and we will shew thee mercie.

* Iosh.2.14.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the mā and all his household depart.

26 Then the man went into the lande of the Hittites, and builte a citie, and called the name therof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitantes of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitantes of Megiddo with her townes: m but the Canaanites dwelled still in that land.

* Iosh.17.11.

m Where ore God permitted the Canaanites to dwell still in the land, reade Chap.3.4.

28 Neuertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Like wise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* Iosh.16.10.

30 ¶ Nepther did * Zebulun expell the inhabitantes of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

31 ¶ Nepther did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the lād: for they did not drive them * out.

n But made thē pay tribute as the others did.

33 ¶ Nepther did Naphtali drive out the inhabitantes of Beth-shemesh, nor the inhabitantes of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheles the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites o drove the children of Dan into the mountaine: for they suffred them not to come downe to the valley.

o Or, afflicted them

35 And the Amorites * dwelt still in mount Heres in Aialon, & in Shaalbim, and when the p hand of Iosephs family preuailed, they became tributaries:

* Or would dwell.

o Meaning, whē he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen fro q Hela and vpward.

p Which was a citie in Arabia, or, as some read, from the rocke.

CHAP. II.

The Angel rebuketh the people, because they had made peace with the Canaanites. 11 *The Israelites fall to idolatrie after Iehoshuas death.* 14 *They are deliuered into the enemies hands.* 16 *God deliuereth them by Iudges.* 22 *VVhy God suffred idolaters to remaine among them.*

1 And an * Angel of the Lorde came vp from Gilgal to Bochim, and sayde, I made you to goe vp out of Egypt, and haue brought you vnto the lande which I had sworne vnto your fathers, and sayde, I will neuer breake my couenant with you.

* That is, messenger, or prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this lande, * but shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

* Deut.7.2. * Deut.12.3.

3 Wherefore, I sayde also, I will not cast them out before you, but they shalbe * as thornes vnto your sides, and their gods shalbe your r destruction.

* Iosh.23.13. r Or, snare.

4 And when the Angel of the Lorde spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, s Bochim, & offred sacrifices there vnto the Lord.

s Or, weeping.

6 ¶ Nowe when Ioshua had t sent the people away, the children of Israel went euerie man into his inheritance to possesse the land.

t After that he had deuided to euerie man his portion by lot, Iosh.24.28.

7 And the people had serued the Lorde all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great u workes of the Lord that he did for Israel.

u Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the seruant of the Lord dyed, when he was an hundreth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in x Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

x Heres by turning the letters backward is Seresh, as Iosh. 24.30.

10 And so all that generation was gathered vnto their fathers, & an other generation arose after them, which neyther knewe the Lorde, nor yet the workes, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued y Baalim,

y That is, al maner of idoles.

12 And forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, & followed other gods, euen the gods of the people that were round about them, & bowed vnto them, and prouoked the Lord to anger.

Chap.10.6.

13 So they forsooke the Lord, and serued * Baal, and z Ashtaroth.

z These were idoles, which had the forme of an ewe or sheepe among

14 And the Sidonians.

14 And the wrath of the Lord was hote against Israel, & he delyuered them into the handes of spoylers that spoyled thē, and hee *solde them into the handes of their enemies rounde about them, so that they could no longer stande before their enemies.

*Psal.44.12. *Isa.50.1.

15 & Whythersoeuer they went out, the b hand of the Lord was sore against thē, as the Lorde had saide, and as the Lorde had swoorne vnto them: so hee punished them sore.

g In all their enterprises. b The vengeance

16 ¶ Notwithstanding, the Lorde raysed vp *Iudges, which *delyuered the out of the handes of their oppressours.

*Or, Magistrates. *Ebr. saued.

17 But yet they would not obeye their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the i way, where in their fathers walked, obeying the cōmandements of the Lorde: they did not so.

i Meaning, from ỹ true religion.

18 And when the Lorde had raysed them vp Iudges, the Lorde was with the Iudge, and delyuered them out of the hande of their enemies all the dayes of the Iudge (for the Lorde *had compassion of their groninges, k because of them that oppressed them and tormented them)

*Ebr. repented. k Seing their cruelties.

19 Yet *when the Iudge was dead, they returned, and *did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor frō their rebellious way.

Chap. 3.12. *Ebr. corrupt them selues.

20 Wherfore the wrath of the Lord was kindled against Israel, and he saide, Because this people hath transgressed my couenant, which I commaunded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them anie of the l nations, which Iosh̄ua left when he dyed,

l As the Hiuites, Iebusites, Amorites, &c.

22 That thorough them I may m proone Israel, whether they will keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.

m So that both outwarde enemies and false prophets are but a tryall to proue our faith, Deut. 13.3. & Cha.3.1.

23 So the Lorde left those nations, and drone them not out immediatly, neyther delyuered them into the hande of Iosh̄ua.

CHAP. III.

1 *The Canaanites were left to trie Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philistims.*

1 THese nowe are the nations which the Lorde left, that he might proue Israel by them (euen as manie of Israel as had not knowē al the a warres of Canaan,

a Which were atchieued by the hand of God, & not by the power of man.

2 Onely to make the generations of the children of Israel to knowe, & to teache them warre, which doubtles their predecessors knew b not)

b For they trusted in God and he fought for them.

3 Fiue princes of the Philistims, & al the Canaanites, and the Sidonians, & the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remayned to proone Israel by them, to wit, whether they would obey the commandementes of the Lorde, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

c Contrarie to Gods commandement, Deut. 7.3.

7 ¶ So the children of Israel did wickedly in the sight of the Lorde, and forgat the Lorde their God, and serued Baalim, & d Asheroth.

d Trees of woods erected for Idolatrie.

8 Therefore the wrath of the Lorde was kindled against Israel, and he sold them into the hande of Chushan rishathaim King of *Aram-naharaim, & the children of Israel serued Chushan rishathaim eight peres.

*Or, Mesopotamia

9 ¶ And when the children of Israel cried vnto the Lorde, the Lorde stirred vp a sauiour to the children of Israel, & he saued them, euen Othniel the sonne of Kenaz, Calebs ponger brother.

10 And the *Spirit of the Lord came vpon him, & he iudged Israel, & went out to warre: and the Lord deliuered Chushan rishathaim King of *Aram into his hande, and his hande preuailed against Chushan rishathaim.

e Hewas stirred vp by the Spirit of the Lord. *Or, Syria.

11 So the land had rest f fourtie peres, and Othniel the sonne of Kenaz dyed.

f That is, 32 vnder Iosh̄ua, and eight vnder Othniel.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord g strengthened Eglon king of Moab against Israel, because they had committed wickednes before the Lord.

g So that the enemies of Gods people haue no power ouer thē, but by Gods appointment.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglō king of Moab eightene peres.

15 But when the children of Israel cryed vnto the Lorde, the Lorde stirred them vp a sauiour, Ehud the sonne of Gera the sonne of *Iemini, a man *lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

*Or, Beniamin. *Or, left handed.

16 And Ehud *made him a dagger with two edges of a cubit length, and he did gird it vnder his raiment vpō his right thigh,

*Or, caused a dagger to be made.

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a verie fat man)

18 And when he had nowe presented the present, hee sent awap the people that bare the present,

19 But he turned againe frō the b quarris, that were by Gilgal, & saide, I haue a secret errand vnto thee, O King. Who said, Keepe i silence: and all that stood about him, went out from him.

b Or, as some reade, from the places of idoles. i Till all be departed.

20 Then

20 Then Ehud came vnto him, (and he
sate alone in a sommer parler, which he
had) and Ehud saide, I haue a message
vnto thee from God. Then he arose out
of his throne,
21 And Ehud put forth his left hand, and
toke the dagger from his right thigh,
and thrust it into his bellie,
22 So that the hafte went in after the
blade, & the fat closed about the blade,
so that he coulde not drawe the dagger
out of his bellie, but the dirt came out.
23 Then Ehud gate him out into the
[a] porch, and shut the doores of the parler
vpon him, and locked them.
24 And when he was gone out, his ser-
uants came: who seeing that the doores
of the parler were locked, they said, Sure-
ly [b] he doeth his easement in his sum-
mer chamber.
25 And they taried til they were ashamed:
and seeing he opened not the doores of
the parler, they toke the key, and ope-
ned them, and beholde, their lorde was
fallen dead on the earth.
26 So Ehud escaped (while they taried)
and was passed the quarries, & escaped
vnto Seirath.
27 And when he came home, [c] he blewe a
trumpet in mount Ephraim, and the
children of Israel went down with him
from the mountaine, & he went before
them.
28 Then said he vnto them, Followe me:
for the Lorde hath deliuered your ene-
mies, euen Moab into your hande. So
they went downe after him, and toke
the passages of Jorden toward Moab,
and suffered not a man to passe ouer.
29 And they slewe of the Moabites the
same time about ten thousande men, all
[d] fed men, and all were warriours, and
there escaped not a man.
30 So Moab was [e] subdued that day, vn-
der the hand of Israel: & the [f] land had
rest fourescore yeres.
31 ¶ And after him was Shamgar the
sonne of Anath, which slew of the Phi-
listims sixe hundreth men with an oxe
[g] goade, and he also deliuered Israel.

a Or, hall.

b Ebr. he couereth his feete.

c Or, caused the trumpet to be blowen, Numb. 10.2,3.

d Or, strong, and big bodied.
e Ebr. humbled.
f Meaning, the Israelites.
g So that it is not the nomber, nor the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 *Israel sinne, and are giuen into the handes of Iabin.*
4 *Deborah iudgeth Israel and exhorteth Barak to deliuer the people.* 15 *Siserah fleeth,* 17 *and is killed by Iael.*

1 AND the children of Israel [a] began
again to do wickedly in the sight
of the Lord when Ehud was dead.
2 And the Lord solde them into the hand
of [b] Jabin king of Canaan, that reigned
in Hazor, whose chiefe captaine was cal-
led Sisera, which dwelt in [c] Harosheth
of the Gentiles.
3 Then the children of Israel cried vnto
the Lord: (for he had nine hundreth cha-
rets of yron, and twentie yeres he ha-
uered the children of Israel very sore)
4 ¶ And at that time Deborah a Prophe-
tesse the wife of Lapidoth [d] iudged Israel.
5 And this Deborah dwelt vnder a
palme tree, betweene Ramah & Beth-el
in mount Ephraim, and the children of
Israel came vp to her for iudgement.
6 Then she sent & called Barak the sonne
of Abinoam out of Kedesh of Naphtali,
& said vnto him, Hath not the Lord God
of Israel [e] comanded, saying, Go, & draw
towarde mount Tabor, and take with thee
tenne thousande men of the children of
Naphtali, & of the children of Zebulun?
7 And I will draw vnto thee to the [f] ri-
uer Kishon, Sisera, the captaine of Ja-
bins armie with his charets, & his multi-
tude, & will deliuer him into thine hand.
8 And Barak sayde vnto her, [g] If thou
wilt go with me, I will go: but if thou
wilt not go with me, I will not go.
9 Then she answered, I will surely go
with thee, but this iourney that thou
takest, shall not be for thine honor: for the
Lord shall sell Sisera into the hande of a
woman. And Deborah arose and went
with Barak to Kedesh.
10 ¶ And Barak called Zebulun and
Naphtali to Kedesh, and [h] he went vp
on his feete with ten thousand men, and
Deborah went vp with him.
11 (Nowe Heber the Kenite, which was
of the [i] children of [k] Hobab the father in
lawe of Moses, was departed from the
[l] Kenites, & pitched his tent [m] vntill the
plain of Zaanaim, which is by Kedesh)
12 Then they shewed Sisera, that Ba-
rak the sonne of Abinoam was gone vp
to mount Tabor.
13 And Sisera called for all his charets,
euen nine hundreth charets of yron, and
all the people that were with him from
Harosheth of the Gentiles, vnto the ri-
uer Kishon.
14 Then Deborah said vnto Barak, Vp:
for this is the day that the Lorde hath de-
liuered Sisera into thine hande. Is not
the Lord gone out before thee? So Barak
went downe from mount Tabor, & ten
thousand men after him.
15 And the Lord destroyed Sisera and all
his charets, & all his host with the edge
of the sword, before Barak, so that Sise-
ra lighted downe off his charet, and fled
away on his feete.
16 But [n] Barak pursued after the charets,
and after the host vnto Harosheth of the
Gentiles: and all the hoste of Sisera fel
vpon the edge of the sworde: there was
not a man left.
17 Howbeit, Sisera fledde awaye on his
feete to the tent of Iael the wife of [o] He-
ber the Kenite: (for peace was betweene
Jabin the king of Hazor, and betweene
the house of Heber the Kenite)
18 And Iael went out to meete Sisera,
and saide vnto him, Turne in, my lorde,
turne in to me: feare not. And when
he had turned in vnto her into her tent,
she couered him with a [p] mantell.
19 And he said vnto her, Giue me, I pray
thee, a little water to drinke: for I am
thirsty. And she opened [q] a bottel of milk
and

a Ebr. added, or continued to do euil.
a There was an other Iabin, who Ioshua killed & burnt his citie Hazor, Iosh. 11. 13.
b That is, in a wood, or strong place.
c By the spirite of prophecie, resoluing of controuersies, and declaring the will of God.

d And reuealed vnto me by the spirit of prophecie.
Psal. 83.9,10.
e Or, valey.

f Fearing his owne weakenes and his enemies power, he desireth the prophetesse to go with him to assure him of Gods will from time to time.
g Or, he led after him 10000 man.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

i Or, blanket,

Chap 5.25.

and gaue him drink, and couered him.
20 Againe he said vnto her, Stand in the
dore of the tent, and when any man
doeth come and enquire of thee, saying,
Is [i] any man here? thou shalt say,
Nay.
21 Then Iael Hebers wife tooke a [k] naile
of the tent, and tooke an hammer in her
hande, and went softly vnto him, and
smote the naple into his temples, and
fastened it into the ground, (for he was
fast a sleepe, and wearie) and so he died.
22 And beholde, as Barak pursued after
Sisera, Iael came out to meete him, and
said vnto him, Come, and I will shewe
thee the man, whome thou seekest: and
when he came into her tent, beholde, Sis-
era lay [l] dead, and the naile in his tem-
ples.
23 So God brought downe Iabin the
king of Canaan that day before the chil-
dren of Israel.
24 And the hande of the children of Isra-
el [m] prospered, and preuailed against Ia-
bin the king of Canaan, vntill they had
destroyed Iabin king of Canaan.

i To wit, Sisera.

k That is, the pinne or stake, whereby it was fastened to the ground.

l So he sawe that a woman had the honour, as Deborah prophecied.

m *Ebr. went and was strong.*

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victorie.*

1 Then sang Deborah, and Barak the
sonne of Abinoam the same day,
saying,
2 Praise ye the Lord for the auenging of
Israel, and for the [a] people that offered
themselues willingly.
3 Heare, ye kings, hearken ye princes: I,
euen I will sing vnto the Lorde: I will
sing praise vnto the Lorde GOD of Is-
rael.
4 Lord, [*] when thou wentest out of Seir,
when thou departedst out of the fielde
of [*] Edom, the earth trembled, and the
heauens rained, the cloudes also dropped water.
5 [*] The mountaines melted before the
Lorde, [*] as did that Sinai before the
Lord God of Israel.
6 In the dayes of [*] Shamgar the sonne
of Anath, in the dayes of [*] Iael the high
wayes were [b] vnoccupied, and the tra-
uelers walked through bywayes.
7 The townes were not inhabited: they
ceased, I say, in Israel, vntil I Deborah
came vp, which rose vp a [c] mother in
Israel.
8 They chose new gods: then was warre
in the gates. Was there a [d] shielde or
speare seene among fourty thousande of
Israel?
9 Mine heart is set on the gouernours of
Israel, & on the that are willing among
the people: praise ye the Lord.
10 Speake ye that ride on [e] white asses, ye
that dwell [f] by Middin, and that walke
by the way.
11 For the noyse of the archers appaised
among the [g] drawers of water: there
shall they rehearse the righteousnesse of
the Lord, his righteousnes of his townes
in Israel: then did the people of the
Lord go downe to the gates.
12 Vp Deborah, vp, arise, and sing a song:
arise Barak, and leade [h] thy captiuitie
captiue, thou sonne of Abinoam.
13 For they that remaine, haue dominion ouer the mightie of the people: the
Lord hath giuen me dominon ouer the
strong.
14 Of Ephraim [i] their roote arose against
Amelek: and after thee, Ben-iamin shall
fight against thy people, O Amelek: of
Machir came rulers, and of Zebulun
they that handle the pen of the [k] writer.
15 And the Princes of Issachar were
with Deborah, and [l] Issachar, and also
Barak: he was set on his feete in the
valley: for the diuisions of Reuben were
great [m] thoughtes of heart.
16 Why abodest thou among the sheep-
foldes, to heare the bleatinges of the
flockes? for the diuisions of Reuben
were great thoughts of heart.
17 [n] Gilead abode beyonde Iorden: and
why doth Dan remaine in ships? Asher
sate on the sealhore, and tarried in his
[o] decaped places.
18 But the people of Zebulun & Naph-
tali haue ieopard their liues vnto the
death in the hie places of the fielde.
19 The kinges came and fought: then
fought the kinges of Canaan in Taa-
nach by the waters of Megiddo: they re-
ceiued no gaine of [p] money.
20 They fought from heauen, euen the
starres in their courses fought against
Sisera.
21 The riuer Kishon [q] swepte them a-
way, that ancient riuer the riuer Kishō.
O my soule, thou hast marched valiantly.
22 Then were the horsehoues broken
with the oft beating together of their
mightie men.
23 Curse ye [r] Meroz: (saide the Angell of
the Lord) curse the inhabitants thereof,
because they came not to helpe the Lord,
to helpe the Lorde against the migh-
tie.
24 Iael the wife of Heber the Kenite shal
be blessed aboue other women: blessed
shall she be aboue women dwelling in
tentes.
25 He asked water, and she gaue him
milke: she brought forth [s] butter in a
lordly dish.
26 She put her hande to the naple, & her
right hand to the workmans hammer:
with the hammer smote she Sisera: she
smote off his head, after she had wound-
ed, and pearced his temples.
27 He bowed him downe at her feete, he
fell downe, and lay still: at her feete he
bowed him downe, and fell: and when
he had smoke downe, he lay there [*] dead.
28 The mother of Sisera looked out at a
windowe, and cryed through the lat-
tesse, Why is his charet so long a com-
ming? why tary the [t] wheeles of his
charetes?

a To wit, the two tribes of Zebulun and Naphtali.

Deut.4.11.

Deut.2.1.

Psal 97.5.

Exod.19.18.

Chap.3 31.

Chap.4.18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.

d They had no heart to resist their enemies.

e Ye gouernours.

f As in danger of your enemies.

g For now you may draw water without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosua first fought against Amelek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled, that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to help their brethren in their necessity

o Either by beating of the Sea, or by mining.

p They wanne nothing, but lost all.

q As a beaste doth the filth of the house.

r It was a city neere Tabor, where they fought.

s Some reade, churned milke in a great cup.

Ebr, destroyed.

t *Or, feete.*

29 Her

29 Yet wise ladies answered her, Yea. t She answered her selfe with her owne wordes,
30 Haue they not gotten, and they deuide the spoyle? euery man hath a maide or two. Sisera hath a prayse of diuers coloured garmentes, a prayse of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, u for the chiefe of the spoyle.
31 So let all thine enemies perishe, O Lorde: but they that loue him, shall bee as the x Sunne when hee riseth in his might. and the lande had rest fourtie yeeres.

t That is, she comforted her self.

u Because he was chiefe of the army.

x Shall growe dayly more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednes.* 14 *Gideon is sent to be their deliuerer.* 37 *He asketh a signe.*

1 AFterwarde the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the handes of Midian seuen yeres.
2 And the hand of Midian preuayled against Israel, a & because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.
3 When Israel had sowen, then came vp the Midianites, the Amalekites, & they of the b East, and came vpon them,
4 And camped by them, & destroyed the fruite of the earth, euen till thou come vnto c Azzah, & left no foode for Israel, neither sheepe, nor ore, nor asse.
5 For they went vp, & their cattel, & came with their tentes as grashoppers in multitude: so that they & their camels were without number: and they came into the land to destroy it.
6 So was Israel exceedingly impouerished by the Midianites: therefore the d children of Israel cryed vnto the Lord.
7 ¶ And when the children of Israel cryed vnto the Lord because of the Midianites,
8 The Lord sent vnto the children of Israel a Prophet, who saide vnto them, Thus sayth the Lorde God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,
9 And I haue delimered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.
10 And I said vnto you, I am the Lorde your God: e feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voyce.
11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that perteyned vnto Joash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, f to hide it from the Midianites.
12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lorde is with thee, thou valiant man.
13 To whome Gideon answered, g Alas my Lorde, if the Lorde be with vs, why then is all this come vpon vs? & where be all his miracles which our fathers tolde vs of, and saide, Did not the Lorde bring vs out of Egypt? but nowe the Lorde hath forsaken vs, and deliuered vs into the hande of the Midianites.
14 And the h Lorde looked vpon him, and said, Go in this thy i might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?
15 And he answered him, Alas my Lorde, wherby shall I saue Israel? beholde, my k father is poore in Manasseh, and I am the least in my fathers house.
16 Then the Lord saide vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.
17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shewe me a signe, that thou talkest with me.
18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offring, and lay it before thee. And he said, I will tarry vntill thou come againe.
19 ¶ Then Gideon went in, and made readie a kid, and vnleauened bread of an l Ephath of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.
20 And the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon the stone, & powre out the broth: and he did so.
21 ¶ Then the Angel of the Lord put forth the end of the staffe that he helde in his hande, and touched the flesh and the vnleauened bread: and there arose vp fire m out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lorde departed out of his sight.
22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God! n for because I haue seene an Angel of the Lorde face to face, I shall die.
23 And the Lorde saide vnto him, Peace be vnto thee: feare not, thou shalt not die.
24 Then Gideon made an altar there vnto the Lord, and called it, o Jehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.
25 ¶ And the same night the Lorde sayde vnto him, Take thy fathers yong bullocke, and an other bullocke p of seuen yeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,
26 And builde an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offring with the wood of the q groue, which thou shalt cut downe.

27 Then

a For feare of the Midianites, they fled into the dennes of y mountaines.

b Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to cal his to repentance that they may seeke for helpe of him.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

g Or, similia.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephah, read Exod. 16.36.

i By the power of God onely, as in the sacrifice of Helias, 1. king 18.38.

k Exod. 33.20. chap. 13.22.

l Or, the Lord of peace.

m That is, as the Chalde text writeth, sed seuen yeres.

n Which growed about Baals altar.

a.King. 17.35,38 ser. 10.2.

o Or, to prepare his sight.

27 Then Gideon tooke ten men of his ſer-
uants, & did as the Lord bade him: but
becauſe he feared to doe it by day for his
fathers houſhold, & the men of the citie,
he did it by night.
28 ¶ And when the men of the citie aroſe
early in the morning, behold, the altar of
Baal was broken, and the groue cut
m Meaning, the fat bul, which was kept to be offred vnto Baal downe that was by it, and the m ſecond
bullocke offred vpon the altar that was
made.
29 Therefore they ſaide one to another,
Who hath done this thing? and when
they inquired and aſked, they ſaide, Gi-
deon the ſonne of Joaſh hath done this
thing.
30 Then the men of the citie ſayde vnto
Joaſh, Bring out thy ſonne, that hee
may dye: for he hath deſtroyed the altar
of Baal, and hath alſo cut downe the
groue that was by it.
31 And Joaſh ſayde vnto all that ſtood by
him, Will yee pleade Baals cauſe? or
n Thus wee ought to iuſtifie them, that are zealous of Gods cauſe, though al the multitude be againſt vs. will yee ſaue him? n he that wil contend
for him, let him dye or the morning. If
he be God, let him pleade for himſelfe a-
gainſt him p hath caſt downe his altar.
32 And in that day was Gideon called
Jerubbaal, that is, Let Baal pleade for
himſelfe becauſe he hath broken downe
his altar.
33 Then all the Midianites & the Ama-
lekites and they of the Eaſt, were gathe-
red together, and went and pitched in
the valley of Jzreel.
"Ebr. clad Gideon. Nom. 10 3. chap. 3. 27. 34 But the Spirite of the Lorde "came
vpon Gideon, "and hee blewe a trum-
o The family of Abiezer, wherof he was. pet, & o Abiezer was iopned with him.
35 And he ſent meſſengers throughout al
Manaſſeh, which alſo was iopned with
him, and he ſent meſſengers vnto Aſher,
& to Zebulun and to Naphtali, & they
came vp to meete them.
p This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation. 36 Then Gideon ſaide vnto GOD, p If
thou wilt ſaue Jſrael by mine hande, as
thou haſt ſaid,
37 Beholde, I will put a fleece of wooll
in the threſhing place: if the dewe come
on the fleece onely, and it be dry vpon all
the earth, then ſhall I be ſure, that thou
wilt ſaue Jſrael by mine hande, as thou
haſt ſaid.
38 And ſo it was: for he roſe vp early on
the morowe, and thruſt the fleece toge-
ther, and wringed the dewe out of the
fleece, and filled a bowle of water.
Gen. 18. 32. 39 Againe, Gideon ſayde vnto God, Be
not angrie with me, that "I may ſpeake
once more: let me prooue once againe,
I pray thee, with the fleece: let it nowe
be dry onely vpon the fleece, and let dew
be vpon all the ground.
q Whereby he was aſſured that it was a miracle of God. 40 And God did ſo that ſame night: for
it was q dry vpon the fleece onely, and
there was dewe on all the ground.

CHAP. VII.

2 *The Lorde commandeth Gideon to ſende away a great part of his companie.* 22 *The Midianites are diſcomfited by a wondrous ſort.* 25 *Oreb and Zeeb are ſlaine.*

1 THen "Jerubbaal (who is Gideon) *Chap. 8. 35.*
roſe by early and all the people that
were with him, and pitched beſide
"the well of Harod, ſo that the hoſte of "*En-harod.*
the Midianites was on the Northſide
of them in the valley by the hill of "Mo- "*Ebr. Hammoreh.*
reh.
2 And the Lorde ſaide vnto Gideon, The
people that are with thee, are too manie
for me to giue the Midianites into their
handes, leaſt Jſrael make their a vaunt a God will not ſuffer any creature depriue him of his glory. *Deut. 20. 8. 1. mac. 3. 56.*
againſt me, and ſay, Mine hand hath ſa-
ued me.
3 Nowe therefore proclaime in the audi-
ence of the people, & ſay, "Who ſo is timo-
rous or fearful, let him returne, & depart
early from mount Gilead. And there re-
turned of the people which were at mount
Gilead, two and twentie thouſande: ſo
ten thouſand remained.
4 And the Lorde ſayde vnto Gideon,
The people are yet too many: bring them
downe vnto the water, and I will b trie b I will giue thee a proofe to know them, that ſhall go with thee.
them for thee there: and of whome I
ſaye vnto thee, This man ſhall goe with
thee, the ſame ſhall goe with thee: and
of whomſoeuer I ſaye vnto thee, This
man ſhal not go with thee, the ſame ſhal
not go.
5 So he brought downe the people vnto
the water. And the Lord ſaide vnto Gi-
deon, As many as lap the water with
their tongues, as a dogge lappeth, them
put by themſelues, and euerie one that
ſhall bow downe his knees to c drinke, c Let them de-part, as vnmeete for this enter-priſe.
put apart.
6 And the number of them that lapped
by putting their hands to their mouth,
were three hundreth men: but all the
remnant of the people kneeled downe
vpon their knees to drinke water.
7 ¶ Then the Lorde ſaide vnto Gideon,
By theſe three hundreth men that lap-
ped, will I ſaue you, & deliuer the Midi-
anites into thine hand: & let al the other
d people go euery man vnto his place. d That is, the one and thirtie thouſand, and 700. looke verſ. 3. 6.
8 ¶ So the people tooke victuales "with
them, and their trumpets: and he ſent
al the reſt of Jſrael, euery man vnto his
tent, 'and retained the three hundreth
men: and the hoſte of Midian was be-
neath him in a valley.
" *Ebr. in their hands.*
' *Or, incouraged.*
9 ¶ And the ſame night the Lorde ſayde
vnto him, Aryſe, e get thee downe vnto
the hoſte: for I haue deliuered it into
thine hand.
e Thus the Lord by diuers means doth ſtrengthen him, that he faint not in ſo great an enter-priſe. 10 But if thou feare to go downe, then go
thou, and Phurah thy ſeruant downe
to the hoſte,
11 And thou ſhalt hearken, what they ſay,
and ſo ſhal thine hands be ſtrong to goe
downe vnto the hoſte. Then went he down
& Phurah his ſeruant vnto the outſide
of the ſouldiers that were in the hoſte.
12 ¶ And the Midianites, and the Amale-
kites and al 'they of the Eaſt, lay in the *Chap. 6. 33.*
valley like graſhoppers in multitude,
and their camels were without nom-
ber, as the ſand which is by the ſea ſide
for multitude.

13 And

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and sayde, Beholde, I dreamed a dreame, and lo, a [f] cake of barly bread tumbled from about into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and sayde, This is nothing els saue the sworde of Gideon the sonne of Joash a man of Israel: for into his hand hath God delivered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he [g] worshipped, and returned vnto the hoste of Israel, and sayde, Vp: for the Lorde hath delivered into your hand the hoste of Midian.

16 And he deuided the three hundreth men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, & [i] lampes [h] within the pitchers.

17 And he said vnto them, Looke on me, & do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoste, & say, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoste in the beginning of the middle watch, & they raised vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lampes in their left handes, & the trumpets in their right handes to blowe withall: and they cryed, The [k] sworde of the Lord and of Gideon.

21 And they stoode, euery man in his place round about the hoste: & all the hoste [l] ran, and cryed, and fled.

22 And the three hundreth blewe with trumpets, and [m] the Lord set euery mans sworde vpon his [l] neighbour, and vpon all the hoste: so the hoste fledde to Beth-hashittah in Zererah, and to the border of Abelmeholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [n] waters vnto Beth-barah, & Jorden. Then all the men of Ephraim gathered together, & tooke the waters vnto Beth-barah, and Jorden.

25 And they tooke two [o] princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, & slew Zeeb at [p] the wineprese of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyonde Jorden.

[f] Some reade, a trembling noyse of barly bread: meaning, that one of no reputation shoulde make their great armie to tremble.

[g] Or, gaue God thanks, as it is in the Chalde text.

[h] These weake meanes God vsed, to signifie that the whole victorie came of him.

[i] That is, the victorie shalbe the Lords and Gideons his seruant.

[k] Shall destroy the enemies.

[l] Or, broke their ara.

Isai. 9.4.

[m] The Lord caused the Midianites to kill one another.

[n] Meaning, the passages or the foordes, that they should not escape. Psal. 83.11. Isai. 10.26.

[o] These places had their names of the actes that were done there.

CHAP. VIII.

1 *Ephraim murmureth against Gideon.* 3 *VVho appeaseth them.* 4 *He passeth the Iorden.* 16 *He reuengeth him selfe on them of Succoth and Penuel.* 27 *He maketh an Ephod which was the cause of idolatrie.* 30 *Of Gideons sonnes and of his death.*

1 THen the men of Ephraim said vnto him, [a] Why hast thou serued vs thus that [b] calledst vs not, when thou wentest to fight with the Midianites? & they chode with him sharpely.

2 To whom he sayd, What haue I nowe done in comparison of [c] you? is not the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? & whe he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Jorden to passe ouer, he, and the three hundreth men that were with him, wearie, yet pursuing them.

5 And he saide vnto the men of Succoth, Giue, I pray you, [d] moysels of bread vnto the people [e] that followe me (for they be wearie) that I may followe after Zebah & Zalmunna kings of Midian.

6 And the princes of Succoth saide, Are the [f] handes of Zebah and Zalmunna nowe in thine handes, that we should giue bread vnto thine armie?

7 Gideon then saide, Therefore when the Lorde hath deliuered Zebah and Zalmunna into mine hande, I will [g] teare your flesh with thornes of the wildernes and with briers.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come againe [h] in peace, I will breake downe this towre.

10 ¶ Nowe Zebah and Zalmunna were [i] in Karkor, and their hostes with them, about fifteene thousande, all that were left of all the hostes of them of the East: for there were slaine an hundreth and twentie thousande men, that drewe swordes.

11 ¶ And Gideon went through them that dwelt in [k] tabernacles on the East side of Nobah & Jogbehah, and smote the hoste: for the hoste was careles.

12 And when Zebah & Zalmunna fled, he followed after them, & tooke the two kings of Midian, Zebah & Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon [l] the sonne of Joash returned [m] from battel, [n] the sunne being yet hie,

14 And tooke a seruant of [o] the men of Succoth, & inquired of him: and he [p] wrote to him the princes of Succoth and the Elders thereof, euen seuentie & seuen men.

15 And he came vnto the men of Succoth, & said, Behold Zebah & Zalmunna, by whom ye vpbraided me, saying, Are the [q] hands of Zebah & Zalmunna already

[a] They began to cauil, because he had the glorie of [§] victory.

[b] Which haue slaine two princes, Oreb and Zeeb.

[c] This last acte of the whole tribe is more famous, then the whole enterprise of one man of one family.

[d] Or, some small portion.

[e] Ebr. that are at my feete.

[f] Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?

[g] Ebr. beate in pieces.

[h] Hauing gotten the victory.

[i] A citie Eastward beyond Iorden.

[k] He went by the wildernesse where the Arabians dwelt in tents.

[l] Some reade, before the sunne rose vp.

[m] Or, described.

ready in thine handes, that we shoulde
giue bread vnto thy wearp men?
16 Then he toke the Elders of the citie,
and thornes of the wildernesse, and
briers, and † did teare the men of Suc-
coth with them.
17 Also he brake downe the tower of
* Penuel, and slew the men of the citie.
18 ¶ Then said he vnto Zebah & Zalmun-
na, What maner of men were they,
whome ye slewe at Tabor? and they
answered, ‡ As thou art, so were they:
euery one was like the children of a
king.
19 And he saide, They were my brethren,
euen my k mothers children: as the
Lord liueth, if ye had saued their liues, I
would not slay you.
20 Then he saide vnto Iether his first
borne sonne, Vp, and slape them: but
the boy drewe not his sworde: for he
feared, because he was yet yong.
21 Then Zebah and Zalmunna saide,
Rise thou, and fall vpon vs: for l as the
man is, so is his strength. And Gideon
arose and slewe Zebah and Zalmun-
na, and toke away the ‖ ornaments,
that were on their camels neckes.
22 ¶ Then the men of Israel sayde vnto
Gideon, Reigne thou ouer vs, both
thou, and thy sonne, and thy m sonnes
sonne: for thou hast deliuered vs out of
the hand of Midian.
23 And Gideon saide vnto them, I will
not reigne ouer you, neyther shall my
childe reigne ouer you, but the Lord shall
reigne ouer you.
24 Againe Gideon saide vnto them, * I
woulde desire a request of you, that you
woulde giue me euery man the eares
of his pray (for they had golden eares
because they were Ismaelites)
25 And they answered, We will giue
them. And they spred a garment, and
did cast therein euery man the eares
of his pray.
26 And the weight of the golden eares
that he required, was a thousande and
seuen hundreth shekels of golde, beside
collers, ‡ and iewels, and purple raimet
that was on the Kings of Midian, and
beside the chaines that were about
their camels neckes.
27 And Gideon made an ° Ephod there-
of, and put it in Ophrah his citie: and
all Israel went a whoring there after
it, which was the destruction of Gide-
on and his house.
28 Thus was Midian brought lowe be-
fore the children of Israel, so that they
lift vp their heades no more: and the
countrey was in quietnes fourty yeres
in the dayes of Gideon.
29 ¶ Then Ierubbaal the sonne of Jo-
ash went, and dwelt in his owne house.
30 And Gideon had seuentie sonnes "be-
gotten of his bodie: for he had manie
wiues.
31 And his concubine that was in She-
chem, bare him a sonne also, whose name
he called Abimelech.
32 So Gideon the sonne of Joash dyed
in a good age, and was buried in the se-
pulchre of Joash his father in Ophrah,
of the p father of the Ezrites.
33 But when Gideon was dead, the
children of Israel turned away & went
a whoring after Baalim, and made
q Baal-berith their god.
34 And the children of Israel remem-
bred not the Lord their God, which had
deliuered them out of the handes of all
their enemies on euery side.
35 Neither r shewed they mercie on the
house of Ierubbaal, or Gideon, accor-
ding to all the goodnesse which he had
shewed vnto Israel.

CHAP IX.

1 *Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.*

1 Then Abimelech the sonne of Je-
rubbaal went to Shechem vnto
his ª mothers brethren, & commu-
ned with them, and with all the famili,
and house of his mothers father, say-
ing,
2 Say, I pray you, in the audience of all
the men of Shechem, Whether is better
for you, that all the sonnes of Ierubba-
al, which are seuentie persons, reigne
ouer you, either that one reigne ouer
you? Remember also, that I am your
ᵇ bone, and your flesh.
3 Then his mothers brethren spake of
him in the audience of all the men of
Shechem, all these wordes: and their
hearts were moued to followe Abime-
lech: for they said, He is our brother.
4 And they gaue him seuentie pieces of
siluer out of the house of Baal-berith,
wherewith Abimelech hired ‡ vaine and
light fellowes which followed him.
5 And he went vnto his fathers house
at Ophrah, and ᶜ slewe his brethren, the
sonnes of Ierubbaal, about seuentie per-
sons vpon one stone: yet Iotham the
yongest sonne of Ierubbaal was left:
for he hid him selfe.
6 ¶ And all the men of Shechem gathe-
red together with all the house of ᵈ Mil-
lo, and came and made Abimelech king
in the plaine, where the stone was erec-
ted in Shechem.
7 And when they told it to Iotham, he
went and stood in the top of mount Ge-
rizim, and lift vp his voyce, & cryed, and
said vnto them, Hearken vnto me, you
men of Shechem, that God may hear-
ken vnto you.
8 * The trées went forth to anoynt a
king ouer them, and saide vnto the Ol-
iue tree, Reigne thou ouer vs.
9 But the Oliue tree saide vnto them,
Should I leaue my fatnes, wherewith
by me they honour God and man, and
go

** Ebr. brake in peces, as one threshеth corne. 1. King. 12. 25.*

† *Or, they were like vnto thee.*

k We came all out of one belly: therefore I wil be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ *Or, collers.*

m That is, thy posteritie.

n His intent was to shewe him selfe thankeful for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

‡ *Or, sweete balles.*

o That is, such things as perteined to the vse of § Tabercle. Of Ephod, looke more, Exo. 28.4, 6. & 1. Sam. 2.18. & 2. Sam. 6. 14 & chap. 17, 5.

" *Ebr. which came out of his thigh.*

p Which citie belonged to the familie of the Ezrites.

q That is, Baal, to whome they had bound them selues by couenant.

r They were vnmindefull of God, and vnkind toward him, by whome they had receiued so great a benefite

a To practise with his kinsfolkes for the atteining of the kingdome.

b Of your kined by my mothers side.

‡ *Or, idle fellows and vagabonds.*

c Thus tyrants, to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. chron. 21. 4.

d Which was as § towne house or common hall, which he calleth the tower of Shechem, ver. 49

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction and others.

go to aduance me aboue the trees?
10 Then the trees said to the figge tree, Come thou, and be King ouer vs.
11 But the figge tree answered them, Shoulde I forsake my sweetnesse, and my good fruite, and go to aduaunce me aboue the trees?
12 Then sayde the trees vnto the Vine, Come thou, and be king ouer vs.
13 But the vine sayd vnto them, Should I leaue my wine, whereby I cheare God and man, and go to aduaunce me aboue the trees?
14 Then said al the trees vnto the [a] bramble, Come thou, and reigne ouer vs.
15 And the bramble sayd vnto the trees, If ye wil in deede anoint me King ouer you, come, and put your trust vnder my shadowe: and if not, the [f] fire shal come out of the bramble, & consume the Cedars of Lebanon.
16 Now therefore, if ye do truely & vncorruptly to make Abimelech King, & if ye haue dealt wel with Ierubbaal and with his house, & haue done vnto him according to the deserving of his hands,
17 (For my father fought for you, and [e] aduentured his life, and deliuered you out of the hands of Midian.
18 And ye are rise vp against my fathers house this daye, & haue slaine his children, about seuentie persons vpon one stone, & haue made Abimelech the sonne of his maid seruant, king ouer the men of Shechem, because he is your brother)
19 If ye then haue dealt truely & purely with Ierubbaal, & with his house this day, then [g] reioyce ye with Abimelech, and let him reioyce with you.
20 But if not, let a fire come out from Abimelech, & consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.
21 And Iotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.
22 So Abimelech reigned three yere ouer Israel.
23 But God [h] sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,
24 That the cruelties toward the seuenty sonnes of Ierubbaal and their blood might come & be laid vpon Abimelech their brother, which had slaine them, & vpon the men of Shechem, which had aided him to kill his brethren.
25 So the men of Shechem set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: & it was told Abimelech.
26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: & the men of Shechem put their confidence in him.
27 Therefore they [i] went out into the field, and gathered in their grapes & treade them, and made merie, & went into the house of their gods, and did eate and drinke, and cursed Abimelech.
28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? & Zebul is his officer? Serue rather the men of Hamor father of Shechem: for why should we serue him?
29 Nowe would God this people were vnder mine hād: then would I put away Abimelech. And he said to [k] Abimelech, Increase thine armie, and come out.
30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.
31 Therefore he sent messengers vnto Abimelech [m] priuily, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.
32 Now therefore arise by night, thou & the people that is with thee, and lye in wayte in the fielde.
33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he & the people that is with him, shall come out against thee, doe to him [n] what thou canst.
34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in waite against Shechem in foure bandes.
35 Then Gaal the sonne of Ebed went out, and stoode in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wayte.
36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: & Zebul said vnto him, The [l] shadow of the mountaines seeme men vnto thee.
37 And Gaal spake againe, & saide, See, there come folke downe [m] by the middle of the land, & another bande cometh by the way of the plaine of [o] Meonenim.
38 Then said Zebul vnto him, Where is now thy mouth, that saide, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.
39 And Gaal [n] went out before the men of Shechem, & fought with Abimelech.
40 But Abimelech pursued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.
41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal & his brethren that they shoulde not dwell in Shechem.
42 ¶ And on the morow, the people went out into the field: which was told Abimelech.
43 And he tooke the [p] people, & deuided them into three bands, and laid wayte in the fields, and looked, and beholde,

a Or, thistle, or brier.
f Abimelech shal destroy the nobles of Shechem.
e Ebr. he cast his life farre from him.
g That he is your king, & you his subiectes.
h Because the people cōsented with the king in sheding innocēt blood: therefore God destroyeth both the one & the other.
i Before they were afraid of Abimelechs power, and durst not go out of the citie.
k Braggingly, as though he had bene present, or to his captaine Zebul.
m Ebr. craftily.
n Ebr. what thine hand can finde.
l Thou are afraid of a shadow
m Ebr. by the nauill.
o Or, charmers.
n As their captaine.
p Which were of his company.

the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forwarde, and stoode in the entring of the gate of the citie: and the two other bandes ranne vpon all the people that were in the field and slewe them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, & slewe the people ꝑ was therein, & destroyed the citie & sowed [o] salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god [p] Berith.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Talmon, he & all the people that were with him: and Abimelech tooke axes with him & cut downe boughs of trees and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me do, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and folowed Abimelech, and put them to the holde, & set the holde on fire with them: so all the men of the towre of Shechem [q] died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, & besieged Tebez, and tooke it.

51 But there was a strong towre within the city, and thither fled all the men and women, and all the chiefe of the citie, & shut it to them, and went vp to the toy of the towre.

52 And Abimelech came vnto the towre and fought against it, & went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman [*] cast a piece of a milstone vpon Abimelechs head, and brake his braine panne.

54 Then Abimelech called hastily his page that bare his harneis, & said vnto him, Drawe thy swoord & slay me, ꝑ men say not of me, A woman slew him. And his page [r] thrust him through, & he dyed.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heades. So vpon them came the [t] curse of Iotham the sonne of Ierubbaal.

o That it should be vnfruitfull & neuer serue to any vse.

p That is, of Baal-berith, as chap. 8. 33.

q Meaning, that all were destroied, as well they in the towre as the other.

2. Sam. 11. 21.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

t For making a tyrant their King.

CHAP. X.

2 Tola dyeth. 5 Iair also dyeth. 7 The Israelites are punished for their sinnes. 10 They crie vnto God, 16 And he hath pitie on them.

1 AFter Abimelech there arose to defend Israel, Tola, the sone of Puah, the sonne of [u] Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

2 And he [x] iudged Israel thyrtie & twentie yere, & dyed, & was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two & twenty yere.

4 And he had thyrtie sonnes that [a] rode on thirtie assecolts, and they had thirtie cities, which are called [b] Hauoth-Iair vnto this daye, and are in the lande of Gilead.

5 And Iair died, & was buried in Kamon.

6 ¶ [c] And the children of Israel wrought wickednes again in the sight of ꝑ Lord, and serued Baalim and [*] Ashtaroth, & the gods of [d] Aram, and the gods of Zidon, & the gods of Moab, & the gods of the children of Ammon, and the gods of the Philistims, and forsoke the Lord and serued not him.

7 Therefore the wrath of the Lorde was kindled against Israel, & he [e] solde them into the hands of the Philistims, & into the hands of the children of Ammon:

8 Who from that yere vexed & oppressed the children of Israel eightreene yeeres, [f] euen all ꝑ children of Israel that were beyonde Iorden, in the lande of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [g] cried vnto ꝑ Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lorde [h] said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cryed to me, & I saued you out of their handes.

13 Yet ye [*] haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs [i] this day.

16 Then they put away the strange gods from among them, & [k] serued the Lorde: and [l] his soule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoeuer will beginne the battell against the children of Ammon, the same shalbe [*] head ouer all the inhabitants of Gilead.

[u] Or, his vncle.

[x] Or, gouerned.

a Signifying, they were men of authoritie.

[b] Or, the townes of Iair, as Deut. 3. 14

Chap. 2. 11. & 3. 7 and 4. 1. and 6. 1.

and 13. 1.

[c] Chap. 2. 13.

[d] Or, Syria.

[e] Or, deliuered.

b As the Reubenites, Gadites, & half ꝑ tribe of Manasseh.

c They prayed to the Lorde and confessed their sinnes.

d By stirring the vp some Prophet, as Cha. 6. 8

Deut. 32. 15. 1. sam. 2. 13.

e That is, from this present danger.

f This is true repentance, to put away the euill, & to serue God aright.

[g] Or, he pitied.

Chap. 11. 6.

CHAP.

CHAP. XI.

2 *Iphtah being chaſed away by his brethrē, was after made captaine ouer Iſrael,* 30 *He maketh a raſh vow.* 32 *He vāquiſheth the Ammonites,* 39 *And ſacrificeth his daughter according to his vowe.*

1 THen Gilead begate Iphtah, & Iphtah the Gileadite was "a valiant man, but the ſonne of an [a] harlot.

2 And Gileads wife bare him ſonnes, & when the womans children were come to age, they thruſt out Iphtah, and ſaid vnto him, Thou ſhalt not inherit in our fathers houſe: for thou art the ſonne of a [a] ſtrange woman.

3 Then Iphtah fled from his brethren, and dweit in the land of [b] Tob: & there gathered idle fellowes to Iphtah, and [c] went out with him.

4 ¶ And in proceſſe of time the children of Ammon made warre with Iſrael.

5 And whē the children of Ammō fought with Iſrael, [d] the Elders of Gilead wēt to fet Iphtah out of the land of Tob.

6 And they ſaid vnto Iphtah, [e] Come & be our captain, that we may fight with the children of Ammon.

7 Iphtah then anſwered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? how then come ye vnto me nowe in time of your tribulation?

8 Then the Elders of Gilead ſaid vnto Iphtah, Therefore we turne againe to the now, that thou mayeſt go with vs, and fight againſt the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah ſaid vnto the Elders of Gilead, If ye bring me home againe to fight againſt the children of Ammon, & the Lord giue them before me, ſhall I be your head?

10 And the Elders of Gilead ſaid to Iphtah, The Lord "be witnes betwene vs, if we doe not according to thy woordes.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearſed al his woordes before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers vnto the king of the children of Ammō, ſaying, What haſt thou to do with me, that thou art come againſt me, to fight in my lād?

13 And the king of the children of Ammō anſwered vnto the meſſengers of Iphtah, * Becauſe Iſrael tooke my lande, when they came vp from Egypt, from Arnō vnto Jabbok, & vnto Jordē: now therefore reſtore thoſe landes "quietly.

14 Yet Iphtah ſent meſſengers againe vnto the king of the children of Ammō,

15 And ſaid vnto him, Thus ſayth Iphtah, * Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came vp frō Egypt, & walked thorough the wildernes vnto the red Sea, then they came to Kadeſh.

17 * And Iſrael ſent meſſengers vnto the king of Edom, ſaying, Let me, I pray thee, go thorough thy land: but that king of Edom would not conſent: and alſo they ſent vnto that king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went thorough the wildernes, & compaſſed the land of Edom, and the land of Moab, & came by the Eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, * and came not within the coaſt of Moab: for Arnon was the border of Moab.

19 Alſo Iſrael * ſent meſſengers vnto Sihon, king of the Amorites, the king of Heſhbon, and Iſrael ſaid vnto him, Let vs paſſe, we pray thee, by thy land vnto our [n] place.

20 But Sihon conſented not to Iſrael, that he ſhould go thorough his coaſt: but Sihon gathered all his people together, & pitched in Jahaz, & fought with Iſrael.

21 And the Lord God of Iſrael gaue Sihon and all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey:

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon vnto Jabbok, and from the wilderneſſe euen vnto Jordē.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomſoeuer the [h] Lord our God driueth out before vs, them will we poſſeſſe.

25 * And art thou now farre better then Balak the ſonne of Zippor king of Moab? did he not ſtriue with Iſrael and fight againſt them,

26 When Iſrael dweit in Heſhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundreth yeeres? why did ye not then recouer them in that ſpace?

27 Wherefore, I haue not offended thee: but thou doeſt me wrong to warre againſt me. The Lord [k] Judge be iudge this day betweene the children of Iſrael, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the woords of Iphtah, which he had ſent him.

29 ¶ Then the [l] Spirit of the Lord came vpon Iphtah, and he paſſed ouer to Gilead & to Manaſſeh, & came to Mizpeh in Gilead, & frō Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah [m] vowed a vow vnto the Lord, & ſaid, If thou ſhalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the dores of mine houſe to meete me, when I come home in peace from the children of Ammon, ſhalbe the Lordes, and I will offer it for a burnt offring.

32 And ſo Iphtah went vnto the childrē

"Ebr. a man of mightie force.

[a] That is, of an harlot, as verſ. 1.

[b] Where the gouernour of the countrey was called Tob.

[c] ioyned w him, as ſome thinke, againſt his brethren.

[d] Or, ambaſſadours, ſent for that purpoſe.

[e] Men oft times are conſtrayned to deſire helpe of them, whom before they haue refuſed.

[f] Oft times thoſe things, which men reiect, God chooſeth to do great enterpriſes by.

"Ebr. be the hearer.

Num. 21. 13.

"Ebr. in peace.

Deut. 2. 9.

Num. 20. 14, 20.

[n] Or, countrey.

[g] He truſted them not to go thorow his countrey.

Deut. 2. 36.

[h] For we ought more to beleeue and obey God, then thou thine idoles.

Num. 22. 2. & ſeq. 23. 4. Ioſh. 24. 9.

[i] Meaning, their townes.

[k] To puniſh the offender.

[l] That is, the ſpirit of ſtrength and zeale.

[m] As the Apoſtle cōmendeth Iphtah for his worthie enterpriſe in deliuering the people

Heb. 11. 32. ſo he his raſh vow and wicked performance of ſame,

his victorie was defaced: & here we ſee that the ſinnes of the godly do not vterly extinguiſh of their faith.

of Ammon to fight against them, & the Lord deliuered them into his hands.

33 And he smote them from Aroer euen til thou come to Minnith, twentie cities, and so forth to [a] Abel of the vineyardes, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

[a] Or, the plaine.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meet him with [n] timbrels & dances, which was his onely childe: he had none other sonne, nor daughter.

n According to the maner after the victorie.

35 And when he sawe her, he [o] rent his clothes, and sayde, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

o Being ouercome with blind zeale, and not cõsidering whether the vowe was lawfull or no.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for me: suffer me two moneths, that I may go to [p] the mountaines, & [p] bewaile my virginitie, I and my felowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be maried.

38 And he said, Go: and he sent her away two moneths: so she went with her cõpanions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 And Abdon.

1 AND the men of Ephraim gathered themselues together, & went [a] northward & said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, & didst not call [b] vs to goe with thee? we will therefore burne thine house vpon the with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8. 1.

2 And Iphtah sayd vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their handes.

3 So when I sawe that ye deliuered me not, [c] I put my life in mine handes, and went vpon the children of Ammon: so the Lorde deliuered them into mine hands. Wherefore then are ye come vp on me nowe to fight against me?

c That is, I ventured my life, & when mans help fayled, I put my trust onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayd, Ye Gileadites are runnagates of Ephraim [d] among the Ephraimites, & among the Manassites.

d Ye ran from vs, & chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let me passe, then the men of Gilead sayd vnto him, Art thou an Ephraimite? If he sayd, Nay,

6 Then sayd they vnto him, Say nowe [e] Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, & slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

e Which signifieth the fall of waters, or an eare of corne.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, & was buried in one of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Israel,

f Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie [g] nephewes that rode on seuentie [h] asses colts: and he iudged Israel eight yeres.

[g] Ebr. sonnes sonne [h] Or, horses colts.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the lande of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

1 BVt the children of Israel continued to commit [a] wickednes in the sight of the Lord, and the Lorde deliuered them into the hands of the Philistims fourtie yeres.

a Chap. 2. 11. and 3. 7. and 4. 1. & 6. 1. and 10. 6.

2 ¶ Then there was a man in Zorah of [b] the familie of [b] Danites, named Manoah, whose wife was [c] baren, and bare not.

b Signifying that their deliuerie came onely of God and not by mans power.

3 And the Angel of [b] Lord appeared vnto the woman, & said vnto her. Beholde nowe, thou art baren, & bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware [d] that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

Num. 6. 2, 3.

5 For loe, thou shalt conceiue and beare a sonne, and no rasor shall [e] come on his head: for the childe shalbe a [f] Nazarite vnto God from his birth: and he shall beginne to saue Israel out of the hands of the Philistims.

1. Sam. 1. 11.

b Meaning, he should be separate from the world and dedicate to God.

6 ¶ Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding [g] fearefull, but I asked him not whence he was, neither tolde he me his name,

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?

7 But

7 But he sayde vnto me, Beholde, thou shalt conceiue, & beare a sonne, & nowe thou shalt drinke no wine, nor strong drinke, neyther eat any vncleane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.

d He sheweth him selfe ready to obey Gods will, and therefore desireth to knowe farther.

8 Then Manoah d prayed to the Lorde & sayd, I pray thee, my Lord, let the man of God, whō thou sentest, come againe now vnto vs, & teach vs what we shall do vnto the child when he is borne.

9 And God heard the voyce of Manoah, & the Angell of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶And the wife made haste & ranne, and shewed her husband and sayde vnto him, Behold, the man hath appeared vnto me, that came vnto me e to day.

e It seemeth ỹ the Angell appeared vnto her twise in one day.

11 And Manoah arose & went after his wife, & came to the f man, and said vnto him, Art thou ỹ man that spakest vnto the woman? and he said, Yea.

f He calleth him mā, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah said, Now let thy saying come to passe: but howe shal we order the child, and do vnto him?

13 And the Angel of the Lorde sayde vnto Manoah, The woman must beware of all that I haue said vnto her.

14 She may eat of nothing that cōmeth of the vinetree: she shall not drinke wine nor strong drinke, nor eat any vncleane thing: let her obserue all that I haue commanded her.

g Any thing forbidden by the Law.

15 Manoah then sayde vnto the Angel of the Lorde, I pray thee, let vs retayne thee, vntill we haue made readie a kid for thee.

16 And the Angell of the Lorde sayd vnto Manoah, Though ỹ make me abide, I will not eat of thy bread, and if thou wilt make a burnt offring, offer it vnto the h Lord: for Manoah knewe not that it was an Angell of the Lord.

h Shewing that he sought not his owne honor, but Gods, whose messenger he was.

17 Againe Manoah said vnto the Angell of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord sayde vnto him, Why askest thou thus after my name, which is *secret?

*Or, marueilous.

19 The Manoah tooke a kid with a meat offring, & offred it vpon a stone vnto the Lord: and the Angel did i wonderously, whiles Manoah & his wife looked on.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise. Exod. 33. 20. chap. 6. 22.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their faces vnto the ground.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wyfe) Then Manoah knewe that it was an Angell of the Lord.

22 And Manoah said vnto his wife, We shall surely dye, because we haue seene God.

23 But his wife sayde vnto him, If the Lord would kill vs, he would not haue receiued a k burnt offring, and a meate offring of our handes, neither would he haue shewed vs all these thinges, nor would nowe haue told vs any such.

24 ¶And the wife bare a sonne, & called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lorde began to *strengthen him in the hoste of Dan, betweene Zorah, and Eshtaol.

*Or, to come vpon him at diuers times.

CHAP. XIIII.

Samson desireth to haue a wife of the Philistims. 6 He killeth a Lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

1 NOw Samson went downe to Timnath, & saw a woman in Timnath of the daughters of ỹ Philistims.

2 And he came vp and tolde his father and his mother, and said, I haue seene a woman in Timnath of ỹ daughters of the Philistims: now therefore a giue me her to wife.

a *Ebr. take her for me to wife.*

3 Then his father & his mother said vnto him, Is there b neuer a wife among the daughters of thy brethē, & among all my people, that thou must goe take a wife of ỹ vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she pleaseth me well.

b Though his parents did iustly reproue him, yet it appeareth that thus was the secret worke of the Lord, vers. 4.

4 But his father and his mother knewe not that it came of the Lorde, that he shoulde seeke an occasion against the c Philistims: for at that time the Philistims reigned ouer Israel.

c To fight against them for the deliuerance of Israel.

5 ¶Then went Samson & his father and his mother downe to Timnath, & came to the vineyardes at Timnath: and behold, a young lyon roared vpon him.

6 And ỹ Spirit of the Lord d came vpon him, & he tare him, as one shoulde haue rent a kid, & had nothing in his hande, neither tolde he his father nor his mother what he had done.

d Whereby he had strength & boldnesse.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 ¶And within a few dayes, when he returned e to receiue her, he went aside to see the carkeis of the lyon: and beholde, there was a swarme of bees, and honye in the body of the lyon.

e *Or, to take her to his wife.*

9 And he tooke thereof in his handes, and went eating, & came to his father and to his mother, & gaue vnto them, and they did eat: but he told not them, that he had taken the honye out of the body of the lyon.

10 So his father went downe vnto ỹ woman, and Samson made there a f feast: for so vsed the young men to do.

d Meaning, when he was maried.

11 And whē they saw him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will nowe put forth a riddle vnto you: and if you can declare it me within seuen dayes of the feast, and find it out, I will giue you thirtie sheetes, and thirtie change of garments:

f To weare at feastes, or solemne dayes.

13 But if you can not declare it me, then

shall ye giue me thirtie sheetes & thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meat, & out of the strong came sweetenes: and they could not in three dayes expound the riddle.

f Or, drew nere: for it was the fourth day.

15 And when the seuenth day was come, they saide vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs to a possesse vs? is it not so?

a Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me & louest me not: for thou hast put forth a riddle vnto the b children of my people, & hast not told it mee. And he saide vnto her, Beholde, I haue not told it my father, nor my mother, and shall I tell it thee?

b Vnto them which are of my nation.

17 Then Samsons wife wept before him i seuen dayes, while their feast lasted: and when the seuenth daye came, he tolde her, because she was importunate vpō him: so she told the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the city said vnto him the seuenth day before the sunne went down, What is sweeter then honye? and what is stronger then a lion? Then said he vnto thē, k If ye had not plowed with my heifer, ye had not founde out my riddle.

k If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpō him, and he went downe l to Ashkelon, and slewe thirtie men of them and spoiled them, & gaue change of garments vnto thē, which expounded the riddle: and his wrath was kindled, & he went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tyeth firebrands to the foxe tayles. 6 The Philistims burnt his father in lawe & his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

1 BVt within a while after, in the time of wheat harueſt, Samson visited his wife with a kid, saying, I will goe in to my wife into the chamber: but her father would not suffer him to go in.

a That is, I will vse her as my wife.

2 And her father sayde, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fayrer then she? take her, I pray thee, in steade of the other.

3 Then Samson said vnto thē, Now am I more b blameles then the Philistims: therefore will I do them displeasure.

b For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taple to taile, and put a firebrand in the middes betweene two tayles.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the c ricks and the standing corne with the vineyardes and olives.

c Or, that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of d Timnite, because he had taken his wife, & giuē her to his companion. Then the Philistims came vp & e burnt her, & her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of dager, which els might come to them.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them f hippe & thigh with a mightie plague: then he went & dwelt in the top of the rocke Etam.

f Or, horsemen and footemen.

9 ¶ Then the Philistims came vp, and pitched in Judah, and g were spred abroad in Lehi.

g Or, ranged.

10 And the men of Judah said, Why are ye come vp vnto vs? And they answered, To bind Samson are we come vp, & to do to him as he hath done to vs.

f And so being our prisoner, to punish him.

11 Then three thousand men of Judah went to the top of the rocke Etam, and sayde to Samson, Knowest thou not that the Philistims are rulers ouer vs? & Wherefore then hast thou done thus vnto vs? And he answered thē, As they did vnto me, so haue I done vnto thē.

g Such was their grosse ignorance, that they iudged gods great benefite to be a plague vnto them.

12 Againe they saide vnto him, We are come to bind thee, & to deliuer thee into the hand of the Philistims. And Samson said vnto them, Sweare vnto me, that ye will not fall vpō me your selues.

13 And they answered him, saying, No, but we will bind thee & h deliuer thee vnto their hande, but we will not kill thee. And they bounde him with two newe coardes, & brought him from the rocke.

h Thus they had rather betray their brother, then vse y means that God had giuen for their deliuerāce.

14 When he came to Lehi, the Philistims shouted against him, & the Spirit of the Lord came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: so the bands loosed from his hands.

15 And he found a i newe iawbone of an asse, and put forth his hand, & caught it, and slew a thousand men therewith.

i That is, of an asse late ly slaine.

16 Then Samson said, With the iawe of an asse are heapes vpon heapes: with the iaw of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, k Ramath-lehi.

k Or, the lifting vp of the iawe.

18 And he was sore a thirst, and l called on the Lord, and sayd, Thou hast giuen this great deliuerance into the hand of thy seruant: and nowe shall I dye for thirst, and fal into the hands of the vncircumcised?

l Whereby appeareth, that he did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had dronke, his spirit came againe, and he was reuiued: wherefore the name thereof is called, m En-hakkore, which is in Lehi vnto this day.

m Or, the fountaine of him that prayed.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP.

CHAP. XVI.

3 *Samſon rarieth away the gates of Azzah.* 18 *He was deceiued by Delilah.* 30 *He pulleth downe the houſe vpon the Philiſtims, and dieth with them.*

a One of ỹ fiue chiefe cities of the Philiſtims.

1 Then went Samſon to a Azzah, and ſawe there [1] an harlot, b and went in vnto her.

1, vitailer.

b That is, he lodged with her.

2 And it was told to ỹ Azzahites, Samſon is come hither. And they went about & layde waite for him all night in the gate of the citie, & were quiet all the night, ſaying, Abide [2] till the morning earely, and we ſhall kill him.

2, to the light of the morning.

3 And Samſon ſlept til midnight, & arose at midnight, and tooke the doores of the gates of the citie, & the two poſtes, and hit them away with the barres, & put them vpon his ſhoulders, and carped them vp to the toppe of the mountaine that is before Hebron.

4 ¶ And after this he loued a woman by the [3] riuer of Sorek, whoſe name was Delilah:

3, plaine.

5 Vnto whom came the Pzinces of the Philiſtims, and ſayd vnto her, Entiſe him, and ſee wherein his great ſtrength lieth, and by what meane we may ouercome him, that we may bind him, and punish him, & euery one of vs ſhall giue thee eleuen hundzeth [c] ſhekels of ſiluer.

c Of the value of a ſhekel, read Gen. 23. 15.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samſon then anſwered vnto her, If they bind me with ſeuen [4] greene cozds, that were neuer dzied, then ſhall I be weake, and be as another man.

4, newe withs.

8 And ỹ pzinces of ỹ Philiſtims bzought her ſeuen greene cozdes that were not dzie, and ſhe bound him therewith.

d Certaine Philiſtims in a ſecret chamber.

9 (And ſhe had [d] men lying in waite with her in the chamber) Then ſhe ſayd vnto him, The Philiſtims be vpon thee, Samſon. And he brake the cozds, as a threed of towe is broken, when [e] it feeleth fire: ſo his ſtrength was not knowen.

e When fire cõmeth nere it.

10 ¶ After, Delilah ſaide vnto Samſon, Hee, thou haſt mocked me and told me lies. I pray thee nowe, [f] tell me wherewith thou mightest be bound.

f Though her falſhode tended to make him loſe his life, yet his affection ſo blinded him, ỹ he could not beware.

11 Then he anſwered her, If they bind me with new ropes that neuer were occupied, then ſhal I be weake, and be as an other man.

12 Delilah therefore tooke newe ropes, & bound him therewith, and ſayd vnto him, The Philiſtims be vpon thee, Samſon: (and men lay in waite in the chamber) & he brake them from his armes, as a threde.

13 ¶ Afterward Delilah ſaid to Samſon, Hitherto thou haſt beguiled me, & told me lyes: tell me howe thou mightest be bound. & he ſaid vnto her, If thou plattedſt ſeuen locks of mine head with the threedes of the woofe.

g It is impoſſible, if we giue place to our wicked affections, but at length we ſhalbe deſtroyed

14 And ſhe faſtened it with a pinne, and ſaid vnto him, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and went away with the [5] pinne of the webbe and the woofe.

5, beame.

15 Againe ſhe ſayd vnto him, How canſt thou ſay, h I loue thee, when thine heart is not with me? thou haſt mocked me theſe three times, and haſt not tolde me wherein thy great ſtrength lieth.

h For this Samſon vſed to ſay, I loue thee.

16 And becauſe ſhee was importunate vpon him with her wordes continually, and vexed him, his ſoule was pained vnto the death.

17 Therefore he tolde her all his [i] heart, and ſayd vnto her, There neuer came raſoz vpon mine head: foz I am a Nazarite vnto God from my mothers wombe: therefore if I be ſhauen, my ſtrength wil goe from me, and I ſhalbe weake, and be like all other men.

i Thus his immoderate affections toward a wicked woman, cauſed him to loſe Gods excellent giftes, and become ſlaue vnto them, whõ he ſhould haue ruled.

18 And when Delilah ſaw ỹ he had tolde her all his heart, ſhe ſent, and called foz the Pzinces of the Philiſtims, ſaying, Come vp once again: foz he hath ſhewed me all his heart. Then the princes of the Philiſtims came vp vnto her, and bzought the money in their hands.

19 And ſhee made him ſleepe vpon her knees, and ſhee called a man, and made him to ſhaue off the ſeuen locks of his head, and ſhe began to vexe him, and his ſtrength was [k] gone from him.

k Not for the loſſe of his heare but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

20 Then ſhe ſayd, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and thought, I will goe out nowe as at other times, and ſhake my ſelf, but he knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and bzought him downe to Azzah, and bound him with fetters: and he did grinde in the priſon houſe.

22 And the heare of his head beganne to [l] grow againe after that it was ſhauen.

l Yet had he not his ſtrength againe, til he had called vpõ God, and reconciled himſelfe.

23 Then the Pzinces of the Philiſtims gathered them together foz to offer a great ſacrifice vnto Dagon their god, and to reiopce: foz they ſayd, Our god hath deliuered Samſon our enemie into our hands.

24 Alſo when the people ſawe him, they prayſed their god: foz they ſaid, Our god hath deliuered into our hands our enemie & deſtroyer of our countrey, which hath ſlaine many of vs.

25 And when their hearts were merie, they ſayd, Call Samſon, that he may make vs paſtime. So they called Samſon out of the priſon houſe, & he [m] was a laughing ſtocke vnto them, and they ſet him betweene the pillars.

m Thus by gods iuſt iudgements they are made ſlaues to infidels which neglect their vocation in defending the faythfull.

26 Then Samſon ſayd vnto the ſeruant that led him by the hand, Lead me, that I may touche the pillars that the houſe ſtandeth vpon, and that I may leane to them.

27 (Now the houſe was ful of men & women, & there were all the princes of the Philiſtims: alſo vpon the roofe were about three thouſande men and women that beheld while Samſon [n] played)

n, was mocked.

28 Then Samson called vnto the Lord, and sayd, O Lorde God, I pray the, thinke vpon me: O God, I beseech the, strengthen me at this time only, that I may be " at once a auenged of the Philistims for my two eyes.

" Ebr. take one vengeance.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediatly after Iosua.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

29 And Samson layde holde on the two middle pylars whereupon the house stode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then sayd Samson, o Let me lose my life with the Philistims: and he bowed him with al his might, and the house fel vpon the princes, and vpon all the people that were therein. so the dead which he slew at his death were mo then they which he had slaine in his life.

o He speaketh not this of despaire, but humbling himself for neglecting his office & the offence thereby giuen.

31 Then his brethren, and all the house of his father came downe and toke him, and brought him vp & buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a priest for his idoles, 10 And after he hired a Leuite.

1 THere a was a man of mount Ephraim, whose name was Michah.

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were take from thee, for the which thou curstest, and spakest it, euen in mine hearing, behold, the siluer is with me, I toke it. Then his mother said, Blessed be my sonne of the Lorde.

b Contrarie to the commandement of God & true religion practised vnder Iosua, they forsooke the Lord & fel to idolatry. *Chap.8.27.*

3 And when he had restored the eleuen hundreth shekels of siluer to his mother, his mother sayd, I had dedicate the siluer to the Lord of mine hand for my sonne, to make b a grauen and molten image. Now therfore I wil giue it thee againe.

c He woulde serue both God and idoles. *Gen.31.19. hose.3.4.*

4 And when he had restored the money vnto his mother, his mother toke two hundreth shekels of siluer, & gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

d By Teraphim, some vnderstand certaine idoles, hauing the likenes of a man, but others vnderstād thereby, all maner of things & instruments belonging vnto those, who sought for any answere at Gods hands, as Chap. 18.5,6.

5 And this man Michah had an house of gods, and made an "c Ephod, & "d Teraphim, and " consecrated one of his sonnes, who was his Priest.

" Ebr. filled the hand of one. *Chap.21.25.*

6 "In those dayes there was no a king in Israel, but euery man did that, which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iudah, f of the familie of Iudah: who was a Leuite, and soiourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwel where he could finde a place: and as he tourneyed, he came to mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, I am come from Beth-lehem Iudah, and go to dwel where I may finde a place.

e For where there is no magistrate fearing God, there can be no true religion, nor order. f Which Beth-lehem was in the tribe of Iudah.

10 Then Michah sayd vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten shekels of siluer by peere, and a suite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was b content to dwel with the man, & the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord wil be c good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

1 The children of Dan sende men to search the land. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe, 30 And set vp idolatrie.

1 IN those dayes there was no a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwel in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

a Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

2 Therefore the children of Dan sent of their familie, fiue men out of their coasts, euen men expert in warre, out of Zorah and Eshtaol, to view the land & search it out, and sayd vnto them, b Goe, and search out the land. Then they came to mount Ephraim to the house of Michah and lodged there.

b For the portiō which Iosua gaue them, was not sufficient for all their tribe.

3 Whē they were in the house of Michah, they knew þ c voice of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

c They knewe him by his speach that he was a stranger there.

4 And he answered them, Thus & thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell nowe of God, that we may knowe whether the way which we go, shall be prosperous.

6 And the Priest said vnto them, d Go in peace: for the Lorde guideth your way which ye goe.

d Thus God granteth the idolaters sometime their requests to their destruction that delite in errors.

7 Then the fiue men departed and came to Laish, and sawe the people that were therein, which dwelt careles, after the maner of the Zidonians, quiet & sure, because no man "made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

" Ebr. made them ashamed.

8 ¶ So they came again vnto their brethrē to Zorah & Eshtaol: and their brethren said vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the lande, and surely it is very good, and

and [a] be ſlouthfull to go and enter to poſſeſſe the land:
10 (If ye wil go, ye ſhall come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your handes. It is a place which doeth lacke nothing that is in the world.
11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eſhtaol, fiue hundreth men appointed with inſtruments of warre.
12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, [b] Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.
13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.
14 Then anſwered the fiue men, that went to ſpie out the countrey of Laish, and ſaid vnto their brethren, [f] Know ye not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen & a molten image? Now therefore conſider what ye haue to do.
15 And they turned thitherward & came to the houſe of the young man the Leuite, euen vnto the houſe of Michah, & ſaluted him peaceably.
16 And the ſixe hundreth men appointed with their weapons of warre, which were of the children of Dan, ſtoode by the entring of the gate.
17 Then the fiue men that went to ſpie out the lande, went in thither, and tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtoode in the entring of the gate with the ſixe hundreth men, that were appointed with weapons of warre.
18 And the other went into Michahs houſe and fette the grauen image, the Ephod, and the Teraphim, and the molten image. Then ſaid the Prieſt vnto them, What doe ye?
19 And they anſwered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Prieſt. Whether is it better that thou ſhouldeſt be a Prieſt vnto the houſe of one man, or that thou ſhouldeſt bee a Prieſt vnto a tribe and to a familie in Iſrael?
20 And the Prieſts heart was glad, and he tooke the Ephod & the Teraphim, & the grauen image, and went among the [h] people.
21 And they turned and departed, & put the children, and the cattell, and the ſubſtance [i] before them.
22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, & purſued after the children of Dan,
23 And cryed vnto the children of Dan: who turned their faces, and ſaide vnto Michah, What aileth thee, that thou makeſt an outcrie?
24 And he ſaid, Ye haue taken away my [k] gods, which I made, and the Prieſt, & go your wayes: & what haue I more? howe then ſay ye vnto me, What aileth thee?
25 And the children of Dan ſaid vnto him, Let not thy voyce be heard among vs, leſt [l] angrie fellowes runne vpon thee, and thou loſe thy life with the liues of thine houſholde.
26 So the children of Dan went their wayes: & when Michah ſawe that they were too ſtrong for him, he turned, and went backe vnto his houſe.
27 And they tooke the [l] things which Michah had made, & the Prieſt which he had, & came vnto Laish, vnto a quiet people and without miſtruſt, and ſmote them with the edge of the ſworde, and burnt the citie with fire:
28 And there was none to [m] helpe, becauſe [n] Laish was farre from Zidon, & they had no buſineſſe with other men: alſo it was in the valley that lyeth by Beth-rehob. After, they builte the citie, and dwelt therein,
29 [o] And called the name of the citie Dan, after the name of Dan their father which was borne vnto Iſrael: howbeit the name of the citie was Laish at the beginning.
30 Then the children of Dan ſet them vp the [p] grauen image: and Jonathan the ſonne of Gerſhom, the ſonne of Manaſſeh and his ſonnes were the Prieſtes in the tribe of the Danites vntil the day of the [q] captiuitie of the land.
31 So they ſet them vp the graue image, which Michah had made, all the while the houſe of God was in Shiloh.

[a] Loſe ye this good occaſion through your ſlouthfulneſs?
[b] Or, the tents of Dan.
[f] Becauſe they before had had good ſucceſſe, they would that their brethren ſhoulde be encouraged by hearing the ſame tydings.
[g] So ſuperſtition blinded thē, that they thought Gods power was in theſe idoles, and that they ſhoulde haue good ſucceſſe by them, though by violence and robberie they did take them away.
[h] With the ſixe hundreth men.
[i] Suſpecting thē that did purſue them.
[k] This declareth what opinion the Idolaters haue of their idoles.
[l] Ebr. who haue their hearts bitter.
[l] Meaning, the idoles, as verſe 18.
[m] Or, deliuer them.
[n] Which after was called Ceſarea Philippi.
Ioſh. 19. 47.
[o] Thus in ſtead of giuing glory to God, they attributed the victorie to their idoles, and honoured them therefore.
[p] That is, til the Arke was taken, 1. Sam. 5. 1.
[q] Or, at his mouing.

CHAP. XIX.

1 A Leuites wife being an harlot, forſooke her huſband, and he tooke her againe. 25 At Gibeah ſhe was moſt villenouſly abuſed to the death. 29 The Leuite cutteth her in peeces and ſendeth her to the twelue tribes.

1 ALſo in thoſe dayes, [r] whē there was no king in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, & tooke to wife a [s] concubine out of Beth-lehem Iudah,
2 And his concubine plaied the whore [t] there, and went away from him vnto her fathers houſe to Beth-lehē Iudah, and there continued the ſpace of foure moneths.
3 And her huſband aroſe and went after her, to ſpeake [u] friendly vnto her, and to bring her againe: he had alſo his ſeruant with him, and a couple of aſſes: and ſhee brought him vnto her fathers houſe, and when the yong womans father ſawe him, he reioyced [x] of his comming.
4 And his father in lawe, the yong womans father retained him: and he abode with him three dayes: ſo they did eate and drinke, and lodged there.

[r] Chap. 17. 6. & 18. 1
[s] Gen. 25. 6.
[t] Ebr. beſides him: to wit, with others.
[u] Ebr. to her heart
[x] Or, at his meeting

5 ¶ And

5 ¶ And when the fourth day came, they arose early in the morning, and "hee prepared to depart: then the pong womans father sayde vnto his sonne in lawe, [1] Comfort thine heart with a morsell of breade, and then goe your way.

6 So they sate downe, and did eate and drinke both of them together. And the [a] pong womans father sayde vnto the man, Be content, I praye thee, and tarie all night, and let thine heart bee merie.

7 And when the man rose vp to depart, his father in lawe [2] was earnest: therefore he returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the pong womans father said, [b] Comfort thine heart, I pray thee: and they tarped vntill after noonday, and they both did eate.

9 Afterwarde when the man arose to depart with his concubine & his seruant, his father in lawe, the pong womans father saide vnto him, Beholde now, the day "is weake, [3] the day lodgeth: lodge heere, that thine heart may be merie, and to morowe get you early vpon your way, and go to thy [c] tent.

10 But the man would not tarie, but arose and departed, & came ouer against Iebus, (which is Ierusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Iebus, the day [3] was farre spent, & the seruant saide vnto his master, Come, I praye thee, & let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, [d] We will not turne into the citie of strangers that are not of the children of Israel, but we will go forth to Gibeah.

13 And he saide vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forwarde vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: & when he came, he sate him downe in a streete of the citie: for there was no man that [4] tooke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: & the men of the place were the children of [e] Iemini.

17 And when he had lift vp his eyes, hee sawe a [5] wayfaring man in the streetes of the citie: then this olde man sayde, Whyther goest thou, & whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now [f] to the house of the Lord: and no man receiueth me to house,

19 Although we haue straw & prouender for our asses, & also bread and wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man saide, [6] Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their heartes merie, beholde, the men of the citie, "wicked men beset the house rounde about, and [g] smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And [h] this man the master of the house went out vnto them, and sayde vnto them, Nay, my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Beholde, here is my daughter, a virgine, and his concubine: them will I bring out nowe, [i] and humble them, and doe with them what seemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and [j] fell downe at the doore of the mans house where her lord was, till the light day.

27 And her [7] lorde arose in the morning, and opened the doores of the house, and went out to go his way, & beholde, the woman his concubine was [8] dead at the doore of the house, and her handes lay vpon the threshold.

28 And he sayde vnto her, Vp and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

29 And when he was come to his house, he tooke a knife, and layde hande on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, saide, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

"Ebr. rose vp.

[1] Or, Strengthen.

a That is, his concubines father.

[2] Or, compelled him.

b Meaning, that he should refresh him selfe with meat, as vers. 5.

"Ebr. is weake. [3] Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

[3] Or, went downe.

d Though in these daies there were most horrible corruptions, yet verie necessitie could not compell the to haue to doe with them that professed not the true God.

[4] Or, gathered them.

e That is, of the tribe of Beniamin.

[5] Or, a man walking.

f To Shiloh or Mizpeh, where the Arke was.

[6] Or, be of good comfort.

"Ebr. men of Belial, that is, given to all wickednes.

g To the intent they might breake it.

Gen. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as verse 27

[7] Or, husband.

[8] Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodom, for the which God rayned downe fire and brimstone from heauen.

CHAP.

CHAP. XX.

1 *The Israelites assemble to Mizpeh, to whome the Leuite declareth his wrong.* 13 *They sent for them that did the villenie.* 25 *The Israelites are twise ouercome,* 46 *And at length get the victory.*

Hos.10.9.

1 THen [a] all the children of Israel went out, and the congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

a That is, all with one consent. b To aske counsell.

2 And the [*] chiefe of al the people, and al the tribes of Israel assembled in the congregation of the people of God foure hundreth thousand footemen that [c] drewe swoorde.

[*] *Ebr. corners.*

c Meaning, men able to handle their weapon.

3 (Nowe the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednes committed?

d To the Leuite.

4 And the same Leuite, the woman's husband that was slaine, answered, and saide, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the [e] men of Gibeah arose against me, and beset the house rounde about vpon me by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

[e] *Or chiefe, or lords.*

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

e That is, her pieces, to euery tribe a piece, *chap.19.29.*

7 Beholde, ye are all children of Israel: giue your aduice, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

f Before we haue reuenged this wickednes.

9 But nowe this is that thing which we will do to Gibeah: we will go vp by lot against it,

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring victaile for the people that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

g These onely should haue the charge to prouide for victaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men though all the [h] tribe of Beniamin, saying, What wickednes is this that is committed among you?

h That is, euery familie of the tribe.

13 Nowe therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared them selues to maintaine them in their euil, and therefore were all iustly punished.

14 But the children of Beniamin gathered them selues together out of the cities vnto Gibeah, to come out & fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time out of the cities fiue and twentie thousande men that drewe swoorde, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being [*] left handed: all these could sling stones at an heare breadth, and not faile.

[*] *Chap.3.15.*

17 ¶ Also the men of Israel, beside Beniamin, were nombred foure hundreth thousand men that drewe swoorde, euen all men of warre.

18 And the children of Israel arose, & went vp [k] to the house of God, & asked of God, saying, Which of vs shall go vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse.1.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battel against Beniamin, and the men of Israel put them selues in arap to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slewe downe to the ground of the Israelites that day [l] two and twentie thousand men.

l This God permitted, because the Israelites partly trusted to much in their strength, & partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked vp their hearts, and set their battel again in arap in the place where they put them in arap the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamin my brethren? and the Lord said, Go vp against them.)

24 ¶ Then the children of Israel came nere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the childs of Israel againe eighteene thousande men: [*] all they could handle the swoord.

[*] *Ebr. al they drawing the swoorde.*

26 Then all the children of Israel went vp, & all the people came also vnto the house of God, and wept and sate there before the Lord and fasted that day vnto the euening, & offred burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for [m] there was the Arke of the couenant of God in those dayes,

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stode before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? and the Lorde saide, Go vp: for to morrow I will deliuer them into your hand.

n Or, serued in the Priestes office at those dayes: for the Iewes write, that he lined three hundreth yeres.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put them selues in arap against Gibeah, as at other times.

31 Then the children of Beniamin coming out against the people, were [o] drawen from the citie: & they began to

o By the policie of the children of Israel.

smite

smite of the people and kill as at other times, euen by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Beniamin saide, They are fallē before vs, as at the first. But the children of Israel saide, Let vs flee and pluche them away from the citie vnto the pwayes.)

33 And all the men of Israel rose vp out of their place, and put them selues in arap at Baal-tamar: and the men that lap in wait of the Israelites came forth of their place, euen out of the medowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of al Israel, & the battel was sore: for they knewe not that the qevil was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites that same day fiue & twentie thousande & an hundreth men: all they could handle the swords.

36 So the children of Beniamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lap in waite, which they had layd beside Gibeah.

37 And they that lap in wait hasted, & brake forth towarde Gibeah, and the ambushment sdrewe them selues along, and smote all the citie with the edge of the sworde.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, & smoke rise vp out of the citie.

39 And when the men of Israel retired in the battel, Beniamin began to smite & kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But whē the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, & behold, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned tagaine, and the men of Beniamin were astonied: for they sawe that euill was nere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderne, but the battell ouertooke them: also they which came out of the cities, slewe them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and ouertaane them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eightéene thousande men, which were all men of warre.

45 And they turned and fled to the wilderne vnto the rocke of Rimmon: and the Israelites xgleaned of them by the way fiue thousande men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Beniamin, were yfiue and twentie thousand men that drew sword, which were all men of warre:

47 But fiue hundreth men turned and fled to the wilderne vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the swords from the men of the citie vnto the beastes, & all that came to hand: also they set on fire all the zcities that they could come by.

p Meaning, crossewaies or paths to diuers places.

q They knewe not, that Gods iudgement was at hand to destroy them.

r Retired, to drawe them after.

s *Or, made a long sound with a trumpet.*

t For they were waxen hardy by the two former victories.

u And withstood their enemies.

x For they were compassed in on euery side.

y Besides eleuē hundreth that had bene slaine in the former battels. *Chap.* 21. 13.

z If they belonged to the Beniamites.

CHAP XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

1 MOreouer, the men of Israel aware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morowe the people rose vp and made there an baltar, and offred burnt offrings and peace offrings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel cwere sory for Beniamin their brother, & said, There is one tribe cut off frō Israel this day.

7 How shall we doe for wiues to them that remaine, seeing we haue swome by the Lord, that we will not giue them of our daughters to wiues?

8 Also they saide, Is there any of the tribes of Israel that dcame not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste & to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the "most valiant, and commanded them, saying, Go, and smite the inhabitants of Iabesh Gilead with the edge of the sworde, both women and children.

11 * And this is it that ye shall doe: ye shall vtterly destroy all the males & all the women that haue lien by men.

12 And they founde among the inhabitants of Iabesh Gilead foure hundreth

a This oth came of rashnes, and not of iudgemēt: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15

d Condemning them to be fautours of vice, which would not put their hand to punish it.

" *Ebr. children of strength.*

* *Numb.* 31. 17.

dyeth maides, birgins that had knowne no man by lying with any male: 9 they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

e To wit, about foure moneths after the diſcomfiture, Chap. 20.47.

13 ¶ Then the whole Congregation * ſent and ſpake with the children of Beniamin that were in the rocke of Rimmon, and called * peaceably vnto them:

* Or, friendly.

14 And Beniamin came againe at that time, and they gaue them wiues which they had ſaued aliue of the women of Jabeth Gilead: but they had not f ſo enough for them.

f For there lacked two hundreth.

15 And the people were ſorie for Beniamin, becauſe g Lord had made a breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſaid, How ſhall we doe for wiues to the remnaunt? for the women of Beniamin are deſtroyed.

g Beniamin muſt be reſerued to haue the ewelfe portion in the inheritance of Iaakob.

17 And they ſaid, There muſt be h an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Iſrael had ſworne, ſaying, Curſed be he, that giueth a wife to Beniamin.

h He deſcribeth the place where the maides vſed yeerely to dance, as the maner the was, and to ſing Pſalmes & ſongs of Gods workes among them.

19 Therefore they ſaide, Beholde, there is a feaſt of the Lorde euerie yeere in Shiloh in a place, which is on the h Northſide of Beth-el, and on the Eaſtſide of the way that goeth vp frō Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, ſaying, Go, and lie in waite in the vineyardes.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catch you euery man a wife of the daughters of Shiloh, and go into the lande of Beniamin.

22 And i when their fathers or their brethren come vnto vs to complaine, wee will ſay vnto them, Haue pitie on them for our ſakes, becauſe we reſerued not to euery man his wife in the warre, and becauſe ye gaue not giuen vnto them hitherto, ye haue ſinned.

i Though they thought hereby to perſwade men that they kept their oth, yet becauſe God it was broken.

23 And the children of Beniamin did ſo, and tooke wiues of them that danced according to their k nomber: which they tooke, & went away, & returned to their inheritance, and repayred the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Iſrael departed thence at that time, euerie man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 * In thoſe dayes there was no king in Iſrael, but euery man did that which was good in his eyes.

Chap. 17.6. and 18.1. and 19.1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratiuely is ſet foorth the ſtate of the Church which is ſubiect to manifolde afflictions, and yet at length God giueth good and ioyfull iſſue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein alſo is deſcribed how Ieſus Chriſt, who according to the fleſh ought to come of Dauid, proceeded of Ruth, of whom the Lorde Ieſus did vouchſafe to come, notwithſtanding ſhee was a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould be ſanctified by him, & ioyned with his people, and that there ſhould be but one ſheepefolde, and one ſhepheard. And it ſeemeth that this hiſtorie appertaineth to the time of the Iudges.

CHAP. I.

1 *Elimelech goeth with his wife and children into the land of Moab.* 3 *He and his ſonnes die.* 19 *Naomi and Ruth come to Beth-lehem.*

IN the time that the iudges " ruled, there was a dearth in the a land, and a man of Beth-lehem b Judah went for to ſoiourne in the countrey of Moab, he, and his wife, and his two ſonnes.

" Ebr. iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in ſ tribe of Zebulun.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech ſ husband of Naomi died, and ſhee remayned with her two ſonnes,

4 Which tooke them wiues of the * Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

c By this wonderfull prouidence of God Ruth became one of Gods houſholde, of whom Chriſt came.

5 And Mahlon & Chilion died alſo both twaine: ſo the woman was left deſtitute of her two ſonnes, and of her husband.

6 ¶ Then ſhee arose with her daughters in lawe, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lorde had d viſited his people, and giuen them bread.

d By ſending them plentie againe.

7 Wherefore ſhee departed out of the place where ſhe was, & her two daughters in law with her, and they went on their way to returne vnto the lande of Judah.

8 Then Naomi ſaid vnto her two daughters in lawe, Goe, returne euerie of you vnto her owne mothers houſe: the Lord ſhew fauour vnto you, as ye haue done vnto

with the dead, and with me.
9 The Lord grant you, that you may finde
e reſt, either vpon in the houſe of her
husband. And whē ſhe kiſſed them, they
lift vp their voyce and wept.
10 And they ſaid vnto her, Surely we will
returne with thee vnto thy people.
11 But Naomi ſaide, Turne againe, my
daughters: for what cauſe will you go
with me? are there any more ſonnes in
my wombe, that they may bee your
husbands?
12 Turne againe, my daughters: go your
way: for I am too olde to haue an hus-
band. If I ſhould ſay, I haue hope, and
if I had an husband this night: yea, if
I had borne ſonnes,
13 Would ye tarie for them, till they were
of age? wouldē ye be deferred for them
from taking of husbandes? nay my
daughters: for it greeueth me [a]much
for your ſakes that the hand of the Lord
is gone out againſt me.
14 Then they lift vp their voyce & wept
f Whē ſhe took leaue & departed. againe, and Orpah [f]kiſſed her mother
in law, but Ruth abode ſtill with her.
15 And Naomi ſaide, Beholde, thy ſiſter in
law is gone backe vnto her people and
g No perſwaſions can preuaile to turne them backe from God whom he hath choſen to be his. vnto her gods: returne thou after thy
ſiſter in law.
16 And Ruth anſwered, Intreat me not
to leaue thee, nor to depart from thee:
for whither thou goeſt, I will goe: and
where thou dwelleſt, I will dwell: thy
people ſhall be my people, and thy God
my God.
17 Where thou dieſt, will I die, and there
will I be buried. the Lord do ſo to me &
more alſo, if ought but death depart thee
and me.
18 ¶ When ſhee ſawe that ſhe was ſted-
faſtly minded to goe with her, ſhee left
ſpeaking vnto her.
19 So they went both vntill they came
h Whereby appeareth that ſhe was of a great familie and of good reputation to Beth-lehem: and when they were
come to Beth-lehem, it was [h]noyſed
of them through all the citie, & they ſayde,
Is not this Naomi?
20 And ſhe anſwered them, Call mee not
[a]Naomi, but call mee [b]Mara: for the
Almightie hath giuen mee much bit-
[a]Or, beautiful. [b]Or, bitter. ternes.
21 I went out full, & the Lord hath cauſed
me to returne emptie: why call yee me
Naomi, ſeeing the Lord hath humbled
me, and the Almightie hath brought me
i Which was in the moneth Niſan, that conteineth part of March and part of Aprill. vnto aduerſitie?
22 So Naomi returned and Ruth the
Moabiteſſe her daughter in lawe with
her, when ſhee came out of the countrey
of Moab: and they came to Beth-lehem
in the beginning of [i]barley harueſt.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz. 8 The gentlenes of Boaz toward her.

1 THen Naomis husband had a kins-
a Both for vertue, authoritie and riches. man, one of great [a]power of the fa-
milie of Elimelech, & his name was
Boaz.
2 And Ruth [b]Moabiteſſe ſaid vnto Na-
omi, I pray thee, Let me go to the fielde,
and [c]gather eares of corne after him, in
whoſe ſight I finde fauour. And ſhe ſaid
vnto her, Go my daughter.
3 ¶ And ſhe went, and came and gleaned
in the fielde after the reapers, & it came
to paſſe, that ſhee met with the portion
of the field of Boaz, who was of the fa-
milie of Elimelech.
4 And beholde, Boaz came from Beth-
lehem, & ſaid vnto [d]reapers, The Lord
be with you: & they anſwered him, The
Lord bleſſe thee.
5 Then ſaide Boaz vnto his ſeruant that
was appointed ouer [d]reapers, Whoſe
maide is this?
6 And the ſeruant that was appointed o-
uer the reapers, anſwered, & ſaide, It is
the Moabiteſh maide, that came with
Naomi out of the countrey of Moab:
7 And ſhee ſaide vnto vs, I pray you, let
me gleane and gather after the reapers
[a]among the ſheaues: ſo ſhe came, and
hath continued from that time in the
morning vnto now, ſaue that ſhe taried
a litle in the houſe.
[a]Or, certaine handfuls.
8 ¶ Then ſaide Boaz vnto Ruth, Heareſt
thou, my daughter? goe to none other
fielde to gather, neither go from hence:
but abide here by my maidens.
9 [c]Let thine eyes be on the field that they
do reape, and go thou after the maidens.
Haue I not charged the ſeruantes, that
they touche thee not? Moreouer when
thou art a thirſt, go vnto the veſſels and
drinke of that which the ſeruants haue
drawen.
c That is, take heede in what field they doe reape.
10 Then ſhee fell on her face, and bowed
her ſelfe to the ground, & ſaid vnto him,
How haue I found fauour in thine eies,
that thou ſhouldeſt knowe me, ſeeing I
am [d]a ſtranger?
d Euen of the Moabites, which are enemies to Gods people.
11 And Boaz anſwered, & ſaide vnto her,
All is tolde & ſhewed me that thou haſt
done vnto thy mother in lawe, ſince the
death of thine husband, and howe thou
haſt left thy father and thy mother, and
the land where thou waſt borne, and art
come vnto a people which thou knewest
not in time paſt.
12 The Lord recompenſe thy worke, and
a full reward be giuen thee of the Lorde
God of Iſrael, vnder whoſe [e]wings
thou art come to truſt.
e Signifying, & ſhee ſhall neuer want any thing if ſhe put her truſt in God and liue vnder his protection.
13 Then ſhe ſaide, Let me finde fauour in
thy ſight, my lord: for thou haſt comfor-
ted mee, and ſpoken comfortably vnto
thy maid, though I be not like to one of
thy maides.
14 And Boaz ſaid vnto her, At the meale
time come thou hither, & eat of the bread,
and dip thy morſell in the vineger. And
ſhe ſate beſide the reapers, & he reached
her parched corne: and ſhe did eate, and
was ſufficed, and [f]left thereof.
f Which ſhee brought home to her mother in law.
15 ¶ And when ſhe arose to gleane, Boaz
commanded his ſeruantes, ſaying, Let
her gather among the ſheaues, and doe
not rebuke her.

16 Alſo.

16 Alſo let fall ſome of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not.
17 So ſhe gleaned in the field vntil euening, and ſhe threſhed that ſhe had gathered, and it was about an [e] Ephah of barley.
18 ¶ And ſhe tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhe had gathered: Alſo ſhe [f] tooke forth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.
19 Then her mother in lawe ſaide vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knewe thee. And ſhe ſhewed her mother in law, with whom ſhe had wrought, and ſaide, The mans name vnto whome I wrought to day, is Boaz.
20 And Naomi ſaid vnto her daughter in law, Bleſſed be he of the Lord: for he ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſaid vnto her, The man is neere vnto vs, and of our affinitie.
21 And Ruth the Moabiteſſe ſaide, He ſaid alſo certainly vnto me, Thou ſhalt be with my ſeruants, vntil they haue ended all mine harueſt.
22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt, my daughter, that thou go out with his maids, that they [i] meete thee not in an other field.
23 Then ſhe kept her by the maides of Boaz, to gather vnto the end of barley harueſt and of wheat harueſt, and [k] dwelt with her mother in law.

e Exod. 16. 36.
f To wit, of her bagge, as is in the Chalde text.
h To my huſband and children, when they were aliue, and nowe to vs.
i Or, fall vpon thee.
k Or, returned to her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counſell. 8 She ſleepeth at Boaz feete. 12 He acknowledgeth himſelfe to be her kinſeman.

1 AFterwarde Naomi her mother in lawe ſaid vnto her, My daughter, ſhall not I ſeeke [a] reſt for thee, that thou maiſt proſper?
2 Now alſo is not Boaz our kinſeman, with whoſe maides thou waſt? behold, he winoweth barley to night in the [b] floore.
3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the [c] man knowe of thee, vntil he haue left eating and drinking.
4 And when he ſhall ſleepe, marke the place where he lieth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.
5 And ſhe anſwered her, All that thou biddeſt me, I will doe.
6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in lawe bade her.
7 And when Boaz had eaten and drunken, and [d] chered his heart, he went to lie downe at the end of the heape of corne, and ſhe came ſoftly, and vncouered the place of his feete, and lay downe.
8 And at midnight the man was afraid [e] and caught holde: and lo, a woman lay at his feete.
9 Then he ſaid, Who art thou? And ſhe anſwerd, I am Ruth thine handmaide: ſpreade therefore the wing of thy garment ouer thine handmaide: for thou art the kinſeman.
10 Then ſaide he, Bleſſed be thou of the Lord, my daughter: thou haſt [f] ſhewed more goodnes in the latter end, then at the beginning, in as much as thou followeſt not yong men, were they poore or rich.
11 And nowe, my daughter, feare not: I will do to thee all that thou requireſt: for all the citie of my people doth know, that thou art a vertuous woman.
12 And nowe, it is true that I am thy kinſman, howbeit there is a kinſman nearer then I.
13 Tarie to night, and when morning is come, if he [g] will doe the duetie of a kinſman vnto thee, well, let him doe the kinſmans duetie: but if he will not doe the kinſmans part, then will I doe the duetie of a kinſman, as the Lorde liueth: ſleepe vntill the morning.
14 ¶ And ſhe lay at his feete vntil the morning: and ſhe aroſe before one could knowe another: for he ſaid, Let no man know that a woman came into the floore.
15 Alſo he ſaid, Bring the [h] ſheete that thou haſt vpon thee, and holde it. And when ſhe helde it, he meaſured ſixe meaſures of barley, and laid them on her, and ſhe went into the citie.
16 And when ſhe came to her mother in lawe, ſhe ſaide, [i] Who art thou, my daughter? And ſhe tolde her all that the man had done to her,
17 And ſaide, Theſe ſixe meaſures of barley gaue he me: for he ſaide to mee, Thou ſhalt not come emptie vnto thy mother in lawe.
18 Then ſaide ſhe, My daughter, ſit ſtill, vntill thou knowe howe the thing will fall: for the man will not be in reſt, vntil he hath finiſhed the matter this ſame day.

a Meaning, that ſhe would prouide her of an husbande, with whome ſhee might liue quietly.
b Or, in the barne.
c Boaz, nor yet any other.
d That is, had refreſhed him ſelfe among his ſeruants.
e Or, turned him ſelfe from one ſide to another.
f Vnderſtanding by her comming home, that he had not taken her to his wife, ſhe was aſtonied.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſman, touching her mariage. 7 The ancient cuſtome in Iſrael. 10 Boaz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

1 THen went Boaz vp to the [a] gate, and ſate there, and beholde, the kinſeman of whome Boaz had ſpoken, came by: and he ſaide, [b] Ho, ſuch one, come, ſit downe here. And he turned, and ſate downe.
2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit ye downe here. And they ſate downe.
3 And he ſaid vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcel of lande, which was our brother Elimelechs.
4 And I thought to aduertiſe thee, ſaying, Bye it before the [c] aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt

a Which was the place of iudgement.
b The Ebrewes here vſe two wordes which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, Ho, ſyrray, or, ho, ſuch one.
c Or, inhabitants.

wilt not redeeme it, tell me: for I knowe that there is none [c] besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buye it of Ruth the Moabitesse the wife of the dead, to stirre up the name of the dead, upon his [d] inheritance.

6 And the kinsman answered, I can not redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner beforetime in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shoe, and gave it his neighbour, and this was a sure [e] witnes in Israel.

8 Therefore the kinsman saide to Boaz, Buye it for thee: & he drewe off his shoe.

9 And Boaz saide vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lorde make the wife that commeth into thine house, like Rahel and like Leah, which twaine did buylde the house of Israel: & that thou mayest do worthily in [g] Ephratah, and be famous in Beth-lehem,

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 So Boaz toke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue that she conceiued, & bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, & [h] his name shalbe continued in Israel.

15 And this shall bring thy life againe, and cherishe thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then [i] seuen sonnes.

16 And Naomi toke the childe, & layed it in her lap, and became nource vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 These nowe are the generations of [k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Salmah,

21 And Salmon begate Boaz, & Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25.9.

f Or, of the citie where he remained.

g Ephrathah & Beth-lehem are both one. *Gen.* 38.29.

h He shal leaue a continual posteritie.

i Meaning, many sonnes.

1. Chron. 2.4. mat. 1. 3.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordeined Deuter. 17.14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demaunded a King, to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defende them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroade. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the woorde of God & was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friendes, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 his two wiues. 5 Hannah was barren & prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

1 There was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephratite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh, where that time

a There were two Ramaths, so that in this citie in most Ephraim were Zophim that is, learned men & prophets.

b For the Ark was there at

where were the two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthie [e] portion: for he loued Hannah, and the Lord had made her barren.

e Some reade, a portion with an heauie cheere.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he vere vp vere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d] sonnes?

d Let this suffice thee, that I loue thee no lesse, thē if thou haddest many children.

9 So Hannah rose vp after that they had eaten and dronke in Shiloh (& Eli the Priest sate vpon a stoole by one of the postes of the [*] Temple of the Lord)

e That is, of the house, where the Arke was.

10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and saide, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, & remember me, and not forget thine handmaid, but giue vnto thine handmaide a manchild, then I will giue him vnto [f] the Lord all the dayes of his life, [*] and there shall no rasor come vpon his head.

Num. 6.5. and 13.5.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.

14 And Eli said vnto her, How long wilt thou be dronken? Put away [*] thy drunkennes from thee.

*Ebr. thy wine.

15 Then Hannah answered & said, Nay my lord, but I am a woman [*] troubled in spirite: I haue dronke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

*Ebr. of an hard spirit. Psal. 42.5.

16 Count not thine handmaide [*] for a wicked woman: for of the abundance of my complaint & my griefe haue I spoken hitherto.

*Ebr. for a daughter of Belial.

17 Then Eli answered, and said, Goe in peace, and the God of Israel graunt thy petitiō that thou hast asked of him.

18 She said againe, Let thine handmaide finde [g] grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lorde, and returned, & came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, sayd she, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah and all his house went vp to offer vnto the Lorde the yeerely sacrifice, and his vowe:

h This Elkanah was a Leuite, 1. Chro. 6.27. and as some write, once ayere they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for she said vnto her husbande, I will tary vntill the childe be weaned, then I will bring him that he may appeare before the Lord, & there abide for euer.

23 And Elkanah her husband said vnto her, Do what seemeth thee best: tarry vntil thou haste weaned him: only the Lord accomplish his [i] worde. So the woman abode, and gaue her sonne sucke vntill she weaned him.

i Because her prayer tooke effect, therefore it was called the Lords promes. Exod. 16.36.

24 ¶ And when she had weaned him, she tooke him with her with three bullocks and an [*] Ephah of floure and a bottell of wine, & brought him vnto the house of the Lorde in Shiloh, & the childe was [*] yong.

*Ebr. a childe.

25 And they slew a bullocke, and brought the childe to Eli.

26 And he said, Oh my lord, as thy [k] soule liueth, my lorde, I am the woman that stoode with thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue [*] giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: & he [l] worshipped the Lord there.

*Ebr. lent.

l Meaning, Elkanah gaue thankes to God for her.

CHAP. II.

1 *The song of Hannah.* 12 *The sonnes of Eli, wicked.* 13 *The new custome of the Priests.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah & his wife.* 23 *Eli reproueth his sonnes.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is menaced for not chastising his children.*

1 AND Hannah [a] prayed, and sayde, Mine heart reioyceth in the Lorde, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obteined a sonne by prayer, she gaue thanks.
b I haue recouered strength and glory by the benefite of the Lord.
c I can answere them, ý reproue my barennesse.

2 There is none holy as the Lorde: yea, there is none besides thee, and there is no god like our God.

d In that ye cōdemne my barēnes, ye shewe your pride against God.

3 Speake [d] no more presumptuously: let not arrogācie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

e They fel their labours for necessarie food.

4 The bow & the mightie men are broken, and the weake haue girded themselues with strength.

*Or, many. Deut. 32.39. wisd. 16.13. Iob. 13.2.

5 They that were full, are hired forth for [*] bread, and the hungrie are no more hired, so that the barren hath borne [e] seuen: and she that had many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the

* 1. Sam. 2.6.

f He preferreth to honour and putteth downe according to his own will, though mans iudgement be contrary.
g Therefore he may dispose all things according to his will. *Chap.7.10.*

h She grounded her praier on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
[a] *Or, some.*

l Transgressing the order appointed in the Law, Leuit.7.31. for their bellies sake.
m Which was commanded first to haue bene offred to God,
[a] *Or, Laue.*

n Not passing for their owne profite, so that God might be serued aright.
o Seeing the horrible abuse thereof. *Exod.28.4.*

[b] *Or, for the thing that she hath lent to the Lord: to wit, Samuel.*

p Which was (as the Ebrewes write) after their trauell, whē they came to be purified, reade Exo 38.8. Leuit.12.6.

doungehill, to set them among [a] princes, and to make them inherite the seate of glory: for the pillars of the earth are the s Lords, and he hath set the world vpon them.
9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenes: for in his owne might shall no man be strong.
10 The Lordes aduersaries shall be destroyed, & out of heauen shall he [a] thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his Anointed.
11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest.
12 ¶ Now the sonnes of Eli were wicked men and k knew not the Lord.
13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes [a] boy came, while the flesh was seething, and a flesh hooke with three teeth in his hand,
14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: l all that the flesh hooke brought vp, the Priest tooke for him selfe: thus they did vnto all the Israelites, that came thither to Shilo.
15 Yea, before they burnt the m fat, the Priestes boy came and said to the man that offred, Giue me flesh to rost for the Priest: for he will not haue sodden flesh of thee, but rawe.
16 And if any man sayde vnto him, Let them burne the fat according to the [a] custome, thē take as much as thine heart n desireth: then he would answere, No, but thou shalt giue it nowe: and if thou wilt not, I will take it by force.
17 Therefore the sinne of the yong men was very great before the Lord: for mē o abhorred the offring of the Lord.
18 ¶ Nowe Samuel brung a yong childe ministred before the Lorde, girded with a linen * Ephod.
19 And his mother made him a litle coat, & brought it to him from yere to yeere, when she came vp with her husband to offer the yeerely sacrifice.
20 And Eli blessed Elkanah & his wife, & sayd, The Lorde giue thee seed of this woman, for [b] the petition that she asked of the Lorde: and they departed vnto their place.
21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, & two daughters. And the childe Samuel grewe before the Lord.
22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.
23 And he sayd vnto them, Why doe ye such thinges? for of all this people I heare euill reports of you.
24 Doe no more, my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to erre.
25 If one man sinne against another, the iudge shal iudge it: but if a mā sinne against the Lord, who wil plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lorde [a] would slay them.
26 ¶ (Nowe the childe Samuel profited and grewe & was in fauour both with the Lord, and also with men)
27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy [a] father, when they were in Egypt in Pharaohs house?
28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, & * I gaue vnto ᵽ house of thy father all ᵽ offrings made by fire of the children of Israel.
29 Wherefore haue you [a] kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, & honourest thy children aboue me, to make your selues fatte of the first frutes of all the offrings of Israel my people?
30 Wherefore the Lorde God of Israel saith, I sayde, that thine house and the house of thy father should walke before me for euer: but now the Lord saith, [a] It shall not be so: for thē that honour me, I wil honour, and they that despise me, shalbe despised.
31 Beholde, the dayes come, that I will cut off thine [a] arme, and the arme of thy fathers house, that there shall not be an old man in thine house.
32 And thou shalt see thine enemie in the habitation of y Lord in all things where with God shall blesse Israel, and there shall not be an olde man in thyne house for euer.
33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thyne heart sorowfull: & all the multitude of thine house shall [a] die when they be men.
34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall dye both.
35 And I will stirre me vp a [a] faithfull Priest, that shall do according to mine heart and according to my minde: and I wil builde him a sure house, & he shall walke before mine Anointed for euer.
36 And al that are left in thine house, shal come & [a] bowe downe to him for a piece of siluer & a morsell of bread, & shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morsel of bread.

q Because they contemne their duetie to God, *vers.17.*

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.
s To wit, Aaron.

Leuit.10.14.

t Why haue you contemned my sacrifices, and as it were, trod them vnder foote?

u Gods promises are only effectuall to such as he giueth constancie vnto, to feare and obey him.
x Thy power and authoritie.
y Thy posteritie shal see the glorie of the chiefe Priest translated to another, who they shall enuie, 1.King.2.27.

[a] *Or, when they come to mans age.*

z Meaning, Zadok, who succeeded Abiathar, & was the figure of Christ.

a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

1 Now

1 NOw the childe Samuel ministred vnto the Lord a before Eli: and the word of the Lord was b precious in those dayes; for there was no manifest vision.

2 And at that time, as Eli lay in his c place, his eyes began to waxe dimme that he could not see.

3 And per the d light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lorde e called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and sayd, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lorde called once againe, Samuel. And Samuel arose, and went to Eli, & said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: go againe and sleepe.

7 Thus did Samuel, before hee knewe f the Lord, and before the worde of the Lorde was reuealed vnto him.

8 And the Lorde called Samuel againe the thirde time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lorde, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Behold, I wil do a thing in Israel, whereof whosoeuer shal heare, his two g eares shall h tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an ende.

13 And I haue told him that I will iudge his house for euer, for i iniquitie which he knoweth, because his sonnes ramne into a slander, and he staied them not.

14 Therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offring k for euer.

15 Afterwarde Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and sayd, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God l do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grewe, and the Lorde was with him, & let none of his wordes l fall to the ground.

20 And all Israel from Dan to Berisheba knewe m that faithfull Samuel was the Lordes Prophet.

21 And the Lord appeared again in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by n his worde.

a The Chalde text readeth, whiles Eli liued.
b Because there were verie fewe Prophets to declare it.
c In the court next to the Tabernacle.
d That is, the lampes which burnt in the night.
e Iosephus writeth that Samuel was twelue yere old, when the Lorde appeared to him.
f By vision.
g Such was the corruption of those times, that the chiefe priest was become dul and negligent to vnderstand the Lordes appearing.
1. King. 21. 12.
h God declareth what sudde feare shall come vpon men, when they shal heare that y Arke is taken, & also see Elies house destroyed.
i Meaning, that his posteritie should neuer enioy the chiefe Priests office.
k God punisth thee after this & that sort, except thou tell me trueth, Ruth. 1. 17.
l The Lord accomplished whatsoeuer he had sayd.
m Or, that Samuel was the faythful Prophet of the Lorde.
n Ebr. by the word of the Lord.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

1 AND Samuel spake vnto all Israel: and Israel went out against the Philistims to battel and pitched beside a Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put them selues in arap against Israel: and when they ioyned the battel, Israel was smitten downe before the Philistims: who slew of the army in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lorde of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they said, What meaneth the sound of this mightie shout in the hoste of the Ebrewes? and they vnderstood, that the Arke of the Lorde was come into the hoste.

7 And the Philistims were afrayde, and said, God is come into the hoste: therefore said they, c Wo vnto vs: for it hath not bene so heretofore.

8 Wo vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the d wildernesse.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, & Israel was smitten down, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell

† From the departure of the Israelites out of Egypt, vnto the time of Samuel are about 397. yeere.
a Or, Stone of helpe, chap. 7. 12.
b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. 17.
c Before we fought against men, and nowe God is come to fight against vs.
d For in the red Sea in the wildernes the Egyptians were destroyed, which was the last of all his plagues. Iudg. 13. 1.

of Israel e thirtie thousand footemen.

e Dauid alluding to this place, Psalm.78.63, saieth they were consumed with fire: meaning they were suddenly destroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni & Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

f In token of sorowe and mourning.

13 And when he came, lo, Eli sate vpon a seate by the wayside, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tel it, all the citie cried out.

g Left it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the man came in hastily, and tolde Eli.

15 (Now Eli was fourescore & eighteene yere olde, and * his eyes were dimme that he could not see)

Chap.3.2.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered & said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of GOD is taken.

h According as God had aforesayd.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had * iudged Israel fourtie yeeres.

*Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe neere * her trauell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she i bowed her selfe, and trauelled: for her paines came vpon her.

*Or, to crie out.

i And setled her body toward her trauell.

20 And about the time of her death, the women that stoode about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe * Ichabod, saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

*Or, no glorie, or, where is the glorie?

22 She said againe, k The glorie is departed from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her wordes.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which Idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

1 THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto a Ashdod,

a Which was one of the fiue principall cities of ỹ Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

b Which was their chiefe idol, & as some write, from the nauil downeward was like a fish, & vpward like a man.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place agains.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priestes of Dagon, and al that come into Dagons house c tread not on the threshold of Dagon in Ashdod, vnto this day.

c Thus in stead of acknowledging ỹ true God by this miracle, they fal to a further superstition. *Psalm.78.66.*

6 But the hand of the Lorde was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of ỹ Philistims vnto them, and said, d What shal we doe with the Arke of the GOD of Israel? And they answered, Let the Arke of the GOD of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Though they had felt Gods power and were afrayd thereof, yet they would farther trie him, which thing god turned to their destruction and his glorie.

9 And when they had caried it about, the hand of the Lord was against the citie with a verie great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send * awap the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was verie sore there.

e The wicked, when they feele ỹ hand of God, grudge & reiect him, where the godly humble themselues and crie for mercie.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemish. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for looking into the Arke.

1 SO the Arke of the Lorde was in the countrey of the Philistims a seuen moneths.

a They thought by continuance of time ỹ plague would haue ceased, and so would haue kept the Arke still.

2 And the Philistims called the priestes and the southsapers, saying, What shal we

we doe with the Arke of the Lorde? tell vs wherewith we shal sende it home againe.

3 And they sayde, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it [b] a sinne offring: then shall ye be healed, and it shalbe knowen to you, why his hande departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then said they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the Princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the lande: so ye shall giue glorie vnto the God of Israel, that he may take his hande from you, and from your [c] gods, and from your lande.

c This is Gods iudgement vpō the idolaters, knowing the true God they worship him not aright. *Exod.12.31.*

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, [a] did they not let them goe, and they departed?

7 Now therefore make a newe cart, and take two milche kine, on whome there hath come no yoke: and tye the kine to the cart, & bring the calues home from them.

8 Then take the Arke of the Lord, & set it vpon the cart, and put the [d] iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may go.

d Meaning the golden emerods and the golden mise.

9 And take heede, if it go vp by the way of his own coast to Beth-shemesh, it is [e] he that did vs this great euill: but if not, we shall know then, that it is not his hande that smote vs, but it was a [f] chance that happened vs.

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, where as in deed there is nothing done without Gods prouidēce and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Now they of Beth-shemesh were reaping their wheat harueste in the valley, and they lift vp their eyes, & spyed the Arke, and reioyced when they sawe it.

14 ¶ And the cart came into the fielde of Iothua a Beth-shemite, and stoode still there, there was also a great stone, and [h] they claue the wood of the carte, and offred the kine for a burnt offring vnto the Lorde.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lorde, & the coffer that was with it, wherein the iewels of gold were, and put them on the great stone, & the men of Beth-shemesh offred burnt offring, & sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offring to the Lord: for [i] Ashdod one, for Gaza one, for Askelo one, for Gath one, and for Ekron one,

i These were the fiue principall cities of the Philistims which were not al conquered vnto the time of Dauid.

18 And golden mise, according to the nomber of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of [k] Abel, whereon they set the Arke of the Lorde: which stone remaineth vnto this daye in the fielde of Iothua the Beth-shemite.

k *Or, the plaine, or lamentation.*

19 And he smote of the men of Beth-shemesh, because they [l] had looked in the Arke of the Lorde: he slew euen among the people fifty thousand men and three score and tenne men, and the people lamented, because the Lord had slaine the people with so great a slaughter.

l For it was not lawfull to any eyther to touch or to see it, saue onely to Aaron and his sonnes, Nom.4.15,20.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought again the Ark of the Lorde: come ye downe and take it vp to you.

CHAP. VII.

The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel & are ouercome. 16 Samuel iudgeth Israel.

1 Then the men of [a] Kiriath-iearim came, & tooke vp the Arke of the Lorde, & brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Ioth. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented [b] after the Lord.

b Lamented for their sinnes and followed the Lord. *Ioth.24.15,23. Iudg.2.13.*

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, [c] put away the strange gods from among you, and [a] Ashtaroth, and direct your heartes vnto the Lorde, and serue him [b] onely, and he shall deliuer you out of the hande of the Philistims.

Deu.6.4. mat 4.10 Iudg.2.12,13.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

4 Then the children of Israel did put away [a] Baalim and Ashtaroth, and serued the Lorde onely.

d The Chalde text hath, that they drew water out of their heart: that is, wept abūdantly for their sinnes.

5 And Samuel said, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and [d] drewe water and powred it

out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: & when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to [e] crie vnto the Lorde our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying that in the prayers of the godly there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offred it all together for a burnt offring vnto the Lord, and Samuel cryed vnto the Lorde for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offring, the Philistims came to fight against Israel: but the Lorde [f] thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap. 2. 10.

11 And the men of Israel went from Mizpeh and pursued the Philistims, & smote them vntill they came vnder Bethcar.

12 Then Samuel tooke a stone & pitched it betwene Mizpeh and Shen, & called the name thereof, Eben-ezer, & he said, Hitherto hath the Lord holpen vs.

g Which was a great rock ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the [h] Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all [i] the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

i Which was not contrary to the Lawe: for as yet a certaine place was not appointed.

17 Afterward he returned to Ramah: for there was his house, & there he iudged Israel: also he built an [i] altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who follow not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

1 WHen Samuel was now become old, he [a] made his sonnes iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was [b] Joel, and the name of the seconde Abiah) euen iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6. 28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and [*] tooke rewardes, & peruerted the iudgement.

Deut. 16. 19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

c For there his house was, Chap. 7. 17. *Ios. 13. 10. & 21. 21.*

5 And saide vnto him, Behold, thou art olde, and thy sonnes walke not in thy wayes: [d] make vs now a King to iudge vs like all nations.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

6 But the thing [d] displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shal say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euē vnto this day, (and haue forsaken me, & serued other gods) euen so do they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit yet [e] testifie vnto them, and shewe them the maner of the King that shall reigne ouer them.

e To proone if they wil forsake their wicked purpese.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And he said, This shalbe the [f] maner of the King that shal reigne ouer you: he will take your sonnes, & appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

f Not that kings haue this authoritie by their office, but for such as reigne in gods wrath should vsurpe this ouer their brethren contrary to the law, Deut. 17. 20.

12 Also he will make them his captaines ouer thousandes, and captaines ouer fifties, and to eare his grounde, and to reape his harueste, and to make instrumentes of warre, and the thinges that serue for his charets.

13 He will also take your daughters and make them apoticaries, and cookes & bakers.

14 And he wil take your fields, and your vineyards, and your best Olive trees, & giue them to his seruants.

15 And he will take the tenth of your séed, and of your vineyardes, and giue it to his [*] Eunuches, and to his seruants.

Or, chiefe officers.

16 And he will take your men seruants, and your maid seruants, and the chiefe of your young men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall crye out at that day, because of your King, whom ye haue chosen you, and the Lorde will not [g] heare you at that day.

g Because ye repēt not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shalbe a King ouer vs.

20 And we also will be like all other nations, & our King shal iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, [*] Heare ken vnto their voyce, & make them a King. And Samuel said vnto the men of Israel, Go euery man vnto his city.

Or, graunt their request.

CHAP.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

1 THere was nowe a man of Beniamin, a mightie in power named Kish the sonne of Abiel, the sonne of Zeroj, the sonne of Bechoiath, the sonne of Aphiah, the sonne of a man of Iemini.

a That is, both valiant and rich. *Chap. 14. 52. 1. Chron. 8. 33.*

2 And hee had a sonne called Saul, a goodly young man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was hier then any of the people.

b So that it might seeme that God approued their request in appointing out such a person.

3 And the asses of Kish Sauls father were lost: therefore Kish sayd to Saul his sonne, Take nowe one of the seruants with thee, and arise, goe, and seeke the asses.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made King.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, and there they were not: he went also through the lande of Iemini, but they found them not.

d Where was Ramath-Zophim the citie of Samuel.

5 When they came to the land of Zuph, Saul sayd vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, & take thought for vs.

6 And he sayd vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs nowe goe thither, if so be that he can shewe vs what way we may goe.

7 Then sayd Saul to his seruant, Well then, let vs goe: but what shal we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of GOD: what haue we?

Or, victuals.

8 And the seruant answered Saul again, and said, Behold, I haue found about me the fourth part of a shekel of siluer: that will I giue the man of God, to tell vs our way.

e Which is about fiue pence, read Gen. 23. 15.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come, and let vs goe to the Seer: for he that is called now a Prophet, was in the old time called a Seer)

f So called, because he foresaw things to come.

10 Then sayd Saul to his seruant, Well sayd, come, let vs goe: so they went into the citie where the man of God was.

11 And as they were going vp the hie way to the city, they found maides that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, he is before you. make haste nowe, for he came this day to the citie: for there is an offering of the people this day in the hie place.

g That is, a feast after the offring, which should be kept in an hie place of the city appointed for that vse.

13 When ye shall come into the citie, ye shall find him straightway per he come vp to the hie place to eate: for the people will not eate vntil he come, because he will bl esse the sacrifice: and then eate they that bee bidden to the feast: nowe therefore goe vp: for euen nowe shall ye finde him.

h That is, giue thankes, and dispose the meate according to their custome.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ Now the Lorde had reuealed to Samuel "secretly (a day before Saul came) saying,

Chap. 15. 1. & 13. 21.

"Ebr. in his eare.

16 To morowe about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may saue my people out of the handes of the Philistims: for I haue loked vpon my people, and their crie is come vnto me.

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

17 When Samuel therefore sawe Saul, the Lord answered him, Hee, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the midst of the gate, and sayd, Tel me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayd, I am the Seer: goe vp before me vnto the hie place: for ye shal eate with me to day, and to morowe I will let thee goe, and will tel thee all that is in thine k heart.

k Meaning, all that thou desirest to knowe.

20 And as for thine asses that were lost thee dayes agoe, care not for them: for they are found. and l on whom is set all the desire of Israel? is it not vpon thee and all thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and sayd, Am not I the sonne of Iemini of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel toke Saul and his seruant, & brought them into the m chamber, & made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

m Where the feast was.

23 And Samuel said vnto the cooke, Bring foorth the portion which I gaue thee, and whereof I sayd vnto thee, Keepe it with thee.

n That is, the shoulder with the breast, which was the Priests had for his familie in all peace offrings, Leuit. 10. 14.

24 And the cooke toke vp the shoulder, and that which was n vpon it, and set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I o haue called the people. So Saul did eat with Samuel that day.

o That both by the assembling of the people, & by the meat prepared for thee, thou mightest vnderstand that I knewe of thy comming.

25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the house.

p To speake with him secretly: for the houses were flat aboue.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Vp, that

I may send thee away. And Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the end of ᵇ the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou stil nowe, that I may shewe thee ᵍ the worde of God.

q Gods commandement as cõcerning thee.

CHAP. X.

1 *Saul is anointed King by Samuel.* 9 *God changeth Sauls heart and he prophecieth.* 17 *Samuel assembleth the people, and sheweth them their sinnes.* 21 *Saul is chosen King by lot.* 25 *Samuel writeth the Kings office.*

1 Then Samuel tooke a viole of ᵃ oyle and powred it vpon his head, and kissed him, and said, Hath not the Lorde anointed thee to bee gouernour ouer his inheritance?

a In the Lawe this anointing signified ye gifts of the holy Ghost, which were necessarie for them that should rule. *Gene.35.20.*

2 When thou shalt depart from me this day thou shalt finde two men by ᵇ Rahels sepulchre in the border of Beniamin, euen at Zelzah, & they will say vnto thee, The ᵇ asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, & sorroweth for you, saying, What shall I doe for my sonne?

b Samuel confirmeth him by these signes that God hath appointed him King.

3 Then shalt thou go forth from thence and shalt come to the ᶜ plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kiddes, & another carying three loaues of bread, and another carying a bottle of wine:

ᵃ *Or, Oke.*

4 And they will aske thee ᵈ if all be well, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

ᵈ *Ebr. of peace.*

5 After that shalt thou come to the ᵉ hill of God, where is the garrisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a companie of Prophetes comming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophecie.

c Which was an hie place in the city Kiriath-iearim, where the Arke was, chap.7.1.

6 Then the Spirite of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt be turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shal serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offrings, & to sacrifice sacrifices of peace. ᶠ Tarie for me seuen dayes, till I come to thee and shewe thee what thou shalt doe.

Chap.13.8.

9 And when he had turned his ᵈ backe to goe from Samuel, God gaue him another ᵈ heart: and all those tokens came to passe that same day.

ᵈ *Ebr. shoulder.*

d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the hil, behold, the companie of Prophets mette him, and the Spirit of God came vpon him, and he ᵍ prophecied among them.

ᵍ *Or, sang prayses.*

11 Therefore all the people that knewe him before, when they sawe that he prophecied among the Prophets, said eche to other, What is come vnto the sonne of Kish? ʰ is Saul also among the Prophets?

h Meaning, that prophecie commeth not by succession, but is giuen to whome it pleaseth God.

Chap.19.24.

12 And one of the same place answered, and sayde, But who is their ᵉ father? therefore it was a prouerbe, Is Saul also among the ᶠ Prophets?

e Noting therby him that frõ lowe degree commeth suddenly to honor.

13 And when he had made an ende of prophecying, he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He tolde vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel ⁱ assembled the people vnto the Lord in Mizpeh,

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

18 And he said vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdoms that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoint a King ouer vs. Nowe therefore stand ye before the Lorde according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was ʰ taken.

h That is, by casting of lot.

21 Afterward hee assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he coulde not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lorde answered, Behold, he ʲ hath hid himselfe among the stuffe.

i As though he were vnworthie and vnwilling.

23 And they ranne, and brought him thence: and when he stoode among the people, he was hier then any of the people from the shoulders vpward.

24 And Samuel said to all the people, See ye not him, whome the Lorde hath chosen, that there is none like him among all the people? And all the people shouted and said, ᵏ God saue the King.

ᵏ *Ebr. let the king liue.*

25 Then Samuel tolde the people ˡ the duetie of the kingdom, and wrote it in a booke, and laide it vp before the Lorde, and Samuel sent all the people away euery man to his house.

l As it is written in Deut. 17.15.&c.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But

27 But the wicked men saide, How shall he saue vs? So they vilified him, and brought him no presents: but he [1] held his tongue.

[1] Both to auoide sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabeth Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome renued.

1 THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: & all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

b This declareth, that the more neere that tyrants are to their destruction, the more cruel they are.

3 To whom the Elders of Iabesh saide, Giue vs seuen dayes respet, that wee may send messengers vnto all the coasts of Israel: & then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattell out of the fielde, and Saul sayde, What ayleth this people, that they weepe? and they told him the tydings of the men of Iabesh.

e God gaue him the spirit of strength and courage to goe against this tyrant.

6 Then the Spirit of God [e] came vpon Saul, when he heard those tydings, and he was exceeding angrie,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen bee serued. And the feare of the Lorde fell on the people, and they came out [*] with one consent.

d He addeth Samuel, because Saul was not yet approued of all. [*] Or, as one man.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousande men: and the men of Iudah thirtie thousand.

e Meaning, Saul and Samuel.

9 Then [e] they saide vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morowe by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morowe we will come out vnto [f] you, and ye shal doe with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of ayde.

11 ¶ And when the morowe was come, Saul put the people in three bandes, & they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

g By this victorie the Lorde wonne the harts of the people to Saul.

12 Then the people saide vnto Samuel, [g] Who is hee that sayde, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, There shal no man [h] die this day: for to day the Lord hath saued Israel.

h By shewing mercie hee thought to ouercome their malice.

14 ¶ Then said Samuel vnto the people, Come, that ye may go to Gilgal, and renue the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offred [i] peace offrings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle confirmeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

1 SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that ye said vnto me, and haue appointed a king ouer you.

a I haue granted your petition.

2 Now therefore beholde, your King walketh [b] before you, and I am olde & grayheaded, and behold, my sonnes are with you: And I haue walked before you frō my childhood vnto this day.

b To gouerne you in peace & warre.

3 Beholde, here I am: [*] beare record of me before the Lorde and before his Anointed. [c] Whose ore haue I taken? or whose asse haue I taken: or whom haue I done wrong to? or whome haue I hurt: or of whose handes haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

[*] Ecclus. 46. 19.

c God would that this confession should be a pateme for all them that haue any charge or office.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neyther hast thou taken ought of any mans hand.

5 And he saide vnto them, The Lorde is witnes against you, and his [d] Anointed is witnesse this day, that ye haue found nought in mine handes. And they answered, He is witnesse.

d Your King, who is anointed by the commandement of the Lord.

6 Then Samuel saide vnto the people, It is the Lord that [*] made Moses and Aaron, and that brought your fathers out of the land of Egypt.

[*] Or, exalted.

7 Nowe therefore stand still, that I may reason with you before the Lorde according to all the [*] righteousnes of the Lord, which hee shewed to you and to your fathers.

[*] Or, benefites.

8 [*] After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord [*] sent Moses & Aaron which brought your fathers out of Egypt, and made them dwell in this place.

[*] Gen. 46. 5, 6. [*] Exod. 4. 16.

9 [*] And when they forgate the Lord their God, he solde them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hande of the Philistims, and into the hand of the King of Moab, and they fought against them.

[*] Iudg. 4. 2. e Captaine of Iabins hoste king of Hazor.

10 And they cryed vnto the Lorde, and sayde, We haue sinned, because we haue forsaken the Lorde, and haue serued Baalim and Ashtaroth. Nowe therefore deliuer vs out of the handes of our enemies,

mies, and we will serue thee.

11 Therefore the Lorde sent Jerubbaal and [f] Bedan and [*] Jephtah, and [*] Samuel, & deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, ye sayde vnto me, [g] No, but a king shall reigne ouer vs: when yet the Lorde your God was your king.

13 Now therefore behold the king whom ye haue chosen, and whom ye haue desired: lo therefore, the Lord hath set a king ouer you.

14 If ye will feare the Lorde & serue him, and heare his voyce, and not disobeye the worde of the Lorde, both ye, and the king that reigneth ouer you, shall [h] follow the Lord your God.

15 But if ye will not obeye the voyce of the Lord, but disobey the Lordes mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

16 Now also stande and see this great thing which the Lorde will doe before your eyes,

17 Is it not nowe wheat harueste? I will call vnto the Lord, & he shall sende thunder and raine, that ye may perceiue and see, how that your wickednes is [k] great, which ye haue done in the sight of the Lord in asking you a king.

18 Then Samuel called vnto the Lorde, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruantes vnto the Lorde thy God, that we die not: for we haue sinned in asking vs a king, beside [l] al our other sinnes.

20 ¶ And Samuel saide vnto the people, Feare not. (ye haue in deede done all this wickednesse, [m] yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should be after vaine thinges which can not profite you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lorde to make you [n] his people.

23 Moreouer God forbid, that I shoulde sinne against the Lorde, and cease praying for you, but I will shewe you the good and right way.

24 Therefore feare you the Lorde, & serue him in the truth with all your [o] hearts, and consider how great thinges he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your king.

f That is, Samson, Iudg. 13.25. Iudg. 11.1. Chap. 4.1.

g Leauing God to seeke helpe of man. Chap. 8.5.

h Ye shalbe preserued as they that folowe the Lords will.

i Meaning, the gouernours.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

n Of his free mercie, and not of your merits, and therefore he will not forsake you.

o Vnfainedly, & without hypocrisie.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shal not reigne. 19 The great slaughter, wherein the Philistims kept the Israelites.

1 SAul nowe had bene king [a] one yeere, and he reigned [b] two yeeres ouer Israel.

2 Then Saul chose him three thousande of Israel: and two thousand were with Saul in Michmash, & in mount Bethel, and a thousande were with Jonathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the [c] hill: and it came to the Philistims eares: & Saul blewe the [d] trumpet throughout all the land, saying, Heare, O ye Ebrewes.

4 And all Israel harde saye, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: & the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered them selues together to fight with Israel, thirtie thousand charrets, and sixe thousand horsemen: for the people was like the sand which is by the sea side in multitude, and came vp, & pitched in Michmash Eastwarde from [e] Beth-auen.

6 And when the men of Israel saw that they were in a straite (for the people were in distresse) the people hid themselues in caues, and in holes, and in rockes, and in towres, and in pittes.

7 And some of the Ebrewes went ouer Jorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare folowed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.

9 And Saul saide, Bring a burnt offring to me and peace offrings: and he offred a burnt offring.

10 And assoone as he had made an end of offring the burnt offring, beholde, Samuel came: and Saul went forth to meete him, to [*] salute him.

11 And Samuel sayde, What hast thou done? Then Saul sayde, Because I saw that the people was [h] scattered from mee, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

12 Therefore saide I, The Philistims will come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lorde. I was bolde therefore and offred a burnt offring.

13 And Samuel said to Saul, Thou hast done foolish'ly: thou hast not kept the commandement of the Lord thy [i] God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not con-

a Whiles these things were done.

b Before he tooke vpon him the state of a king.

c Of Kiriath-iearim, where the Arke was, Chap. 10.5.

d That euerie one should prepare themselues to warre.

e Which was also called Bethel, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

* *Ebr. bleſſe him.*

h Though these causes seeme sufficient in mans iudgement: yet because they had not the worde of God, they turned to his destruction.

i Who willed thee to obey him, & rest vpon the words spoken by his Prophet.

tinue:

k That is, Dauid.

tinue: the Lord hath sought him a [k] man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lorde had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul nombred þ people that were found wt him, about sixe hundreth men.

l And went to his citie Ramah.

16 And Saul and Jonathan his sonne, and the people that were founde with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims [m] three bands to destroy, one bande turned vnto the waye of Ophrah vnto the land of Shual,

m Or, the destroyer: to wit, the captain came out with three bands.

18 And an other band turned toward the way to Beth-horon, and the [m] thirde bande turned towarde the way of the coaste that looketh toward the valley of Zeboim, toward the wildernesse.

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

19 Then there was no smyth found throwout all þ land of Israel: for the Philistims saide, Least the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, & his axe, and his wooding hooke.

21 Yet they had a file for the shares, and for the mattockes, & for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither [n] sworde nor speare found in the hands of any of the people that were with Saul and with Jonathan: but onely with Saul & Jonathan his sonne was there found.

n To declare that the victorie onely came of God and not by their force.

23 And the garison of þ Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate til euening. 32 The people eat with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

1 Then on a daye Jonathan the sonne of Saul sayde vnto the pong man that bare his armour, [a] Come and let vs goe ouer towarde the Philistims garison, that is ponder on the other side, but he tolde not his father.

a By this example God would declare to Israel, that the victorie did not consist in multitude or armour, but only came of his grace. *Chap. 4. 11.*

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, [b] Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Jonathan was gone.

4 ¶ Now in the wayp wherebp Jonathan sought to go ouer to the Philistims garison, there was a [c] sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

c Or, like a tooth.

5 The one rocke stretched from þ North towarde Michmash, and the other was from the South toward Gibeah.

6 And Jonathan sayde to the pong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [d] vnciscumcised: it may be that the Lord will worke with vs: for it is [e] not hard to the Lord [f] to saue with many, or with few.

b To wit, the Philistims.

e Or, none can let the Lord.

f 2. Chron. 14. 11.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: go where it pleaseth thee: beholde, [g] I am with thee as thine heart desireth.

g I will followe thee whither so euer thou goest.

8 Then said Jonathan, Beholde, we goe ouer vnto those men, and will shew our selues vnto them.

9 [h] If they say on this wise to vs, Tarie vntil we come to you, then we will stand still in our place, and not go vp to them.

h This he spake by the Spirit of prophecie, forasmuch as hereby God gaue him assurance of the victorie. 1. Mac. 4. 30.

10 But if they say, Come vp vnto vs, then we will goe vp: for [i] the Lord hath deliuered them into our hand: and this shal be a signe vnto vs.

11 So they both shewed them selues vnto the garison of the Philistims: and the Philistims said, Beholde, the Ebrewes come out of the [k] holes wherein they had hid them selues.

k Thus they spake contemptuously, and by derision.

12 And the men of the garison answered Jonathan, and his armour bearer, and saide, Come vp to vs: for we will shewe you a thing. Then Jonathan said vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon [l] his handes and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slewe others after him.

l That is, he crept vp, or went vp with al haste.

14 So his first slaughter which Jonathan & his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

g The second was when they slewe one another, and the third when the Israelites chased them.

15 And there was a feare in the hoste, and in the fielde, and among all the people: the garison also, and they that went out to spoyle, were afraide them selues: and the earth [h] trembled: for it was stricken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgemẽt, it declareth how terrible his vengeance shalbe against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore saide Saul vnto the people that were with him, Search nowe, and see, who is gone from vs. And when they had nombred, beholde, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto þ priest, the noyse, that was in the hoste of the Philistims, spred farther abroade, and encreased: therefore Saul said vnto the Priest,

i Let the Ephod alone: for I haue no leasure nowe to aske counsel of God, Nomb. 27.21. *Iud.7.21,22. 2.chro.20.23.*

Priest, i Withdrawe thine hand.

20 And Saul was assembled with all the people that were with him, & they came to the battel: and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into al partes of the hoste, euen they also turned to be with the k Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fledde, they followed after them in the battel.

23 And so the Lord saued Israel that day: and the battell continued vnto Bethauen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, l Cursed be the man that eateth " foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie & which God had giuen by the hand of Ionathan.

" *Ebr.bread.*

25 And all they of ꝑ land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their othe.

27 But Ionathan heard not when his father charged the people with the oth: wherfore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hande to his mouth, and his n eyes receiued sight.

n Which were dimme before for wearines and hunger.

28 Then answered one of the people, and sayde, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were * faint.

* *Or, wearie.*

29 Then said Ionathan, My father hath troubled the lande: se now how mine eyes are made cleare, because I haue tasted a litle of this hony:

o By making this cruel lawe.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they founde? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoyle, & toke shéepe, and oxen, and calues, & slew them on the ground, and the people did eate them * with the blood.

Leuit.7.26.& 19. 26.deut.12,16.

33 Then men told Saul, saying, Beholde, the people sinne against ꝑ Lorde, in that they eate with the blood. And he said, Ye haue trespassed: prouide a great stone vnto me this day.

p That & blood of the beastes & shalbe slaine, may be pressed out vpon it.

34 Againe Saul said, Go abroad among the people, & bid them bring me euery man his ore, and euery man his shéepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ore in his hand that night, and slewe them there.

35 Then Saul made an altar vnto the Lord, & that q was the first altar that he made vnto the Lord.

q Or, of that sort began he to build an altar.

36 ¶ And Saul said, Let vs goe down after the Philistims by night, and spoile them vntil the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs draw néere hither vnto God.

9 To aske counsel of him.

37 So Saul asked of God, saying, Shal I goe downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul saide, * All ye " chiefe of the people, come ye hither, and knowe, and sée by whom this sinne is done this day.

Iudg.20.2.
" *Ebr.corners.*

39 For as the Lorde liueth, which saueth Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto al Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue r a perfit lot. And Ionathā and Saul were taken, but the people escaped.

r Cause the lot to fall on him & hath broken the oth: but he doth not consider his presumption in commanding the same othe.

42 And Saul said, Cast lot betwéene me and Ionathan my sonne. And Ionathā was taken.

43 Then Saul said to Ionathan, Tel me what thou hast done. And Ionathan tolde him, and said, I tasted a litle hony with the ende of the rodde, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnles thou die the death, Ionathan.

45 And the people said vnto Saul, s Shal Ionathan die, who hath so nought ly deliuered Israel? God forbid. As the Lord liueth, there shall not one heare of his head fal to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rashe law, & by whom they had receiued so great a benefite.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against al his enemies on euery side, against Moab, & against the childre of Ammon, & against Edom, and against the kings of Zobah, and against the Philistims: and whither soeuer he went, he * handled them as wicked men.

* *Or, ouercame them.*

48 He gathered also an hoste and smote t Amalek, & deliuered Israel out of the hands of them that spoyled them.

t As the Lorde had cōmanded, Deut.25.17.

49 Now the sonnes of Saul were Ionathan, " and Ishui, and Malchishua: and the names of his two daughters, the elder

u Called also Abinadab, chap 31.2.

elder was called Merab, and the ponger was named x Michal.

x Which was the wife of Dauid, Cha. 18.27.

50 And the name of Hauls wife was Ahinoam the daughter of Ahimaas: and the name of his chiefe captaine was y Abner the sonne of Ner, Hauls vncle.

y Whom Ioab the captaine of Dauid slew, 2.Sam.3.27.

51 And Kish was Hauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was soze warre against the Philistims all the dapes of Saul: and z whomsoeuer Saul sawe to be a strong man, and meete foz the warre, he tooke him vnto him.

z As Samuel had forewarned, Chap. 8.11.

CHAP. XV.

3 Saul is commanded to slaye Amalek, 9 He spareth Agag and the best thinges. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

1 AFterwarde Samuel sayde vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: nowe therefoze a obey the vopce of the wozdes of the Lord.

Chap.9.16.

a Because he hath preferred thee to this honour, thou are bound to obey him.

2 Thus sayth the Lord of hostes, I remẽber what Amalek did to Israel, * howe they laid waite foz them in the way, as they came vp from Egypt.

Exod.17.14. numb.24.20.

3 Now therefore goe, and smite Amalek, and destroy pe all that pertemeth vnto them, & haue no compassion on them, but b slay both man and woman, both infant & suckling, both oxe, and sheepe, both camel, and asse.

b That this might be an example of Gods vẽgeace against them that deale cruelly with his people.

4 And Saul assembled the people, and c nombzed the in Telaim, two hundzeth thousand footmen, and ten thousande men of Iudah.

Or, knewe their number by the lambes, which they brought.

5 And Saul came to a citie of Amalek, d and set watch at the riuer.

Or, sought in the valley.

6 And Saul said vnto the e Kenites, Go, depart, & get you downe from among the Amalekites, lest I destroy you with them: foz ye shewed d mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posteritie of Iethro Moses father in law.

d For Iethro came to visite them, and gaue them good cõsel, Exod. 18.19.

7 So Saul smote the Amalekites from Hauilah as thou cõmest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the swoꝛd.

9 But Saul & the people spared Agag, & the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile & nought worth, that they destroyed.

10 ¶ Then came the wozde of the Lord vnto Samuel, saying,

11 Ie e repenteth me that I haue made Saul King: foz he is turned from me, and hath not performed my commandements. And Samuel was moued, & cryed vnto the Lord all night.

e God in his eternall counsell neuer changeth nor repenteth, as verse 29 though he seemeth to vs to repent, when any thing goeth contrarie to his temporal election.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul saide vnto him, Blessed be thou of the Lord, I haue fulfilled the f commandement of the Lord.

f This is the nature of hipocrits to be impudent against y truth, to condemne others, and iustifie themselues.

14 But Samuel saide, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: foz the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lozde thy God, & the remnant haue we destroyed.

16 Against Samuel saide to Saul, Let me tell thee what the Lord hath sayde to me this night. And he sayde vnto him, Say on.

17 Then Samuel saide, When thou wast g litle in thine owne sight, wast thou not made the head of the tribes of Israel? foz the Lozde anointed thee King ouer Israel.

g Meaning, of base condition, as Chap. 9.21.

18 And the Lord sent thee on a iourney, & said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefoze hast thou not obeyed the vopce of the Lozde, but hast turned to the pray, and hast done wickedly in the sight of the Lozde?

20 And Saul saide vnto Samuel, Yea, I h haue obeyed the vopce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

h He standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefest of the thinges which shoulde haue beene destroyed, to offer vnto the Lozde thy God in Gilgal.

22 And Samuel said, Hath the Lozde as great pleasure in burnt offrings and sacrifices, as when the vopce of the Lozde is obeyed? beholde, * to obeye is better then sacrifice, & to hearken is better then the fatte of rammes.

Eccles.4.17. hose. 6.6, 7. mat. 9.13. & 12.7.

23 Foz i rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the wozde of the Lord, therefoze he hath cast away thee from being king.

i God hateth nothing more then the disobedience of his cõmandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: foz I haue transgressed the commandement of the Lozde, & thy wozdes, because I feared the people, and obeyed their vopce.

25 Now therefoze, I pray thee, take away my k sinne, and turne againe with me, that I may woyshyp the Lord.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

26 But Samuel saide vnto Saul, I will not returne with thee: foz thou hast cast away the wozd of the Lozde, & the Lozde hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned himselfe to go

go awap, he caught the lap of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this dap, and hath giuen it to thy l nepghbour, that is better then thou.

29 For in deede the m strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then he saide, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, & followed Saul: & Saul worshipped the Lord.

32 Then said Samuel, Bring ye hyther to me Agag the King of the Amalekites: and Agag came vnto him n pleasantly, and Agag saide, Truely the o bitternes of death is passed.

33 And Samuel saide, p As thy sworde hath made women childles, so shall thy mother be childeles among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to q Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to r see Saul vntill the dap of his death: but Samuel mourned for Saul, & the Lord s repented that he made Saul King ouer Israel.

CHAP. XVI.

1 *Samuel is reproued of God, and is sent to anoint Dauid.* 7 *God regardeth the heart.* 13 *The spirite of the Lord commeth vpon Dauid.* 14. *The wicked spirit is sent vpon Saul.* 19 *Saul sendeth for Dauid.*

1 THe Lorde then saide vnto Samuel, Howe long wilt thou mourne for Saul, a seeing I haue cast him away frō reigning ouer Israel? fill thine horne with oyle and come, I will sende thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel said, How can I goe? for if Saul shall heare it, hee will kill mee. Then the Lorde answered, Take an heifer" with thee, and say, I am come b to do sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shewe thee what thou shalt do, and thou shalt anoint vnto me him whome I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, and the Elders of the towne were c astonied at his comming, and saide, Commest thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ishai & his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and saide, Surely the Lordes d Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on p height of his stature, because I haue refused him: for God seeth not as man seeth: for mā looketh on the outward appearace, but the Lord beholdeth the e heart.

8 Then Ishai called Abinadab, & made him come before Samuel. And he saide, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he saide, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel saide vnto Ishai, The Lorde hath chosen none of these.

11 Finally, Samuel sayde vnto Ishai, "Are there no more children but these? And he sayde, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ishai, f Sende and fet him: for we will not sit downe, till he be come hither.

12 And he sent, & brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lorde said, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the g Spirite of the Lorde came vpon Dauid, from that dap forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, & an h euil spirite sent of the Lord vexed him.

15 And Sauls seruantes saide vnto him, Beholde nowe, the euill spirite of God vexeth thee.

16 Let our lorde therefore commaunde thy seruauntes, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, he may play with his hande, and thou mayest be eased.

17 Saul then said vnto his seruāts, Prouide me a man, I pray you, p can play wel, and bring him to me.

18 Then answered one of his seruantes, and said, Behold, I haue seene a i sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant & a man of warre and wise in matters, & a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine and a kidde, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and k stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid nowe remaine with me: for hee hath found fauour in my sight.

23 And so whē the euil spirit of God came vpon Saul, Dauid tooke an harpe and played

l That is, to Dauid.
m Meaning God who maintaineth and preferreth his.
n He suspected nothing lesse thē death, or as some write, he passed not for death. *Exod.17.11. numb.14.45.*
o Where his house was.
p Though Saul came where Samuel was, Chap. 19.22.
q As vers.11.
r Signifying, that we ought not to shewe our selues more pitifull then God, nor to lament them whom he casteth off.
s *Ebr. in thine hand.*
t That is, to make a peace offring, which might be done though the Arke was not there.
u Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.
v Thinking, that Eliab had bene appointed of God to be made King.
w *Ebr. are the children ended?*
x *2. Sam.7.8. psal.78.71. and 89.21.*
y *Act.7.46. and 13.22.*
z *Or, prospered.*
a The wicked spirites are at Gods commandement to execute his will against the wicked.
b Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundrie sorts before he had the vse of his kingdome.
c *Or, serued him.*

1. Chro.28.9. iere 11.20. & 17.10, & 20.12. psal. 7.10.

a Or, in bonds.

played with his hand, & Saul was refreſhed, and was eaſed: for the euill ſpirite departed from him.

g God would that Saul ſhould receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him.

CHAP. XVII.

1 *The Philiſtims make warre againſt Iſrael.* 10 *Goliath defieth Iſrael.* 17 *Dauid is ſent to his brethrē.* 34 *The ſtrength and boldneſſe of Dauid.* 47 *The Lord ſaueth not by ſworde nor ſpeare.* 50 *Dauid killeth Goliath, and the Philiſtims flee.*

1 NOw the Philiſtims gathered their armies to battel, and came together to Shochoh, which is in Iudah, & pitched betweene Shochoh and Azekah, in the coaſt of Dammim.

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley of Elah, and put themſelues in battell arap to meete the Philiſtims.

3 And the Philiſtims ſtoode on a mountaine on the one ſide, and Iſrael ſtood on a mountaine on the other ſide: ſo a valley was betweene them.

4 ¶ Then came a man betweene them a both out of the tentes of the Philiſtims, named Goliath of Gath: his height was ſixe cubites and an hand breadth,

5 And had an helmet of braſſe vpon his head, and a b brigandine vpon him: and the weight of his brigandine was fiue thouſand c ſhekels of braſſe.

6 And he had d bootes of braſſe vpon his legges, and a ſhielde of braſſe vpon his ſhoulders.

7 And the ſhaft of his ſpeare was like a weauers beame: & his ſpeare head weyed ſixe hundreth ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtoode, & cryed againſt the hoſte of Iſrael, and ſaid vnto them, Why are ye come to ſet your battel in arape? am not I a Philiſtim, and you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and e kil me, then will we be your ſeruantes: but if I ouercome him, & kil him, then ſhal ye be our ſeruants, and ſerue vs.

10 Alſo the Philiſtim ſayde, I defie the hoſte of Iſrael this day: giue me a man, that we may fight f together.

11 When Saul and all Iſrael heard thoſe wordes of the Philiſtim, they were diſcouraged and greatly afraide.

12 ¶ Now this Dauid was the g ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and h this man was taken for an olde man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battell: and the names of his three ſonnes that went to battell, were Eliab the eldeſt, and the next Abinadab, and the thirde Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo i went, but he returned from Saul to feed his fathers ſheepe in Beth-lehem.

16 And the Philiſtim drewe nere in the morning, and euening, and continued fourtie dayes.

17 And Iſhai ſaid vnto Dauid his ſonne, k Take now for thy brethren an Ephah of this parched corne, & theſe ten cakes, and runne to the hoſte to thy brethren.

18 Alſo carie theſe ten freſh cheeſes vnto the captaine, and looke how thy brethren fare, and receiue their l pledge.

19 (Then Saul and they, and all the men of Iſrael were in the valley of Elah, fighting with the Philiſtims)

20 ¶ So Dauid roſe vp early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commanded him, & came vnto the compaſſe of the hoſte: and the hoſte went out in arap, and ſhouted in the battell.

21 For Iſrael & the Philiſtims had put themſelues in arap, armie againſt armie.

22 And Dauid left the thinges, which he bare, vnder the hands of the keeper of the m cariage, & ranne into the hoſte, & came, and aſked his brethren n how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whoſe name was Goliath the Philiſtim of Gath) out of the armie of the Philiſtims, & ſpake o ſuch woordes, and Dauid heard them.

24 And all the men of Iſrael, when they ſawe the man, ran away from him, and were ſore afraid.

25 For euery man of Iſrael ſaide, Haue ye not this man that cometh vp? euen to reuile Iſrael is he come vp: & to him that killeth him, wil the King giue great riches, and wil giue him his p daughter, yea, and make his fathers houſe q free in Iſrael.

26 ¶ Then Dauid ſpake to the men that ſtoode with him, and ſaide, What ſhalbe done to the man that killeth this Philiſtim, & taketh away the r ſhame from Iſrael? for who is this vncircumciſed Philiſtim, that he ſhould reuile the hoſt of the liuing God?

27 And the people anſwered him after this maner, ſaying, Thus ſhal it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was very angrie with Dauid, and ſaid, Why cameſt thou downe hither? and vnto whom haſt thou left thoſe few ſheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to ſee the battel.

29 Then Dauid ſaid, What haue I now done? Is there not a s cauſe?

30 And he departed from him into the preſence of another, & ſpake of the ſame maner, and the people anſwered him according to the former wordes.

31 ¶ And they that heard the woords which Dauid ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So Dauid ſaid to Saul, Let no mans heart

a Betwene the two campes.

b That is, 156. lib. 4 ounces, after half an ounce the ſhekel: and 600 ſhekels weight amounteth to 18 lib. 3 quarters.

c To ſerue Saul, as Chap. 16. 19.

d Though Iſhai ment one thing, yet Gods prouidence directed Dauid to another end.

e If they haue laid any thing to gage for their neceſſity, redeme it out.

f As are aboue rehearſed. verſ. 8. and 9.

g From taxes, and payments.

h This diſhonor that he doth to Iſrael.

i For his fathers ſending was a iuſt occaſion, and alſo he felt him ſelfe inwardly moued by Gods Spirit.

Or, in Ephes-dammim.

Or, of the oke.

Or, coat of plate.

Ebr. ſmite me.

Or, hand to hand.

Chap. 16. 1.

Or, he was counted among them that bare office.

Ebr. Veſſels.

Ebr. of peace.

Or, valley.

Ioſh. 15. 16.

heart faile him, because of him: thy ser-
uant will goe, and fight with this Phi-
listim.

33 And Saul saide to Dauid, Thou art
not [k] able to goe against this Philistim
to fight with him: for thou art a boy,
and hee is a man of warre from his
youth.

34 And Dauid answered vnto Saul, Thy
seruant kept his fathers sheepe, & there
came a [l] lyon, and likewise a beare, and
tooke a sheepe out of the flocke,

35 And I went out after him and smote
him, and tooke it out of his mouth: and
when he arose against me, I caught
him by the bearde, and smote him, and
slue him.

36 So thy seruant slue both the lyon, and
the beare: therefore this vncircumcised
Philistim shalbe as one of them, seeing
he hath railed on the hoste of the liuing
God.

37 ¶ Moreouer Dauid said, The Lord that
deliuered me out of the pawe of the ly-
on, and out of the pawe of the beare, he
will deliuer me out of the hande of this
Philistim. Then Saul said vnto Dauid,
[m] Go, and the Lord be with thee.

38 And Saul put his rainent vpon Da-
uid, and put an helmet of brasse vpon
his head, and put a brigandine vpon
him.

39 Then girded Dauid his sworde vpon
his rayment, and [n] began to goe: for he
neuer proued it: and Dauid said vnto
Saul, I can not go with these: for I am
not accustomed. wherefore Dauid put
them off him.

40 Then tooke he his [n] staffe in his hand,
and chose him fiue smooth stones out
of a brooke, and put them in his shep-
heards bag or scrippe, and his sling was
in his hande, and he drewe neere to the
Philistim.

41 ¶ And the Philistim came and drewe
neere vnto Dauid, & the man that bare
the shield went before him.

42 Now when the Philistim looked a-
bout and saw Dauid, he disdained him:
for he was but yong, ruddie, & of a com-
ly face.

43 And the Philistim saide vnto Dauid,
am I a dog, that thou comnest to me
with staues? And the Philistim [o] cur-
sed Dauid by his gods.

44 And the Philistim sayde to Dauid,
Come to mee, and I will giue thy flesh
vnto the fowles of the heauen, and to the
beastes of the field.

45 ¶ Then saide Dauid to the Philistim,
Thou comnest to me with a sword, and
with a speare, and with a shielde, but I
come to thee in the name of the Lord of
hostes, the God of the hoste of Israel,
whom thou hast rayled vpon.

46 This [p] day shall the Lord close thee in
mine hand, and I shall smite thee, and
take thine head from thee, and I will
giue the karkeses of the hoste of the
Philistims this day vnto the fowles of
the heauen, and to the beastes of the
earth, that all the world may know that
Israel hath a God.

47 And that all this assemblie may know,
that the Lorde saueth not with sworde
nor with speare (for the battell is the
Lordes) and he will giue you into our
handes.

48 And when the Philistim arose to come
and drawe neere vnto Dauid, Dauid
[q] hasted and ranne to fight against the
Philistim.

49 And Dauid put his hande in his bag,
and tooke out a stone, and slang it, and
smote the Philistim in his forehead, that
the stone sticked in his forehead, and
he fell groueling to the earth.

50 So Dauid [r] ouercame the Philistim
with a sling and with a stone, and smote
the Philistim, and slue him, when Da-
uid had no sword in his hand.

51 Then Dauid ranne, and stood vpon the
Philistim, and tooke his sword & drewe
it out of his sheath, and slue him, and
cut off his head therewith: So when the
Philistims sawe, that their champion
was dead, they fled.

52 And the men of Israel and Iudah a-
rose, and shouted, & followed after the
Philistims, vntill they came to [s] valley, and vnto the gates of Ekron: and
the Philistims fell downe wounded by
the way of Shaaraim, euen to Gath
and to Ekron.

53 And the children of Israel returned
from pursuing the Philistims, & spoy-
led their tents.

54 And Dauid tooke the head of the Phi-
listim, and brought it to Ierusalem, and
put his armour in his [t] tent.

55 ¶ When Saul sawe Dauid goe forth
against the Philistim, he saide vnto Ab-
ner the captaine of his hoste, Abner,
[u] whose sonne is this yong man? and
Abner answered, As thy soule liueth, O
king, I can not tell.

56 Then the king sayde, Enquire thou
whose sonne this yong man is.

57 And when Dauid was returned from
the slaughter of the Philistim, then Ab-
ner tooke him, and brought him before
Saul with the head of the Philistim in
his hand.

58 And Saul saide to him, Whose sonne
art thou, thou yong man? And Dauid
answered, I am the sonne of thy ser-
uant Ishai the Bethlehemite.

CHAP. XVIII.

1 *The amitie of Ionathan and Dauid.* 8 *Saul enuieth Dauid for the praise that the women gaue him.* 11 *Saul would haue slain Dauid.* 17 *He promiseth him Merab to wife, but giueth him Michal.* 27 *Dauid deliuereth to Saul two hundreth foreskins of the Philistims.* 29 *Saul feareth Dauid, seeing that the Lord is with him.*

1 AND when he had made an ende of
speaking vnto Saul, the [a] soule of
Ionathan was knit with the soule
of Dauid, and Ionathan loued him, as
his owne soule.

2 And

---

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

n *Or, assaied.*

n To the intent that by these weake meanes, God might onely be knowen to be the authour of this victorie.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

q Being moued with a feruent zeale to bereuenged vpon this blasphemer of Gods Name.

r *Ecclus.* 47.4. 1.macca.4.30.

s *Or, Gai the valley.*

t *Or, house* 2t Bethlehem.

u That is of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

2 And Saul tooke him that day, and
woulde not let him returne to his fa-
thers house.
3 Then Jonathan and Dauid made a
couenant: for he loued him as his own
soule.
4 And Jonathan put off the robe that
was vpon him, and gaue it Dauid, and
his garments, euen to his sworde, and
to his bowe, and to his girdle.
5 And Dauid went out whithersoeuer
Saul sent him, and behaued him selfe
b wisely: so that Saul set him ouer the
men of warre, and he was accepted in
the sight of all the people, and also in the
sight of Sauls seruants.
6 ¶ When they came againe, and Dauid
returned from the slaughter of the
c Philistim, the women came out of all cities
of Israel, singing & dauncing to meete
King Saul, with timbrels, with instru-
ments of ioy, and with rebeckes.
7 And the women " sang by course in their
play, and sayde, * Saul hath slaine his
thousand, & Dauid his ten thousand.
8 Therefore Saul was exceeding wroth,
and the saying displeased him, and he
sayde, They haue ascribed vnto Dauid
ten thousand, & to me they haue ascri-
bed but a thousande, & what can he haue
more saue the kingdome?
9 Wherefore Saul d had an eye on Da-
uid from that day forward.
10 ¶ And on the morowe, the euill spirite
of God came vpon Saul, and he * pro-
phecied in the middes of the house: and
Dauid played with his hand like as at
other times, and there was a speare in
Sauls hand.
11 And Saul tooke the speare, & sayde, I
will smite Dauid through to the wal. But
Dauid auoided twise out of his presence.
12 And Saul was afraied of Dauid, be-
cause the Lord was with him, and was
departed from Saul.
13 Therefore Saul put him from him,
and made him a captaine ouer a thou-
sande, and he went f out and in before
the people.
14 And Dauid behaued him selfe wisely
in al his wayes: for the Lord was with him.
15 Wherefore when Saul sawe that he
was very wise, he was afraied of him.
16 For all Israel & Judah loued Dauid,
because he went out & in before them.
17 ¶ Then Saul said to Dauid, Beholde
mine eldest daughter Merab, her I will
giue thee to wife: onely be a valiant
sonne vnto me, and g fight the Lordes
battels: for Saul thought, Mine hand
shall not be vpon him, but the hand of
the Philistims shalbe vpon him.
18 And Dauid answered Saul, What
am I? & what is my life, or the fami-
lie of my father in Israel, that I should
be sonne in law to the King?
19 Howbeit when Merab Sauls daugh-
ter should haue bene giuen to Dauid,
h she was giuen vnto Adriel a Meho-
lathite to wife.
20 ¶ Then Michal Sauls daughter loued
Dauid: and they shewed Saul, and the
thing pleased him.
21 Therefore Saul sayde, I wil giue him
her, that she may be a i snare to him, &
that the hand of the Philistims may be
against him. Wherefore Saul sayde to
Dauid, Thou shalt this day be my
sonne in law in the one of the twains.
22 And Saul commanded his seruants,
Speake with Dauid secretly, & say, Be-
holde, the king hath a fauour to thee,
and all his seruants loue thee: be nowe
therefore the Kings sonne in law.
23 And Sauls seruaunts spake these
words in the eares of Dauid. And Da-
uid sayde, k Seemeth it to you a light
thing to be a Kings sonne in lawe, see-
ing that I am a poore man and of smal
reputation?
24 And then Sauls seruants brought
him word againe, saying, Such words
spake Dauid.
25 And Saul said, This wise shall ye say
to Dauid, The King desireth no dow-
rie, but an hundreth foreskinnes of the
Philistims, to be auenged of the Kings
enemies: for Saul thought to make
Dauid fall into the hands of the Phi-
listims.
26 And when his seruants tolde Dauid
these words, it pleased Dauid wel, to be
the l Kings sonne in lawe: & the dayes
were not expired.
27 Afterward Dauid arose with his men,
and went and slewe of the Philistims
two hundreth men: & Dauid brought
their foreskinnes, & m they gaue them
wholy to the King that he might be the
Kings sonne in lawe: therefore Saul
gaue him Michal his daughter to wife.
28 Then Saul saw, and vnderstood that
the Lord was with Dauid, and that Mi-
chal the daughter of Saul loued him.
29 Then Saul was more and more " afra-
id of Dauid, and Saul became al-
way Dauids enemie.
30 And when the Princes of the Phi-
listims went forth, at their going forth
o Dauid behaued himselfe more wisely
then all the seruants of Saul, so that
his name was much set by.

b That is, he prospered in all his doings.

c To wit, Goliath.

" *Ebr. answered, playing. Chap. 21. 11. and 29. 5. ex hu. 47. 6, 7.*

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this worde, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because he thought himself able to compasse the Kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims, then Sauls men.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The Spirit of prophecie commeth on Saul.

1 Then Saul spake to Jonathan his
sonne, and to all his seruants, that
they should a kil Dauid: but Jona-
than Sauls sonne had a great fauour
to Dauid.
2 And Jonathan tolde Dauid, saying,
Saul my father goeth about to slay
thee: nowe therefore, I pray thee, take
heed vnto thy selfe vnto the morning, & a-
bide in a secret place, and hide thy selfe.
3 And I wil go out, and stand by my fa-
ther in the fielde where thou b art, & wil
commune with my father of thee, and

a Before Saul sought Dauids life secretly, but now his hypocrisie burseth forth to open crueltie.

b That I may giue thee warning what to do.

I will see what he saith, and will tel thee.
4 ¶ And Jonathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee verie good.
5 For he "did put his life in danger, and slew the Philistim, & the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherfore then wilt thou sinne against innocent blood, & slay Dauid without a cause?
6 Then Saul hearkened vnto the voyce of Jonathan, and Saul c sware, As the Lord liueth, he shall not die.
7 So Jonathan called Dauid, & Jonathan shewed him all those woordes, and Jonathan brought Dauid to Saul, & he was in his presence as in times past.
8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, & slew them with a great slaughter, and they fled from him.
9 ¶ And the euill spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid d played with his hand.
10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, & he smote the speare against the wall: but Dauid fled, and escaped the same night.
11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.
12 So Michal e let Dauid downe through a windowe: and he went, and fled, and escaped.
13 Then Michal tooke an image, & layed it in the bed, and put a pillowe stuffed with goates heare vnder the head of it, and couered it with a cloth.
14 And when Saul sent messengers to take Dauid, she said, He is sicke.
15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the f bed, that I may slay him.
16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats heare vnder the head of it.
17 And Saul saide vnto Michal, Why hast thou mocked me so, and sent away mine enemie, that he is escaped? And Michal answered Saul, He saide vnto me, Let me go, or else I will kill thee.
18 ¶ So Dauid fled, and escaped, & came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.
19 But one tolde Saul, saying, Behold, Dauid is at Naioth in Ramah.
20 And Saul sent messengers to take Dauid: and when they saw a company of Prophets prophecying, & Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophecied.
21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the thirde messengers, and they prophecied also.
22 Then went he him selfe to Ramah, and came to a great well that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one sayde, Behold, they be at Naioth in Ramah.
23 And he i went thither, euen to Naioth in Ramah, & the Spirite of God came vpon him also, and he went prophecying until he came to Naioth in Ramah
24 And he stript off his k clothes, and he prophecied also before Samuel, and fell l downe naked all that day and all that night: therefore they say, m Is Saul also among the Prophets?

"Ebr. he put his soule in his hand. Iudg.12.3. chap.28.21. Psal.119.109.

c Whatsoeuer he pretended outwardly, yet his heart was ful of malice.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap.16.23.

e Thus God moued both the sonne & daughter of this tyrant to fauour Dauid against their father.

f Beholde, how the tyrants to accomplish their rage, neither regard othe nor friendship, God nor man.

g Naioth was a schoolewhere the worde of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their mindes and prai-sed God.

k With a minde to persecute them.

l His kingly apparel.

m He humbled him selfe as other did. *Chap.10.11.*

CHAP. XX.

Jonathan comforteth Dauid. 3 They renue their league. 33 Saul woulde haue killed Jonathan. 38 Jonathan aduertiseth Dauid by three arrowes, of his fathers furie.

AND Dauid a fled from Naioth in Ramah, and came and said before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?
2 And he sayde vnto him, God forbid, thou shalt not die: beholde, my father will doe nothing great nor small, but he will "shew it me: and why should my father hide this thing from me? he will not do it.
3 And Dauid sware againe and sayde, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Jonathan shal not know it, lest he be sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a b steppe betweene me and death.
4 Then saide Jonathan vnto Dauid, Whatsoeuer thy soule" requireth, that I will do vnto thee.
And Dauid saide vnto Jonathan, Behold, to morowe is the c first day of the moneth, and I should sit with the King at meat: but let me go, that I may hide my selfe in the fieldes vnto the third day at euen.
6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might go to Beth-lehem to his own citie: for there is a d peerely sacrifice for all that familie.
7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angrie, be sure that wickednesse is concluded of him.
8 So shalt thou shewe mercie vnto thy seruant: * for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?
9 ¶ And Jonathan answered, God kepe that

a For Saul was stayed, and prophecied a day & a night by Gods prouidence, that Dauid might haue time to escape.

"Ebr. reueile it in mine eare.

b I am in great danger of death. *"Ebr. sayeth.*

c At what time there should be a solemne sacrifice, Nom.28.11. to the which thei added peace offrings and feastes.

d Reade Chap. 1.21.

Chap.18.3. and 23.18.

that from thée: for if I knew that wickednes were [c] cõcluded of my father to come vpõ thée, would not I tel it thée?

10 Then said Dauid to Ionathan, Who shall tell me? howe shall I knowe, if thy father answere thée cruelly?

11 And Ionathan said to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morowe at this time, or with him this thrée dayes, and if it be wel with Dauid, and I then send not vnto thée, and shewe it thée,

13 The Lorde do so and much more vnto Ionathan: but if my father haue mind to doe thee euil, I will shewe thee also, and send thee awaye, that thou maist go in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe me the mercie of the Lord, [h] that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lorde hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And again Ionathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Then said Ionathan to him, To morowe is the first day of the moneth: and thou shalt be [i] looked for, for thy place shalbe emptie.

19 Therefore thou shalt hide thy self three dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone "Ezel.

20 And I wil shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I wil send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, Hee, the arrowes are on this side thee, bring them, and come thou: for it is "wel with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [i] Lorde hath sent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betweene thee and me for euer.

24 ¶ So Dauid hid him selfe in the fielde: and when the first day of the moneth came, the king sate to eate meate.

25 And the king sate, as at other times vpon his seate, euen vpon his seate by the wall: and Ionathan arose, & Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul spake nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, or els because he was not purified.

27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Ionathan his sonne, Wherefore commeth not the sonne of [l] Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, that he might goe to Beth-lehem,

29 For he said, Let me go, I pray thee: for our familie offereth [m] a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and see my [n] brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angrie with Ionathan, & said vnto him, Thou [o] sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen the sonne of Ishai to thy confusion and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he "shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he [p] die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knew, that it was determined of his father to slay Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the fielde, [q] at the time appointed with Dauid, and a litle boy with him.

36 And he said vnto his boy, Runne now, seeke the arrowes which I shoote, and as the boy ranne, he shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Jonathan cryed after the boy, [r] Make speed, haste & stand not still: and Jonathans boy gathered vp the arrowes, and came to his master.

39 But the boy knew nothing: onely Jonathan and Dauid knewe the matter.

40 Then Jonathan gaue his "bow and arrowes vnto the boy that was with him, and said vnto him, Go, carie them into the citie.

41 ¶ Assone as the boy was gone, Dauid arose out of a place that was towarde the [s] South, and fell on his face to the ground, & bowed him selfe three times: and they kissed one another, and wept both

D. ii.

e That he were fully determined.
f If thy father doe fauour me.
g The Lord punish me most grieuously.
h I know that if thou werest now preferred to the kingdome, thou wouldest not destroy me, but shewe thy selfe friendly to my posteritie.
i Or, mentioned.
"Ebr. of the way, because it serued as a signe to shew the way to them that passed by.
"Ebr. peace.
i The Lord is the authour of thy departure.
k Yet he might haue some businesse to let him.
l Thus he speaketh contemptuously of Dauid.
m That is, a peace offring.
n Meaning, all his kinsfolke.
o Thou art euer contrarie vnto me as thy mother is.
"Ebr. sonne of death.
p For it were to great tyrannie to put one to death and not to shew the cause why.
q For this was the third day, as it was agreed vpon, verse 5.
"Ebr. instruments.
r By these words he admonished Dauid what he ought to doe.
s It seemeth that he had shot on the northside of the stone, lest the boy should haue espied Dauid.

both twaine, till Dauid exceeded.

42 Therefore Jonathan said to Dauid, Goe in peace: that which we haue [t] sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede & betweene thy seede, let it stand for euer.

43 And he arose and departed, and Jonathan went into the citie.

t Which oth he calleth in the eight verse the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish. 13 And there faineth himselfe mad.

1 THen came Dauid to [a] Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid sayde to Ahimelech the Priest, The [b] king hath commanded me a certaine thing, and hath said vnto me, Let no man knowe whereabout I send thee, and what I haue commanded thee: & I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is [a] halowed bread, if the young men haue kept themselues, at least from [c] women.

5 Dauid then answered the Priest, and said vnto him, Certeinly women haue bene separate from vs these two or three dayes since I came out: and the [d] vessels of the yong men were holie, though the way were prophane, and how much more then shal euery one [e] be sanctified this day in the vessell?

6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewe bread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the [g] chiefest of Sauls heardmen)

8 And Dauid sayd vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harnes with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whome thou slewest in the [*] valley of Elah, beholde, it is wrapt in a cloth behinde the [i] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid sayde, There is none to that, giue it me.

10 And Dauid arose & fled the same day from the [h] presence of Saul, and went to Achish the King of Gath.

a Where the Arke then was, to aske counsel of the Lord.

b These infirmities that we see in the saintes of God, teache vs that none hath his iustice in himselfe, but receiueth it of Gods mercie.

Exod.25.30. Iesuit.24.5. mat.12.3,4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shalbe more careful to keepe his vessel holie, when he shall haue eaten of this holy foode?

f Tarying to worship before the Arke.

[g] Or, master of them that kept Sauls cattel.

Chap.17.2.

g Behinde that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

11 And the seruants of Achish said vnto him, Is not this Dauid the [*] king of the land? did they not sing vnto him in daunces, saying, [*] Saul hath slaine his thousand, & Dauid his ten thousands?

12 And Dauid [*] considered these words, and was sore afraid of Achish the King of Gath.

13 And he changed his behauiour before them, and [i] fained him selfe mad in their hands, and [i] scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

14 Then sayd Achish vnto his seruants, Loe, ye see the man is beside him selfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that ye haue brought this fellow to play the madde man in my presence? [k] shall he come into mine house?

Chap.17.9.

Chap.18.7. and 29.5. eccles.47.6.

[*] Ebr. put these words in his heart

i By making markes & toyes.

k Is he meete to be in a kings house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 3 Mary that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

1 DAuid therefore departed thence, and saued him selfe in the caue [a] of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and all those that were vexed in minde, and he was their [*] prince, and there were with him about foure hundreth men.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that Dauid was in [d] the hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the holde, but depart and goe into the land of Judah. Then Dauid departed & came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was [e] discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stoode about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sonnes [f] of Jemini, will the sonne of Jshai giue euery one of you fieldes & vineyards: will he make you all captaines ouer thousands, and captaines ouer hundreths:

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Jshai: and there is none of you that is sorie for me, or sheweth me, that my sonne hath stirred vp my seruant to lie in waite against me, as appeareth this day.

a Which was in the tribe of Iudah and neere to Beth-lehem.

[*] Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

e That a great brute went on him.

f Ye that are of my tribe and linage.

g Hereby he would perswade them that this conspiracie was most horrible, where the sonne cõspired against the father, and the seruant against his ma-

9 ¶ Then ster.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer þ seruants of Saul) and sayde, I sawe the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub,
10 Who asked counsel of þ Lord for him and gaue him vitails, and he gaue him also þ sworde of Goliath the Philistim.
11 Then the king sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, [h] the Priestes that were in Nob: and they came al to the king.
12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lorde.
13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in waite as appeareth this day?
14 ¶ And Ahimelech answered the king, and said, Who is so faithfull among all thy seruants as Dauid, being also the kings sonne in lawe, and goeth at thy commandement, and is honourable in thine house?
15 [i] Haue I this day first begun to aske counsel of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothing of all this, lesse or more.
16 Then the king said, Thou shalt surely die, Ahimelech, thou, and al thy fathers house.
17 And the king said vnto the [l] sergeants that stoode about him, Turne, and slay the Priestes of the Lord, because their hande also is with Dauid, and because they knewe when he fled, and shewed it not vnto me. But the seruants of the king [k] would not moue their hands to fall vpon the Priestes of the Lord.
18 Then the king saide to Doeg, Turne thou and fall vpon the Priestes. And Doeg the Edomite turned, & ran vpon the Priestes, and slewe that same day foure score and fiue persons that did weare a linen Ephod.
19 Also Nob the citie of þ Priests smote he with the edge of the sword, both mã and woman, both child and suckeling, both ore and asse, and sheepe with the edge of the sword.
20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) [l] escaped & fled after Dauid.
21 And Abiathar shewed Dauid, that Saul had slaine the Lordes Priestes.
22 And Dauid sayde vnto Abiathar, I knewe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.
23 Abide thou by me, & feare not: for [m] he that seeketh my life, shal seeke thy life also: for with me thou shalt be in safegard.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

l Or, footemen.

k For they knew that they ought not to obey the wicked comandement of the king in slaying the innocents.

l This was Gods prouidence, who according to his promes preserued some of the house of Eli, Chap. 2. 33.

m Or, he that taketh thy life, shall take mine also.

CHAP. XXIII.

Dauid chaseth the Philistims from Keilah. 13 *Dauid departeth from Keilah, and remaineth in the wildernes of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterprise is broken in pursuing Dauid.*

1 THen they told Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoile the barnes.
2 Therefore Dauid asked counsel of the Lord, saying, Shal I go and smite these Philistims? And the Lorde answered Dauid, Goe and smite the Philistims, and saue Keilah.
3 And Dauids men said vnto him, See, we be afraied here in [b] Judah, howe much more if we come to Keilah against the hoste of the Philistims?
4 Then Dauid asked counsel of the Lord againe. And the Lorde answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.
5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.
6 (And when Abiathar the sonne of Ahimelech [c] fled to Dauid to Keilah, he brought an [c] Ephod [c] with him)
7 ¶ And it was tolde Saul that Dauid was come to Keilah, & Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.
8 Then Saul called all the people together to warre, for to go downe to Keilah, and to beseige Dauid and his men.
9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, [d] Bring the Ephod.
10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.
11 Wil the lords of Keilah deliuer me vp into his hande? and will Saul come downe, as thy seruant hath heard? O Lorde God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.
12 Then said Dauid, Will the [e] lordes of Keilah deliuer me vp, and the men that are with mee, into the hande of Saul? And the Lorde saide, They will deliuer thee vp.
13 Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went [f] whither they could. And it was told Saul, that Dauid was fled from Keilah, & he left off his iourney.
14 And Dauid abode in the wildernes in [g] holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [h] deliuered him not into his hand.

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

c Chap. 22. 20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

d Ebron in hand.

d To consule with the Lord by Vrim and Thummim.

e Or, gouernours.

f Or, to and fro, as hauing no certaine place to goe to.

g Or, strong places.

h No power nor policie can preuaile against Gods children, but when he appointeth the time.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernes of Ziph in the wood.
16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted "him in God,
17 And said vnto him, Feare not: for the hande of Saul my father shal not finde thee, and thou shalt be f King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.
18 So they twaine made a couenant before the Lorde: and Dauid did remaine in the wood: but Jonathan went to his house.
19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide him selfe by vs in holds, in the wood in the hill of Hachilah, which is on the right side [g] of Jeshimon?
20 Now therefore O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings handes.
21 Then Saul said, h Be ye blessed of the Lord: for ye haue had compassion on me.
22 Go, I pray you, and prepare yet better: knowe and see his place where he "haunteth, & who hath seene him there: for it is sayde to me, He is subtile, and craftie.
23 See therefore, and knowe all the secret places where he hideth him selfe, and come ye againe to me with the certainties, and I will go with you: and if he be in the [h] lande, I will search him out throughout all the thousands of Iudah.
24 Then they arose & went to Ziph before Saul, but Dauid and his men were in the wildernes of Maon, in the plaine on the right hand of Jeshimon.
25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came down vnto a rocke, and abode in the wildernes of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.
26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men rounde about, to take them.
27 But there came a [k] messenger to Saul, saying, Haste thee, & come: for the Philistims haue inuaded the land.
28 Wherfore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

"Ebr. his hand.

f Ionathan assureth Dauid, that God will accomplish his promis, and that his father striueth against his owne conscience.

[g] Or, of the wildernesse.

g The Lord recompense this friendlihip.

"Ebr. where his foote hath bene.

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

k Thus ‡ Lord can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth.

l That is, the stone of diuisiō, because there they deuided them selues one from another.

CHAP. XXIIII.

1 *Dauid hid in a cane spareth Saul.* 10 *He sheweth to Saul his innocencie.* 18 *Saul acknowledgeth his fault.* 22 *He causeth Dauid to sweare vnto him to be fauourable to his.*

1 AND Dauid went thence, and dwelt in [a] holdes at En-gedi.
2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wildernesse of [b] En-gedi.
3 Then Saul tooke three thousand chosen men out of all Israel, & went to seeke Dauid and his men vpon the rockes among the wilde goates.
4 And he came to the sheepe coates by the way where there was a cane, and Saul went in "to do his easement: and Dauid and his men sate in the "inward parts of the cane.
5 And the men of Dauid saide vnto him, See, the day is [c] come, whereof the Lord said vnto thee, Beholde, I will deliuer thine enemie into thine hand, and thou shalt do to him as it shall seeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment priuily.
6 And afterward Dauid [d] was touched in his heart, because he had cut off the lappe which was on Sauls garment.
7 And he said vnto his men, The Lorde keepe me from doing that thing vnto my master the Lords anointed, to laye mine hand vpon him: for he is the Anointed of the Lord.
8 So Dauid ouercame his seruāts with these words, and suffred them not to arise against Saul: so Saul rose vp out of the cane and went away.
9 ¶ Dauid also arose afterwarde, & went out of the cane, & cried after Saul, saying, O my lord ỳ king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed himselfe.
10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euill against thee?
11 Behold, this day thine eyes haue seen, that the Lorde had deliuered thee this day into mine hand in the cane, & some bade me kil thee, but I had compassion on thee, and sayde, I will not laye mine hand on my master: for he is the Lords Anointed.
12 Moreouer my father, behold: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednes in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.
13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.
14 According as the [f] old prouerbe saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.
15 After whom is ỳ King of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?
16 The Lord therefore be iudge, & iudge betweene thee & me, and see, and pleade my cause, and "deliuer me out of thine hand.
17 When Dauid had made an ende of speaking these wordes to Saul, Saul said,

a That is, in strong places, which were defenced by nature.

b A citie of Iudah, Iosh. 15. 62.

"Ebr. to couer his feete.

"Ebr. in the sides.

c Here we see how ready we are to hasten Gods promes, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he prooueth himself to be his friend.

f Or, the prouerbe of an ancient man.

"Ebr. iudge.

said, f Is this thy voyce, my sonne Dauid? And Saul lift vp his voice, & wept,
18 And sayde to Dauid, thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.
19 And thou hast shewed this day, that thou hast deale well with me: for asmuch as when the Lord had closed me in thine handes, thou killedst me not.
20 For who shall finde his enemie, and let him depart "free? wherefore the Lord render thee good for that thou hast done vnto me this day.
g Though this tyrant sawe and confessed the fauour of God toward Dauid, yet he ceased not to persecute him against his owne conscience.
21 For now behold, I s know that thou shalt be king, and that the kingdome of Israel shalbe stablished in thine hand.
22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.
23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the holde.

f Though he was a most cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to yelde.

"Ebr. a good way.

CHAP. XXV.

1 *Samuel dieth.* 3 *Nabal and Abigail.* 38 *The Lorde killeth Nabal.* 43 *Abigail and Ahinoam Dauids wiues.* 44 *Michal is giuen to Phalti.*

Chap. 28. 3. & 1. Sam. 1 46. 1 3, 20.

1 THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his a owne house at Ramah. And Dauid arose and went downe to the wildernes of Paran.

a That is, among his own kinred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

2 Now in b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had three thousand sheepe, & a thousand goates: and he was shering his sheepe in Carmel.
3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and euil conditioned, and was of the familie of Caleb.
4 And Dauid heard in the wildernesse, that Nabal did shere his sheepe.
5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Go vp to Carmel, and goe to Nabal, and aske him in my name "howe he doeth.

"Ebr. of peace.

c Some reade, so maiest thou liue in prosperitie & next yere, both thou, &c.

"Ebr. for life.

6 And thus shall ye say c "for salutation, Both thou, and thine house, and all that thou hast, be in peace, welth and prosperitie.
7 Beholde, I haue heard, that thou hast shearers: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.
8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer d commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

d Whatsoeuer thou hast ready for vs.

9 ¶ And when Dauids yong men came, they told Nabal all those wordes in the name of Dauid, and held their peace.
10 Then Nabal answered Dauids seruants, and sayde, Who is Dauid? and who is the * sonne of Iishai? there be many seruants nowe a dayes, that breake away euery man from his master.

e Thus § couetous wretches, in steade of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sherers, and giue it vnto men, whom I know not whence they be?
12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.
13 And Dauid sayd vnto his men, Girde euery man his sworde about him. And they girded euery man his sword: Dauid also girded his sworde. And about foure hundreth men went vp after Dauid, and two hundreth abode by the "carriage.

"Ebr. vessell.

14 Now one of the seruants told Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wildernes to salute our master, and he "railed on them.

"Eb. drone them away.

15 Notwithstanding the men were very good f vnto vs, and we had no displeasure, neither missed we any thing as long as we were conuersant with them, when we were in the fields.

f When we kept our sheepe in § wildernes of Paran.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.
17 Now therefore take heede, & see what thou shalt do: for euil "will surely come vpon our master, and vpon all his familie: for he is so wicked that a man can not speake to him.

"Ebr. is accomplished.

18 ¶ Then Abigail made haste, and tooke two hundreth "cakes, and two bottels of wine, and fiue sheepe readie dressed, and fiue measures of parched corne, and an hundreth g stanes of raisins, and two hundreth of figges, and laded them on asses.

"Ebr. bread.

g Or, clusters.

19 Then she sayd vnto her seruants, Goe ye before me: beholde, I will come after you: yet shee tolde not her husband Nabal.

h Because shee knewe his crooked nature, that he would rather haue perished, then consented to her enterprise

20 And as she rode on her asse, she came downe by a secrete place of the mountaine, and beholde, Dauid and his men came downe against her, and she met them.
21 And Dauid said, In deed I haue kept all in vaine that this fellowe had in the wildernesse, so that nothing was missed of all that pertained vnto him: for he hath requited me euil for good.
22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all h he hath, by the dawning of the day, any that i pisseth against a wal.

i Meaning by this prouerbe, that he would destroy both final and great.

23 And when Abigail sawe Dauid, shee hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,
24 And fel at his feete, and sayd, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handes maybe

speake "to thee, and heare thou the
wordes of thine handmaide.
25 Let not my lorde, I pray thee, regarde
this wicked man Nabal: for as his
name is, so is he: [s] Nabal is his name,
and folie is with him: but I thine hand-
maid saw not the yong men of my lord
whom thou sentest.
26 Now therefore my lord, as the Lorde
liueth, and as thy soule liueth (the Lord,
I say, that hath withholden thee from
comming to shed blood, and that [i] thine
hand should not saue thee) so now thine
enemies shall be as Nabal, and they
that intend to doe my lord euil.
27 And now, this [t] blessing which thine
handmaid hath brought vnto my lord,
let it be giuen vnto the yong men, that
"follow my lord.
28 I pray thee, forgiue [p] trespas of thine
handmaid: for the Lord will make my
lord a [k] sure house, because my lord figh-
teth the battels of the Lorde, and none
euill hath bene found in thee" in all thy
life.
29 Yet [l] a man hath risen vp to persecute
thee, and to seeke thy soule, but the soule
of my lord shalbe bound in the [m] bundel
of life with the Lord thy God: and the
soule of thine enemies shal God cast out,
as out of the middle of a sling.
30 And when the Lord shal haue done to
my lord all the good that he hath pro-
mised thee, and shal haue made thee ru-
ler ouer Israel,
31 Then shal it be no griefe vnto thee, nor
offence of mind vnto my lorde, that he
hath not shed blood causelesse, nor that
my lord hath [n] not reuenged himselfe:
and when the Lord shal haue dealt well
with my lorde, remember thine hand-
maide.
32 Then Dauid sayd to Abigail, Blessed
be the Lord God of Israel, which sent
thee this day to meete me.
33 And blessed be thy counsell, and bles-
sed be thou, which hast kept me this
day from comming to shed blood, [o] and
that mine hand hath not saued me.
34 For in deede, as the Lord God of Is-
rael liueth, [p] who hath kept me backe
from hurting thee, except thou haddest
hasted and met me, surely there had not
bene left vnto Nabal by the dawning
of the day, any that pisseth against the
wall.
35 Then Dauid receiued of her hand that
which she had brought him, and sayd to
her, Goe vp in peace to thine house: be-
hold, I haue heard thy voyce, and haue
"granted thy petition.
36 ¶ So Abigail came to Nabal, and be-
hold, he made a feast in his house, like
the feast of a King, and Nabals heart
was merry within him, for he was very
drunken: wherefore she tolde him [q] no-
thing, neither lesse nor more, vntill the
morning arose.
37 Then in the morning when the wine
was gone out of Nabal, his wife tolde
him those wordes, and his heart died
within him, and he was like a [r] stone.
38 And about ten dayes after, the Lorde
smote Nabal, that he died.
39 ¶ Now when Dauid heard, that Na-
bal was dead, he said, Blessed be the Lord
that hath [s] iudged the cause of my re-
buke of the hand of Nabal, and hath
kept his seruant from euil: for the Lord
hath recompensed the wickednesse of
Nabal vpon his owne head. Also Da-
uid sent to commune with Abigail to
[t] take her to his wife.
40 And when the seruants of Dauid were
come to Abigail to Carmel, they spake
vnto her, saying, Dauid sent vs to thee,
to take thee to his wife.
41 And she arose, and bowed her selfe on
her face to the earth, and sayd, Behold,
let thine handmaid be a seruant to wash
the feete of the seruants of my lord.
42 And Abigail hasted, and arose, and rode
vpon an asse, and her fiue maides" fol-
lowed her, and she went after the messen-
gers of Dauid, and was his wife.
43 Dauid also tooke Ahinoam of [u] Iezreel,
and they were both his wiues.
44 Nowe Saul had giuen [x] Michal his
daughter Dauids wife to Phalti the
sonne of Laish, which was of [y] Gallim.

CHAP. XXVI.

1 *Dauid was discouered vnto Saul by the Ziphims.*
12 *Dauid taketh away Sauls speare, and a pot of water that stoode at his head.* 21 *Saul confesseth his sinne.*

1 AGaine the Ziphims came vnto
Saul to Gibeah, saying, [a] Doeth
not Dauid hide him selfe [b] in the hil
of Hachilah before [c] Jeshimon?
2 Then Saul arose, and went downe to
the wildernesse of Ziph, hauing three
thousand [a] chosen men of Israel with
him, for to seeke Dauid in the wildernes
of Ziph.
3 And Saul pitched in the hill of Hachi-
lah, which is before Jeshimon by the
way side. Nowe Dauid abode in the wil-
dernesse, and he sawe that Saul came
after him into the wildernes.
4 (For Dauid had sent out spies, and vn-
derstoode, that Saul was come [d] in very
deed)
5 Then Dauid arose, and came to the
place where Saul had pitched, and when
Dauid beheld the place where Saul lay,
and [e] Abner the sonne of Ner which
was his chiefe captaine, (for Saul lay
in the fort, and the people pitched roumde
about him)
6 Then spake Dauid, and sayde to Ahi-
melech the [f] Hittite, and to Abishai the
sonne of Zeruiah, brother to [g] Joab,
saying, Who will goe downe with me
to Saul to the host? Then Abishai said,
I will goe downe with thee.
7 So Dauid and Abishai came downe
to the people by night: and behold,
Saul lay sleeping within the fort, and his
speare

[s] Or, foole.
[i] That is, that thou shouldest not be reuenged of thine enemie.
[t] Or, present.
[p] Ebr. walke at the feete.
[k] Confirme his kingdome to his posteritie.
[l] Ebr. from thy dayes.
[m] To wit, Saul. God shal preserue thee long in his seruice, & destroy thine enemies.
[n] That he hath not auenged him selfe, which things would haue tormented his conscience.
[o] Read vers. 26.
[p] He attributeth it to the Lordes mercie, and not to him selfe that he was stayed.
[q] For he had no reason either to consider, or to giue thankes for this great benefite of deliuerance.
[r] For feare of the great danger.
[s] Or, reuenged.
[t] For he had experience of her great godlines, wisedome, and humilitie.
[u] Ebr. went at her feete.
[x] 2. Sam. 3. 14, 15.
[y] Which was a place bordering on the country of the Moabites.
[a] Chap. 23. 19.
[b] Or, in Gibeah.
[c] Or, the wilderne.
[a] That is, of the most skilful and valiant souldiers.
[d] Or, to a certaine place.
[e] Chap. 14. 50. and 17. 55.
[f] Who was a stranger and not an Israelite.
[g] Who afterwarde was Dauids chiefe captaine.

speare did sticke in the grounde at his a heade: and Abner and the people laye round about him.

a Or, bolster.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him d againe.

d Meaning, he would make him sure at one stroke.

9 And Dauid saide to Abishai, Destroye him not: for who can laye his hand e on the Lords anointed, and be guiltes?

e To wit, in his owne priuate cause: for Iehu slewe two kings at Gods appointment, 2. King. 9. 24.

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to dye, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lordes anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid tooke the speare & the pot of water from Sauls head, and they gate them away, & no man sawe it, nor marked it, neyther did any awake, but they were all a sleepe: for b the Lord had sent a dead sleepe vpon them.

b Ebr. the heauie sleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other side, and stood on the top of an hil a farre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, c Hearest thou not Abner? Then Abner answered, & said, Who art thou that cryest to the king?

c Ebr. Answerest.

15 ¶ And Dauid said to Abner, Art not f a man? and who is like thee in Israel? wherefore then hast thou not kept thy lorde the king? for there came one of the folke in to destroy the king thy lord.

f Esteemed most valiant, & meete to saue the king?

16 This is not well done of thee: as the Lorde liueth, ye are g worthy to die, because ye haue not kept your master the Lords anointed: and now see where the kings speare is, and the pot of water that was at his head.

g Ebr. sonnes of death.

17 And Saul knew Dauids voyce, & said, Is this thy voyce, h my sonne Dauid? And Dauid saide, It is my voyce, my lord O king.

h Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrarie to his promes.

18 And hee saide, Wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Nowe therefore, I beseeche thee, let my lorde the king heare the wordes of his seruant. If the Lorde haue stirred thee vp against me, i let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lorde: for they haue cast me out this daye from abiding in the inheritance of the Lorde, saying, Goe, serue other k gods.

i Hereby he hath as much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

k As much as is laye in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

20 Now therefore let not my blood fal to the earth before the face of the Lorde: for the king of Israel is come out to seeke a flea, as one would hunt a partriche in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was l precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

l Because thou sauedst my life this day.

22 Then Dauid answered, and said, Beholde the kinges speare, let one of the yong men come ouer and fet it.

23 And let the Lorde rewarde euery man according to his m righteousnes & faithfulnes: for the Lorde had deliuered thee into mine handes this day, but I would not laye mine hande vpon the Lordes Anointed.

m To wit, of innocencie towarde Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lorde, that he may deliuer me out of all tribulation.

25 Then Saul sayde to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his n place.

n To Gibeah of Beniamin.

CHAP. XXVII.

1 Dauid flieth to Achish King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

1 AND Dauid sayde in his heart, I shall nowe a perishe one day by the hande of Saul: is it not better for me that I saue my life in the lande of the Philistims, & that Saul may haue no hope of me to seeke me any more in all the coastes of Israel, and so escape out of his hand?

a Dauid distrusteth Gods protection, & therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and he, and the fiue hundreth men that were with him, went vnto Achish the sonne of Maoch king of Gath.

3 And Dauid b dwelt with Achish at Gath, he, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

b Thus God by his prouidence changeth the enemies hearts, & maketh them to fauour his, in their necessitie.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid sayde vnto Achish, If I haue nowe founde grace in thine eyes, c let them giue me a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag d same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

d Ebr. the number of the dayes.

7 ¶ And e the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

e These were the wicked Canaanites, whom God had appointed to be destroyed,

8 Then Dauid and his men went vp, and inuaded the f Geshurites, and the Girsites and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

f Or, Gezrites.

9 And

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish said, [a]Where haue ye bene a rouing this day? And Dauid answered, Against the South of Judah, and against the South of the [c]Jerahmeelites, & against the South of [d] Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so will be his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, [b]He hath made his people of Israel vtterly to abhorre him: therefore shee shall be my seruant for euer.

[a] *Or, against whom.*

[c] Which were a family of the tribe of Iudah, 1. Chro. 2. 9.

[b] *Or, he doeth surely abhorre his people.*

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 18 Who declareth his ruine.

1 NOwe at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish saide to Dauid, [a]Be sure, thou shalt go out with me to the battell, thou, & thy men.

2 And Dauid saide to Achish, Surely thou shalt knowe what thy seruant can do. And Achish said to Dauid, Surely I will make thee keeper of mine heade for euer.

3 [b](Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: & Saul had [b] put away the sorcerers, and the soothsayers out of the land)

4 Then the Philistims assembled them selues, and came, and pitched in Shunem: and Saul assembled all Israel, & they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, he was afraid, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lorde, and the Lorde answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

7 ¶ Then saide Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, & aske of her. And his seruantes sayde to him, Beholde, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed him selfe, & put on other rayment, and he went, and two men with him, & they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him vp whom I shall name vnto thee.

9 And the woman saide vnto him, Beholde, thou knowest what Saul hath done, howe he hath destroyed the sorcerers, & the soothsayers out of the lande: wherefore then seekest thou to take me in a snare to cause me to dye?

10 And Saul sware to her by the Lorde, saying, As the Lord liueth, no [a] harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp [e] Samuel.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me: for [f] art Saul.

13 And the King said vnto her, Be not afraide: for what sawest thou? And the woman saide vnto Saul, I sawe [g] gods ascending vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was [f] Samuel, and he enclined his face to the grounde, and bowed him selfe.

15 ¶ And Samuel sayde to Saul, Why hast thou disquieted mee, to bring mee vp? The Saul answered, I am in great distresse: for the Philistims make warre against me, & God is departed from me, and answereth me no more, neither [h] by Prophets neither by dreames: therefore I haue called thee, that thou maiest tell me, what I shall do.

16 Then sayde Samuel, Wherefore then doest thou aske of mee, seeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lorde hath done to [i] him, as hee spake [h] by mine [h] hande: for the Lorde will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

18 Because thou obeydst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde wil deliuer Israel with thee into the handes of the Philistims: [k] and to morow shalt thou and thy sonnes be with me, and the Lord shal giue the hoste of Israel into the handes of the Philistims.

20 Then Saul fell straight way all along on the earth, and was sore [l] afrayde because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, & saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I [k] haue put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaide, and let me set a morsell of bread before thee, that thou maiest eat and get thee strength, and go on thy iourney.

23 But

[a] *Or, punishment.*

[e] He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and how Satan hath no power ouer them.

[f] *Or, an excellent person.*

[f] To his imagination, albeit it was Satan, who to blinde his eies tooke vpon him the forme of Samuel, as he can do of an Angel of light.

[h] *Ebr. by the hand of Prophets.*

[g] That is, to Dauid.

[i] *Chap. 15. 28.*

[h] *Or, ministerie.*

[k] Ye shalbe dead, Chap. 31. 6

[l] The wicked whé they heare Gods iudgemẽts, tremble and despaire, but can not seeke for mercie by repẽtance.

[k] I haue ventored my life.

23 But he refuſed, and ſaide, I will not eate: but his ſeruants and the woman together compelled him, and he obeyed their voyce: ſo he arose from the earth, and ſate on the bed.

24 Nowe the woman had a fatte calfe in the houſe, and ſhe haſted, and killed it, and tooke floure and kneaded it, and baked of it [l] vnleauened bread.

l Becauſe it required haſte.

25 Then ſhe brought them before Saul, and before his ſeruants: and when they had eaten, they ſtood vp, & went awaye the ſame night.

CHAP. XXIX.

4 The princes of the Philiſtims cauſe Dauid to be ſent backe from the battel againſt Iſrael, becauſe they diſtruſted him.

1 SO the Philiſtims were gathered together with all their armies m Aphek: and the Iſraelites pitched [a] by the fountaine, which is in Iezreel.

a Or, in Ain.

2 And the [b] princes of the Philiſtims went forth by [c] hundreths and thouſands, but Dauid and his men came behinde with Achiſh.

b Or, captaines. c According to their bands, or enſignes.

3 Then ſaide the princes of the Philiſtims, What doe theſe Ebrewes here? And Achiſh ſaid vnto the princes of the Philiſtims, Is not this Dauid the ſeruant of Saul the king of Iſrael, who hath bene with me theſe dayes, [d] or theſe yeres, & I haue found nothing in him, ſince he [e] dwelt with me vnto this daye?

d Meaning, a long time, that is, foure moneths & certain dayes, Chap. 27. 7. e Ebr. fell, as Gen. 25. 18. 1. Chro. 12. 19.

4 But the princes of the Philiſtims were wroth with him, and the princes of the Philiſtims ſaid vnto him, [f] Send this fellow backe, that he may goe againe to his place which thou haſt appointed him, and let him not goe downe with vs to battel, leſt that in the battel he be an aduerſarie to vs: for wherewith ſhould he obtaine the fauour of his maſter? ſhould it not be with the [g] heads of theſe men?

f Would not Saul receiue him to fauour, if he could betray vs? Chap. 18. 7. and 21, 11. g That is, was conuerſant with me.

5 Is not this Dauid, of whom they ſang in daunces, ſaying, [h] Saul ſlewe his thouſand, and Dauid his ten thouſands?

h Ebr. Saul hath ſmitten.

6 Then Achiſh called Dauid, and ſayd vnto him, As the Lord liueth, thou haſt bene vpright & good in my ſight, when thou [i] wenteſt out and in with me in the hoſte, neither haue I founde euill with thee, ſince thou cameſt to me vnto this day, but [k] the princes doe not fauour thee.

i That is, ſeruant with me. k Ebr. thou art not good in the eyes of the princes.

7 Wherefore nowe returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 And Dauid ſayd vnto Achiſh, But what haue I done? and what haſt thou found in thy ſeruant as long as I haue bene with thee vnto this day, that I may [l] not goe and fight againſt the enemies of my lord the king?

l This diſſimulation cannot be excuſed: for it grieued him to goe againſt the people of God.

9 Achiſh then answered, and ſaid to Dauid, I knowe thou pleaſeſt me, as an Angel of God: but the princes of the Philiſtims haue ſaide, Let him not goe vp with vs to battel.

10 Wherefore nowe riſe vp early in the morning with thy [m] maſters ſeruants that are come with thee: and when ye be vp early, aſſoone as ye haue light, depart.

m With them that fled vnto thee from Saul.

11 So Dauid and his men roſe vp early to depart in the morning, & to returne into the land of the Philiſtims: and the Philiſtims went vp to Iezreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken priſoners. 6 The people woulde ſtone him. 8 He aſketh counſel of the Lorde, and purſuing his enemies recouereth the pray. 24 He deuideth it equally, 26 And ſendeth part to his friendes.

1 BVt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, & had [b] ſmitten Ziklag, and burnt it with fire,

a After that he departed from Achiſh. b That is, deſtroyed the citie.

2 And had taken the women that were therein, priſoners, both ſmall and great, and ſlewe not a man, but caried them away, and went their wayes.

3 So Dauid and his men came to the citie, and behold, it was burnt with fire, and their [c] wiues, & their ſonnes, and their daughters were taken priſoners.

c For theſe onely remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voices and wept, vntil they could weepe no more.

5 Dauids two wiues were taken priſoners alſo, Ahinoam the Iezreelite, and Abigail ſ wife of Nabal ſ Carmelite.

6 And Dauid was in great ſorow: for the people [d] entended to ſtone him, becauſe the hearts of all the people were vexed euery man for his ſonnes and for his daughters: but Dauid comforted him ſelfe in the Lord his God.

d Thus we ſee, that in troubles & aduerſitie we doe not conſider gods prouidence, but like raging beaſtes forget both our owne dutie & conteine

7 And Dauid ſayde to Abiathar the Prieſt Ahimelechs ſonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid aſked counſel at the Lord, ſaying, Shall I follow after this company? ſhall I ouertake them? And he answered him, Follow: for thou ſhalt ſurely ouertake them, and [e] recouer all.

Gods appointment ouer vs,

e Though God ſeeme to leaue vs for a time, yet if we truſt in him, we ſhalbe ſure to finde comfort.

9 So Dauid and the fyre hundreth men that were with him, went, and came to the riuer Beſor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being too wearie to goe ouer the riuer Beſor)

11 And they founde an Egyptian in the field, and brought him to Dauid, & gaue him [f] bread and he did eate, & they gaue him water to drinke.

f God by his prouidence both prouided for the neceſſitie of this poore ſtranger, and made him a guide to Dauid to accompliſh his enterpriſe.

12 Alſo they gaue him a fewe figges, and two cluſters of raiſins: and when he had eaten, his ſpirit came againe to him: for he had eaten no bread, nor dronke any water in three dayes, and three nightes.

13 And Dauid ſaid vnto him, To whom belongeſt

belongest thou? and whence art thou? And he saide, I am a pong man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereth, & vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this company? and he said, e Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the handes of my master, & I will bring thee to this companie.

e For othes were in al ages had in most reuerence euen among the heathen.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon al the earth, f eating & drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

f The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

17 And Dauid smote them from the twilight, euen vnto the euening g of the next morow, so that there escaped not a man of them, sane foure hundreth pong men, which rode vpon camels, and fled.

g Some read, & vnto the morow of ỹ two euenings: that is, three dayes.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken awap: Dauid recouered them all.

20 Dauid also tooke all the shéepe, and the oxen, & they drawe them before his cattel, and said, This is Dauids h pray.

h Which the Amalekites had taken of others, & Dauid from them besides the goods of Ziklag.

21 ¶ And Dauid came to ỹ two hundreth men ỹ were to weake for to follow Dauid: whom they had made also to abide at the riuer Besor: & they came to meet Dauid, & to méete the people that were with him: so when Dauid came néere to the people, he saluted them.

22 Then answered all the euil & wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore wil we giue them none of the pray, that we haue recouered, saue to euery man his i wife & his children: therefore let them carp them awap & depart.

i Vnder these are comprehéded ỹ cattel & goods, which appertei-ned to euery mã.

23 Then said Dauid, Ye shal not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the companie that came against vs, into our handes.

24 For who will obey you in this matter? but as his part is that goeth downe to the battel, so shal his part be, that tarryeth by the stuffe: they shal part alike.

m Some referre these wordes to Dauid, that he alledged an olde custome and lawe, as if it were written, It is both nowe and hath bene euer.

25 m So from that day forward he made it a statute & a lawe in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friendes, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, & to them of Jattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, & to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and n to al the places where Dauid and his men had haunted.

n Shewing him selfe mindful of their benefits towardes him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battel. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

1 NOwe the * Philistims fought against Israel, and the men of Israel fledde awap from the Philistims, and they fell downe o wounded in mount Gilboa.

* 1.Chro.10,1,

o Or, slaine.

2 And the Philistims pressed sore vpon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battel went sore against Saul, the archers & bowmen p hit him, & he was sore q wounded of the archers.

p Ebr. found him.

q Or, afraide.

4 Then said Saul vnto his armour bearer, r Drawe out thy sword, and thrust me thorough therewith, least the vncircumcised come & thrust me thorough and mocke mee: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fel vpon it.

r So we see that his cruel life had a desperate end, as is commonly seene in thē that persecute the childrē of God.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon his sword, and died with him.

6 So Saul died, & his three sonnes, and his armour bearer, and al his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the s valley, and they of the other side t Jorden saw that the men of Israel were put to flight, & that Saul & his sonnes were dead, then they left the cities, & ran awap: and the Philistims came and dwelt in them.

s Neere to Gilboa.

t The tribes of Reuben & Gad, & halfe ỹ tribe of Manasseh.

8 ¶ And on the morowe when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, & sent into the land of ỹ Philistims on euery side, that they should u publish it in the temple of their idoles, and among the people.

u In token of victorie and triumph.

10 And they laid vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of x Jabesh Gilead heard, what the Philistims had done to Saul,

x Whom he had deliuered from their enemies, Chap.11.11.

12 Then they arose (as many as were strong men) and went al night, & tooke the bodie of Saul, and the bodies of his sonnes, from the wal of Beth-shan, and came to Jabesh, and y burnt them there,

y *Ierem.34.5.*

13 And tooke their bones & z buried them vnder a tree at Jabesh, & a fasted seuen dayes.

z *2.Sam.2.4.*

a According to the custome of mourners.

THE

THE SECOND BOOKE OF SAMVEL.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie and the whole courſe of his life, and alſo the liues and actes of two Kings, to wit, of Saul & Dauid, whom he anointed and conſecrated kings by the ordinance of God. And as the firſt booke conteineth thoſe thinges, which God brought to paſſe among this people vnder the gouernement of Samuel and Saul: ſo this ſeconde booke declareth the noble actes of Dauid, after the death of Saul, when hee began to reigne, vnto the ende of his kingdome: and howe the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fayned friendes and flatterers, and partly by ſome of his owne children and people: and how by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt Ieſus the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euerie ſide with outwarde and inwarde enemies, as well in his owne perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 *It was tolde Dauid of Sauls death.* 15 *He cauſeth him to be ſlaine that brought the tydings.* 19 *He lamenteth the death of Saul and Ionathan.*

1 AFter the death of Saul, whē Dauid was returned frō the ſlaughter of the Amalekites & had bene two daies in Ziklag,

1. Sam. 30. 17.

2 Beholde, a man came the thirde day out of the hoſte from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeiſance.

a Seeming to lament the ouerthrow of the people of Iſrael.

3 Then Dauid ſaide vnto him, Whence commeſt thou? And he ſaide vnto him, Out of the hoſte of Iſrael I am eſcaped.

4 And Dauid ſaide vnto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, & many of the people are ouerthrowen, & dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſayde vnto the yong man that tolde it him, Howe knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the yong man that tolde him, anſwered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his ſpeare, & lo, the charets and [a] horſemen followed hard after him.

b As I fled in the chaſe.

a Or, captaines.

7 And whē he looked backe, he ſawe me, & called me. And I anſwered, Here am I.

8 And he ſaide vnto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Iſraelites.

9 Then ſaide hee vnto me, I praye thee, [a] come vpon me, & ſlay me: for anguiſh is come vpon mee, becauſe my [d] life is yet whole in me.

a Or I ſtand vpon.

d I am ſorie, becauſe I am yet aliue.

10 So [a] I came vpon him, and ſlew him, and becauſe I was ſure that he coulde not liue, after that he had fallen, I tooke the crowne that was vpon his head, & the bracelet that was on his arme, and brought them hither vnto my lord.

a Or I ſtood vpon him.

11 Then Dauid tooke hold on his clothes, [a] and rent them, and likewiſe all the mē that were with him.

a Chap. 3. 31. & 13. 31.

12 And they mourned and wept, & faſted vntill euen, for Saul and for Ionathan his ſonne, & for the people of the Lorde, and for the houſe of Iſrael, becauſe they were ſlaine with the ſwoorde.

13 ¶ [a] Afterward Dauid ſaid vnto the yong man that told it him. Whēce art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

a After the lamentation he examined him againe.

14 And Dauid ſaide vnto him, [a] Howe waſt thou not afraid, to put forth thine hande to deſtroye the Anointed of the Lord?

a Pſal. 105. 15.

15 Then Dauid called one of his yonng men, and ſaide, Goe neere, and fall vpon him. And he ſmote him that he died.

16 Then ſayde Dauid vnto him, [f] Thy blood be vpon thine owne heade: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lordes Anointed.

f Thou art iuſtly puniſhed for thy faute.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne,

18 (Alſo he bade them teach the children of Iudah to ſhoote, as it is written in the booke of [a] Iaſher)

a Or righteous.

19 O noble Iſrael, [h] he is ſlaine vpon thy hie places: howe are the mightie ouerthrowen?

h Meaning Saul. Micah. 1. 10.

20 [a] Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leſt the daughters of the Philiſtims reioyce, leaſt the daughters of the vncircumciſed triumph.

a Ioſh. 10. 13.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor [i] be there fieldes of offrings: for there the ſhielde of the mightie is caſt downe, the ſhielde of Saul, as though he had not bene anointed with oyle.

i Let their fertile fields be baren, and bring forth no fruite to offer to the Lord,

22 The

22 The bowe of Jonathan neuer turned backe, neither did the swoyd of Saul returne emptye from the blood of the slain, and from the fat of the mightie.
23 Saul and Jonathan were louely and pleasant in their liues, & in their deaths they were not k deuided: they were swifter then egles, they were stronger then lions.
24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, l with pleasures, and hanged ornamentes of golde vpon your apparell.
25 Howe were the mightie slaine in the mids of the battell? O Jonathan, thou wast slaine in thine hie places.
26 Woe is me for thee, my brother Jonathan: verie kinde hast thou bene vnto me: thy loue to me was wonderful, passing the loue of m women: howe are the mightie ouerthrowen, and the weapons of warre destroyed?

k They dyed both together in Gilboa.

l As riche garments, and costly iewels.

m Eyther toward their husbands, or their children.

CHAP. II.

4 Dauid is anointed king in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battel of the seruants of Dauid and Ish-bosheth. 32 The burial of Asahel.

a By the meanes of the hie Priest, as 1.Sam.23.2.& 2.sam.5.19.

1 AFter this, Dauid a asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Judah? And the Lord said vnto him, Go vp. And Dauid said, Whither shall I go? He the answered, Vnto b Hebron.
2 So Dauid went vp thither and his two wiues also, Ahinoam the Jzreelite, and Abigail Nabals wife the Carmelite.
3 And Dauid brought vp the men that were with c him, euerie man with his houshold, and they dwelt in the cities of Hebron.

b Which citie was also called Kiriath-arba, Iosh.14.15.

c In the time of his persecution.

4 ¶ Then the men of Judah came, and there they anointed Dauid king ouer the house of Judah. And they tolde Dauid, saying, * that the men of Jabesh Gilead buried Saul.

*1.Sam.31.13.

5 And Dauid sent messengers vnto the men of Jabesh Gilead, and saide vnto them, Blessed are ye of the Lord, that ye haue shewed such kindenes vnto your lord Saul, that you haue buried him.
6 Therefore nowe the Lorde shew mercie and d trueth vnto you: and I will recompense you this benefite, because ye haue done this thing.
7 Therefore nowe let your handes be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Judah hath anointed mee e king ouer them.
8 ¶ But Abner the sonne of Ner that was captaine of Sauls host, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,
9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Jzreel, and ouer Ephraim, and ouer Beniamin, & ouer f all Israel.
10 Ish-bosheth Sauls sonne was fourtie yere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Judah followed Dauid.
11 (And the time which Dauid reigned in Hebron ouer the house of Judah, was seuen yere and sixe moneths.)

d According to his promes, which is to recompense them that are mercifull.

e So that you shall not want a captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrie 33. yeres, Chap.5.5.

12 ¶ And Abner the sonne of Ner, & the seruantes of Ish-bosheth the sonne of Saul wet out of Mahanaim to Gibeō.
13 And Joab the sonne of Zeruiah, and the seruantes of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.
14 Then Abner sayde to Joab, Let the yong men nowe arise, and h play before vs. And Joab said, Let them arise.
15 Then there arose & went ouer twelue of Beniamin by number, which perteined to Ish-bosheth the sonne of Saul, & twelue of the seruants of Dauid.
16 And euery one caught i his felowe by the heade, & thrust his swoyde in his felowes side, so they fell downe together: wherefore the place was called k Helkath-hazzurim, which is in Gibeon.
17 And the battell was exceeding sore that same day: for Abner and the men of Jsrael l fell before the seruantes of Dauid.
18 And there were three sonnes of Zeruiah there, Joab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.
19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.
20 Then Abner looked behinde him, and saide, Art thou Asahel? And he answered, Yea.
21 Then Abner said, Turne thee either to the right hande or to the left, and take one of the yong men, and take thee his * weapons: but Asahel would not depart from him.
22 And Abner said to Asahel, Depart frō me: l wherefore shoulde I smite thee to the grounde? Howe then shoulde I be able to holde vp my face to Joab thy brother?
23 And when he would not depart, Abner with the hinder ende of the speare smote him vnder the m fift ryb, that the speare came out behinde him: and he fell downe there, and dyed in his place. And as many as came to ye place where Asahel fel downe and died, stood still.
24 Joab also and Abishai pursued after Abner: & the sunne went downe, when they were come to the hill Ammah that lieth before Giah, by the way of ye wilderne of Gibeon.
25 And the children of Beniamin gathered them selues together after Abner, & were on an heape and stoode on the top of an hill.
26 Then Abner called to Joab and said, Shall the * swoyde deuoure for euer? knowest thou not, that it will be bitternes in the latter ende? howe long then shall

g After this time was expired, he reigned ouer all the countrie 33. yeres, Chap.5.5.

h Let vs see howe they can handle their weapons.

i Meaning, his aduersarie.

k *Or, the fielde of strong men.*

l After that these foure and twentie were slaine.

*Or, *spoile.*

l Why doest thou prouoke me to kil thee?

m Some read, in those partes, whereas ye lively partes lye: as the heart, the lungs, the liuer, the milt, & ye gall.

n Shall we not make an ende of murthering?

shall it be, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou hadest not [e] spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blewe a trumpet, and all the people stode still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the [f] plaine, & went ouer Iorden, & passed through all Bithron till they came [g] to Mahanaun.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that they [p] hundreth and three score men died.

32 And they toke vp Asahel, and buried him in [p] sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

e If thou hadst not prouoked them to battel, as verse. 14.

f Or, wildernes.

g Or, to the tents.

p Thus GOD would confirme Dauid in his kingdom by the destruction of his aduersaries.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

1 THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah the daughter of Talmai the king of Geshur,

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

a That is, without intermission induring two yeeres, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 1. Chro. 3. 1.

c Within seuen yeeres and sixe moneths.

6 ¶ Nowe while there was warre betweene the house of Saul & the house of Dauid, Abner made al his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and said, Am I a [d] dogs head, which against Iudah do shewe mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a faulte concerning this woman?

d Doest thou esteeme me no more the a dog, for al my seruice done to thy fathers house?

e We see howe the wicked can not abide to be admonished of their faultes, but seeke their displeasure, which goe about to bring them frō their wickednes.

9 [e] So do God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I do to him,

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid [f] on his behalfe, saying, Whose is the land? who should also say, Make couenant with me, & behold, mine hand shall be vnto thee, to bring all Israel vnto thee.

f Or, secretly.

13 Who sayd, Well, I wil make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I marped for [g] an hundreth foreskins of the Philistims.

g 1. Sam. 18. 25, 27.

15 And Ish-bosheth sent, and toke her from her husband [h] Phaltiel the sonne of Laish.

h 1. Sam. 25. 44.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then sayde Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had [i] communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that he might be your king.

i Rather for malice that he bare toward Ish-bosheth, the for loue he bare to Dauid.

18 Nowe then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake [k] to Beniamin, and afterward Abner went to speake with Dauid in Hebron, concerning al that Israel was content with, and the whole house of Beniamin.

k Ebr. in the eares of Beniamin.

g Who chalenged the kingdome, because of their father Saul

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, & go gather all Israel vnto my lord the King, that they may make a couenant with thee, & that thou mayest reigne ouer all thine heart desireth. Then Dauid let Abner depart, who went [l] in peace.

l Or, without harme.

22 ¶ And behold, the seruants of Dauid and Ioab came [m] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

h From warre against the Philistims.

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

i Here appeareth the malicious minde of Ioab, who woulde haue had the King to slaye Abner for his priuate grudge.

24 Then Ioab came to the King & sayd, [n] What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner:

Ner: for he came to deceiue thée, and to know thy outgoing & ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the wel of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fift rib, that he died, for the blood of * Asahel his brother.

28 ¶ And whē afterward it came to Dauids eare, he said, I and my kingdome are k giltles before the Lorde for euer, concerning the blood of Abner ꝑ sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the swoorde, or that lacketh bread.

30 (So Ioab and l Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battel)

31 And Dauid said to Ioab, and to al the people that were with him, Rent your clothes, and put on sackecloth, & mourne m before Abner: and king Dauid him selfe followed the beare.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, and said, Dyed Abner n as a foole dyeth?

34 Thine hands were not bound, nor thy fete tyed in fetters of brasse: but as a man falleth before wicked men, so didest thou fall. And all the people wept againe for him.

35 Afterward al the people came to cause Dauid eate o meate while it was yet daye, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought els till the sunne be downe.

36 And al the people knew it, & it ꝑ pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings dede that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly annointed king: and these men the sonnes of Zeruiah be to * hard for me: the Lord reward the doer of euill according to his wickednes.

CHAP. IIII.

Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

1 AND when Hanls a sonne heard that Abner was dead in Hebron, then his hands were b feble, and all Israel was afraid.

2 And Hauls sonne had two men that were captaines of bandes: the one called Baanah, & the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin, (for c Beeroth was reckened to Beniamin,

3 Because the Beerothites d fled to Gittaim, & soiourned there, vnto this day.)

4 And Ionathan Hauls sonne had a sonne that was lame on his fete: he was fiue yere olde when the tidings came of Haul and Ionathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of ꝑ day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they e would haue wheat, and they f smote him vnder the fift rib, and fledde.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slewe him, and beheaded him, & tooke his head, and gate them away through the * plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayde to the king, Beholde the head of Ish-bosheth Hauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lorde the king this day of Haul and of his sede.

9 Then Dauid answered Rechab & Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde me, and sayde that Saul was dead, (thinking to haue brought good tidings) I toke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How & much more, when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not nowe therefore require his blood at your hand, & take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut off their hands and their fete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

CHAP. V.

Dauid is made King ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsel of the Lord. 20 And ouercommeth the Philistims twise.

1 THen * came all the tribes of Israel to Dauid vnto Hebron, and sayde thus, Beholde, we are thy a bones and thy flesh.

2 And

3. *King.* 2. 5.
[b] *Or, secretly.*

Chap. 2. 23.

k The Lorde knoweth that I did not consent to his death.

l Abishai is sayde to slay him with Ioab, because he consented to the murther.

m Meaning, before the corps.

n He declareth that Abner dyed not as a wretche or vile person, but as a valiant man might doe, being trayterously deceiued by the wicked.

o According to their custome, which was to banket at burials.

p It is expedient sometime not onely to conceiue inward sorow, but also & it may appeare to others, to the intent that they may be satisfied.

[q] *Or, cruell.*

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25.

d After the death of Saul, for feare of the Philistims.

e They disguised them selues as marchants, which came to bye wheat.

f There is nothing so vile and dāgerous, which the wicked wil not enterprise in hope of lucre & fauour.

[r] *Or, wildernesse.*

Chap. 1. 15.

g For as much as neither the example of him that slewe Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishmēt.

Chap. 3. 32.

1. *Chron.* 11. 1.

a We are of thy kinred, and most neere ioyned vnto thee.

[a] That is, Ish-bosheth.

[b] Meaning, that he was discouraged.

2 And in time past when Saul was our king, thou leddest Israel in & out: and the Lord hath said to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

Psal.78.71.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lord: and they anointed Dauid king ouer Israel.

[b] That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid was thirtie yeere olde when he began to reigne: and he reigned fourtye yeere.

Chap.2.11.

5 In Hebron he reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem he reigned thirtie & three yeere ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

[c] The children of God called idoles blind and lame guides: therefore the Iebusites meant, that they should proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

1.Chron.11.6.

8 Now Dauid had sayde the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters & smiteth the lame & blinde, which Dauids soule hateth, I will preferre him: * therefore they said, The blinde and the lame shall not [d] come into that house.

[d] The idoles shoulde enter no more into that place.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, & Dauid built round about it, from * Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of [e] Tyrus sent messengers to Dauid, and cedar trees, and carpenters, & masons for walles: and they built Dauid an house.

[e] He built from the towne house round about to his owne house, 1.Chron.11.8.

**Ebr. Zor.*

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, & that he had exalted his kingdom for his people Israels sake.

13 And Dauid tooke him mo * concubines & wiues out of Ierusalem, after he was come from Hebron, and mo sonnes and daughters were borne to Dauid.

1.Chro.3.9.

14 * And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

1.Chro.3.5.

15 And Ibhar, and Elishua, & Nepheg, and Japhia,

16 And Elishama, & Eliada, & Eliphalet.

17 ¶ * But when the Philistims heard that they had anointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

1.Chron.14.8. and 11.16.

18 But the Philistims came, & spred themselues in the valley of Rephaim.

19 Then Dauid [f] asked counsel of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtles deliuer the Philistims into thine hands.

[f] By Abiathar the priest.

20 ¶ * Then Dauid came to Baal-perazim, & smote them there, and sayde, The Lord hath deuided mine enemies asunder before me, as waters be deuided asunder: therefore he called the name of that place, [g] Baal-perazim.

Isa.28.21.

[g] Or, *the plaine of diuisions.*

21 And there they left their images, and Dauid and his men * burnt them.

1.Chron.14.12.

22 Again the Philistims came vp, & spred themselues in the valley of Rephaim.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remoue: for then shall the Lord go out before thee, to smite the host of the Philistims.

[g] Meaning, the valley of gyants, which Dauid called Baal-perazim because of his victorie.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to [h] Gazer.

[h] Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is striken, & dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

1 AGaine Dauid gathered together all the * chosen men of Israel, euen thirtie thousand,

[6] **Or, chiefe.*

2 * And Dauid arose & went with all the people that were with him * frō Baale of Iudah to bring vp frō thence the Arke of God, whose name is called by the name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

1.Chro.13.5,6.

[a] This was a citie in Iudah called also Kiriath-iearim, Ios.15.9.

3 And they put the Arke of God vpon a newe cart, & brought it out of the house of Abinadab that was in [b] Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the newe cart.

[b] Which was an hie place of the citie of Baale

4 And when they brought the Arke of God out of the house of * Abinadab, which was at Gibeah, Ahio went before the Arke,

1.Sam.7.2.

5 And Dauid and all the house of Israel * played before the Lord on all instrumēts made of fierr, and on harpes, and on Psalteries, and on timbrels, & on cornets, and on cymbals.

[c] Praised God, & sang Psalmes.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, & helde it: for the oxen did shake it.

1.Chro.13.10.

7 And the Lord was very wroth with Vzzah, & God [d] smote him in the same place for his fault, and there he dyed by the Arke of God.

[d] Here we see what danger it is to folow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had * smitten Vzzah: and he called the name of the place [e] Perez Vzzah vntill this day.

**Ebr. made a breach.*

[e] *Or, the diuision of Vzzah.*

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lorde vnto him into the citie of Dauid, but Dauid carried it into the house of Obed-edom * a Gittite.

[f] Who was a Leuite, and had dwelt in Gittaim, 1.Chron. 15,21.

11 And the Arke of the Lord continued in the house of Obed-edom ꝑ Gittite, three moneths, and the Lord blessed Obed-edom, and all his houlholde.

12 ¶ And one tolde king Dauid, saying, *The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and f brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lorde had gone sixe paces, he offred an ore, and a fat beast.

14 And Dauid daunced before the Lorde with all his might, & was girded with a linnen g Ephod.

15 So Dauid and all the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a windowe, and saw king Dauid leape, and daunce before the Lorde, and she h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the Tabernacle that Dauid had pitched for it: then Dauid offred burnt offrings, & peace offrings before the Lord.

18 And assoone as Dauid had made an ende of offring burnt offringes & peace offringes, he * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house, & Michal the daughter of Saul came out to meete Dauid, and saide, O howe glorious was the king of Israel this day, which was uncouered to day in the eyes of the maydens of his seruants, as a k foole uncouereth himselfe!

21 Then Dauid said unto Michal, l It was before the Lord, which chose me rather then thy father, & all his house, & commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet be more vile then thus, & will be low in mine owne sight, & of the very same mayde seruants, which thou hast spoken of, shal I be had in honour.

23 Therefore Michal the daughter of Saul had l no child, unto the day of her death.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

1 Afterward when ꝑ king sate in his house, & the Lord had giue him rest round about from all his enemies,

2 The king said unto Nathan the Prophet, Behold, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the a curtaines.

3 Then Nathan said unto the king, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the worde of the Lord came unto Nathan, saying,

5 Go, and tell my seruant Dauid, Thus saith the Lord, b Shalt thou builde mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt unto this daye, but haue walked in a tent and tabernacle.

7 In all ꝑ places wherein I haue walked with all the children of Israel, spake I one c word with any of the tribes of Israel whē I cōmanded the Iudges to feed my people Israel: for I said, Why build ye not me an house of cedar trees?

8 Now therefore so say unto my seruant Dauid, Thus saith the Lorde of hostes, *I tooke thee from the sheepecoate following the sheepe, that thou mightest be ruler ouer my people, ouer Israel,

9 And I was with thē whersoeuer thou hast walked, & haue destroyed all thine enemies out of thy sight, & haue made thee a d great name, like unto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, & will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from al thine enemies: also the Lorde telleth thee, that he will make thee an house.

12 *And whē thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 *He shal build an house for my Name, & I will stablish the throne of his kingdome for euer.

14 * I will be his father, & he shall be my sonne: and * if he sinne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercie shal not depart away from him, as I tooke it from Saul whome I haue put away before thee.

16 And thine house shalbe stablished & thy kingdome for euer before thee, euen thy throne shalbe stablished for euer.

17 According to all these wordes, & according to all this vision, Nathan spake thus unto Dauid.

18 ¶ Then king Dauid went in, & sate before the Lorde, and saide, Who am I, O Lorde God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a smal thing in thy sight, O Lord God, therefore thou hast spoken

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1. *Chron.* 15, 25.

f Meaning, he caused the Leuites to beare it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to praise God by all maner of meanes.

1. *Chron.* 16. 2.

i That is, to pray for his house, as he had done for the people.

k Or, vaine man.

k It was for no worldly affectiō, but only for that zeale that I bare to Gods glorie.

l Which was a punishment, because she mocked the seruant of God.

1. *Chro.* 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning, he should not: yet Nathā speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted. 1. *Sam.* 16. 12. *psal.* 78. 70.

d I haue made thee famous through all the worlde.

e He promiseth them quietnes, if they will walke in his feare and obedience.

1. *King.* 8. 20.

1. *King.* 5. 5. *and* 6. 12. 1. *chro.* 22. 10.

Hebr. 1. 5. *Psal.* 89. 31, 32.

f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

ſpoken alſo of thy ſeruants houſe for a great while: but "doeth this apperteine to h man, O Lord God?

20 And what can Dauid ſay more vnto thée? for thou, Lord God, knoweſt thy ſeruaunt.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thée, neither is there any God beſides thee, according to all that we haue heard with our eares.

Deut. 4.7.

23 *And what one people in the earth is like thy people, like Iſrael? whoſe God went & redeemed them to himſelfe, that they might be his people, and that he might make him a name, & do for i you great things, and terrible for thy k land, O Lord, euen for thy people, whom thou redeemedſt to thée out of Egypt, from the l nations, and their gods?

24 For thou haſt m ordeined to thy ſelfe thy people Iſrael to be thy people for euer: & thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou haſt ſpoken concerning thy ſeruant and his houſe, and doe as thou haſt ſayd.

26 And let thy Name be magnified for euer by them that ſhall ſay, The Lord of hoſtes is the God ouer Iſrael: and let the n houſe of thy ſeruant Dauid be ſtabliſhed before thee.

27 For thou, O Lord of hoſts, God of Iſrael, haſt reuealed vnto thy ſeruant, ſaying, I will build thée an houſe: therefore hath thy ſeruant "bin bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou haſt ſolde this goodneſſe vnto thy ſeruant)

29 Therefore nowe let it pleaſe thée to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou, O Lord God, haſt o ſpoken it: and let the houſe of thy ſeruant be bleſſed for euer, with thy bleſſing.

CHAP. VIII.

Dauid ouercommeth the Philiſtims, and other ſtrange nations, and maketh them tributaries to Iſrael.

1 Chron. 18.1. Pſal. 60.2.

1 AFter p this nowe, Dauid ſmote the Philiſtims, & ſubdued them, and Dauid tooke q the bridle of bondage out of r the hand of the Philiſtims.

2 And he ſmote Moab, and meaſured them with a corde, and caſt them downe to the ground: he meaſured them with s two cordes to put them to death, and with one full corde to keepe them aliue: ſo became the Moabites Dauids ſeruants, and brought giftes.

3 ¶ Dauid ſmote alſo Hadadezer the ſonne of Rehob king of Zobah as hee went to t recouer his border at the riuer u Euphrates.

4 And Dauid tooke of them a thouſand & ſeuen hundreth horſemen, and twentie thouſande footemen, and Dauid x deſtroyed all the charets, but he reſerued an hundreth charets of them.

5 ¶ Then came y the Aramites of z Damaſek to ſuccour Hadadezer king of Zobah, but Dauid ſlew of the Aramites two and twentie thouſand men.

6 And Dauid put a gariſon in c Aram of Damaſek: and the Aramites became ſeruants to Dauid, d and brought gifts. And the Lorde ſaued Dauid whereſoeuer he went.

7 And Dauid tooke the ſhieldes of golde that belonged to the ſeruants of Hadadezer, and brought them to e Ieruſalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much braſſe.

9 ¶ Then Toi king of f Hamath heard how Dauid had ſmitten all the hoſte of Hadadezer,

10 Therefore Toi ſent Ioram his ſonne vnto king Dauid, "to ſalute him, and to "g reioyce with him becauſe he had fought againſt Hadadezer, and beaten him (for Hadadezer had warre with Toi) who h brought with him veſſels of ſiluer, and veſſels of golde and veſſels of braſſe.

11 And king Dauid did dedicate them vnto the Lord with the ſiluer and golde that he had dedicate of all the nations, which he had ſubdued:

12 Of i Aram, and of Moab, and of the childien of Ammon, and of the Philiſtims, and of Amalek, and of the ſpoyle of Hadadezer the ſonne of Rehob king of Zobah.

13 So Dauid gate a name after that he returned, & had ſlaine of the Aramites in the k valley of ſalt eightene thouſand men.

14 And he put a gariſō in Edom: throughout all Edom put he ſouldiers, and all they of Edom became Dauids ſeruāts: and the Lorde kept Dauid l whitherſoeuer he went.

15 Thus Dauid reigned ouer all Iſrael, and executed m iudgement and iuſtice vnto all his people.

16 And Ioab the ſonne of Zeruiah was ouer the hoſte, and Iehoſaphat the ſonne of Ahilud was n recorder.

17 And Tadok the ſonne of Ahitub, & Ahimelech the ſonne of Abiathar were the Prieſts, and Seraiah the ſcribe.

18 And Benaiah the ſonne of Iehoiada o and the h Cherethites and the Pelethites, and Dauids ſonnes were chiefe rulers.

CHAP. IX.

Dauid reſtoreth all the lands of Saul to Mephibosheth the ſonne of Ionathan. 10 He appointeth Ziba to ſee the profite of his landes.

1 AND Dauid ſayde, Is there yet any man left of the houſe of Saul, that I may ſhewe him mercie for p Ionathans ſake?

2 And there was of the houſeholde of Saul a ſeruant whoſe name was Ziba,

"Ebr. is this the law of man?

h Commeth not this rather of thy free mercie, then of any worthines that can be in man?

i O Iſrael.

k And inheritance, which is Iſrael.

l From the Egyptians & their idoles.

m He ſheweth that Gods free election is the onely cauſe, why the Iſraelites were choſen to be his people.

n This prayer is moſt effectuall, when we chiefly ſeeke Gods glorie, and the accompliſhment of his promiſe.

"Ebr. found his heart diſpoſed.

o Therefore I firmely beleeue it ſhal come to paſſe.

1 Chron. 18.1.

"Or, Methegammah.

a So that they payed no more tribute.

b He ſlew two partes, as it pleaſed him, and reſerued the third.

"Or, enlarge.

"Ebr. Peace.

"Or, bought the horſes of the charets.

"Or, the Syrians.

"Or, of Damaſcus that is, which dwelt nere Damaſcus.

c In that part of Syria, where Damaſcus was.

d They payed yerely tribute.

e For the vſe of the temple.

"Or, Antiochia.

"Ebr. to aske peace.

"Ebr. bleſſe him.

f For ſeeing Dauid victorious, he was glad to intreat of peace.

"Ebr. in his hand.

"Or, Syria, or, Coloſyria.

"Or, in the valley of Gemelah.

"Or, in all his enterpriſes.

g He gaue iudgement in controuerſies, and was merciful toward the people.

"Or, writer of Chronicles.

"Or, was ouer the Cherethites.

h The Cherethites and Pelethites were as the kings gard, and had charge of his perſon.

a Becauſe of mine oth & promes made to Ionathan, 1. Sam. 20.15.

and whē they had called him vnto Dauid, the king sayd vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the [b] mercie of God? Ziba then answered the king, Ionathan hath yet a sonne [*] lame of his feete.

b Such mercie, as shalbe acceptable to God.

4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

Chap. 4. 4.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of [c] Ammiel of Lo-debar.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid sayde, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnesse for Ionathan thy fathers sake, and will restore thee all the [*] fieldes of Saul thy father, and thou shalt eate bread at my table continually.

*Or, landes.

8 And he bowed himselfe, & said, What is thy seruant, that thou shouldest looke vpon such [d] a dead dog as I am?

d Meaning, a despised person.

9 Then the king called Ziba Sauls seruant, and sayd vnto him, I haue giuen vnto thy masters [*] sonne all that pertained to Saul and to all his house.

*Or, nephewe.

c Be ye prouident ouerseers & gouerners of his landes that they may be profitable.

10 Thou therefore and [*] thy sonnes and thy seruants shal till the land for him, & bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie seruants)

*Or, they.

11 Then said Ziba vnto the king, According to all that my lorde the king hath commanded his seruant, so shal thy seruant do, [f] that Mephibosheth may eate at my table, as one of the kings sonnes.

f That Mephibosheth may haue all things commandement as becommeth a Kings sonne.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the Kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villainously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

1 After this, the [*] king of the children of Ammon died, and Hanun his sonne reigned in his stead.

*1. Chron. 19. 2.

2 Then said Dauid, I will shew kindnes vnto Hanun [b] sonne of Nahash, as his father [*] shewed kindnes vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruāts came into the land of [c] children of Ammon.

a The children of God are not vnmindful of a benefite receiued.

*Ebr. In thine eies doeth Dauid.

3 And the Princes of the children of Ammon sayde vnto Hanun their lorde, [*] Thinkest thou [c] Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, [b] to search the citie, and to spie it out, and to ouerthrow it?

b Their arrogāt malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsel turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tarie at Iericho, vntill your beardes be growen, then returne.

6 ¶ And when the children of Ammon saw that they [c] stanke in the sight of Dauid, the children of Ammon sent and hired the [d] Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, & of king Maacah a thousande men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

[*] Or, Syrians.

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in arap at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, & of Ish-tob, and of Maacah were by themselues in the fielde.

d These were diuers partes of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Sweitzers doe.

9 When Ioab saw that the front of the battell was against him before and behind, he chose of all the choice of Israel, and put them in arape against the Aramites.

10 And the rest of the people he delinered into the hande of Abishai his brother, that he might put them in arap against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, & if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong and let vs be valiant for [e] our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And whē the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from [b] children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And [*] Hadarezer sent, and brought out the Aramites that were beyond the [†] Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer, went before them.

*Or, Hadadezer. †Or, Euphrates.

17 When it was shewed Dauid, then he gathered [f] al Israel together, & passed ouer Iorden and came to Helam: and the Aramites set them selues in arap against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and

g Which were the chiefest and most principall: for in all he destroyed 7000, as 1.Chro.19.18. or, the souldiers which were in 700.charets.

and Dauid destroyed a seuen hundreth charets of the Aramites, & fortie thousand horsemen, and smote Shobach the captaine of his hoste, who dyed there.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, & serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 *The citie Rabbah is besieged.* 4 *Dauid committeth adulterie.* 17 *Vriah is slaine.* 27 *Dauid marrieth Bath-sheba.*

a The yeere following about the spring time. 2.Chr.20.1.

1 AND when the yere was a expired in the time when Kings goe forth to battell, Dauid sent *Joab, and his seruaunts with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

b Whereupon he vsed to rest at after noone, as was read of Ishbosheth, Chap. 4.7.

2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe of the kings palace: and from the roofe he sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent & inquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the *Hittite?

c Who was not an Israelite borne, but converted to the true religion. Leuit.15.19. and 18.19.

4 Then Dauid sent messengers, & tooke her away: and she came vnto him and he lay with her: (now she was *purified from her vncleannes) and she returned vnto her house.

d Fearing least she should be stoned according to the Law.

5 And the woman conceiued: therefore she sent and d tolde Dauid, and sayd, I am with childe.

6 ¶ Then Dauid sent to Joab, saying, Send me Vriah the Hittite. And Joab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Joab did, and how the people fared, and howe the warre prospered.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

8 Afterward Dauid said to Vriah, e Go downe to thine house, & wash thy feete. So Vriah departed out of the Kinges palace, and the King sent a present after him.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid saide vnto Vriah, Commest thou not from thy iourney? why didst thou not go downe to thine house?

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruite, he would declare himselfe so forgetfull of God & iniurious to his seruant.

11 Then Vriah answered Dauid, f The Arke & Israel, & Judah dwell in tents: and my lord Joab & the seruants of my lord abide in the open field: shall I then go into mine house to eat & drinke, & lye with my wife? by thy life, & by the life of thy soule, I will not do this thing.

12 Then Dauid said vnto Vriah, Tarye yet this day, and to morow I will send thee away. So Vriah abode in Jerusalem that day, and the morow.

13 Then Dauid called him, & he did eate and drinke before him, & he made him drunke: & at euen he went out to lie on his couche with the seruants of his lord, but went not downe to his house.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lyen by his wife. *Ebr.for-yng.

14 And on the morow Dauid wrote a letter to Joab, & sent it by the hande of Vriah.

15 And he wrote thus in the letter, g Put ye Vriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten, and die.

h Except God continually vphold vs with his mightie spirite, we most perfectsal headlong into all vice and abomination.

16 ¶ So when Joab besieged the citie, he assigned Vriah vnto a place, where he knew that strong men were.

17 And the men of the citie came out, & fought with Joab: and there fell of the people of the seruaunts of Dauid, and Vriah the Hittite also dyed.

18 Then Joab sent & told Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, when thou hast made an end of telling all the matters of the war vnto the king,

*Or, thou shalt doe this, &c.

20 *And if the kings anger arise, & that he say vnto thee, Wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from the wall?

i Meaning, Gideon, Iudg.9. 52.53.

21 Who smote Abimelech sonne of i Jerubbesheth? did not a woman cast a piece of a milstone vpon him from the wal, & he dyed in Thebez? why went you nye the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 ¶ So the messenger went, & came & shewed Dauid all that Joab had sent him for.

23 And the messenger sayd vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we "pursued them vnto the entring of the gate.

*Ebr.were against them.

24 But the shooters shot from the wall against thy seruants, & some of the kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, k Thus shalt thou saye vnto Joab, Let not this thing trouble thee: for the sword deuoureth "one as well as an other: make thy battell more strong against the citie & destroy it, & encourage thou him.

k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Joabs wicked obedience might be espied.

*Ebr.so and so.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent & tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, "displeased the Lord.

*Ebr.was euill in the eyes of the Lord.

CHAP. XII.

1 *Dauid reproued by Nathan confesseth his sinne.* 18 *The child conceiued in adulterie, dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

1 THen the Lord a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience: by this similitude, and bringeth him to repentance.

one citie, the one rich, & the other poore,
2 The riche man had exceeding many sheepe and oxen:
3 But the poore had none at all, saue one litle sheepe which he had bought, and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.
4 Now there came a [a] stranger vnto the riche man, who [b] refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.
5 Then" Dauid was exceeding wroth with the man, & said to Nathã, As the Lorde liueth, the man that hath done this thing," shall surely die,
6 And he shall restore the lambe * foure folde, because he did this thing, and had no pitie thereof.
7 Then Nathan sayde to Dauid, Thou art the man. Thus sayth the Lord God of Israel, * I anointed thee King ouer Israel, & deliuered thee out of the hand of Saul,
8 And gaue thee thy lordes [b] house, and thy lordes [c] wiues into thy bosome, and gaue thee the house of Israel, & of Iuda, and wolde moreouer (if that had bene too litle) haue giuen thee [d] such and such things.
9 Wherefore hast thou despised the commandement of the Lord, to do euill in his sight? thou hast killed Uriah the Hittite with the sword, & hast taken his wife to be thy wife, & hast slaine him with the sword of the * children of Ammon.
10 Nowe therefore the sword shal neuer depart from thine house, because thou hast despised mee, and taken the wife of Uriah the Hittite to be thy wife.
11 Thus sayth the Lorde, Behold, I will raise vp euill against thee out of thine owne house, & will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of this [f] sunne.
12 For thou diddest it secretly: but I will do this thing before all Israel, & before the sunne.
13 Thē Dauid said vnto Nathã, * I haue sinned against the Lorde. And Nathan saide vnto Dauid, The Lorde also hath put away thy sinne, thou shalt not die.
14 Howbeit because by this deede thou hast caused the enemies of the Lorde to [b] blaspheme, the childe þ is borne vnto thee shall surely die.
15 ¶ So Nathã departed vnto his house: & the Lord stroke the child that Uriahs wife bare vnto Dauid, and it was sicke.
16 Dauid therefore besought God for the childe, and fasted and [i] went in, and lay all night vpon the earth.
17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he woulde not, neither did he eate [k] meat with them.
18 So on the seuenth day the childe dyed: and the seruants of Dauid feared to tell him that the childe was dead: for they said, Behold, while the child was aliue, we spake vnto him, and he would not hearken vnto our voyce: how then shal we say vnto him, The child is dead," to vexe him more?
19 But when Dauid saw that his seruãts whispered, Dauid perceyued that the childe was dead: therefore Dauid sayde vnto his seruants, Is the childe dead? And they said, Yea is dead.
20 Then Dauid [l] arose from the earth, & washed and anointed him selfe, and changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eate.
21 The said [m] his seruãts vnto him, What thing is this that thou hast done? thou diddest fast & weepe for the childe, while it was aliue, but when the childe was dead, thou diddest rise vp, and eat meat.
22 And he said, While the child was yet aliue, I fasted, & wept: for I saide, Who can tel whether God will haue mercie on me, that the childe may liue?
23 But now being dead, wherefore should I now fast? * Can I bring him againe [n] any more? I shal go to him, but he shal not returne to me.
24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and [o] he called his name Salomõ: also the Lord loued him.
25 For the Lord had sent" by Nathan the [p] prophet: therefore [q] he called his name Iedidiah, because the Lord loued him.
26 ¶ Then Joab fought against Rabbah of the children of Ammon, & tooke the [r] citie of the kingdome.
27 Therefore Joab sent messengers to Dauid, saying, I haue fought against Rabbah, & haue taken the citie of [r] waters.
28 Nowe therefore gather the rest of the people together, and beseige the citie, that thou mayest take it, least" the victorie be attributed to me.
29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.
30 * And he tooke their kings crowne frõ his head, (which waied a talẽt of gold, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.
31 And he carped away the people that was therein, & put them vnder [t] sawes, and vnder ꝑon harowes, and vnder axes of ꝑon, and cast them into the tyle kyne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Jerusalem.

[a] Or, wayfaring man.
[b] Or, spared.
" Ebr. The anger of Dauid was kindled.
" Ebr. is the child of death.
Exod. 22.1.
2. Sam. 16.13.
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah & Michal, or of Rizpah & Michal.
d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.
e Thou hast most cruelly giuen him into the handes of Gods enemies.
Deut. 28.30. chap. 16.22.
f Meaning, openly, as at noone dayes.
Eccles. 47.11.
g For the Lord seeketh but that the sinner would turne to him.
h In saying, that the Lord hath appointed a wicked mã to reigne ouer his people.
i To wit, to his priuie chamber.
k Thinking by his instant praier that God would haue restored his childe, but God had otherwise determined.
" Ebr. and he will do him selfe euill.
l Shewing that our lamẽtations ought not to be excessiue, but moderate: and that we must praise God in all his doings.
m As they which considered not ẏ God granteth many things to the sobbes and teares of the faithfull.
n By this consideration he appeased his sorowe.
Mat. 1.6.
o To wit, the Lord, 1. Chron. 22.9.
" Ebr. by the hande of.
p To call him Salomon.
q Meaning, Dauid.
1. Chron. 22.9.
[r] Or, the chiefe city
r That is, the chiefe citie, and where all the conduites are, is as good as take. " Ebr. my name is called vpon it.
1. Chro. 20.2.
ſ That is, three score pound, after the weight of the common talent.
t Signifying, that as they were malicious enemies of God, so he put them to cruel death.

CHAP.

CHAP. XIII.

14 *Amnon Dauids ſonne deſileth his ſiſter Tamar.*
19 *Tamar is comforted by her brother Abſalom.*
29 *Abſalom therefore killeth Amnon.*

1 NOw after this ſo it was, that Abſalom þ ſonne of Dauid hauing a fayre ſiſter, whoſe name was [a] Tamar, Amnō þ ſonne of Dauid loued her.

a Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

2 And Amnon was ſo ſore vexed, that he fel ſick for his ſiſter Tamar: for ſhe was a [b] virgin, & it ſeemed hard to Amnon to doe anp thing to her.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.

3 But Amnon had a friend called Jonadab, the ſonne of Shimeah Dauids brother: & Jonadab was a verp ſubtil man.

4 Who ſayd vnto him, Whp are thou the kings ſonne ſo leane from dap to dap? wilt thou not tell me? Then Amnon anſwered him, I loue Tamar mp brother Abſaloms ſiſter.

c Here we ſee þ there is no enterpriſe ſo wicked, that can lacke counſel to further it.

5 And Jonadab ſaid vnto him, [c] Lie down on thp bed, and make thp ſelfe ſicke: and when thp father ſhall come to ſee thee, ſay vnto him, I prap thee, let mp ſiſter Tamar come, and giue me meate, and let her dreſſe meate in mp ſight, that I may ſee it, and eate it of her hand.

6 ¶ So Amnō lay down, & made himſelfe ſicke: & when the king came to ſee him, Amnon ſaid vnto the king, I prap the, let Tamar mp ſiſter come, & make mee a couple of [d] cakes in mp ſight, that I may receiue meate at her hand.

d Meaning, ſome delicate & daintie meate.

7 Then Dauid ſent home to Tamar, ſaying, Goe now to thp brother Amnons houſe, and dreſſe him meate.

8 ¶ So Tamar went to her brother Amnons houſe, and he lay downe: and ſhe tooke [e] floure and knead it, and made cakes in his ſight, & did bake the cakes.

e *Or, paſte.*

9 And ſhe tooke a pan, & [f] powred them out before him, but he would not eate. Then Amnon ſaid, Cauſe ye euerp man to go out from [g] me: ſo euerp man went out from him.

f That is, ſhe ſerued them on a diſh.

g For ſ wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

10 Then Amnō ſaid vnto Tamar, Bring the meat into the chamber, that I may eate of thine hande. And Tamar tooke the cakes which ſhee had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eate, he tooke her, and ſayd vnto her, Come, lie with me, mp ſiſter.

12 But ſhe anſwered him, Nap, mp brother, doe not force me: for no ſuch thing [a] ought to be done in Iſrael: commit not this folly.

Leuit. 18. 9.

a Or, how ſhall I put away my ſhame.

13 And I, [a] whither ſhall I cauſe mp ſhame to goe? and thou ſhalt be as one [g] of the fooles in Iſrael: now therefore, I prap thee, ſpeake to the king, for hee will not denie me vnto thee.

g As a lewd and wicked perſon.

14 Howbeit he would not hearken vnto her voyce, but being ſtronger then ſhe, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnon ſaid vnto her, Vp, get thee hence.

16 And ſhe anſwered him, [a] There is no cauſe: this euil (to put me away) is greater then the other that thou didſt vnto me: but he would not heare her.

a Or, for this cauſe.

17 But called his [a] ſeruant þ ſerued him, and ſayd, Put this woman nowe out from me, and locke the doore after her.

a Or, boye.

18 (And ſhee had a garment of [b] diuers colours vpon her: for with ſuch garments were the kings daughters that were virgins, apparelled) Then his ſeruant brought her out, and locked the doore after her.

b For that which was of diuers colours or pieces, in thoſe dayes was had in greateſt eſtimation, Gen. 37. 3. iudg. 5. 30.

19 And Tamar put aſhes on her head & rent the garment of diuers colours which was on her, & layd her hand on her head, and went her way crying.

20 And Abſalom her brother ſayd vnto her, Hath Amnon thy brother bin with thee? Now pet be [i] ſtill, mp ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

i For though he conceiued ſudden vengeance in his heart, yet he diſſembled it til occaſion ſerued, & comforted his ſiſter.

21 ¶ But when king Dauid heard all theſe things, he was verp wroth.

22 And Abſalom ſayd vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeres, Abſalom had ſheepſhearers in [a] Baal-haſor, which is beſide Ephraim, and [k] Abſalom called all the kings ſonnes.

a Or, in the plains of Haſor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpoſe.

24 And Abſalom came to the king and ſayd, Beholde nowe, thy ſeruant hath ſheepſhearers: I prap thee, that the king with his ſeruants would goe with thy ſeruant.

25 But the king anſwered Abſalom, Nap mp ſonne, I prap thee, let vs not go all, leaſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit he would not goe, but [a] thanked him.

a Ebr. bleſſed.

26 Then ſaid Abſalom, But, I prap thee, ſhall not mp brother [l] Amnon goe with vs? And the king anſwered him, Whp ſhould he goe with thee?

l Pretending to the king, that Amnō was moſt deare vnto him.

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, & all the kings children.

28 ¶ Nowe had Abſalom commanded his ſeruants, ſaying, Marke now when Amnons heart is merie with wine, & when I ſay vnto you, Smite Amnō, kill him, feare not, for haue not [m] I commanded you? be bold therefore, & play the men.

m Such is the pride of the wicked maſters, that in all their wicked commandemēts they think to be obeyed.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commanded: and all the kings ſonnes aroſe, and euerp man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tpdings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, & there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the [n] ground, & all his ſeruants ſtoode vp with their clothes rent.

n Lamenting, as he that felt the wrath of God vpon his houſe, Chap 12. 10.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered and ſaid, Let not my Lorde ſuppoſe that they haue ſlaine all the yong men ꝑ kings ſonnes: for Amnon onely is dead, "becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

"Ebr. becauſe it was put in Abſalams mouth.

33 Now therefore let not my lord the king [a] take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: [a] for Amnon onely is dead.

[a] Or, take it to heart.

[a] Or, but.

34 ¶ Then Abſalom fled: and the yong man that kept the watch, lift vp his eies, and looked, and behold, there came much people by the way of the hill ſide [a] behinde him.

[a] Or, one after another.

35 And Jonadab ſaid vnto the king, Behold, the kings ſonnes come: as thy ſeruant ſaid, [o] ſo it is.

o That onely Amnon is dead.

36 And aſſoone as he had left ſpeaking, behold, the kings ſonnes came, and lift vp their voices, and wept: and the king alſo & all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, and went to [p] Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

38 So Abſalom fled, & went to Geſhur, and was there three yeeres.

39 And king Dauid [a] deſired to goe forth vnto Abſalom, becauſe he was pacified cõcerning Amnon, ſeeing he was dead.

[a] Or, ceaſed.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

1 Then Joab the ſonne of Zeruiah perceiued, that the kings [a] heart was toward Abſalom,

a That the king fauoured him.

2 And Joab ſent to Tekoah, & brought thence a "ſubtile woman, and ſaid vnto her, I pray thee, faine thy ſelfe to mourne, & nowe put on mourning apparel, and [b] anoynt not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

[a] Or, wiſe.

b In token of mourning: for they vſed anointing to ſeeme cheerefull.

3 And come to the king, and ſpeake on this maner vnto him (for Joab "taught her what ſhe ſhould ſay)

"Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fel downe on her face to the ground, and did obeiſance, & ſaid, "Helpe, O king.

"Ebr. Saue.

5 Then the king ſaide vnto her, What ayleth thee? And ſhe anſwered, I am in deede a "widow, and mine husband is dead:

"Ebr. a widowe woman.

6 And thine handmaid had two [c] ſõnes, & they two ſtroue together in the fielde: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

7 And beholde, the whole familie is riſen againſt thine handmaid, and they ſaid, Deliuer him that ſmote his brother, that we may kil him for the [d] ſoule of his brother whom he ſlew, that we may deſtroy the heire alſo: ſo they ſhal quench my ſparkle which is left, and ſhall not leaue to mine husband neither name nor poſteritie vpon the earth.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the law, Gen. 9. 6. Exod. 21. 12.

8 And the king ſaid vnto the woman, Go to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, Vpon me my lord, O king, this [e] treſpas be on me, and on my fathers houſe, and the king and his throne be [a] giltleſſe.

e As touching the breach of the law which puniſheth blood, let me beare the blame.

[a] Or, innocent.

10 And the king ſaid, Bring him to me that ſpeaketh againſt thee, and he ſhall touche thee no more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember ꝑ Lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lord liueth, there ſhal not one heare of thy ſonne fal to the earth.

f Sweare that they ſhal not reuenge ꝧ blood, which are many in nomber.

12 Then the woman ſaide, I pray thee, let thine handmaide ſpeake a worde to my lord the king. And he ſayd, Say on.

13 Then the woman ſayde, [g] Wherefore then haſt thou thought ſuch a thing as againſt the people of God? for why doeth the king, as one which is faultie, ſpeake this thing, that he wil not bring againe his baniſhed?

g Why doeſt thou giue contrarie ſentence in thy ſonne Abſalom?

14 For we muſt needes die, and we are as water ſpilt on the grounde, which can not be gathered vp againe: neither doth God [a] ſpare any perſon, yet doeth he appoint [b] meanes, not to caſt out from him, him that is expelled.

[a] Or, accept.

h God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whome man iudgeth worthie death.

15 Now therefore ꝑ I am come to ſpeake of this thing vnto my lord the king, the cauſe is, that the people [i] haue made me afraid: therefore thine handmaid ſaid, Now wil I ſpeake vnto ꝑ king: it may be that the king will perfourme the requeſt of his handmaid.

i For I thought they would kill this mine heire.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would deſtroy me, & alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my lord the king ſhall nowe be "comfortable: for my lord the king is euen as an [k] Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

"Ebr. reſt.

k Is of great wiſedome to diſcerne right from wrong.

18 Then the king anſwered, and ſaid vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſayd, Let my lord the king nowe ſpeake.

19 And the king ſayd, Is not [l] the hand of Joab with thee in all this? Then the woman anſwered, and ſayd, As thy ſoule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath ſpoken: for euen thy ſeruant Joab bade me, and he put all theſe wordes in the mouth of thine handmaid.

l Haſt not thou done this by the counſel of Ioab?

m By ſpeaking rather in a parable then plainly.

20 For to the intent that I ſhoulde [m] change the forme of ſpeach, thy ſeruãt Joab hath done this thing: but my lord is

[a] Or, none can hide ought from the King.

is wiſe according to the wiſedome of an Angel of God to vnderſtand all thinges that are in the earth.

21 ¶ And the king ſaide vnto Joab, Beholde nowe, I haue [a] done this thing: goe then, and bring the yong man Abſalom againe.

[a] Ihaue granted thy requeſt.

22 And Joab fell to the grounde on his face, & bowed him ſelfe, & [b] thanked the King. Then Joab ſayde, This day thy ſeruant knoweth, þ I haue found grace in thy ſight, my lord the King, in that the king hath fulfilled the requeſt of his ſeruant.

[b] Ebr. bleſſed.

23 ¶ And Joab aroſe, and went to Geſhur, & brought Abſalom to Jeruſalem.

24 And the king ſayde, Let him [c] turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

[c] Couering here by his affection, & ſhewing ſome part of iuſtice to pleaſe the people.

25 ¶ Nowe in all Iſrael there was none to be ſo much praiſed for beautie as Abſalom: from the ſole of his foot euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euerie yeres ende he polled it: becauſe it was to heauie for him, therfore he polled it) he weyghed the heare of his head at two hundreth [p] ſhekels by the kings weight.

[p] Which weyed 6. li. 4. ounces after halfe an ounce the ſhekel.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Jeruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Joab to ſend him to the King, but he would not come to him: and when he ſent againe, he would not come.

30 Therefore he ſaid vnto his ſeruantes, Beholde, Joab hath a [a] fielde by my place, & hath barley therein: goe, & ſet it [q] on fire: and Abſaloms ſeruants ſet the field on fire.

[a] Or, poſſeſſion.

[q] The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

31 Then Joab aroſe, & came to Abſalom vnto his houſe, & ſaid vnto him, Wherefore haue thy ſeruantes burnt my fielde with fire?

32 And Abſalom anſwered Joab, Beholde, I ſent for thee, ſaying, Come thou hither, & I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bene there ſtill: now therefore let me ſee the kings face: and [r] if there be any treſpaſſe in me, let him kill me.

[r] If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie them ſelues in their euill.

33 Then Joab came to the king, and told him: & he called for Abſalom, who came to the king, & bowed himſelfe to þ groũd on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalõ to aſpire to the kingdome. 14 Dauid and his flee. 31 Dauids praier. 34 Hushai is ſent to Abſalom to diſcouer his counſel.

1 AFter this Abſalom [a] prepared him charets & horſes, and fiftie men to [a] runne before him.

[a] Ebr. made him.

2 And Abſalõ roſe vp early, & ſtode hard by the entring in of þ gate: & euery man that had any [a] matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſaid, Of what citie art thou? & he anſwered, Thy ſeruant is of one of the [b] tribes of Iſrael.

[a] Or, controuerſie.

b That is, noting of what citie or place he was.

3 Then Abſalom ſaid vnto him, Hee, thy matters are good & righteous, but there is no man deputed of the King to heare thee.

4 Abſalom ſaide moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuerſie, might come to me, that I might do him iuſtice.

c Thus by ſlander, flattery and faire promiſes & wicked ſeeke preferment.

5 And when any man came nere to him, and did him obeiſance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the King for iudgement: ſo Abſalom [d] ſtale the heartes of the men of Iſrael.

d By intiſing them from his father to him ſelfe.

7 ¶ And after [e] fortie yeres, Abſalom ſaid vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

e Counting from the time that the Iſraelites had aſked a king of Samuel.

8 For thy ſeruant vowed a vowe when I remayned at Geſhur, in Arã, ſaying, If the Lord ſhal bring me againe in deed to Jeruſalem, I will [f] ſerue the Lord.

f By offring a peace offring, which was lawfull to do in any place.

9 And þ King ſaid vnto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, When ye heare the ſounde of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Jeruſalem, that were [g] called: & they went in their ſimplicitie, knowing nothing.

g And bid to his feaſt in Hebron.

12 Alſo Abſalom ſent for Ahithophel the Gilonite Dauids counſeller, frõ his citie Giloh, while he offred ſacrifices: & the treaſon was great: for the people [h] increaſed ſtill with Abſalom.

h Ebr. went and increaſed.

13 ¶ Thẽ came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſayde vnto all his ſeruantes that were with him at Jeruſalem, Vp, & let vs flee: for we ſhall not eſcape from [h] Abſalom: make ſpeed to departe, leſt he come ſuddenly & take vs, & bring euil vpon vs, & ſmite the citie with the edge of the ſword.

h Whoſe heart he ſaw that Satã had ſo poſſeſſed, that he would leaue no miſchiefe vnattempted.

15 And the kings ſeruãts ſaid vnto him, Behold, thy ſeruants are readie to do according to all that my lord the king ſhal [i] appoint.

[i] Ebr. chuſe.

16 So the king departed & all his houſehold [k] after him, & the king left ten concubines to keepe the houſe.

[k] Ebr. at his feete.

17 And the king went forth and all the people after him, and taried in a [l] place farre off.

[l] Or, houſe.

18 And all his ſeruants went about him, and all the [k] Cherethites and all the Pelethites & all þ Gittites, euen ſtre hundreth men which were come after him from

i To wit, from Ieruſalem.

k Theſe were as the kings garde, or as ſome write, his counſellers.

Gath,

Gath, went before the king.

l Who, as some write, was the kings sonne of Gath.

19 Then saide the king to l Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou thereforе to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day & goe with vs? I will goe whither I can: therefore returne thou, and carry againe thy m bre-thren: mercie and n trueth be with thee.

m Meaning, the of his familie.

n God requite thee thy friendship and fidelitie

21 And Ittai answered the king, & sayde, As the Lorde liueth, and as my lord the king liueth, in what place my lorde the king shalbe, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid sayd to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all o countrey wept with a loud voyce, & o all the people went forwarde, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernes.

o To wit, the six hundreth men.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, p bearing the Arke of the couenant of God: and they set downe the Arke of God, & Abiathar went q vp vntil the people were al come out of the citie.

p Which was the charge of the Kohathites, Nom. 4.4.

q To stand by the Arke.

25 Then the king said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, & the r Tabernacle thereof.

r *Or, his tabernacle*

26 But if he thus say, I haue no delite in thee, behold, s here am I, let him doe to me, as seemeth good in his eyes.

s The faithfull in all their afflictions shew themselues obedient to Gods will. 1. *Sam.* 9.9.

27 The king said againe vnto Zadok the Priest, Art not thou a t Seer? returne into the citie in peace, & your two sonnes with you: to wit, Ahimaaz thy sonne, & Jonathan the sonne of Abiathar.

t *Ebr.* I worship.

28 Behold, I will tarry in the fieldes of the wildernesse, vntill there come some word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Jerusalem, and they taried there.

30 And Dauid went by the mount of Olines and wept as he went vp, & had his head u couered, & went barefooted: and all the people that was with him, had euery man his head couered, & as they went vp, they wept.

u With ashes & dust in signe of sorow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: & Dauid saide, O Lorde, I pray thee, turne the x counsell of Ahithophel into foolishnes.

x The counsel of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the toppe of the mount where he worshipped God: and beholde, y Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

y Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

33 Vnto whom Dauid saide, If thou goe with me, z shalt be a burthen vnto me.

z But if thou returne to the citie, & saye vnto Absalom, I will be thy a seruant, O king, (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou maiest bring me b to confusion of Ahithophel to nought.

a Which was the hil of olives, Chap. 15.30.

b Commonly there are no viler traitors then they which vnder pretence of friendship accuse others.

35 And hast thou not there with thee Zadok & Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, & Jonathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: & Absalom came into Jerusalem.

CHAP. XVI.

1 *The infidelitie of Ziba.* 5 *Shimei curseth Dauid.* 16 *Hushai commeth to Absalom.* 21 *The counsel of Ahithophel for the concubines.*

1 WHen Dauid was a litle past the a top of the hill, beholde, Ziba the seruant of Mephibosheth mette him with a couple of asses sadled, and vpō them two hundreth cakes of bread, and an hundreth bunches of raisins, & an hundreth of b dryed figges, and a bottell of wine.

a Which was the hil of olives, Chap. 15.30.

b *Or, figge cakes.*

2 And the king saide vnto Ziba, What meanest thou by these? And Ziba said, They be c asses for the kings houshold to ride on, & bread and dried figges for the yong men to eate, & wine, that the faint may drinke in the wildernes.

c Commonly there are no viler traitors then they which vnder pretence of friendship accuse others.

3 And the king saide, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said d the king to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba sayd, e I beseeche thee, let me find grace in thy sight, my lord, O king.

d The king to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba sayd, e I beseeche thee, let me find grace in thy sight, my lord, O king.

e *Ebr.* I worship.

5 ¶ And when king Dauid came to f Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

f Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, & at all the seruants of king Dauid: and all the people, & all the men of warre were on his g right hand, and on his left.

g That is, round about him.

7 And thus said Shimei when he cursed, Come forth, come forth thou h murtherer, and h wicked man.

h *Ebr.* man of blood.

8 The Lorde hath brought vpon thee all the i blood of the house of Saul, in whose stead thou hast reigned: and the Lorde hath delinered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednes, because thou art a murtherer.

i *Ebr.* man of Belial.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this k dead dog curse my lord the king? let me go, I pray thee, and take away his head.

k Reproching him as though by his meanes Ish-bosheth and Abner were slaine. 1 *Sam.* 24.15. and *chap.* 3.8.

10 ¶ But the king saide, What haue I to doe with you, yee sonnes of Zeruiah? for

for he curseth, euen because the Lorde hath [f] bidden him curse Dauid: who dare then say, Wherefore hast þ done so?

11 And Dauid saide to Abishai, and to all his seruantes, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then howe much more now may this sonne of Jemini? Suffer him to curse: for the Lorde hath bidden him.

12 It may be that the Lorde will looke on [g] mine affliction, and doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the King and all the people that were with him wearie, and refreshed themselues [h] there.

15 ¶ And Absalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, "God saue the King, God saue the King.

17 Then Absalom said to Hushai, Is this thy kindnes to thy [i] friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom þ Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And "moreouer vnto whome shall I do seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And [k] Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe the house: & when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee, shalbe strong.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers cõcubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counseled in those dayes, was like as one had asked [l] counsel at the oracle of God: so was all the counsel of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring vittailes to Dauid.

1 MOreouer Ahithophel said to Absalom, "Let me chuse out nowe twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the King onely,

3 And I will bring againe all the people vnto thee, and when al that returne, (b the man whome thou seekest being slaine) all the people shalbe in peace.

4 And the saying "pleased Absalom wel, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise "what he sayeth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath "spoken thus: shal we do after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not [c] good at this time.

8 For, saide Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in þ fielde: also thy father is a valiant warriour, & will not [d] lodge with the people.

9 Beholde, he is hid now in some cane, or in some place: and though some of them be ouerthrowe at the first, yet the people shall heare, and say, The people that folow Absalom," be ouerthrowen.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall "shinke & faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sande of the sea in nomber, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall finde him, & "we wil vpon him as the dew falleth on the grounde: and of all the men that are with him, we will not leaue him one.

13 Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntil there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lorde had "determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priestes, Of this and that maner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Nowe therefore sende quickely, and shewe Dauid, saying, Tarie not this night in the fields of the wildernes, but rather get thee [f] ouer, lest the king be deuoured & all the people that are [g] him.

17 ¶ Nowe Jonathan and Ahimaaz abode by "En-rogel: (for they might not be seene to come into the citie) and a maide went, and tolde them, & they went and shewed King Dauid.

18 Neuertheles

f Dauid felt that this was the iudgement of God for his sinne, and therefore humbleth him selfe to his rod.

g Meaning, that the Lorde will send comfort to his when they are oppressed.

h To wit, at Bahurim.

i Meaning, Dauid.

k Suspecting the change of the kingdome, and so his owne ouerthrowe, he giueth such cõsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in hiest authoritie.

l It was so esteemed for the successe thereof.

1 The wicked are so greedie to execute their malice, that they leaue none occasion, that may further þ same.

f Or, my teares.

g Or, my affliction.

h Or, my sorowe.

i Or, companion.

k Or, my companion.

l Or, my familiar.

m Or, my familiar.

n Or, my familiar.

o Or, my familiar.

p Or, my familiar.

q Or, my familiar.

r Or, my familiar.

s Or, my familiar.

t Or, my familiar.

u Or, my familiar.

v Or, my familiar.

w Or, my familiar.

x Or, my familiar.

y Or, my familiar.

z Or, my familiar.

a Or, my familiar.

b Or, my familiar.

c Or, my familiar.

d Or, my familiar.

e Or, my familiar.

f Or, my familiar.

g Or, my familiar.

h Or, my familiar.

i Or, my familiar.

k Or, my familiar

18 Neuertheleſſe a yong man ſaw them, and tolde it to Abſalom: therefore they both departed quickly, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went downe.

h Thus God ſendeth ſuccour to his in their greateſt dangers

19 And h the wife toke and ſpred a couering ouer the welles mouth, & ſpred grounde corne thereon, that the thing ſhould not be knowen.

20 And when Abſaloms ſeruants came to the wife into the houſe, they ſayde, Where is Ahimaaz and Jonathan? And the woman anſwered them, They be gone ouer the i brooke of water. And whē they had ſought them, & could not find them, they returned to Jeruſalem.

i The Chalde text readeth, now they haue paſſed the Iorden.

21 And aſſone as they were departed, the other came out of the well, & went and tolde King Dauid, and ſaide vnto him, Vp, and get you quickely ouer the water: for k ſuch counſell hath Ahithophel giuen againſt you.

k To wit, to purſue thee with all haſte.

22 Then Dauid aroſe, and all the people that were with him, & they went ouer Jorden l vntil the dawning of the day, ſo that there lacked not one of them, that was not come ouer Jorden.

l They trauailed all night, and by morning had all their companie paſſed ouer.

23 ¶ Nowe when Ahithophel ſawe that his counſel was not followed, he ſadled his aſſe, and aroſe, and he went home vnto his citie, & put his houſhold in order, and m hanged himſelfe, & dyed, and was buried in his fathers graue.

m Gods iuſt vengeance euen in this life is powred on them, which are enemies, traitours, or perſecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And Abſalom paſſed ouer Jorden, he, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captaine of the hoſte in the ſtead of Joab: which Amaſa was a mans ſonne named Ithra an Iſraelite, that went into Abigal the daughter of n Nahaſh, ſiſter to Zeruiah Joabs mother.

n Who was alſo called Iſhai Dauids father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 o Brought beds, and baſens, & earthen veſſels, and wheat, and barly, & flour, & parched corne, and beanes, & lentiles, and parched corne,

o God ſheweth himſelfe moſt liberall to his, when they ſeeme to be vtterly deſtitute.

29 And they brought honie, and butter, and ſheepe, and cheeſe of kine for Dauid and for the people that were with him, to eate: for they ſaide, The people is hungrie, and wearie, and thirſtie in the wilderneſſe.

CHAP. XVIII.

a Dauid deuideth his armie into three partes. 9 Abſal is hanged, ſlaine, and caſt in a pit. 33 Dauid lamenteth the death of Abſalom.

1 THen Dauid a nombred the people that were with him, and ſet ouer them captaines of thouſands and captaines of hundreths.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the inſolencie of the ſōne againſt the father, and therefore ioyned with Dauid.

2 And Dauid ſent forth the thirde parte of the people vnder the hand of Joab, and the thirde part vnder the hande of Abiſhai Joabs brother the ſonne of Zeruiah: and the other third part vnder the hande of Ittai the Gittite. And the King ſaide vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flée away, they will not regarde vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou b art nowe worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

b Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather loſe their liues, then that ought ſhould come vnto him.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that I will do. So the King ſtoode by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the King commanded Joab and Abiſhai, and Ittai, ſaying, Entreat the yong man Abſalom gently for my ſake, and all the people heard when the King gaue all the captaines charge cōcerning Abſalom.

6 So the people went out into the fielde to meete Iſrael, and the battel was in the c wood of Ephraim:

c So called, becauſe ſome Ephraimites (as ſome ſay) ſled their cattel beyond Iorden in this wood.

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, euen of twentie thouſand.

8 ¶ For the battel was ſcattered ouer all the countrey: and the wood deuoured much more people that day, then did the ſworde.

9 ¶ Now Abſalom met the ſeruants of Dauid. And Abſalom rode vpō a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp || betweene the heauen and the earth: and the mule that was vnder him went away.

|| This is a terrible example of Gods vengeance againſt thē that are rebels or diſobedient to their parents.

10 And one that ſawe it, tolde Joab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Joab ſaide vnto the man that tolde him, And haſt thou in deede ſeene? why then diddeſt not thou there ſmite him to the grounde, and I would haue giuen thée ten * ſhekels of ſiluer, and a girdle?

* Gen. 23. 15.

12 Then p man ſaid vnto Joab, Though I ſhould " receiue a thouſand ſhekels of ſiluer in mine hande, yet woulde I not lay mine hand vpon the kings ſonne: for in our hearing p king charged thee, and Abiſhai, & Ittai, ſaying, Beware, leſt any touch the yong man Abſalom.

" Ebr. weigh vpon mine hand.

13 If I had done it, it had bene " the danger of my life: for nothing can be hid from the king: yea, thou thy ſelf wouldeſt haue bene againſt me.

" Ebr. I lye againſt my ſoule.

14 Then ſaid Joab, I will not thus tarry with thée. And he tooke three darts in his hande, and thruſt them " through Abſalom, while he was yet aliue in the

" Ebr. in the hart of Abſalom.

middes

middes of the oke.
15 And ten seruants that bare Ioabs armour, compassed about & smote Absalom, and slew him.
16 Then Ioab [d] blewe the trumpet, & the people returned from pursuing after Israel: for Ioab held backe the people.
17 And they tooke Absaloim, and cast him into a great [e] pitte in the wood, & laied a mightie great heape of stones vpō him: & all Israel fled euery one to his tent.
18 Nowe Absalom in his life time had taken and reared him vp a pillar, which is in the [*] kings dale: for he said, I haue no [f] sonne to keepe my name in remembrance. and he called the pillar after his owne name, and it is called vnto this day, Absaloms place.
19 ¶ Then sayde Ahimaaz the sonne of Sadok, I pray thee, let me runne, and beare the King tydinges that the Lorde hath [*] deliuered him out of the hand of his enemies.
20 And Ioab sayde vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tydinges another time, but to day thou shalt beare none: for the kings sonne is dead.
21 Then saide Ioab to Cushi, Go, tell the King, what thou hast seene. And Cushi bowed him selfe vnto Ioab, and ran.
22 Then sayd Ahimaaz the sonne of Sadok againe to Ioab, What, I pray thee, if I also runne after Cushi? And Ioab sayde, Wherefore now wilt thou runne, my sōne, seing that thou hast no tidings to bring?
23 Yet what if I runne? Then he saide vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.
24 Nowe Dauid sate betweene the two [h] gates. And the watchman went to the toppe of the gate vpon the wall, and lift vp his eyes, and saw, and behold, a man came running alone.
25 And the watchman cryed, & tolde the king. And the king saide, If he be alone, [*] he bringeth tydings. And he came as [*] Ebr. tidings are in his mouth.
26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another mā runneth alone. And the king saide, He also bringeth tydings.
27 And the watchman saide, [*] Me thinketh the running of [i] formost is like the running of Ahimaaz the sonne of Sadok. Then the King saide, He is a [i] good man, and commeth with good tidings.
28 And Ahimaaz called, and sayde vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before the king, and said, Blessed be the Lorde thy God, who hath [*] shut vp the men that lift vp their hands against my lord the king.
29 And the king saide, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the kings [k] seruant, & me thy seruant, I sawe a great tumult, but I knewe not what.
30 And the king said vnto him, Turne aside, & stand here. so he turned aside and stood still.
31 And behold, Cushi came, and Cushi saide, [*] Tidings, my lord the king: for the Lorde hath deliuered thee this day out of the hande of all that rose against thee.
32 Then the king sayde vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that yong man is.
33 And the king was [l] moued, & went vp to the chamber ouer the gate, & wept: & as he went, thus he sayde, O my sonne Absalom, my sonne, my sonne Absalō: would God I had dyed for thee, O Absalom, my sonne, my sonne.

d For he had pitie of the people, which was seduced by Absaloms flatterie.
e Thus God turned his vaine glorie to shame.
Gen. 14. 17.
f It seemeth that God had punished him, in taking away his children, Chap. 14. 27.
[*] Ebr. iudged.
g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.
h He sate in the gate of the citie of Mahanaim.
[*] Ebr. I see the running.
i He had had experience of his fidelitie, Chap. 17. 21.
[*] Or, deliuered vp.
k To wit, Cushi, who was an Ethiopian.
l Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

CHAP. XIX.

Ioab encourageth the King. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudah.

1 AND it was tolde Ioab, Behold, the king weepeth & mourneth for Absalom.
2 Therefore the [*] victorie of that day was turned into mourning to all the people: for the people heard saye that day, The king sorroweth for his sonne.
3 And the people went that day into the citie [*] secretly, as people confounded hide themselues when they flee in battell.
4 So the King [a] hidde his face, and the king cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.
5 ¶ Then Ioab came into [b] the house to the king & saide, Thou hast shamed this day the faces of all thy seruantes, which this day haue saued thy life, & the liues of thy sonnes & of thy daughters, & the liues of thy wiues, and the liues of thy concubines,
6 In that thou louest thine enemies, and hatest thy friendes: for thou hast declared this day, that thou regardest neyther thy [*] princes nor seruants: therfore this day I perceiue, that if Absalom had liued, and we all had dyed this day, that then it woulde haue [*] pleased thee well.
7 Now therfore vp, come out and speake [*] comfortably vnto thy seruants: for I sweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.
8 Then the King arose, and sate in the [c] gate: and they tolde vnto all the people, saying, Behold, the king doeth sitte in the gate: and all the people came before the king: for Israel had fled euerie man to his tent.
9 ¶ Then all the people were at [d] strife throughe

[*] Ebr. victorie.
[*] Or, by stealth.
a As they doe that mourne.
b At Mahanaim.
[*] Or, captaines.
[*] Ebr. bene right in thine eyes.
[*] Ebr. to the heart of thy seruants.
c Where the most resort of people hanted.
d Euerie one blamed an other and stroue who shoulde first bring him home.

throughout all the tribes of Israel, saying, The king saued vs out of the hande of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whome we anointed ouer vs, is dead in battell: therefore why are ye so slowe to bring the king again?

11 But King Dauid sent to Zadok and to Abiathar the e Priestes, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones & my flesh are ye: wherefore then are ye the last that bring the king again?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to mee and more also, if thou be not captaine of the hoste to mee for euer in the f roume of Joab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Jorden. And Judah came to Gilgal, for to go to meet the king, & to conduct him ouer Jorden.

16 ¶ And g Shimei the sonne of Gera, the sonne of Jemini, which was of Bahurim, hasted and came downe with the men of Judah to meete King Dauid.

17 And a thousande men of Beniamin with him, and * Tiba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: & they went ouer Jorden before the king.

18 And there went ouer a boate to carie ouer the kings houshold, and to do him pleasure. The Shimei the sonne of Gera fell before the king, when he was come ouer Jorden.

19 And said vnto the king, Let not my lord impute * wickednes vnto me, nor remember the thing that thy seruant did h wickedly when my lorde the king departed out of Jerusalem, that the king should take it to his heart.

20 For thy seruaunt doeth knowe, that I haue done amisse: therfore behold, I am the first this day of all the house of i Joseph, that am come to go downe to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered, and saide, Shall not Shimei die for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man dye this day in Israel? for doe not I knowe, that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt k not die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, & had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And l when he was come to Jerusalem, & met the King, the king said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lorde the king, my seruant deceiued me: for thy seruant saide, I would haue mine asse sadled to ride thereon for to go with the king, because thy seruant is lame.

27 And hee hath * accused thy seruaunt vnto my lord the King: but my lord the king is as an m Angel of God: do therefore thy pleasure.

28 For all my fathers house were * but dead men before my lorde the king, yet didest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crye any more vnto the king?

29 And the King sayde vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Tiba deuide the o lands.

30 And Mephibosheth said vnto the King, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Jorden with the King, to conduct him ouer Jorden.

32 Now Barzillai was a very aged man, euen fourescore yere old, and he had prouided the King of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the King sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Jerusalem.

34 And Barzillai sayde vnto the King, p How long haue I to liue, that I should go vp with the king to Jerusalem?

35 I am this day fourescore yere olde: & can I discerne betweene good or euill? Hath thy seruant any taste in that I eat or in that I drinke? can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a q burthen vnto my lord the king?

36 Thy seruant will go a litle way ouer Jorden with the king, and why wil the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may dye in mine owne citie, & be buried in the graue of my father and of my mother: but behold thy seruant r Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shal go with me, and I will doe to him that thou shalt be content with: & whatsoner thou shalt s require of me, that will I doe

e That they should reproue the negligence of the Elders, seing the people were so froward.

f By this policie Dauid thought that by winning of the captaine, he should haue the heartes of al the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h For in his aduersitie he was his most cruell enemy, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, & Beniamin (wherof he was) because these three were vnder one standerd Num. 2. 18.

k By my hands, or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the king.

Chap. 16. 3.

m Able for his wisdome to iudge in al matters.

n Worthie to die for Sauls cruelte towarde thee.

o Dauid did euill in taking his lands from him before he knewe the cause, but much worse, that knowing the trueth, he did not restore them

p Ebr. how many dayes are the yeres of my life?

p He thought it not meete to receiue benefites of him to whom he was not able to do seruice again.

q My sonne.

r Or, chuse.

I doe for thee.

39 So all the people went ouer Iorden: and the king paſſed ouer: and the king kiſſed Barzillai, and [a] bleſſed him, and he returned vnto his owne place.

40 ¶ Then the king went to [c] Gilgal, & Chimham went with him, and all the people of Iudah conducted the king, & alſo halfe the people of [d] Iſrael.

41 And beholde, all the men of Iſrael came to the king, & ſaide vnto the king, Why haue our brethren the men of Iudah ſtolne thee away, & haue brought the king and his houſholde, and all Dauids men with him ouer [e] Iorden?

42 And all the men of Iudah anſwered the men of Iſrael, Becauſe the king is nere of kin to vs: and wherefore nowe be ye angrie for this matter? haue we eaten of the kings coſt, or haue we taken any bribes?

43 And the men of Iſrael anſwered the men of Iudah, and ſaide, We haue ten partes in the king, and haue alſo more right to Dauid then ye, Why then did ye deſpiſe vs, [f] that our aduice ſhoulde not be firſt had in reſtoring our king? And the wordes of the men of Iudah were fiercer then the wordes of the men of Iſrael.

[a] Or, bade him fare wel.
[c] Where the tribe of Iudah taried to receiue him.
[d] Which had taken part with the king.
[e] Toward Ieruſalem.
[f] Or, haue not we firſt ſpoken to bring home the King? verſ. 11.

CHAP. XX.

1 *Sheba raiſeth Iſrael againſt Dauid.* 10 *Ioab killeth Amaſa traiterouſly.* 23 *The head of Sheba is deliuered to Ioab.* 23 *Dauids chiefe officers.*

1 THen there was come [a] thither a wicked man (named Sheba the ſonne of Bichri, a man of Iemini) and he blewe the trumpet, & ſaide, We haue no part in [b] Dauid, neyther haue we inheritance in the ſonne [c] of Iſhai: euery man to his tents, O Iſrael.

2 So euery man of Iſrael went from Dauid and followed Sheba the ſonne of Bichri: but the men of Iudah claue faſt vnto their king, from [d] Iorden euen to Ieruſalem.

3 When Dauid then came to his houſe to Ieruſalem, the king tooke the ten women his [e] concubines, that he had left behind him to keepe the houſe, and put them in warde, and fed them, but lay no more with them: but they were incloſed vnto the day of their death, liuing in widowhoode.

4 ¶ Then ſaid the king to [e] Amaſa, Aſſemble me the men of Iudah within three dayes, and be thou here preſent.

5 So Amaſa went to aſſemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid ſaid to Abiſhai, Nowe ſhall Sheba the ſonne of Bichri doe vs more harme then did Abſalom: take thou therefore thy [f] lordes ſeruants & follow after him, leſt he get him walled cities, and eſcape vs.

7 And there went out after him Ioabs men, and the [g] Cherethites and the Pelethites, and all the mightie men: and they departed out of Ieruſalem, to follow after Sheba the ſonne of Bichri.

8 When they were at the great ſtone, which is in Gibeon, Amaſa went before them, and Ioabs garment, that he had put on, was girded vnto him, & vpon it was a ſwoorde girded, which hanged on his loynes in the ſheath, and as he went, it vſed to fall out.

9 And Ioab ſaide to Amaſa, Art thou in [h] health, my brother? And Ioab tooke Amaſa by the beard with the right hand to kiſſe him.

10 But Amaſa tooke no heede to the ſwoorde that was in Ioabs hand: for therewith he ſmote him in the fift rib, & ſhed out his bowels to the ground, and [i] ſmote him not the ſecond time: ſo he died. then Ioab & Abiſhai his brother followed after Sheba the ſonne of Bichri.

11 And one of Ioabs men [k] ſtoode by him, and ſaide, He that fauoureth Ioab, and he that is of Dauids parte, let him go after Ioab.

12 And Amaſa wallowed in blood in the middes of the way: and when the man ſawe that all the people ſtoode ſtill, he removed Amaſa out of the way into the fielde, and caſt a cloth vpon him, becauſe he ſawe that euery one that came by him, ſtoode ſtill.

13 ¶ When he was removed out of the way, euery man went after Ioab, to follow after Sheba the ſonne of Bichri.

14 And he went through all the tribes of Iſrael vnto Abel, and [l] Bethmaachah and all places of Berim: they gathered together, & went alſo after him.

15 So they came, and beſieged him in Abel, neere to Bethmaachah: and they caſt vp a mount againſt the citie, & the people therof ſtoode on the ramper, and all the people that was with Ioab, [k] deſtroyed and caſt downe the wall.

16 Then cryed a wiſe woman out of the citie, Heare, heare, I pray you, ſay vnto Ioab, Come thou hither, that I may ſpeake with thee.

17 And when he came neere vnto her, the woman ſaid, Art thou Ioab? And he anſwered, Yea. And ſhe ſaid to him, Heare the wordes of thine handmaide. And he anſwered, I do heare.

18 Then ſhe ſpake thus, [l] They ſpake in the old time, ſaying, They ſhoulde aſke of Abel, and ſo haue they continued.

19 I am [m] one of them, that are peaceable & faithfull in Iſrael: and thou goeſt about to deſtroy a citie, & a mother in Iſrael: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab anſwered, and ſaide, God forbid, God forbid it me, that I ſhould deuoure, or deſtroy it.

21 The [n] matter is not ſo, but a man of mount Ephraim (Sheba the ſonne of Bichri by name) hath lift vp his hande againſt the King, euen againſt Dauid: deliuer vs him onely, & I will depart frō the citie. And the woman ſaid vnto Ioab, Behold, his head ſhalbe throwen to thee

[a] Which was his coate, that he vſed to weare in warres.
[b] Ebr. peace,
[c] Ebr. doubled not his ſtroke.
[d] He ſtoode by Amaſa at Ioabs appointment.
[e] Vnto the citie Abel, which was nere to Bethmaachah.
[f] That is, he went about to ouerthrowe it.
[g] She ſheweth that the olde cuſtome was not to deſtroy a citie, before peace was offred, Deut. 20. 10, 11.
[h] She ſpeaketh in the name of the citie.
[i] Hearing his fault told him, he gaue place to reaſon, and required onely him that was author of the treaſon,

thée ouer the wall.
22 Then the woman went vnto all the people with her wisdome, and they cut off the head of Sheba the sonne of Bichri, & cast it to Joab: then he blew the trumpet, and "they retired from the citie, euery man to his tent: and Joab returned to Jerusalem vnto the King.

" Ebr. they were scattered.

23 ¶ * Then Joab was ouer all the hoste of Israel, and Benaiah the sonne of Jehoiada ouer the Cherethites and ouer the Pelethites,
24 And Adoram ouer the tribute, and Jehaphat the sonne of Ahilud the recorder,
25 And Sheia was scribe, and Zadok & Abiathar the Priestes,
26 And also Ira the Jairite was o chiefe about Dauid.

Chap. 8.16.

o Either in dignitie, or familiaritie.

CHAP. XXI.

1 *Three deare yeres.* 9 *The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged.* 15 *Foure great battels, which Dauid had against the Philistims.*

1 "Then there was a famine in the dayes of Dauid, three yéeres "together: and Dauid " asked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slewe the a Gibeonites.

" Ebr. after yere.
" Ebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seede of Abraham. Iosh. 9.3,15.

2 Then the King called the Gibeonites, and said vnto them (Nowe the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slay them for his zeale towarde the children of Israel and Judah)
3 And Dauid said vnto the Gibeonites, b What shall I do for you, and wherewith shall I make the atonement, that ye may bleste the inheritance of the Lord?
4 The Gibeonites then answered him, We will haue no siluer nor gold of Saul nor of his house, neither for vs shalt thou kill c any man in Israel. And he said, What ye shall say, that will I doe for you.
5 Then they answered the King, The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,
6 Let seuen men of his d sonnes be deliuerd vnto vs, and we will hang them vp e vnto the Lord in Gibeah of Saul, the Lordes chosen. And the King sayde, I will giue them.
7 But the King had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the * Lordes othe, that was betweene them, euen betwene Dauid and Jonathan the sonne of Saul.
8 But the King toke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of f Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.
9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lorde: so they " died all seuen together, and they were slaine in the time of harnest: in the g first daies, and in the beginning of barley harnest.
10 Then Rizpah the daughter of Aiah toke h sackecloth and hanged it vp for her vpon the rocke, from the beginning of harnest, vntill i water dropped vpon them from the heauen, & suffred neither the birdes of the aire to "light on them by day, nor beasts of the field by night.
11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.
12 And Dauid went and toke the bones of Saul and the bones of Jonathã his sonne from the citizens of Jabesh Gilead, which had stolen them from the strete of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.
13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.
14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commanded, God was then k appeased with the land.
15 ¶ Againe the Philistims had warre with Israel: & Dauid went downe, & his seruants with him, & they fought against the Philistims, & Dauid fainted.
16 Then Ishi-benob which was of the sonnes of l Haraphah (the head of whose speare waped three hundreth m shekels of brasse) euen he being girded with a newe sworde, thought to haue slaine Dauid.
17 But Abishai the sonne of Zeruiah succoured him, & smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battel, lest thou quench the * light of Israel.
18 ¶ And after this also there was a battel with the Philistims at * Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.
19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Jaare-oregim, a Bethlehemite slewe n Goliath the Gittite: the staffe of whose speare was like a weauers beame.
20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on euery hand six fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.
21 And

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18.19 for Michal was the wife of Paltiel, 1. Sam. 25.44 and neuer had childe, 2. Sam. 6.23.
" Ebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of Aprill.
h To make her a tent, wherein she prayed to God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.
" Or, rest.
1. Sam. 31.10.
k For where the Magistrate suffreth faultes vnpunished, there the plague of God lyeth vpon the land.
l That is, of the race of Gyants.
m Which amount to nine pound three quarters.
n For the glorie and welth of the countrey standeth in the preseruation of the godly magistrate.
o Called Gezer, and Saph is called Sippai, 1. Chron. 20.4.
p That is, Lahmi the brother of Goliath, whome Dauid slewe, 1. Chron. 20.5.

1. Sam. 18.3. & 20.8,42.

21 And when he remoued Israel, Ionathã
1.Sam.16.9. the sonne of *Shima the brother of Dauid slew him.
22 These foure were borne to Raraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

2 *Dauid after his victories praiseth God.* 8 *The anger of God toward the wicked.* 44 *He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.*

1 AND Dauid spake the wordes of this a song vnto the Lord, what time the Lorde had deliuered him out of the hands of all his enemies, and out of the hand of Saul.
2 And he said, * The Lord is my b rocke & my fortresse, and he that deliuereth me.
3 God is my c strength, in him wil I trust: my shielde, & the horne of my saluatiõ, my hie tower & my refuge: my Sauiour, thou hast saued me from violence.
4 I will call on the Lord, who is worthy to be praised: so shal I be safe from mine enemies.
5 For the d pangs of death haue compassed me: the floods of vngodlines haue made me afraid.
6 The sorowes of hell grane compassed me about: the snares of death ouertooke me.
7 But in my tribulation did I call vpon the Lorde, and crye to my God, & he did heare my voyce out of his temple, & my cry did enter into his eares.
8 Then the earth trembled & quaked: the foundations of the heauens mooued, & shooke, because he was angry.
9 e Smoke went out at his nostrels, and consuming f fire out of his mouth: coles were kindled thereat.
10 He f bowed the heauens also, & came downe, & darkenes was vnder his feete.
11 And he rode vpon a Cherub and did flie, and he was seene vpon the winges of the winde.
12 And he made darkenesse a tabernacle rounde about him, euen the gatherings of waters, and the cloudes of the aire.
13 At the brightnesse of his presence h the coles of fire were kindled.
14 The Lord thundred from heauen, and the most hie gaue his voyce.
15 He shot arowes also, and scattred the: to wit, lightning, and destroyed them.
16 The i chanels also of the sea appeared; euen the foundations of the world were discouered by the rebuking of the Lord, & at the blast of the breath of his nostrels.
17 He sent from aboue, and tooke me: he drewe me out of many waters.
18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.
19 They k preuented me in the day of my calamitie, but the Lord was my stay.
20 And brought me forth into a large place: he deliuered me, because he fauoured me.
21 The Lorde rewarded me according to my l righteousnesse: according to the pureues of mine handes he recompensed me.
22 For I kept the wayes of the Lorde, & did not m wickedly against my God.
23 For all his lawes were before me, & his statutes: I did not depart therefrom.
24 I was vpright also toward him, and haue kept me from my wickednes.
25 Therefore the Lord did reward me, according to my righteousnes, according to my pureues before his eyes.
26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
27 With the pure thou wilt shew thy self pure, and with the n froward thou wilt shew thy selfe froward.
28 Thus thou wilt saue the poore people: but thyne eyes are vpon the haute to humble them.
29 Surely thou art my light, O Lord: & the Lord will lighten my darkenes.
30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.
31 The way of God is o vncorrupt: the word of the Lord is tryed in the fire: he is a shield to all that trust in him.
32 For who is God besides the Lord? and who is mightie, saue our God?
33 God is my strength in battel, and maketh my way vpright.
34 He maketh my feete like p hindes feete, and hath set me vpon mine hie places.
35 He teacheth mine hãds to fight, so that a bowe of q braste is broken with mine armes.
36 Thou hast also giuen me the shielde of thy saluation, and thy louing kindnes hath caused me to increase.
37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies & destroyed them, & haue not turned againe vntill I had consumed them.
39 Yea, I haue consumed them & thrust them through, and they shall not arise, but shall fall vnder my feete.
40 For thou hast girded me with power to battel, & them that arose against me, hast thou subdued vnder me.
41 And thou hast giuen me the neckes of mine enemies, that I might destroy the that hate me.
42 They looked about, but there was none to saue them, euen vnto the r Lord, but he answered them not.
43 Then did I beate them as smal as the dust of the earth: I did treade them flat as the clay of the strete, and did spread them abroad.
44 Thou hast also deliuered me from the contentions of my s people: thou hast preserued me to be the head ouer nations: the people which I knewe not, doe serue me.
45 Strangers t shalbe in subiection to me: assone as they heare, they shal obey me.
46 Strangers shal shrinke away, & feare

a In token of the wonderful benefites, that he receiued of God. *Psalme* 18.2.
b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations.
c *Or, rocke.*
d As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyrannie, and death.
e That is, cloudes and vapours.
f Lightning and thundering.
f So it seemeth when the ayre is darke.
g To flie in a moment through the world.
h By this description of a tempest he declareth the power of God against his enemies.
i He alludeth to the miracle of the red Sea.
k I was so beset, that all meanes seemed to fayle.
l Toward Saul and mine enemies.
m I attempted nothing without his commandement.
n Their wickednes is cause, that thou seemest to forget thy wonted mercy.
o The maner that God vseth to succour his, neuer faileth.
p He vseth extraordinarie meanes to make me winne most strong holdes.
q *Or, steele.*
r The wicked in their necessitie are compelled to flee to God, but it is too late.
s Meaning, of the Iewes, who conspired against me.
t Not willingly obeying me, but dissemblingly.

in their priuie chambers.

u Let him shew his power, that he is the gouernour of all the world.

47 Let the Lord liue, u and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God þ auengeth me, and power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name)

Rom.15.9.

51 He is the tower of saluatiō for his king, and sheweth mercie to his Anointed, euen to Dauid, and to his seed * for euer.

Chap.7.13.

CHAP. XXIII.

1 *The last wordes of Dauid.* 6 *The wicked shall be plucked vp as thornes.* 8 *The names & actes of his wightie men.* 15 *He desired water and would not drinke it.*

a Which he spake after that he had made the Psalmes.

1 THese also be the a last words of Dauid, Dauid þ sonne of Ishai saith, euen þ mā who was set vp on hie, the Anointed of the God of Iaakob, & the sweete singer of Israel saith,

2 The spirite of the Lord spake by me, & his word was in my b tongue.

b Meaning, he spake nothing but by the motion of Gods Spirit.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, þ morning, I say, without cloudes, so shall mine house be, and not as the c grasse of the earth is by the bright rayne.

c Which groweth quickly and fadeth soone.

5 For so shall not mine house bee with God: for he hath made with mee an euerlasting couenant, perfit in al points, and sure: therefore all mine health and whole desire is, that he will not make it d growe so.

d But that my kingdome may continue for euer according to his promes.

6 But the wicked shall be euery one as thornes thrust away, because they can not be taken with hands.

7 But the man that shall touche them, must be defensed with yron, or with the shaft of a speare: and they shalbe burnt with fire in the same place.

8 ¶ These be the names of the mightie mē whome Dauid had. He that sate in the seate of * wisedome, being chiefe of the princes, was Adino of Ezni, he slewe eight hundreth at one time.

e As one of the kings counsell.

1.Chron.11.12.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they * defied the Philistims gathered there to battell, when the men of Israel were f gone vp.

Or, assayled with danger of their liues.

f Meaning, fled from the battell.

10 He arose & smote the Philistims vntil his hand was weary, & his hand claue vnto the sworde: & the Lord gaue great victory the same day, and the people returned after him onely to spoyle.

g By a crampe which came of wearines and straining.

11 After him was * Shammah the sonne of Age the Hararite: for þ Philistims assembled at a towne, where was a piece

1.Chron.11.27.

of a fielde full of lentils, and the people fled from the Philistims.

12 But he stoode in the midst of the field, and defended it, & slewe the Philistims: so the Lord gaue * great victorie.

h Who hath neither respect to many nor fewe, when he will shew his power.

13 ¶ Afterward three of the thirtie captaines went down, & came to Dauid in the haruest time vnto the caue of Adullam, & the hoste of the Philistims pitched in the valley of * Rephaim.

Or, Gyants.

14 And Dauid was then in an holde, and the garrison of the Philistims was then in Beth-lehem.

15 And Dauid h longed, and said, Oh, that i one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome with weatrines and thirst.

16 Then the three mightie brake into the hoste of the Philistims, and drewe water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but k powred it for an offring vnto the Lord,

k Brideling his affection, & also defiring God not to be offended for that rash enterpise.

17 And said, O Lord, be it farre from me, that I shoulde do this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mightie men.

18 ¶ * And Abishai the brother of Joab, þ sonne of Zeruiah, was chiefe among the three, and he lifted vp his speare against three hundreth, l and slew them, and he had the name among the three.

1.Chron.11.20.

l Ebr. slaine.

19 For he was most excellent of the three, and was their captaine, but he atteined not vnto the first three.

20 And Benaiah the sonne of Jehoiada the sonne of * a valiant man, which had done many acts, & was of Kabzeel, slew two strōg men of Moab: he went down also, and slewe a lyon in the middes of a pit in the time of snow.

Or, Ish-hai.

21 And he slewe an Egyptian a * man of great stature, and the Egyptian had a speare in his hand: but he went down to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

Or, a comely man.

l Which was bigge as a weauers beame, 1. Chron.11.23.

22 These things did Benaiah the sonne of Jehoiada, and had the name among the three worthies.

23 He was honorable among m thirtie, but he atteined not to the first three: & Dauid made him of his counsell.

m He was more valiant then the 30. that follow, & not so valiant as the 6. before. *Chap.2.18.*

24 ¶ * Asahel the brother of Joab was one of the thirty: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * n Paltite: Ira the sonne of Ikkesh the Tekoite:

1.Chron.11.27.

Or, Pelonite.

n Diuers of these had two names, as appeareth, 1. Chron.11. & also many more are there mētioned.

27 Abiezer the Anethothite: * Mebunnai the Hushathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:
31 Abi-albon the Arbathite: Azmaueth the Barhumite:
32 Eliahba the Shaalbonite: of the sonnes of Iashen, Jonathan:
33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:
35 Hezrai the Carmelite: Paarai the Arbite:
36 Igal the sonne of Nathan of Zobah: Bani the Gadite:
37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Joab the sonne of Zeruiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Vriah the Hittite, * thirtie and seuen in all.

* These came to Dauid and helped to restore him to his kingdome.

CHAP. XXIIII.

1 Dauid nombreth the people to be nombred. 10 He repenteth, and chuseth to fal into Gods hands. 15 Seuentie thousand perish with the pestilence.

1 AND the wrath of the Loyd was * againe kindled against Israel, & he moued Dauid against them, in that he said, Go, nomber Israel and Iudah.
2 For the king said to Joab the captaine of the hoste, which was with him, Goe speedily nowe through all the tribes of Israel, from Dan euen to Beer-sheba, and nomber ye the people, that I may know the number of the people.
3 And Joab sayde vnto the king, The Loyde thy God increase the people an hundreth folde mo then they be, & that the eyes of my lord the king may see it: but why doeth my lord the King desire this thing?
4 Notwithstanding the kings word preuailed against Joab & against the captaines of the hoste: therefore Joab and the captains of the hoste went out from the presence of the king, to nomber the people of Israel.
5 And they passed ouer Jorden, and pitched in Aroer at the right side of the citie that is in the middes of the [b]valley of Gad and toward Jazer.
6 Then they came to Gilead, & to [c] Tahtim-hodshi, so they came to Dan-Jaan, and so about to Zidon.
7 And came to the fortresse of [a] Tyrus & to all the cities of the Hiuites and of the Canaanites, & went toward the South of Judah, euen to Beer-sheba.
8 So when they had gone about all the lande, they returned to Jerusalem at the ende of nine monethes and twentie dayes.
9 And Joab delinered the nomber and summe of the people vnto the king: and there were in Israel [d] eight hundreth thousand strong men that drew swords, and the men of Judah were * fiue hundreth thousand men.
10 Then Dauids heart smote him, after that he had nombred the people: and Dauid said vnto the Loyde, I haue sinned exceedingly in that I haue done: therefore nowe, Loyde, I beseche thee, take away the trespasse of thy seruant: for I haue done very foolishly.
11 And when Dauid was vp in the morning, the word of the Loyd came vnto the Prophet Gad Dauids [e] Seer, saying,
12 Go, and say vnto Dauid, Thus saith the Loyde, I offer thee three thinges, chuse thee which of them I shall do vnto thee.
13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that * seuen yeres famine come vpon thee in thy land, or wilt thou flee three monethes before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answere I shall giue to him that sent me.
14 And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Loyd, (for his mercies are great) and let me not fall into the hand of man.
15 So the Loyd sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba seuentie thousand men.
16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Loyd [i] repented of the euil, & said to the Angel that destroyed the people, It is sufficient, [i] hold nowe thine hand. And the Angel of the Loyd was by the threshing place of Araunah the Jebusite.
17 And Dauid spake vnto the Loyd (when he saw the Angel that smote the people) and said, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hand, I pray thee, be against me and against my fathers house.
18 So Gad came the same day to Dauid, & said vnto him, Go vp, reare an altar vnto the Loyd in the threshing floore of Araunah the Jebusite.
19 And Dauid (according to the saying of Gad) went vp, as the Loyd had commanded.
20 And Araunah looked, & saw the king and his seruants coming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground,
21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Loyd, that the plague may cease from the people.
22 Then Araunah said vnto Dauid, Let my lord the king take & offer what seemeth him good in his eies: beholde the oxen for the burnt offring, & chaffes, & the instruments of the oxen for wood.
23 (All these things did Araunah [m] as a king giue vnto the king: and Araunah said

a Before they were plagued with famine, Chap. 21.1.
b The Lord permitted Satan, as 1.Chro. 21.1.
c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to nomber the people, Exod. 30. 12. nom. 1.2.
[b] Or, river.
[c] Or, to the nether land newly inhabited.
[a] Or, Tzor.
d According to Joabs count: for in all there were eleuen hundreth thousand, 1. Chron. 21.5.
e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1. Chro. 21.5.
f Whome God had appointed for Dauid and his time.
g For three yeres of famine were past for the Gibeonites matter: this was ‡ fourth yere, to the which should haue bin added other three yeeres more, 1. Chro. 21. 12.
h From the one side of the countrey to ‡ other.
1. Sam. 15. 29.
i The Lord spared this place, because he had chosen it to build his temple there.
k Dauid saw not the iust cause, why God plagued the people, and therefore he offereth himselfe to Gods correction, as the only cause of this euill.
l Called also Ornan, 1. Chro. 21.20.
m That is, plainly, for as some write, he was king of Iebusalem before Dauid wanne ‡ tower.

said vnto the king, The Lorde thy God be fauourable vnto thée.)
24 Then the king sayde vnto Araunah, Not so, but I will bye it of thée at a price, and will not offer burnt offering vnto the Lorde my God, of that which doeth cost mee nothing. So Dauid
bought the threshing floore, & the oxen, for [a] fiftie shekels of siluer.
25 And Dauid built there an altar vnto the Lord, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, & the plague ceased from Israel.

n Some write, that euery tribe gaue 50, which make 600, or afterward hee bought as much as came to 550. shekels, 1. Chro. 21.25.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Sálomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set forth, vertue esteemed, vice punished, and concorde maineined) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and nowe by the iust punishment of God were made two, whereof Iudah and Beniamin clawe to Roboam: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father And because our sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed king. 50 Adoniiah fleeth to the altar.

1 NOwe when King Dauid was [a] old, & striken in yeres, they couered him with clothes, but no [b] heate came vnto him.
2 Wherefore his seruants sayd vnto him, Let there be sought for my lorde the king a yong virgin, & let her [1] stand before the king, and cherish him: and let her lie in thy bosome, that my lorde the king may get heate.
3 So they sought for a fayre yong maide throughout all the coastes of Israel, and found one Abishag [c] a Shunammite, and brought her to the king.
4 And the maide was exceeding fayre, & cherished the king, & ministred to him, but the king knewe her not.
5 ¶ Then Adoniiah the sonne of Haggith exalted himselfe, saying, I will be king. And her gate him charets and horsemen, and [d] fiftie men to runne before him.
6 And his father wonde not displease him from his [e] childehoode, to saye, Why hast thou done so? And he was a verie goodly man, and his mother bare him next after Absalom.
7 And [f] he tooke counsel of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they [g] helped forward Adoniiah.
8 But Zadok the Priest, & Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.
9 Then Adoniiah sacrificed sheepe and oxen, and fatte cattell by the stone of Zoheleth, which is by [1] En-rogel, and called al his brethren the kings sonnes, and all the men of Iudah the Kinges seruants,
10 But Nathan the Prophet, and Benaiah, and the [h] mightie men, and Salomon his brother he called not.
11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne of Haggith doth reigne, and Dauid our Lord knoweth it not?
12 Now therefore come, and I will now giue thée counsell, howe to saue thine owne life, and the life of thy sonne Salomon.
13 Go, and get thée in vnto king Dauid, and say vnto him, Diddest not thou, my lorde, O king, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? Why is then Adoniiah king?
14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and [i] confirme thy wordes.
15 ¶ So Bath-sheba went in vnto the king into the chamber, & the king was verie olde, and Abishag the Shunammite ministred vnto the king.
16 And Bath-sheba bowed and made obeysance vnto the king. And the king said, What is thy matter?
17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.
18 And beholde, nowe is Adoniiah king, and now, my lord, O king, thou knowest it not,

19 And

a He was about 70. yere olde, 2. Sam. 5.4.

b For his naturall heate was worne away with trauels.

1 *Or, serue him.*

c Which citie was in the tribe of Issachar, as Iosh. 19.18.

d Reade 2. Sam. 15.1.

e *Ebr. dayes.*

f *Ebr. his wordes were with Ioab.*

g They tooke his part and followed him.

1 *Or, the fountain.*

h As the Cherethites and Pelethites.

2 *Sam.* 3.4.

i For Adoniiah will destroy thee and thy sonne, if he reigne.

k By declaring such things, as may further the same.

l The king being wome with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

19 And he hath offred many oxen, & fatte cattel, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Joab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lorde, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For els when my lorde the king shall sleepe with his fathers, I and my sonne Salomon shall be [k] reputed "vile.

k And so put to death as wicked transgressers. "Ebr. sinners.

22 And loe, while he yet talked with the king, Nathā also the prophet came in.

23 And they tolde the king, saying, Behold, Nathan the Prophet. And when he was come in to the king, he made obeysance before the king vpon his face [l] to the ground.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

24 And Nathan sayd, My lord, O king, hast thou said, Adonijah shal reigne after me, and he shall sit vpon my throne?

25 For he is gone down this day, & hath slaine many oxen, and fatte cattell, and sheepe, and hath called all the kinges sonnes, and the captaines of the hoste, & Abiathar the Priest: and beholde, they eat and drinke before him, & say, "God sane King Adonijah.

"Ebr. let the King Adoniah liue.

26 But me thy seruant, and Tadok the Priest, and Benaiah the sonne of Jehoiada, and thy seruāt Salomon hath he not called.

27 Is this thing done by my lord [m] king, and thou hast not shewed it vnto thy [m] seruant, who should sit on the throne of my lord the king after him?

m Meaning, that he ought in such affaires enterprise nothing, except he had consulted with the Lord.

28 ¶ Then king Dauid answered, & said, Cal me Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lorde liueth, who hath redeemed my soule out of all aduersitie,

n Moued by the Spirit of God so to do, because he foresawe that Salomon should be the figure of Christ.

30 That as I [n] sware vnto thee by the Lorde God of Israel, saying, Assuredly Salomō thy sōne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainely do this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Cal me Tadok the Priest, and Nathan the Prophet, & Benaiah the sonne of Jehoiada. And they came before the king.

33 Then the king said vnto them, Take with you the [o] seruants of your lorde, and cause Salomon my sonne to ryde vpon mine owne mule, and carry him downe to Gihon.

o Meaning, the kings seruants, and such as were of his garde.

34 And let Tadok the Priest & Nathan the Prophet anoynt him there king ouer Israel, and blowe ye the trumpet, and say, God saue king Salomon.

35 Then come ye after him, that he may come and sit vpon my throne: & he shal he king in my stede: for I haue [p] appointed him to be prince ouer Israel & ouer Judah.

"Ebr. commanded

36 Then Benaiah the sonne of Jehoiada answered the king, and sayde, So be it, and the Lorde God of my lord the king [q] ratifie it.

"Ebr. say so.

37 As the Lorde hath bene with my lord the king, so be hee with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Tadok the Priest, & Nathan the Prophet, & Benaiah the sonne of Jehoiada, & the Cherethites & the Pelethites went downe, & caused Salomon to ryde vpon king Dauids mule, and brought him to Gihon.

39 And Tadok the Priest tooke an horne of [r] oyle out of the tabernacle, & anointed Salomon: and they blew the trumpet, and all the people sayde, God sane king Salomon.

p Wherewith they accustomed to anoint the Priests and the holy instrumēts, Exod. 30.23.

40 And al the people came vp after him, and the people piped with pipes, & reioyced with great ioye, so that the earth [s] rang with the sound of them.

"Ebr. brake.

41 ¶ And Adonijah & all the ghestes that were with him, heard it: (and they had made an end of eating) and when Joab heard the sound of the trumpet, he said, What meaneth this noyse and vproze in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art "a worthy man, and bringest good tydings.

"Ebr. a man of power.

43 And Jonathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

q He praised Jonathan thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

44 And the king hath sent with him Tadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites, & they haue caused him to ryde vpon the kings mule.

45 And Tadok the Priest, & Nathan the Prophete haue anoynted him king in Gihon: and they are gone vp frō thence with ioy, and the citie is mourd: this is the noyse that ye haue heard.

46 And Salomon also sitteth on [t] throne of the kingdome.

47 And moreouer [t] kings seruants came [u] to blesse our lorde king Dauid, saying, God make the name of Salomon more famous then thy name, and exalte his throne aboue thy throne: therefore the king worshipped vpon the [x] bed.

r To salute him and to pray and praise God for him.

s He gaue God thankes for the good successe.

48 And thus said the king also, Blessed be the Lorde God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then al the ghestes that were with Adonijah, were afraid, and rose vp, and went euery man his way.

t Which Dauid his father had built in ſ floore of Araunah, as 2.Sam.24.25.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the [y] Altar.

51 And one tolde Salomon, saying, Behol-

holde, Adoniah doeth feare king Salomon: for lo, he hath caught holde on the hornes of the altar, saying, Let king Salomō sweare vnto me this day, that he will not slaye his seruant with the swoorde.

52 Then Salomon said, If he will shew himself a worthy man, there shalnot an heare of him fal to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, & he came and did obeisance vnto king Salomō. And Salomon saide vnto him, Goe to thine house.

CHAP. II.

1. *Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei.* 10 *The death of Dauid.* 17 *Adoniah asketh Abishag to wife.* 25 *He is slaine.* 35 *Zadok was placed in Abiathars roume.*

1 THen the dayes of Dauid drew neere that he should die, & he charged Salomon his sonne, saying,

a I am readie to dye, as all men must.

2 I go the a wap of al the earth: be strong therefore, and shew thy selfe a man,

b He sheweth how hard a thing it is to gouerne, and that none can do it well, except he obey God. *Deut.29.9. iosh.1.7.*

3 And take heede to the b charge of the Lorde thy God, to walke in his wayes, and keepe his statutes, & his commāndements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest *c prosper in al that thou doest, and in euery thing whereunto thou turnest thee,

*Or, do wisely.

c And without hypocrisie. *2.Sam.7.12.*

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonnes take heed to their way, that they walke before me in c trueth, w all their hearts, & with all their soules, *" thou shalt not (said he) wāt one of thy posteritie vpon the throne of Israel.

*Ebr. a man shall not be cut off to thee from off the throne.

5 Thou knowest also what Joab þ sonne of Zerviah did to me, and what he did to the two captaines of the hosts of Israel, vnto *Abner the sonne of Ner, and vnto *Amasa þ sonne of Jether: whom he slewe, and d shedde blood of battell in peace, and e put the blood of warre vpon his girdle that was about hys lopnes, and in his shoes that were on his feete.

2.*Sam.3.27.* 2.*Sam.20.10.*

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath.

6 Do therfore according thy wisdome, & let thou not his hoare head go downe to the grane in peace.

7 But shew kindnes vnto the sonnes of *Barzillai the Gileadite, & let them be among them that eate at thy table: for so they came to me when I fledde from Absalom thy brother.

2.*Sam.19.31.*

f That is, they dealt mercifully with me. 2.*Sam.16.5.*

8 ¶ And behold, with thee * is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came downe to meete me at Jordeu, & I sware to him by the Lord, saying, *I will not slay thee with the swoord.

2.*Sam.19.23.*

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therfore thou shalt cause his hoare head to go downe to the graue with g blood.

g Let him be punished with death: looke verse.46. *Act.2.29.* and 13.36. 2.*Sam.5.4.* and 1.*Chro.29.26,27.* 1.*Chro.29.23.*

10 So * Dauid slept with his fathers, & was buried in the citie of Dauid.

11 And the dayes which Dauid * raigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, & thirtie & three yeeres reigned he in Jerusalem.

12 ¶ * Then sate Salomon vpon þ throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adoniah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, h Commest thou peaceably? And he said, Yea.

h For she feared, least he would worke treason against the king.

14 He said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdome was mine, & that all Israel set i their faces on mee, that I shoulde reigne: howbeit the kingdom is turned awap, & is my brothers: for it came to him by the Lord.

i In signe of their fauour and consent.

16 Now therfore I aske thee one request, *" refuse me not. And she said vnto him, Say on.

*Ebr. cause not my face to turne away.

17 And he said, Speake, I pray thee, vnto Salomon the king, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba saide, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therfore went vnto king Salomon, to speake vnto him for Adoniah: and the king rose to meete her, & k bowed himself vnto her, & sate downe on his throne: and he caused a seat to be set for the kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she said, I desire a small request of thee, (say me not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuē to Adoniah thy brother to wife.

22 But king Salomon answered & saide vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniah? aske for him the l kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Joab the sonne of Zerviah.

l Meaning, that if he should haue grāted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then king Salomon sware by the Lord, saying, God do so to me and more also, if Adoniah hath not spoken this word against his owne life.

24 Now therfore as the Lord liueth, who hath established mee, and set me on the throne of Dauid my father, who also hath made me an house, as he * promised, Adoniah shall surely die this day.

2.*Sam.7.12,13.*

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and he l smote him that he died.

l *Or, fell vpon him.*

26 ¶ Then the king said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne l fields: for thou art *" worthie of death: but I will not this day kill thee, because þ = bearest the Arke of the Lord God

l *Or, possessions.* *" *Ebr. a man of death.*

m When he fled before Absalom, 2.Sam.15.24.

God before Dauid my father, & because thou hast suffred in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto þ Lord, that he might * fulfil the woorde of the Lord, which he spake against þ house of Eli in Shiloh.

1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab had a turned after Adoniah, but he turned not after Absalom) & Ioab fled vnto the Tabernacle of the Lorde, and caught hold on the hornes of the altar.

a He tooke Adoniahs part when he would haue vsurped ỹ kingdom, Chap. 1.7.

29 And it was told king Salomon, þ Ioab was fled vnto the Tabernacle of the Lord, & behold, he is by the b altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Go, fall vpon him.

b Thinking to be saued by the holines of ỹ place.

30 And Benaiah came to the Tabernacle of the Lorde, and sayde vnto him, Thus sayth the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath sayd, and c smite him, & burie him, that thou mayest take away the blood, which Ioab shed causeles, from me and from the house of my father.

c For it was lawful to take the wilful murtherer from the altar, Exod.21.14.

32 And the Lord shal bring his blood vpō his owne head: for he smote two men more righteous and better then he, and slew them with the sworde, & my father Dauid knewe not: to wit, d Abner the sonne of Ner, captaine of the hoste of Israel, and e Amasa the sonne of Ither captaine of the hoste of Iudah.

3.Sam.3.27.

2.Sam.20.10.

33 Their blood shal therefore returne vpon the f head of Ioab, & on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

f Ioab shall be iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wildernes.

35 And the king put Benaiah the sonne of Iehoiada in his roume ouer the hoste: & the king set Sadok the g Priest in the roume of Abiathar.

g And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, & dwel there, & depart not thence any whither.

37 For that day that thou goest out, and passest ouer þ riuer of Kidron, know assuredly, that thou shalt die þ death: thy blood shalbe vpon thine owne head.

38 And Shimei sayd vnto the king, The thing is good: as my lord the king hath sayd, so wil thy seruant do. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeres two of the h seruāts of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Beholde, thy seruants be in Gath.

h Thus God appointeth the wayes & meanes to bring his iust iudgements vpō the wicked.

40 And Shimei arose, & sadled his asse, & went to Gath to Achish, to seeke his seruants: & i Shimei went, & brought his seruants from Gath.

i His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou sadest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commaundement wherewith I charged thee?

44 The king said also to Shimei, k Thou knowest all the wickednes whereunto thine heart is priuy, þ thou didst to Dauid my father: þ Lord therfore shal bring thy wickednes vpon thine owne head.

k For though thou wouldest deny, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2.Sam.16.5.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commaunded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the l kingdome was m stablished in the hand of Salomon.

l 2.Chron.1.1.

m Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

1 SAlomon a then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the b citie of Dauid, vntil he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

Chap.7.8.

a Which was Beth-lehem.

2 Onely the people sacrificed in c the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

b Where altars were appointed before the temple was built: to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap.2.3.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his d father: onely he sacrificed and offred incense in the hie places.

d For there the Tabernacle was, 2.Chro.1.3.

4 And the king went to e Gibeon to sacrifice there, for that was the chiefe hie place: a thousande burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruāt Dauid my father great mercie, f when he walked before thee in trueth, and in righteousnes, and in vprightnes of heart with thee: and thou hast g kept for him this great mercie, & hast giuen him a sonne, to sitte on his throne, as appeareth this day.

f *Or, as he walked.*

g Thou hast performed thy promise.

7 And nowe, O Lorde my GOD, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong h childe, and knowe not howe to i go out and in.

h That is, to behaue my selfe in executing this charge of ruling.

8 And thy seruant is in the middes of thy

people, which thou haſt choſen, euen a great people, which cannot be tolde nor nombred for multitude.

2 Chro. 1. 10. *Or, obedient.

9 *Giue therefore vnto thy ſeruant an *vnderſtanding heart, to iudge thy people, that I may diſcerne betweene good and bad: for who is able to iudge this thy g mightie people?

g Which are ſo many in nomber.

10 And this pleaſed the Lord well, that Salomon had deſired this thing.

11 And God ſayde vnto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thy ſelfe long life, neither haſt aſked riches for thy ſelfe, nor haſt aſked the life of thine *enemies, but haſt aſked for thy ſelfe vnderſtanding to heare iudgement,

h That is, that thine enemies ſhould die.

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wiſe and an vnderſtanding heart, ſo that there hath bene none like thee before thee, neither after thee ſhall ariſe the like vnto thee.

Mat. 6. 33. wiſd. 7. 11.

13 And I haue alſo * giuen thee that, which thou haſt not aſked, both riches & honour, ſo that among the Kings there *ſhalbe none like vnto thee all thy dayes.

*Or, hath bene none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, *as thy father Dauid did walke, I will prolong thy dayes.

Chap. 15 5.

15 And when Salomon awoke, behold, it was i a dreame, and he came to Ieruſalem, and ſtood before the Arke of the couenant of the Lord, and offred burnt offrings and made peace offrings, and made a feaſt to all his ſeruants.

i He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two *harlots vnto the King, and k ſtoode before him.

*Or, vitailers.

k By this example it appeareth that God kept promes vnto Salomon in granting him wiſedome.

17 And the one woman ſayde, Oh my lorde, I and this woman dwell in one houſe, and I was deliuered of a childe with her in the houſe.

18 And the third day after that I was deliuered, this woman was deliuered alſo: and we were in the houſe together: no ſtranger was with vs in the houſe, ſaue we twaine.

19 And this womans ſonne died in the night: for ſhe ouerlay him.

l She ſtale the quicke childe away, becauſe ſhe might both auoyde the ſhame & puniſhment.

20 And ſhe roſe at midnight, & l toke my ſonne from my ſide, while thine handmaid ſlept, & laide him in her boſome, & layd her dead ſonne in my boſome.

21 And when I roſe in the morning to giue my ſonne ſucke, beholde, he was dead: and when I had wel conſidered him in the morning, behold, it was not my ſonne, whom I had borne.

22 Then the other woman ſaid, Nay, but my ſonne liueth, and thy ſonne is dead: againe ſhe ſaid, No, but thy ſonne is dead, and mine aliue: thus they ſpake before the king.

m Except God giue iudges vnderſtanding, the impudencie of the treſpaſſer ſhal ouerthrowe the iuſt cauſe of the innocent.

23 Then ſayd the king, She ſayth, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

24 Then the King ſayde, m Bring me a ſworde: and they brought out a ſworde before the king.

25 And the king ſaid, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, & the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing childe was, vnto the king, for her compaſſion was kindled towarde her ſonne, and ſhe ſaid, Oh my lord, giue her the liuing child, and n ſlay him not: but the other ſaid, Let it be neither mine nor thine, but deuide it.

n Her motherly affection herein appeareth, that ſhe had rather indure the rigour of the Law, the ſee her child cruelly ſlaine.

27 Then the king anſwered, and ſayde, Giue her the liuing child, and ſlay him not: this is his mother.

28 And all Iſrael heard the iudgement, which the king had iudged, & they feared the King: for they ſawe that the wiſedome of God was in him to do iuſtice.

CHAP. IIII.

1 *The princes and rulers vnder Salomon.* 22 *The purueyance for his vitailes.* 26 *The number of his horſes.* 32 *His bookes and writings.*

1 AND king Salomon was king ouer all Iſrael.

2 And theſe were a his princes, b Azariah the ſonne of Zadok the Prieſt,

a That is, his chiefe officers.

3 Elihoreph and Ahiah the ſonnes of Shiſha ſcribes, Iehoſhaphat the ſonne of Ahilud, the recorder,

b He was the ſonne of Achimais, & Zadoks nephewe.

4 And Benaiah the ſonne of Iehoiada was ouer the hoſte, and Zadok and c Abiathar Prieſts,

c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27, but another of that name.

5 And Azariah the ſonne of Nathan was ouer the officers, & Zabud the ſonne of Nathan Prieſt was the kings friend,

6 And Ahihar was ouer the houſholde: and *Adoniram the ſonne of Abda was ouer the tribute.

*Chap. 5. 14.

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided vitailes for the king & his houſhold: euery man had a moneth in the yere to prouide vitailes.

8 And theſe are their names: the ſonne of Hur in mount Ephraim:

9 The ſonne of Dekar in Makaz, and in Sha-albim and Beth-ſhemeſh, and *Elon and Beth-hanan:

*Or, Elon in Beth-anan.

10 The ſone of Heſed in Arubboth, to whō pertained Hochoh, & all the land of Hepher:

11 The ſonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife:

12 Baana the ſonne of Ahilud in Taanach, & Megiddo, & in all Beth-ſhean, which is by Tartanah beneath Iſreel, from Beth-ſhean *to Abel-meholah, euen til beyond ouer againſt Iokmeam:

*Or, to the plaine.

13 The ſonne of Geber in Ramoth Gilead, & his were the townes of d Iair, the ſone of Manaſſeh, which are in Gilead, & vnder him was the region of Argob, which is in Bashan: threeſcore great cities with walles and barres of braſſe.

d Which townes bare Iairs name, becauſe he took them of the Canaanites, Nomb. 32. 41.

14 ¶ Ahinadab the ſonne of Iddo had to Mahanaim:

15 Ahimaazin Naphtali, & he toke Baſhmath the daughter of Salomō to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehos

17 Iehoshaphat the sonne of Parnah in
e Issachar:
18 Shimei the sonne of Elah in Beniamin:
19 Geber the sonne of Vri in the countrey of Gilead, the lande of Sihon King of the Amorites, and of Og king of Bashan, & was officer alone in the land.
20 Iudah and Israel were many, as the sand of the sea in number, f eating, drinking, and making merry.
21 * And Salomon reigned ouer all kingdomes, from the g River vnto the lande of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of his life.
22 And Salomons vitailes for one day were thirtie "measures of fine floure, & threescore measures of meale:
23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside hartes, and buckes, and bugles, and fat fowle.
24 For he ruled in all the region on the other side of the River, frō Tiphsah euen vnto * Azzah, ouer all the h kings on the other side the River: and hee had peace round about him on euery side.
25 And Iudah and Israel dwelt without feare, euery man vnder his vine, & vnder his figtree, from i Dan, euē to Beer-sheba, all the dayes of Salomon.
26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, & twelue thousand horsemen.
27 And these officers prouided vitaple for king Salomon, and for al that came to king Salomons table, euerie man his moneth, and they suffred to lacke nothing.
28 Barley also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.
29 ¶ * And God gaue Salomon wisdom and vnderstanding exceeding much, & k a large heart, euen as the sand that is on the sea shore.
30 And Salomons wisdome excelled the wisdome of all the children of the l East and all the wisdome of Egypt.
31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and hee was famous throughout al nations round about.
32 And Salomon spake three thousande m prouerbes: & his songs were a thousand and fiue.
33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the * hyssope that springeth out of the wall: hee spake also of beastes, and of fowles, and of creeping things, and of fishes.
34 And there came of all people to heare the wisdom of Salomon, from al kings of the earth, which had heards of his wisdome.

e Salomon obserued not the diuision that Iosh̄ua made, but deuided it, as might best serue for his purpose.

f They liued in al peace and securitie.

Eccles.47.15.

g Which is Euphrates,

"Ebr. Cores.

*Or, Gez.

h For they were all tributaries vnto him.

i Throughout all Israel.

2.Chro.9.25.

Eccles.47.14, 15, 16.

k Meaning, great vnderstanding and able to comprehende all thinges.

l To wit, the philosophers & astronomers, which were iudged most wise,

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the hiest to the lowest.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to builde the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

1 AND Hiram king of * Tyrus sent his seruantes vnto Salomon, (for hee had heard, that they had anoynted him king in the rowme of his father) becausse Hiram had euer loued Dauid.
2 * Also Salomon sent to Hiram, saying,
3 Thou knowest that Dauid my father could not build an house vnto þ Name of the Lorde his God, for the warres which were about him on euerye side, vntil the Lord had put * them vnder the soles of his feete.
4 But now the Lord my God hath giuen mee * rest on euerye side, so that there is neither aduersary, nor euill to resist.
5 And beholde, I purpose to builde an house vnto the Name of the Lorde my God, * as the Lorde spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, hee shall builde an house vnto my Name.
6 Now therefore commaunde, that they hewe me cedar trees out of Lebanon, & my seruants shalbe with thy seruants, and vnto thee will I giue the b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.
7 ¶ And when c Hiram heard the wordes of Salomon, he reioyced greatly, & said, Blessed bee the Lorde this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.
8 And Hiram sent to Salomon, saying, I haue considered the thinges, for the which thou sentest vnto mee, and will accomplish all thy desire, concerning the cedar trees and firre trees.
9 My seruants shal bring them down frō Lebanon to þ sea: & I will conuey them by sea * in rafts vnto þ place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receiue them: nowe thou shalt do me a pleasure to minister foode for d my family.
10 So Hiram gaue Salomon cedar trees and firre trees, euen his full desire.
11 And Salomon gaue Hiram twentie thousand "measures of wheat for foode to his household, & twentie measures of * beaten oyle. Thus much gaue Salomon to Hiram yere by yere.
12 ¶ And the Lorde gaue Salomon wisdome as he * promised him. And there was peace betweene Hiram and Salomon, and they * two made a couenant.
13 ¶ And king Salomon raysed a summe out of all Israel, and the summe was thirtie thousand men:
14 Whom he sent to Lebanō, ten thousād a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the

1 Or, Zor.

2.Chro.2.3.

Or, his enemies.

a He declareth þ he was bound to set foorth Gods glory, for as much as the Lord had sent him rest and peace.
2.Sam.7.13. 1.Chro.22.10.

b This was his equitie, that hee woulde not receiue a benefite without some recompence.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to builde the Spirituall temple.

Or, floates.

d While my seruants are occupied about thy busines.

"Ebr. Corim.

Or, pure.

Chap.3.12.

e As touching the furniture of wood & vitailes.

Chap.4.6.

summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

[1] Or, masters of the worke.

16 Besides the [1] princes, whome Salomon appointed ouer the worke, euen three and three hundreth, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones & costly stones to make the foundation of the house, euen hewed stones.

f The Ebrewe word is, Giblim, which some say, were excellent masons.

18 And Salomons workemen, and the workemen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 *The building of the Temple and the forme thereof.*
12 *The promes of the Lord to Salomon.*

2. Chro. 3. 1.

1 And [a] in the foure hundreth & foure score yeere (after the children of Israel were come out of the lande of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth [b] Zif, (which is the second moneth) he built the [c] house of the Lord.

a Which moneth conteineth part of April and part of May.

2 And the house which king Salomon builte for the Lorde, was three score cubites long, & twentie broad, and thirtie cubites hie.

b Whereby is ment the Temple & y oracle.

3 And the [d] porche before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

c Or the court where the people praied, which was before the place where the altar of burnt offrings stood.

4 And in the house he made windowes, [1] broad without, and narow within.

[1] Or, to open and to shut.

5 And by the wall of the house hee made [1] galleries rounde about, euen by the walles of the house rounde about the Temple & [d] the oracle, and made chambers round about.

[1] Or, lofted.

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie was fiue cubites broad, and the middlemost fiue cubites broade, and the third seuen cubites broade: for he made [e] restes rounde about without the house, that the beames should not be fastened in the walles of the house.

e Which were certaine stones comming out of the wall, as staies for the beames to rest vpon.

7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any tole of yron heard in the house, while it was in building.

8 The doore of the middle [1] chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

[1] Or, gallerie.

f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuarie, and the Oracle the most holy place.

9 So he built the [f] house and finished it, & sieled the house being bawted with sieling of cedar trees.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then wil I perfourme mine to thee my promes, [g] which I promised to Dauid thy father.

2. Sam. 7. 13.

13 And I wilbe dwell among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house and finished it,

15 And built the walles of [h] house within, with boardes of cedar tree from the pauement of the house vnto [h] the walles of the sieling, & within he couered them with wood, and couered the floore of the house with plankes of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And hee buylte twentie cubites in the sides of the house with boardes of cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the [i] house, that is, the temple before it, was fourtie cubites long.

18 And the cedar of the house within was carued with [1] knoppes, and graue with flowres: all was cedar, so that no stone was seene.

i For when he spake of y house in the first verse, he ment both y oracle and the Temple.

[1] Or, wilde cucumbers.

19 Also he prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the couenant of the Lord there.

k That is, in the most inwarde place of the house.

20 And the place of the oracle within was twentie cubites long, & twentie cubites broad, and twentie cubites hie, and hee couered it with pure golde, and couered the altar with cedar.

21 So Salomon couered the house within with pure gold: & he [1] shut the place of the oracle with chaines of golde, and couered it with gold.

[1] Ebr. he drewe through chains of golde before.

22 And hee ouerlaied all the house with golde, vntil all the house was made perfite. Also he couered [l] whole altar, that was before the oracle, with gold.

l Meaning the altar of incense, Exod. 30. 1.

23 And within the oracle hee made two Cherubims of [1] olive tree, ten cubites hie.

[1] Or, pine tree.

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one sise.

26 For the height of the one Cherub was ten cubites, & so was the other Cherub.

Exod. 25. 20.

27 And he put the Cherubims within the inner house, [m] and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: & their other wings touched one an other in the middes of the house.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

28 And hee [n] ouerlaied the Cherubims with gold.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen

graues flowres within and without.
30 And the floore of the house he couered with golde within and without.
31 And in þ entring of the oracle he made two doores of oliue tree: and the vpper post and side postes were fiue square.
32 The two doores also were of oliue tree, and he graued them with grauing of Cherubims and palme trees, & grauen flowres, and couered them with golde, and laped [a] thinne golde vpon the Cherubims and vpon the palme trees.
33 And so made he for þ doore of the Temple, postes of oliue tree foure square.
34 But the two doores were of firre tree, the two sides of the one doore were [b] roild, and the two sides of the other doore were round.
35 And he graued Cherubims, and palme trees, and carued flowres, and couered the carued worke with golde, finely wrought.
36 ¶ And he built the [c] court within with three rowes of hewed stone, & one rowe of beames of cedar.
37 In the fourth yere was the foundation of the house of the Lorde laied in the moneth of Zif:
38 And in the eleuenth yere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yere in building it.

a So that the facion of the carued worke might stil appeare.
b Or, folding.
c Where the Priests were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.
p Which conteineth part of October and part of Nouember.

CHAP. VII.

1 *The building of the houses of Salomon.* 15 *The excellent workmanship of Hiram in the pieces which he made for the Temple.*

Chap. 9. 10.

1 BVt Salomon was buylding his owne house [a] thirtene yeres, & [a] finished all his house.
a After he had built the Temple.
2 He built also an house [b] called the forest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie, vpon foure rowes of cedar pillars: & cedar beames were laied vpon the pillars.
b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.
3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fiue pillars, fiftene in a rowe.
4 And þ windowes were in three rowes, and windowe was [c] against windowe in three rankes.
c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a rowe one aboue another.
5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in three rankes.
6 And he made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before [d] them, euen before them were thirtie pillars.
d Before the pillars of the house.
7 ¶ Then he made a porche [e] for the throne, where he iudged, euen a porch of iudgement, and it was seled with cedar from pauement to pauement.
e For his house, which was at Ierusalem. *Chap. 3. 1.*
8 And in his house, where he dwelt, was an other hall more inwarde then the porche which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whome he had taken to wife) like vnto this porche.
9 All these were [*] of costly stones, hewed by measure, & sawed with sawes within and without, from the foundation vnto [f] the stones of an [g] hand breedth, and on the outside to the great court.
* Or, precious.
f Which were restes and stayes for the beames to lye vpon.
g Or, span.
10 And the fundation was of costly stones, and great stones, euen of stones of tenne cubites, and stones of eyght cubites.
11 & Aboue also were costly stones, squared by rule, and boards of cedar.
g From the foundation vpward.
12 ¶ And the great court rounde about was with three rowes of hewed stones, and a rowe of cedar beames: [h] so was it to the inner court of the house of the Lord, and to the porch of the house.
h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered.
13 ¶ Then king Salomon sent, and fet one Hiram out of [i] Tyrus.
i Thus when God wil haue his glorie set forth, he raiseth vp men and giueth them excellent giftes for the accomplishment of the same, Exo. 31. 2, 3
14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: [k] he was ful of wisdome, and vnderstanding, and knowledge to worke al maner of worke in brasse: who came to king Salomon, and wrought all his worke.
k Or, Zor.
15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubites, & a threde of twelue cubites did compasse [l] either of the pillars.
l Ebr. the second.
16 And he made two [m] chapiters of molten brasse to set on þ toppes of the pillars: the height of one of the chapiters was fiue cubites, and the height of the other chapiter was fiue cubites.
m Or, pummels.
17 He made grates like networke, and [n] wythen worke lyke chaines for the chapiters that were on the toppe of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.
n Or, cordes like chaines.
18 So he made the pillars & two rowes of pomegranates rounde about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.
19 And the chapiters that were on the toppe of the pillars were after [k] lilye worke in the porch, foure cubites.
k As was seene commonly wrought in costly porches.
20 And the chapiters vpon the two pillars had also aboue, [o] ouer against the belly [p] within fnet worke pomegranates: for two hundreth pomegranates were in the two rankes about vpon [l] either of the chapiters.
o Or, round about the middes.
p Or, beyond.
l Ebr. the second.
21 And he set vp the pillars in the [q] porch of the Temple. And when he had set vp the right pillar, he called the name ther- of [m] Jachin: and when he had set vp the left pillar, he called the name thereof [n] Boaz.
q Which was in the inner court betweene the Temple and the oracle.
m That is, he wil stablish, to wit, his promes towarde this house.
n That is, in strength.
22 And vpon the toppe of the pillars was worke of lilies: so was the workemanship of the pillars finished.
23 ¶ And he made a molten [o] sea ten cubites wide from brim to brim, rounde in compasse, & fiue cubites hie, and a line of thirtie cubites did compasse it about.
o So called for the hugeneſſe of the veſſel.
24 And vnder the brimme of it were knoppes like wilde cucumers compassing it rounde about, tenne in one cubit, two rankes of knoppes were cast when it was molten.

two rowes of knoppes were caſt, when it was molten.

25 It ſtoode on twelue bulles, three looking toward the North, & three toward the Weſt, and three toward the South, & three toward the Eaſt: & the ſea ſtoode aboue vpon them, and all their hinder partes were inward.

26 It was [a] an handē bredth thicke, and the brim thereof was like the worke of the brim of a cup with flowres of lilies: it contayned two thouſand [p] Baths.

27 ¶ And he made tenne baſes of braſſe, one baſe was foure cubites long, & foure cubites broad, and three cubites hie.

28 ¶ And the worke of the baſes was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders p were betweene the ledges, were lyons, bulles & Cherubims: and vpon the ledges there was a baſe aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery baſe had foure braſen wheeles, and plates of braſſe: and the foure corners had [t] vnderſetters: vnder the caldron were vnderſetters molten at the ſide of euery addition.

31 And [q] the mouth of it was within the chapiter & aboue to meaſure by the cubite: for the mouth thereof was rounde made like a baſe, and it was a cubite & halfe a cubite: and alſo vpon the mouth thereof were grauen workes, whoſe bordērs were foure ſquare, and not round.

32 And vnder the bordērs were foure wheeles, & the axeltrees of the wheeles ioyned to the baſe: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, & their naues & their [s] felloes, and their ſpokes were molten.

34 And foure vnderſetters were vpon the foure corners of one baſe: and the vnderſetters thereof were of the baſe it ſelfe.

35 And in the top of the baſe was a rounde [r] compaſſe of halfe a cubite hie round about: and vpon the top of the baſe the ledges thereof and the bordērs thereof were of the ſame.

36 And vpon the tables of p ledges thereof, & on the bordērs thereof he did graue Cherubims, lyōs & palme trees, on the ſide of euery one, and addicions rounde about.

37 Thus made he the ten baſes, They had all one caſting, one meaſure, & one ſyſe.

38 ¶ Then made he [f] ten caldrons of braſſe, one caldron contayned fourtie Baths: and euery caldron was foure cubits, one caldron was vpon one baſe throughout the ten baſes.

39 And he ſet the baſes, fiue on the right ſide of the houſe, and fiue on the left ſide of the houſe. And he ſet the ſea on the right ſide of the [t] houſe Eaſtwarde toward the South.

40 ¶ And Hiram made caldrons, and beſoms, and baſens, & Hiram finiſhed all the worke that he made to King Salomon for the houſe of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of p two pillars, & two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

43 And the ten baſes, and ten caldrons vpon the baſes,

44 And the ſea, and twelue bulles vnder that ſea,

45 And pottes, and beſoms and baſens: & all theſe veſſels, which [u] Hiram made to King Salomon for the houſe of the Lord, were of ſhining braſſe.

46 In the playne of Iordē did the King caſt them in [x] clap betwene Succoth and Zarthan.

47 And Salomon left to weigh all the veſſels becauſe of the exceeding abundance, neither coulde the weight of the braſſe be counted.

48 So Salomon made all the veſſels that perteined vnto the houſe of p Lord, the [x] golden altar, and the golden table, whereon the ſhew bread was,

49 And the candleſtickes, fiue at p right ſide, and fiue at the left, before the oracle of pure gold, & the floures, & p lampes, and the ſnuffers of golde,

50 And the bowles, & and the hookes, & the baſens, & the ſpoones, and the aſhpannes of pure golde, and the hinges of golde for the doores of the houſe within, euen for the moſt holy place, and for the doores of the houſe, to wit, of p Temple.

51 So was finiſhed all the worke that King Salomon made for the houſe of the Lorde, and Salomon brought in the thinges which [a] Dauid his father had dedicated: the ſiluer, & p gold, & the veſſels, and laied them amōg the treaſures of the houſe of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The King bleſſeth the people.

1 Then [a] King Salomon aſſembled the Elders of Iſrael, euen all the heades of the tribes, the chiefe fathers of the children of Iſrael vnto [b] him in Ieruſalem, for to bring vp the Arke of the couenant of the Lorde from the citie of Dauid, which is Zion.

2 And al the men of Iſrael aſſembled vnto king Salomon at the feaſt in the moneth of [b] Ethanim, which is the ſeuenth moneth.

3 And all the Elders of Iſrael came, and the Prieſts tooke the Arke.

4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation

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[a] Or, ſpanne.

p Bath & Ephah ſeme to be both one meaſure, Ezek. 45. 11 euery Bath contained about ten pottels.

[t] Ebr. ſhoulders.

q The mouth of the great baſe or frame entred into the chapiter or pillar that bare vp the caldron.

[s] Or, rings.

r Which was called the pillar, chapiter, or ſmall baſe, wherein the caldron ſtoode.

f To keepe waters for the vſe of the ſacrifices.

t To wit, of the Temple or Sanctuarie.

u By this name alſo Hiram the King of Tyrus was called.

[x] Or, thicke earth.

x This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus.

y Some take this for ſome inſtrument of muſicke.

2. Chro. 5. 1.

a For Dauid brought it from Obed-edom and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.

b Conteyning part of September, and part of October, in the which moneth they helde three ſolemne feaſtes,

gregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And king Salomon & all the Congregation of Israel, that were assembled vnto him, were wt him before the Arke, offring sheepe and beeues, which could not be told, nor nombred for multitude.

e That is, the Kohathites, Nom.4.5.

6 So the e Priestes brought the Arke of the couenat of the Lorde vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

d They drewe them onely out so farre as they might be seene: for they might not pul them altogether out, Exod.25.15.

8 And they d drewe out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

e For it is like that ỹ enemies, when they had the Arke in their handes, tooke away the rod of Aaron & the pot with Man. Exod.40.34.

9 Nothing was in the Arke e saue the two tables of stone which Moses had put there at Horeb, where the Lorde made a couenant with the children of Israel, when he brought them out of the lande of Egypt.

10 And when the Priests were come out of the Sanctuarie, the * cloud filled the house of the Lord.

2.Chro.6.1.

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lorde had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

f He spake according to the tenor of Gods promes, which was conditional ly, that they should serue him aright.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for f euer.

14 ¶ And the king turned his face, and blessed all the congregation of Israel: for all the congregation of Israel stoode there.

15 And he said, Blessed be the Lorde God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to builde an house that my Name might be there: but I haue chosen * Dauid to be ouer my people Israel.

2.Sam.7.12.

17 And it was in the heart of Dauid my father to builde an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to builde an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheles thou shalt not builde the house, but thy sonne, that shall come out of thy loynes, he shall builde the house vnto my Name.

* Or, confirmed.

20 And the Lorde hath made * good his word that he spake: and I am risen vp in the rowme of Dauid my father, & sit on ỹ throne of Israel, as the Lorde promised, and haue builte the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the g couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

g The two tables wherein the articles of the couenant were written. 2.Chro.6.13.

22 ¶ Then Salomon stoode before * the altar of the Lorde in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

2.Mac.2.8.

23 And sayde, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruantes that walke before thee with h all their heart,

h Vnfainedly & without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest vt thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

Chap.2.4.

26 And nowe, O God of Israel, I praye thee, let thy worde bee verified, which thou spakest vnto thy seruãt Dauid my father.

27 i Is it true in deed that God wil dwel on the earth? beholde, the heauens, and the heauens of heauens are not able to containe thee: howe much more vnable is this house that I haue builte?

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast saide, * My Name shalbe there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

Deut.12.11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, & heare thou * in the place of thine habitation, euen in heauen, & whē thou hearest, haue mercy.

* Or, from.

31 ¶ When a man shall trespasse against his neighbour, and k he laye vpon him an othe to cause him to sweare, and * the swearer shall come before thine altar in this house,

k To wit, the iudge, or neighbour.

* Exo. the 20.

32 Then heare thou in heauen, and l do & iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnes.

l That is, make it knowen.

33 ¶ When thy people Israel shalbe ouerthrowen before the enemie, because they haue sinned against thee, & turne againe to thee, & * confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, & praise thee.

34 Then

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.

n So that there be a drought to destroy the fruites of the land.

35 ¶ When heauen shalbe n shut vp, and there shalbe no raine because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruantes & of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the lande that thou hast giuen to thy people to inherite.

37 ¶ Whē there shalbe famine in the land, when there shalbe pestilence, whē there shalbe blasting mildewe, grashopper or caterpiller, when their enemie shall besiege them in the "cities of their land, or any plague or any sickness,

"Ebr. in the land of their gates.

38 Then what prayer, and supplication soeuer shall be made of any man or of all thy people Israel, when euery one shall know the plague in his owne o heart, & stretch forth his hands in this house,

o For such are most meete to receiue Gods mercies.

39 Heare thou thē in heauē, in thy dwelling place, and be mercifull, & doe, & giue euery man according to all his waies, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

p He meaneth such as should be turned from their idolatry to serue the true God.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shal come out of a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name, & of thy mighty hande, & of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Israel: and that they may knowe, that thy q Name is called vpō in this house which I haue built.

q That this is y true religion wherewith thou wilt be worshipped. Dan.6.10.

44 ¶ When thy people shall goe out to battell against their enemie bythe way that thou shalt sende them, and shall pray vnto the Lord * towarde the way of the citie which thou hast chosen, and toward the house that I haue built for thy Name,

*Or, maintein their right. 2 Chro.6.36. eccles.7.22. 1.iohn.1.8,10.

45 Heare thou then in heauen their praier and their supplication, and * iudge their cause.

46 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry thē away prisoners vnto the lande of the enemies, either farre or neere,

47 Yet * if they turne againe vnto their heart in the lande (to the which they be caried away captiues) and returne and praye vnto thee r in the lande of them that caried them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

*Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessity call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their soule in the lande of their enemies, which ledde them away captiues, and praye vnto thee towarde s the way of their lande, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and the house, which I haue built for thy Name,

s As Daniel did, Dan.6.10.

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and * iudge their cause,

*Or, auenge their wrong.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may * haue pitie and compassion on them:

t He vnderstood by faith, y God, of enemies wold make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritaunce, which thou broughtest out of Egypt from the middes of the yron fornace.

52 Let thine eyes be open vnto the praier of thy seruant, & vnto the prayer of thy people Israel, to hearken vnto them, in all that they cal for vnto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou spakest by the hand of Moses thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God.

Exod.19.6.

54 And when Salomon had made an ende of praying all this * prayer & supplication vnto the Lorde, he arose from before the altar of the Lorde, from kneeling on his knees, and stretching of his hands to heauen,

u Salomon is a figure of Christ, who continually is the Mediator betweene God & his Church.

55 And stoode and blessed all the Congregation of Israel with a loude voyce, saying,

56 Blessed bee the Lorde that hath giuen rest vnto his people Israel, according to all that he promised: there hath not fayled one worde of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may x bowe our hearts vnto him, that wee may walke in all his wayes, & keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

x He concludeth that man of him selfe is enemie vnto God, and y all obedience to his law proceedeth of his mere mercie.

59 And these my wordes, which I haue prayed before the Lord, be nere vnto the Lorde our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel * alwaye as the matter requireth,

*Ebr. the thing of a day in his day.

60 That all the people of the earth may

may knowe, that the Lorde is God, and none other.

61 Let your heart therefore be perfit with the Lorde our God to walke in his statutes, & to kepe his commandements, as this day.

2.Chron.7.4. 62 ¶ Then the king and all Israel with him offered sacrifice before the Lorde.

63 And Salomon offered a sacrifice of peace offrings which he offred vnto the Lord, to wit, two and twentie thousande beues, and an hundreth & twentie thousande sheepe: so the king & all the children of Israel dedicated the house of the Lord.

y Before the oracle, where the Arke was.

64 The same day did the king halow the middle of the court, that was before the house of the Lord: for there he made burnt offrings, & the meate offring, and the fat of the peace offrings, because the brasen altar that was before the Lord, was too litle to receiue the burnt offrings, and the meate offrings, and the fatte of the peace offrings.

2.Chron.7.7.

65 And Salomon made at that time a feast, & all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen daies, euen fourteene daies.

z That is, from North to South: meaning, all the countrey.

66 And the eight day he sent the people away: & they b thanked the king & went vnto their tentes ioyous and with glad heart, because of all the goodnes that the Lorde had done for Dauid his seruant, and for Israel his people.

a Seuen dayes for the dedication, and seuen for the feast.

b Or, blessed.

CHAP. IX.

1 The Lorde appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 23 He sendeth forth a nauie for golde.

2.Chron.7.11. 1 When a Salomon had finished the building of the house of the Lord, & the kings palace, and all that Salomon desired and minded to doe,

Chap.3.5. 2 Then the Lorde appeared vnto Salomon the second time, as he b appeared vnto him at Gibeon.

3 And the Lorde saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to a put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

Chap.3.29. Deut.12.11. a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which followe their sensualitie.

4 And b if thou wilt walke before me (as Dauid thy father walked in purenes of heart, and in righteousnesse) to doe according to al that I haue commanded thee, and kepe my statutes, & my iudgements,

2.Sam.7.12. 1.Chro.22.10. b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

5 Then will I stablishe the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, a Thou shalt not want a man vpon the throne of Israel:

6 But if ye and your children turne away from me, and will b not kepe my commandements, and my statutes, (which I haue set before you) but go & serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, & the house which I haue halowed a for my Name, will I cast out of my sight, and Israel shal be a c prouerbe, and a common talke among all people.

Ierem.7.14. c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

8 Euen this hie house shalbe for euery one that passeth by it, shalbe astonied, & shal hisse, and they shall say, a Why hath the Lorde done thus vnto this land and to this house?

Deut.29.24. Ierem.22.8.

9 And they shall answere, Because they forsooke the Lorde their God, which brought their fathers out of the land of Egypt, and haue take hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 a And at the ende of twentie yeres, when Salomon had builded the two houses, the house of the Lorde, and the kings palace,

2.Chron.8.2.

11 (For the which Hiram the king of a Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, & what soeuer he desired) Then king Salomon gaue to Hiram twentie cities in the land of b Galil.

a Or, Zur.

b Or, Galile.

12 And Hiram came out fro Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me, my brother? And he called them the lande of a Cabul vnto this day.

a Or, dirtie, or, barren.

14 And Hiram had sent the king a fiue score a talents of golde.

d For his tribute toward the building.

15 ¶ And this is the cause of the tribute whp King Salomon raysed tribute, to wit, to builde the house of the Lord, and his owne house, and a Millo, & the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

e The common talent was a bour three score pound weight.

f Millo was as the towne house or place of assemblie, which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, & slewe the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

19 And all the cities a of store, that Salomon had, euen cities for charets, & cities for horsemen, and al that Salomon desired and would build in Jerusalem, and in Lebanon and in al the land of his dominion)

g Cities for his munitions of warre.

20 All the people that were b left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

h These were as bondmen & payed what was required, either labour or money.

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon a make no bondmen: but they were men

Leuit.25.39.

men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

i The ouerseers of Salomons workes were deuided into three partes: the first contained 3300, the second 300, & the third 250, which were Israelites: so heere are cõtained the two last partes, which make 550. looke more 2.Chro.8.10.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lorde, when he had finished the house.

k In the 2.Chro. 8.18. is made mẽtion of 30. moe, which seeme to haue bene employed for their charges.

26 ¶ Also king Salomon made a nauie of shippes in Ezion-gebr, which is beside Eloth, and the brinke of the redde Sea, in the lande of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and fet from thence k foure hundreth & twenty talets of gold, & brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisdome of Salomon. 13 His royal throne. 23 His power and magnificence.

2.Chron.9.1. matt.12.42. luke.11.31.

1 AND the * Quéne of a Sheba hearing the fame of Salomon concerning the name of the Lorde, came to proue him with hard questions.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of y chiefe citie of Meroe, which is an yland of Nilus.

2 And she came to Ierusalem with a very great traine, & camels that bare swete odours, and gold exceeding much, & precious stones: & she came to Salomon, & communed with him of all that was in her heart.

3 And Salomon declared vnto her al her questions: nothing was hid frõ y king, which he expounded not vnto her.

4 Then the Quéne of Sheba sawe all Salomons wisedome, & the house that he had built,

b That is, the whole order, & trade of his house.

5 And the b meat of his table, and the sitting of his seruãts, and the order of his ministers, and their apparell, and his drinking vessels, & his burnt offrings, that he offred in the house of the Lord, & * she was greatly astonied.

*Ebr. there was no more spirit in her.

6 And she saide vnto the King, It was a true worde that I heard in mine owne land of thy sayings, & of thy wisdome.

c But much more happie are they, which heare the wisdome of God reuealed in his worde.

7 Howbeit I beleued not this report, til I came, & had seene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stande euer before thee, and heare thy * wisedome.

d It is a chiefe signe of Gods fauour, when godlie & wise rulers sit in the throne of iustice.

9 Blessed be the Lorde thy God, which d loued thee, to set thee on the throne of Israel, because the Lorde loued Israel for euer and made thee king, to doe * equitie and righteousnes.

c This is the cause, why Kings are appointed.

10 And she gaue the king fiue score talents of golde, and of swete odours exceeding much, and precious stones. There came no more such abundance of swete odours, as the Quéne of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that caried gold frõ Ophir) brought likewise great plentie of * Almuggim trées from Ophir and precious stones.

2.Chro.9.10.

12 And the king made of the Almuggim trees pillars for the house of the Lord, & for the kings palace, and made harpes & psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queen of Sheba, whatsoeuer she would aske, besides that, which Salomõ gaue her * of his kingly liberalitie: so she returned and went to her owne countrey, both she, and her seruants.

* Ebr. by the hand of the King.

14 ¶ Also the weight of golde, that came to Salomon in one yere, was fiue hundreth, three score & fiue * talents of gold,

* Exod.25.39.

15 Besides that he had of marchant men & of the marchandises of them that sold spices, & of all the kings of Arabia, and of the princes of the f countrey.

f To wit, of Arabia, which for the great abundãce of al things was called, happie.

16 And king Salomon made two hundreth targets of beaten golde, fiue hundreth shekels of gold went to a target:

17 And three hundreth shieldes of beaten golde, three pound of golde went to one shielde: and the king put them in the * house of the wood of Lebanon.

Chap.7.2.

18 ¶ Then the king made a great throne of yuorie, & couered it with g best golde.

19 And the throne had fiue steppes, and the toppe of the throne was rounde behinde, and there were h stapes on either side on the place of the throne, and two lyons standing by the stapes.

g As the chiefe bowes, or places to leane vpon.

20 And there stoode twelue lyons on the fiue steppes on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of golde, & all the vessels of the house of the wood of Lebanon were of pure gold, none were of siluer: for it was nothing esteemed in the dayes of Salomõ.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of * Tharshish, & brought golde and siluer, yuorie and apes and peacockes.

h By Tharshish is meant Cilicia, which was abũdãt in varietie of precious things.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisedome.

24 And all the worlde sought to see Salomon, to heare his wisedome, which God had put in his heart.

25 And they brought euery man his present, vessels of siluer, and vessels of gold, & raiment, & armour, & swete odours, horses, and mules, from yere to yere.

26 The Salomõ gathered together * chariots and horsemen: and he had a thousande and foure hundreth charettes, and

2.Chro.1.14.

and twelue thousand horsmen, whom he placed in the charet cities, and with the king at Ierusalem.

*Or, he made siluer as plenteous as stones.

27 And the king * gaue siluer in Ierusalem as stones, and gaue cedars as the wilde sycamores that growe abundantly in the plaine.

*Or, for the compasse of the Kings marchants did receiue a number at a price.

28 Also Salomõ had horses brought out of Egypt, & fine linen: * the kings marchants receiued the linen for a price.

29 There came vp & went out of Egypt some charet, worth sixe hundreth shekels of siluer: that is, one horse, an hundreth and fifte, and thus they brought horses to all the kings of the Hittites and to the kings of Aram by their * meanes.

*Hebr. handes.

CHAP. XI.

1 *Salomon hath a thousande wiues and concubines, which bring him to idolatrie.* 14 *His God raiseth vp aduersaries against him.* 43 *He dieth.*

Deut 17.17. eccles.47.19,20.

1 BVt king Salomon loued * many * outlandishe women: both the daughter of Pharaoh, & the womẽ of Moab, Ammon, Edom, Zidon and Heth,

a Which were idolaters.

Exod.34.16.

2 Of the nations, whereof the Lorde had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I saye, did Salomon ioyne in loue.

*Or, Queenes.

3 And he had seuen hundreth wiues, that were * princesses, & three hundreth * concubines, and his wiues turned awaye his heart.

b To whom appertained no dowrie.

4 For when Salomon was olde, his wyues turned his hearte after other gods, so that his heart was not * perfect with the Lord his God, as was the heart of Dauid his father.

c He serued not God with a pure heart.

Iudg.2.13.

5 For Salomon followed * Ashtaroth the god of the Zidonians, & d Milcom the abomination of the Ammonites.

d Who was also called Molech, verse 7. reade 2. Kings.23.10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to followe the Lorde, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the * abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the Scripture termeth whatsoeuer man doeth reuerence & serue as God.

8 And so did he for all his outlandishe wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lorde was angrie with Salomon, because he had turned his heart from the Lorde God of Israel, * which had appeared vnto him twise,

Chap.3.5. & 9.2. Chap.6.12.

10 And had giue him a * charge concerning this thing, that he shoulde not follow other gods: but he kept not that, which the Lorde had commanded him.

11 Wherefore the Lord said vnto Salomon, For asmuch as * this is done of thee, & thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, & will giue it to thy seruant.

f That thou hast forsaken me and worshipped idoles.

Chap.12.15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one * tribe to thy sonne, because of Dauid my seruant, & because of Ierusalem which I haue chosen.

g Because the tribes of Iudah and Beniamin had their possessions mixed, therefore are here take as one tribe.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings * seede, which was in Edom.

h Of the king of Edoms stock.

15 * For when Dauid was in Edom, & Ioab the captaine of the host had smitten all the males in Edom, and was gone vp to burie the * slaine,

2.Sam.8.14.

i Of the Edomites.

16 (For six moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad * fled and certaine other Edomites of his fathers seruãts with him, to go into Egypt, Hadad being yet a little childe.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, & came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuales, and gaue him land.

19 So Hadad * found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Taphenes bare him Genubath his sonne, whõ Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the host was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which * fled from his lord Hadadezer king of Zobah.

2.Sam.8.3.

m When Dauid had discomfited Hadadezer and his armie.

24 And he gathered men vnto him, & had bene captaine ouer the company, whẽ Dauid slewe them. And they went to Damascus, and dwelt there, * and they made him king in Damascus.

n To wit, the men whom he had gathered vnto him.

25 Therefore was he an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

26 ¶ * And Ieroboam * the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

2.Chro.13.6.

27 And this was the cause that he lift vp his hand against the king, When Salo-

mon built Millo, he repared the broken places of þ citie of Dauid his father.
28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.
29 And at that time, when Ieroboam went out of Ierusalem, the Prophete Ahiah the Shilonite found him in the way, hauing a newe garment on him, & they two were alone in the fielde.
30 Then Ahiah caught the newe garment that was on him, and [p] rent it in twelue pieces,
31 And said to Ieroboam, Take vnto thée ten pieces: for thus saith the Lord God of Israel, Beholde, I will rent the kingdome out of the hands of Salomon, & will giue ten tribes to thee.
32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,
33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes ([*] to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.
34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, & who kept my commandements and my statutes.
35 [*] But I will take the kingdome out of his sonnes hande, and will giue it vnto thee, euen the ten tribes.
36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before me in Ierusalem the citie, which I haue chosen me, to put my Name there.
37 And I will take thee, and thou shalt reigne, [*] euen as thine heart desireth, & shalt be King ouer Israel.
38 And if thou hearken vnto all that I commande thee, and wilt walke in my wayes, & doe right in my sight, to keepe my statutes & my commaundements, as Dauid my seruant did, then will I be with thée, & builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.
39 And I will for [r] this afflict the seede of Dauid, but not for euer.
40 ¶ Salomon sought therefore to kil Ieroboam, & Ieroboam arose, & fled into Egypt vnto Shishak king of Egypt, & was in Egypt vntil [s] death of Salomo.
41 And the rest of the woordes of Salomon, and all that he did, and his wisedome, are they not written in the [t] booke of the actes of Salomon?
42 The time þ Salomon reigned in Ierusalé ouer al Israel, was [*] fourty yere.
43 And Salomon slept with his fathers and was buried in the citye of Dauid his father: and Rehoboam his sonne reigned in his steade.

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.
p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.
*Or, to doe that, that pleaseth me.
Chap. 12. 15.
q He hath respect vnto the Messiah, which shoulde be the bright starre þ should shine through all the world.
*Ebr. in all that thy soule.
r For this idolatrie that Salomon hath committed.
s For the whole spirituall kingdome was restored in Messiah.
t Which booke, as is thought, was lost in their captiuitie.
2. Chro. 9. 30.

CHAP. XII.

1 *Rehoboam succedeth Salomon.* 8 *He refuseth the counsell of the Ancient.* 20 *Ieroboam reigneth ouer Israel.* 21 *God commandeth Rehoboam not to fight.* 28 *Ieroboam maketh golden calues.*

1 AND [*] Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.
2 And when Ieroboam þ sonne of Nebat heard of it (who was yet in Egypt, [*] whither Ieroboam had fled frō king Salomon, and [a] dwelt in Egypt)
3 Then they sent and called him: & Ieroboam and all the congregation of Israel came, and spake vnto Rehoboam, saying,
4 Thy father made our [*] yoke grieuous: now therefore make thou the grieuous seruitude of thy father, & his yoke which he put vpon vs, [*] lighter, and we will serue thee.
5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.
6 And King Rehoboam tooke counsell with the old men that [*] had stand before Salomon his father, while he yet liued, & said, What counsell giue ye, that I may make an answere to this people?
7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them, and answere them, and speake kind words to them, they wilbe thy seruants for euer.
8 But he forsooke the counsel that the old men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.
9 And he said vnto them, [c] What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?
10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayde, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My [*] least part shall be [d] bigger then my fathers loynes.
11 Now where as my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with roddes, but I will correct you with [*] scourges.
12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the King had [*] appointed, saying, Come to me againe the third day.
13 And the King answered the people sharpely, and left the olde mens counsel that they gaue him,
14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your

2. Chro. 10. 2.
Chap. 11. 40.
*Or, returned from Egypt.
a Oppresse vs not so great charges, which we are not able to susteine.
*Or, had been of his ancient counsellers.
b They shewed him that there was no way to winne the peoples hearts, but to graunt them their iust petition.
c There is nothing harder for them that are in authoritie, thē to bridle their affections, and followe good counsell.
*Or, litle finger.
d I am much more able to keepe you in subiection then my father was.
*Or, scorpions.
e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

pour pokes moze grieuous: my father hath chastised pou with rods, but I wil correct pou with scourges.

15 And the king hearkened not vnto the people: foz [a] it was the ordinance of the Lord, that he might perfozme his saying, which the Lord had spoken by [*] Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue we in [f] Dauid? we haue none inheritance in the sonne of Iishai. To pour tents, O Israel: nowe see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam [*] made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assemblie, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah [*] onely.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 [*] But the worde of God came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not go vp, nor fight against pour brethren the children of Israel: returne euery man to his house: foz this thing is done by me. They obeyed therefore the worde of the Lord and returned, and departed, according to the worde of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.

27 If this people go vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of this people turne againe vnto their lord, euen to Rehoboam king of Iudah: so shall they kill me and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calues of gold, and sayd vnto them, [m] It is too much foz pou to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: foz the people went (because of the one) euen vnto Dan.

31 Also he made an [n] house of hie places, and made priestes of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offred on the altar. So did he in Beth-el, and offered vnto the calues that he had made: and he placed in Beth-el the priestes of the hie places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hande driueth vp. 15 The Prophete is seduced, 24 And is killed of a lion. 33 The obstinate of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commaundement of the Lorde) vnto [b] Beth-el, and Ieroboam stoode by the altar to offer incense.

2 And he cried against the altar by the commaundement of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shalbe borne vnto the house of Dauid, [*] Iosiah by name, and vpon thee shall he sacrifice the priestes of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lorde hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shal [d] fall out.

4 And when the king had heard the saying of the man of God, which he had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [e] Lay holde on him: but his hand which he put foorth against him, dried vp, and he could not pull it in againe to him.

5 The altar also clane asunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the [*] commaundement of the Lorde.

6 Then the King answerd, and sayd vnto the man of God, [*] I beseeche thee,

[a] *Or, the Lord was the cause. Chap.11.11.*

[f] Though their cause were good yet it is most hard for ỹ people to bridle their affections, as these vile wordes declare.

[*] *Ebr. strengthened himselfe.*

[g] By the iust iudgement of God for Salomons sinnes.

Chap.11.13.

[h] For as yet he perceiued not that the Lord had so appointed it.

2 Chro.11.2.

[i] That is, the Prophet.

[k] Who of his iust iudgemente will punish the trespasser, & of his mercie spare the innocent people.

[l] He feared lest his people should haue by this meanes bene enticed to rebel against him.

[m] So craftie are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

[n] That is, a temple, where altars were built for idolatrie.

[o] Because he would the more bind the peoples deuotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the lawe.

[a] That is, a Prophet.

[b] Not that that was called Luz in Beniamin, but another of that name.

[*] *2 King.23 17.*

[c] By this signe ye shall knowe that the Lord hath sent me.

[d] *Or, be powred out.*

[e] The wicked rage against the Prophets of God, when they declare them Gods iudgemẽts *Ebr. mouth.*

[*] Though the wicked humble themselues for a time, when they feele Gods iudgments, yet after they returne to their old malice and declare that they are but vile hypocrites

pray vnto the Lord thy God, & make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lorde, and the kings hand was restored, and became as it was afore.

7 Then the king sayde vnto the man of God, Come home with me, that thou mayest [a] dine, and I wil giue thee a reward.

8 But the man of God sayde vnto the king, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so [a] was it charged me by the worde of the Lord, saying, [f] Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of GOD had done that day in Beth-el, and the wordes which he had spoken vnto the king, tolde they their father.

12 And their father said vnto thē, What way went he? and his sonnes [b] shewed him what way the man of GOD went, which came from Judah.

13 And he sayd vnto his sonnes, Saddle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God that camest from Judah? And he sayd, [c] Yea.

15 Then he said vnto him, [g] Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither wil I eate bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he sayd vnto him, I am a Prophet also as thou art, and an [h] Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of GOD that came from Judah, saying, Thus sayth the Lord, [i] Because thou hast disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he sadled him the asse, to wit, to the Prophet whome he had brought again.

24 And when he was gone, [k] a lion met him by the way, and slewe him, and his body was cast in the way, and the asse stoode thereby: the lion stoode by the corps also.

25 And behold, men that passed by, sawe the carkeis cast in the way, and the lion standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he sayd, It is the man of God, who hath bene disobedient vnto the commaundement of the Lord: therefore the Lorde hath delivered him vnto the Lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

28 And he went and found his body cast in the way, and the asse and the lion stoode by the corps: and the lion had [l] not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the bodie of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his [m] owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie ye me also in the sepulchre, where in the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Jeroboam [n] conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priestes of the hie places. Who would, might [o] consecrate him selfe, and be of the Priestes of the hie places.

34 And this thing turned to sinne vnto the house of Jeroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

Jeroboam sendeth his wife disguised to Ahiah the Prophete, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

1 At

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a Or, take sustenance.

b Or, he charged me: to wit, an Angel.

c Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the persuasion of man nor Angel.

d Ebr. looked.

e Ebr. I am.

f This he did of a simple minde, thinking it his duetie to declare friendship to a prophet.

g His fault is here double: first in that that he suffreth not the Prophet to obey Gods expresse commandement: and next, that he sayneth to haue a reuelation to the contrarie.

h God would reproue his folie by him, who was the occasion to bring him into error.

i By this feareful example, God setteth forth, how dangerous a thing it is for men to be haue themselues coldly, or deceitfully in their charge whereunto God hath called them.

k To declare that this was only the judgement of God: for if the lion had done it for hunger, he would also haue deuoured the body.

l Which he had prepared for himselfe.

m So the wicked profite not by Gods threatnings, but goe backward and become worse and worse, 2. Tim. 3. 13.

n Ebr. fil his hand.

1 AT that time Abiiah the sonne of Ieroboam fell sicke.
2 And Ieroboam said vnto his wife, Vp, I pray thee, [a] and disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and go to Shiloh: for there is Ahiiah the Prophet, which told me [*] that I should be king ouer this people.
3 And take ["] with [b] thee ten loaues and [*] craknels, and a bottel of honie, and go to him: he shall tell thee what shall become of the yong man.
4 And Ieroboams wife did so, & arose, & went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ["] sight was decaped for his age.
5 Then the Lorde said vnto Ahiiah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: for when she commeth in, she shall feigne her selfe to be [c] another.
6 Therefore when Ahiiah heard the sound of her feete as she came in at the doore, he sayde, Come in, thou [d] wife of Ieroboam: why feynest thou thus thy selfe to be another? I am sent to thee with heauie tydings.
7 Go, tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,
8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruãt Dauid, which kept my commaundements, and followed me with all his heart, and did onely that which was right in mine eyes,
9 But hast done euill aboue all that were before thee (for thou hast gone & made thee other gods, and [f] molten images, to prouoke me, and hast cast me behinde thy backe)
10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [*] pisseth against the wall, & wel him that is shut vp, as him that is left in Israel, & will swepe away the remnant of the house of Ieroboam, as a man swepeth away doung, till it be all gone.
11 The dogges shall eat him of Ieroboams flocke that dyeth in the citie, and the foules of the aire shall eat him that dyeth in the fielde: [i] for the Lord hath said it.
12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.
13 And all Israel shall mourne for him, & burie him: for he only of Ieroboam shal come to the graue, because in him there is founde [k] some goodnes toward the Lord God of Israel in the house of Ieroboam.
14 Moreouer, the Lord shall stirre him vp a king ouer Israel, which shall destroy the house of Ieroboam in that dape: [l] what? yea, euen now.
15 For [p] Lord shall smite Israel, as whē a reede is shaken in the water, and he shal weed Israel out of this good land, which he gaue to their fathers, and shal scatter them beyonde the [m] Riuer, because they haue made them groues, prouoking the Lord to anger.
16 And he shal giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and [n] made Israel to sinne.
17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man dyed,
18 And they buried him, & all Israel lamented him, according to the worde of the Lord, which he spake by the hande of his seruant Ahiiah the Prophet.
19 And the rest of Ieroboams actes, how he warred, and how he reigned, behold, they are written in the booke of [p] Chronicles of the kings of Israel.
20 And the dayes which Ieroboam reigned, were two and twentie yeere: & hee [o] slept with his fathers, & Nadab his sonne reigned in his stead.
21 ¶ Also Rehoboam the sonne of Salomo reigned in Iudah. Rehoboam was one and fourty yere old, when he began to reigne, and reigned seuenteene [p] yeere in Ierusalem the citie, which the Lorde did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.
22 And Iudah wrought wickednes in the sight of the Lorde: and they prouoked him more with their sinnes, which they had committed, [q] then all that which their fathers had done.
23 For they also made them hie places, and images, and groues on euery hye hill, and vnder euery greene tree.
24 There were also Sodomites [r] in the lande, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.
25 ¶ And in the fift yere of king Rehoboam, Shishak king of Egypt came vpagainst Ierusalem,
26 And tooke the treasures of the house of the Lord, & the treasures of the kings house, and tooke away all: he carried away all the shields of golde [*] which Salomon had made.
27 And king Rehoboam made for them brasen shieldes, and committed them vnto the hands of the chiefe of the gard, which waited at the doore of the kings house.
28 And when the king went into the house of the Lorde, the gard bare them, and brought them againe into the gard chamber.
29 And the rest of the actes of Rehoboam, & all that he did, are they not written in [s] the booke of the Chronicles of

a His owne conscience bare him witnes, that the Prophet of God would not satisfie his affections which was a wicked man. *Chap.11.31.*
" *Or, in thine hand.*
b According to the custome whē they wēt to aske counsel of Prophets, *1.Sam.9.7* *Or, wafers.*
" *Or, eyes stood.*
c Then the wife of Ieroboam.
d For God oft times discloseth vnto his, the craft and subtilty of the wicked.
e Which wast but a seruant.
f To wit, two calues.
Chap.21.21. *2.king.9.8.*
g Euery male out to the dogs, *1.Sam.25.22.*
h As well him that is in the strong holde, as him that is abroade.
i They shal lacke the honour of buriall in token of Gods malediction.
k In the middes of the wicked God hath some, on whome he doeth bestowe his mercies.
l The Lord will begin to destroy it out of hande.
m Meaning, Euphrates.
n The people shal not be excused, when they do euill at the commandement of their gouernours.
o The Lorde smote him that he dyed, *2.Chro.13.20.*
p And died before Ieroboam about 4. yeres.
q *Or, passed all that their fathers had done by their sinnes.*
r Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.
Chap.10.16.
s Which bookes were called the bookes of Shemaiah and Iddo the Prophets, *2.Chro.12.15.*

the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam f continually.

31 And Rehoboam slept wᵗ his fathers, & was buried with his fathers in the citie of Dauid: his mothers name was Naamah an ᵍ Ammonite. And Abiiam his sonne reigned in his steade.

f That is, all the daies of Rehoboams life.

t Whose idolatrie Rehoboam hir sonne followed.

CHAP. XV.

1 *Abiiam reigneth ouer Iudah.* 9 *Asa succeedeth in his rowme.* 16 *The battell betweene Asa and Baasha.* 24 *Iehoshaphat succeedeth Asa.* 25 *Nadab succeedeth Ieroboam.* 28 *Baasha killeth Nadab.*

1 AND in the eightene yeere of King ʰ Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of ⁱ Abishalom.

3 And he walked in all the sinnes of his father, which he had done before him: and his heart was not perfite with the Lord his GOD as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a ᵏ light in Ierusalem, and set vp his sonne after him, & stablished Ierusalem,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, ˡ saue only in the matter of Uriah the Hittite.

6 And there was warre betwene Rehoboam & Ieroboam as long as he liued.

7 The rest also of the actes of Abiiam, & all that he did, are they not written in the ᵐ booke of the Chronicles of ᵖ kings of Iudah? there was also warre betweene Abiiam and Ieroboam.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his steade.

9 ¶ And in the twenty yeere of Ieroboam king of Israel reigned Asa ouer Iudah.

10 He reigned in Ierusalem one & fourtie yeere, & his ᶜ mothers name was Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the lande, and put away all the idoles that his fathers had made.

13 And he ᵈ put downe ⁿ Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheles Asas heart was ᵒ vpright with the Lord all his dayes.

15 Also he brought in the holie vessels of his father, and the thinges that he had dedicated vnto the house of the Lord, siluer, and gold and vessels.

16 ¶ And there was warre betwene Asa & Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built ᵖ Ramah, so that he would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the handes of his seruantes, and king Asa sent them to ᵠ Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of ʳ Aram that dwelt at Damascus, saying,

19 There is a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha king of Israel, that he may ˢ depart from me.

20 So Ben-hadad hearkened vnto king Asa, & sent the captaines of the hostes, which he had, against the cities of Israel, and smote Ion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ᵗ assembled all Iudah, ᵘ none excepted, & they tooke the stones of Ramah, & the timber thereof where with Baasha had built, and king Asa built with them Geba of Beniamin & Mizpah.

23 And the rest of all the acts of Asa, and all his might and al that he did, and the cities which he built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his olde age he was diseased in his ˣ feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his ʸ father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the seconde yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of ᶻ Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha ᵃ sonne of Ahijah of the house of Issachar cõspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And when he was king, he ᵇ smote all the house of Ieroboam, he left none aliue to Ieroboam vntil he had destroyed him, according to the ᶜ word of the Lord which he spake by his seruant Ahijah the Shilonite,

30 Because of the sinnes of Ieroboam which he committed, and wherewith he made

f Of the same purpose that Ieroboam did, because the people should not go vp to Ierusalem, lest they shoulde folowe Asa. 2.Chron.16.2.

ᵍ Or, Syria.

g And vexe me no longer.

ʰ Or, made proclamation.

ⁱ Ebr. none innocent.

h He had the goute & put his trust rather in Physicians then in the Lord, 2.Chro.16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another. Chap.14.10.

2.Chron.11.22.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2.Sam.11.4. and 12.9.

2.Chron.13.3.

2.Chron.14.1.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God & become idolaters, but must be punished.

2.Chro.15.16.

e For in that that he suffred them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

he made Iſrael to ſinne, by his [1] prouocation, wherewith he prouoked þ Lord God of Iſrael.

31 And the reſidue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

32 And there was warre betweene Aſa and Baaſha king of Iſrael, all their dayes.

33 In the thirde yeare of Aſa king of Iudah, began Baaſha the ſonne of Ahiah to reigne ouer all Iſrael in [m] Tirzah, and reigned foure and twentie yeeres.

34 And he did euil in the ſight of the Lord, walking in the way of Ieroboam, and in his ſinne, wherewith he made Iſrael to ſinne.

CHAP. XVI.

1 Of Baaſha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

1 THen the worde of the Lord came to Iehu the ſonne of Hanani againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee captaine ouer my people Iſrael, & thou haſt walked in the way of Ieroboam, & haſt made my people Iſrael to ſinne, to prouoke me with their ſinnes,

3 Beholde, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe, and will make [b] thine houſe like the [*] houſe of Ieroboam the ſonne of Nebat.

4 [*] He that dieth of Baaſhas ſtocke in the citie, him ſhall the dogges eate: and that man of him which dyeth in the fieldes, ſhall the foules of the ayre eate.

5 And the reſt of the actes of Baaſha and what he did, and his [*] power, are they not written in the booke of the [*] Chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſonne reigned in his ſteade.

7 And [c] alſo by the hand of Iehu þ ſonne of Hanani the Prophet, came the worde of the Lord to Baaſha, and to his houſe, that he ſhould be like the houſe of Ieroboam, euen for all the wickednes that he did in the ſight of the Lord, in prouoking him with the worke of his hands, and becauſe he killed [d] him.

8 ¶ In the fire and twentie yeere of Aſa king of Iudah began Elah the ſonne of Baaſha to reigne ouer Iſrael in Tirzah, and reigned two yeere.

9 And his ſeruant Zimri, captaine of halfe his charets, conſpired againſt him, as he was in Tirzah drinking, till he was drunken in the houſe of [*] Arza ſteward of his houſe in Tirzah.

10 And Zimri came and ſmote him and killed him in the ſeuen & twentie yeere of Aſa king of Iudah, and reigned in his ſteade.

11 ¶ And when he was king, and ſate on his throne, he ſlew all the houſe of Baaſha, not leauing therof one to piſſe againſt a wall, neither of his kinſfolkes nor of his friends.

12 So did Zimri deſtroy all the houſe of Baaſha, according to the worde of the Lord, which he ſpake againſt Baaſha by the hand of Iehu the [e] Prophet,

13 For all the ſinnes of Baaſha, & ſinnes of Elah his ſonne, which they ſinned and made Iſrael to ſinne, and prouoked the Lord GOD of Iſrael with their vanities.

14 And the reſt of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

15 ¶ In the ſeuen and twentie yeere of Aſa king of Iudah did Zimri reigne ſeuen dayes in Tirzah, & the people was then in campe [g] againſt Gibbethon, which belonged to the Philiſtims.

16 And the people of the hoſte heard ſay, Zimri hath conſpired, and hath alſo ſlaine the king. Wherefore all Iſrael made Omri the captaine of the hoſte, king ouer Iſrael that ſame day, euen in the hoſte.

17 Then Omri went vp frō Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

18 And when Zimri ſawe, that the citie was taken, he went into the palace of the kinges houſe, and [*] burnt him ſelfe, and the kings houſe with fire, and ſo died,

19 For his ſinnes which he ſinned, in doing that which is euill in the ſight of the Lord, in walking in the way of Ieroboam, and in his ſinnes which he did, cauſing Iſrael to ſinne.

20 And the reſt of the actes of Zimri, and his treaſon that he wrought, are they not written in the booke of the Chronicles of the kings of Iſrael?

21 Then were the people of Iſrael deuided into two partes: for [i] halfe the people followed Tibni the ſonne of Gnath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed againſt the people that followed Tibni the ſonne of Gnath: ſo Tibni dyed, and Omri reigned.

23 In the one and thirtie yeere of Aſa king of Iudah began Omri to reigne ouer Iſrael, and reigned twelue yeere. Fiue yeere reigned he in Tirzah.

24 And he bought the mountaine [*] Samaria of one Shemer for two talents of ſiluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine, Samaria.

25 But Omri did euil in the eyes of the Lord, and did [k] worſe then all that were before him.

26 For he walked in all the way of Ieroboam the ſonne of Nebat, and in his ſinnes wherewith he made Iſrael to ſinne in prouoking the Lord God of Iſrael with their vanities.

27 And

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1 By cauſing the people to commit idolatrie with his calues, & ſo prouoking God to anger.

m Which was the place where the kings of Iſrael remained.

a Thus ſpake Iehu to Baaſha in the name of the Lord.

b Meaning, the houſe of Baaſha. *Chap. 15. 29.*

Chap. 14. 11.

[*] Or, valiantneſs. *2 Chro. 16. 1.*

c That is, the Prophet did his meſſage.

d Meaning, Nadab Ieroboams ſonne.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his houſe in Tirzah.

f Both Hanani his father & he were Prophets.

g The ſiege had continued from the time of Nadab Ieroboams ſonne.

h Where Zimri kept himſelfe in holde.

[*] *Ebr. burnt the kings houſe vpon him.*

i That is, the people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

[*] Or, Shomeron.

k For ſuch is the nature of Idolatrie, that the ſuperſtition thereof doeth daily encreaſe, & the elder it is, ſo more abominable it is before God and his Church.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?
28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.
29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Judah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two & twentie yeere.
30 And Ahab [p] sonne of Omri did worse in the sight of the Lord then all that were before him.
31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except he toke Iezebel also the daughter of Eth-baal king of the Tidonians to [m] wife, and went and serued Baal, and worshipped him?
32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.
33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde God of Israel more then all the kings of Israel that were before him.
34 In his dayes did Hiel the Bethelite build [n] Iericho: he layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the worde of the Lord which he spake [o] vp by Ioshua the sonne of Nun.

l He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatrie, and cruel persecution.

n Reade Iosh. 6. 26.

o *Ebr. by the hand of Ioshua.*

CHAP. XVII.

1 *Eliah forewarneth of the famine to come.* 4 *He is fed of rauens.* 9 *He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

1 AND Eliah the Tishbite one of the inhabitants of Gilead sayde vnto Ahab, *As the Lord God of Israel liueth, before whom I [a] stande, there shalbe neither dewe nor raine these yeeres, but [b] according to my worde.
2 ¶ And the word of the Lord came vnto him, saying,
3 Goe hence, and turne thee Eastward, and hide thy selfe in the [c] riuer Cherith, that is ouer against Iordan.
4 And thou shalt drinke of the riuer: and I haue commanded the [d] rauens to feede thee there.
5 So hee went and did according vnto the worde of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iordan.
6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.
7 And after a while the riuer dried vp, because there fell no raine vpon the earth.
8 ¶ And the [e] worde of the Lord came vnto him, saying,
9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widowe there to sustaine thee.
10 So he arose, and went to Zarephath: and when he came to the gate of the citie, behold, the widowe was there [f] gathering stickes: and he called her, and sayde, Bring me, I pray thee, a little water in a vessel, that I may drinke.
11 And as she was going to fet it, he called to her, and sayde, Bring me, I pray thee, a morsell of bread in thine hand.
12 And she sayde, As the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a little ople in a cruse: and beholde, I am gathering [g] a fewe stickes for to goe in, and dresse it for me and my sonne, that we may eate it, and [h] die.
13 And Eliah sayde vnto her, Feare not, come, doe as thou hast sayde, but make me thereof a litle cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.
14 For thus sayth the Lord God of Israel, [i] The meale in the barrell shall not be wasted, neither shal the ople in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.
15 So she went, & did as Eliah sayd, and she did eate: so did he and her house [k] for a certaine time.
16 The barrell of the meale wasted not, nor the ople was spent out of the cruse, according to the worde of the Lorde, which hee spake by the hande of Eliah.
17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so sore, [l] that there was no [m] breath left in him.
18 And she said vnto Eliah, What haue I to do with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slaye my sonne?
19 And he sayd vnto her, Giue me thy sonne, and he toke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.
20 Then he called vnto the Lord, & sayd, O Lord my God, hast thou [n] punished also this widowe, with whome I sojourne, by killing her sonne?
21 And he stretched him selfe vpon the childe three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.
22 Then the Lorde heard the voyce of Eliah, and the soule of the childe came into him againe, and hee reuiued.
23 And Eliah toke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliah sayde, Behold, thy sonne liueth.

24 And

Eccles. 48. 1. Iam. 5. 16, 17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

c Or, brooke.

c To strengthen his faith against persecution, God promiseth to feede him miraculously.

d As the troubles of ‡ saintes of God are manie, so his mercie is euer at hand to deliuer them.

Luke 4. 25, 26.

e All this was to strengthen the faith of Eliah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

e Ebr. two.

f For there is no hope of any more sustenance

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompence for the same.

h That is, till he had raine and foode on the earth.

i Or, that he died.

i God would trie whether she had learned by his merciful prouidence to make him her onely stay & comfort.

k He was afrayd lest Gods Name should haue bin blasphemed and his ministers contemned, except he should haue continued his mercies, as he had begd them, specially while he there remained.

24 And the woman saide vnto Eliah, Now I know that thou art a man of God, and that the worde of the Lorde in thy mouth is true.

I So hard a thing it is to depend on God, except we be confirmed by myracles.

CHAP. XVIII.

1 Eliah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliah killeth all Baals prophets. 45 He obtaineth raine.

1 AFter many dayes, the worde of the Lorde came to Eliah, in the [a] third yere, saying, Go, shew thy self vnto Ahab, & I will send raine vpon the earth.

a After that he departed frō the riuer Cherith.

2 And Eliah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to y knowledge, which is also requisite of the Godly: that is, to professe his Name openly.

4 For when Jezebel destroyed the Prophetes of the Lorde, Obadiah tooke an hundreth Prophetes, and hid them, by fifties in a caue, and fedde them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, lest we destroy the land of the beastes.

6 And so they deuided the land betweene them to walke through it. Ahab went one way by himselfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Eliah [c] met him: and he knewe him, and fell on his face, and sayde, Art not thou my lord Eliah?

c God pitieth oft times the wicked for the godlies sake, & causeth Eliah to meete with Obadiah, that y benefite might be knowne to be granted for gods children sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Eliah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lorde thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: & when they sayd, He is not here, he took an oth of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliah is here.

12 And when I am gone from thee, the Spirit of the Lorde shall carie thee into some place that I do not know: so whē I come and tel Ahab, if he cannot finde thee, then will he kil me: But I thy seruant [d] feare the Lord from my youth.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God and fauour his children,

13 Was it not tolde my lord, what I did when Jezebel slew the Prophets of the Lorde, how I hid an hundreth men of the Lords prophets by fifties in a caue, and fed them with bread and water?

14 And nowe thou sayest, Goe, tell thy lorde, behold, Eliah is here, that he may slay me.

15 And Eliah said, As the Lord of hosts liueth, before whom I stād, I will surely shew [e] my selfe vnto him this day.

e By my presence I will declare that thou hast tolde him the trueth.

16 ¶ So Obadiah went to meete Ahab, & told him: and Ahab went to meete Eliah.

17 And when Ahab sawe Eliah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but [f] thou, & thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

f The true ministers of God ought not onely not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

19 Now therefore send, & gather to me all Israel vnto mount Carmel, & the prophetes of Baal foure hundreth & fiftie, and the prophetes of the groues foure hundreth, which eate at Jezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophetes together vnto mount Carmel.

21 And Eliah came vnto all the people, and saide, How long halt ye betweene two opinions? If the Lorde be God, followe him: but if Baal be he, then go after him. And the people answered him not a word.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholly or in part, Zeph. 1. 5.

22 Then saide Eliah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will cal on the name of the Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is well spoken.

h By sending downe fire from heauen to burne the sacrifice.

25 And Eliah said vnto the prophets of Baal, Chuse you a bullocke, & prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they [i] leaped vpon the altar that was made.

i As men rauished with some strange spirit.

27 And at noone Eliah mocked them, & said, Crie loud: for he is a [k] god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he sleepeth, and must be [l] awaked.

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by any instance or sute the dead & vile idoles can helpe their worshippers in their necessities.

28 And they cryed loude, and cut themselues as their maner was, with knifes and launcers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophecied vntill the offring of the euening sacrifice, there was neyther voyce, nor one to answere, nor any that regarded.

30 And Eliah saide vnto all the people, Come to me. And all the people came to him. And hee repared the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, according to the nomber of the tribes of the sonnes

Gen.32.28. 2.king.17.34.

somes of Iaakob, (vnto whome the worde of the Lord came, saying, Israel shalbe thy name)

32 And with the stones he built an altar in the Name of the Lorde: and he made a ditch round about the altar, as great as wolde conteine two * measures of seede.

* Ebr. Sats, which some thinke conteins about three pottels and a third part a piece.

33 And he put the wood in order, & hewed the bullocke in pieces, and laied him on the wood,

34 And said, Fill foure barrels with water, and powre it on the burnt offring & on the wood. Againe he saide, Doe so againe. And they did so the second time. And he saide, Do it the thirde time. And they did it the third time.

35 And the water ran rounde about the altar: and he [m] filled the ditch with water also.

m Hereby he declared the excellent power of God, who contrarie to nature couldemake the fire burne euen in the water, to the intent they should haue none occasion to dout, that he is the onely God.

36 And whē they should offer the euening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Isaak and of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lorde, heare me, and let this people knowe that thou art O Lord God, and that thou hast turned their heart againe [n] at the last.

n Though God suffer his to run in blindnes and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

38 Then the fire of the Lord fell, and consumed the burnt offring, and the wood, and the stones, and the dust, & licked vp the water that was in the ditche.

39 And when all the people sawe it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophetes of Baal, let not [o] a man of them escape. And they tooke them, and Eliah brought them to the brooke Kishon, and slewe them there.

o He commanded them that as they were truely perswaded to confesse the only God: so they would serue him with all their power and destroy the idolaters his enemies,

41 ¶ And Eliah saide vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Eliah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp now and looke towarde the way of the Sea. And he went vp, and looked, and sayde, There is nothing. Againe he said, Goe againe [p] seuen times.

p As Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued stil til he had obtained

44 And at the seuenth time he sayde, Beholde, there ariseth a litle cloude out of the sea like a mans hand. Then he saide, Vp, and saye vnto Ahab, Make readie thy charet, and get thee downe, that the raine stay thee not.

[*] Or, here & there.

45 And [*] in the meane whyle the heauen was blacke with cloudes and wind, and there was a great raine. Then Ahab went vp and came to Izreel.

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to runne.

46 And the hande of the Lorde was on Eliah, and he girded vp his lopnes, and ranne [q] before Ahab till he came to Izreel.

CHAP. XIX.

5 Eliah fleeing from Iezabel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisha.

1 NOwe Ahab tolde Iezebel all that Eliah had done, and how he had slaine all the [a] prophetes with the sworde.

a To wit, of Baal.

2 Then Iezebel sent a messenger vnto Eliah, saying, [b] The gods doe so to me and more also, if I make not thy life like one of their liues by to morow this time.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

3 ¶ When hee sawe that, hee arose, and went [*] for his life, and came to Beersheba, which is in Iudah, and left his seruant there.

[*] Or, whither his minde led him.

4 But he went a dayes iourney into the wilderneſſe, and came and sate downe vnder a iumper tree, and desired that he might die, & said, It is now enough: O Lord, take my soule, for I am no better, then my fathers.

c So harde a thing it is to bridle our impatiency in affliction, that the saintes couldenot ouercome the same.

5 And as he lay and slept vnder the iumper tree, behold now, an Angel touched him, and saide vnto him, Vp, and eate.

6 And whē he looked about, behold, there was a cake baken on the coales, & a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, and eat: for [d] thou hast a great iourney.

d He declareth that except God had nourished him miraculously, it had not bin possible for him to haue gone this iourney.

8 ¶ Then he arose, & did eate and drinke, & walked in the strength of that meate fourtie dayes and fourtie nightes, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord spake to him, and saide vnto him, What dost thou here, Eliah?

e He complaineth, that y more zealous that he shewed himselfe to maintein gods glory, the more cruelly was he persecuted. Rom.11.3.

10 And he answered, I haue [e] bene verie zelous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, & slaine thy Prophets with the sword, [f] & I onely am left, and they seeke my life to take it away.

f For the nature of man is not able to come nere vnto God, if he shoulde appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

11 And he sayd. Come out, and stand vpō the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lorde was [g] not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

g We ought not to depende on the multitude in maintening Gods glory, but because our duetie so requireth, we ought to do it.

12 And after the earthquake came fire: but the Lorde was not in the fire: and after the fire came a still and soft voyce.

13 And when Eliah heard it, he covered his face with his mantell, and went out, & stood in the entring in of the caue: and beholde, there came a voyce vnto him, and sayde, What dost thou here, Eliah?

14 And he answered, I haue bene verie zelous for the Lord God of hostes, because the children of Israel haue forsaken

saken thy couenant, cast downe thine altars and slaine thy Prophets with the sworde, and I onely am left, & they seeke my life to take it away.

15 And the Lord sayd vnto him, Goe, returne by the wildernes vnto Damascus, and when thou commest there, anoint Hazael King ouer [1]Aram.

[1] Or, Syria.

16 And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: & Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy rowme.

2. King. 9. 1, 3. & 10. 8.

17 And [a]him that escapeth from the sworde of Hazael, shall Iehu slay: and him that escapeth from the sworde of Iehu, shall Elisha slay.

Rom. 11. 4.

18 Yet will [b]I leaue seuen thousand in Israel, euen [b]all the knees that haue not bowed vnto Baal, & euery mouth that hath not kissed him.

19 ¶ So he departed thence, and founde Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Eliah went towardes him, and cast his mantel vpon him.

20 And he left the oxen, and ran after Eliah, and sayde, [i] Let me, I pray thee, kisse my father and my mother, and then I will followe thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the [k] instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and ministred vnto him.

[a] They thoughe it their duetie rather to venter their liues, then to graune to that thing which was not lawful, onely to satisfie the lust of a tyrant.

[b] Much lesse shal there be founde anie pray that is worth any thing, when they shal be so many.

[i] Though this naturall affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

[k] He would not stay til wood was brought, so great was his desire to followe his vocation.

CHAP. XX.

1 *Samaria is besieged.* 13 *The Lord promiseth the victorie to Ahab by a Prophet.* 31 *The king of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.*

1 Then Ben-hadad the King of [1] Aram assembled all his armie, and two and thirtie [a] kings with him, with horses, & charets, & went vp, and besieged [2] Samaria, & fought against it.

[1] Or, Syria.

[a] That is, gouernours, and rulers of prouinces.

[2] Or, Shomeron.

2 And he sent messengers to Ahab King of Israel, into the citie,

3 And sayd vnto him, Thus saith Ben-hadad, Thy siluer & thy golde is mine: also thy women, and thy faire children are mine.

[b] I am content to obey and pay tribute.

4 And the King of Israel answered, and said, My lorde King, according to thy saying, [b] I am thine, & all that I haue.

[c] He would not accept his answere, except he did out of hande deliuer whatsoeuer he should aske for he sought an occasion, howe to make warre against him.

5 And whē the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shal sende vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 [c] Dyers I will send my seruants vnto thee by to morow this time: and they shal search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shal take it in their handes, and bring it away.

7 Then the King of Israel sent for al the Elders of the lande, and sayde, Take heede, I pray you, and see howe he seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people sayde to him, Hearken [d] not vnto him, nor consent.

[d] They thought good to graunt his request, but not to consent to his wicked desire.

9 Wherefore he said vnto the messengers of Ben-hadad, Tel my lorde the King, All that thou diddest send for to thy seruant at the first time, that I wil do, but this thing I may not do. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and sayde, The gods do so to me and more also, if the [e] dust of Samaria be enough to al the people that follow me, for euery man an handfull.

[e] Much lesse shal there be founde anie pray that is worth any thing, when they shal be so many.

11 And the King of Israel answered, and sayd, Tel him, Let not him that girdeth his harnesse, boast him selfe, as he that [f] putteth it off.

[f] Boast not before the victorie be gotten.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he sayde vnto his seruants, [g] Bring forth your engines. And they set them against the citie.

[g] Or, put your selues in order.

13 ¶ And beholde, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lorde, Hast thou seene all this great multitude? beholde, I wil deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab sayde, By whom? And he sayd, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shal order the battel? And he answered, Thou.

15 ¶ Then he nombred the seruants of the princes of the prouinces, & they were two hundreth, two and thirtie: and after them he nombred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke, til he was drunken, in the tents, both he and the kings: for two and thirtie kinges helped him.

17 So the [h] seruants of the princes of the prouinces went out first: & Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayde, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they slew euery one his [i] enemie: and the [i] Aramits fled, & Israel pursued them: but Ben-hadad [k] king of Aram escaped on an horse with his horsemen.

[h] That is, young men trained in the seruice of Princes.

[i] Ebr. man.

[k] Or, Syrians.

[i] With the that were appointed for the preseruation of his person.

21 And

21 And the king of Iſrael went out, and ſmote the horſes and charets, & with a great ſlaughter ſlewe he the Aramites.
22 (For there had come a Prophet to the king of Iſrael, and had ſaid vnto him, Goe, be of good courage, and conſider, and take hede what thou doeſt: for when the yere is gone about, the king of Aram will come vp againſt thee)
23 ¶ Then the ſeruants of the king of Aram ſaide vnto him, Their k gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight againſt them in the plaine, and doubtles we ſhall ouercome them.
24 And this doe, Take the kings away, euery one out of his place, & place captaines for them.
25 And nomber thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, and ſuch charets, and we will fight againſt them in the plaine, and doutles we ſhall ouercome them: and he hearkened vnto their voyce, and did ſo.
26 And after the yeere was gone about, Ben-hadad nombred the Aramites, & went vp to Aphek to fight againſt Iſrael.
27 And the children of Iſrael were nombred, and were all l aſſembled and went againſt them, and the children of Iſrael pitched before them like two litle flocks of kiddes: but the Aramites filled the countrey.
28 And there came a man of God, and ſpake vnto the king of Iſrael, ſaying, Thus ſayth the Lord, Becauſe the Aramites haue ſaid, The Lord is m God of the mountaines, and not God of the valleyes, therefore will I deliuer al this great multitude into thine hand, and ye ſhall knowe that n I am the Lord.
29 And they pitched one ouer againſt the other ſeuen dayes, and in the ſeuenth day the battel was ioyned: and the children of Iſrael ſlew of the Aramites an hundreth thouſande footemen in one day.
30 But the reſt fled to Aphek into the citie: and there fel a wall vpon ſeuen and twentie thouſand men that were left: and Ben-hadad fled into the citie, and came into o a ſecret chamber.
31 ¶ And his ſeruants ſaid vnto him, Beholde now, we haue heard ſay, that the kings of the houſe of Iſrael are mercifull kings: we pray thee, let vs put ſackcloth about our p loynes, & ropes about our heads, & goe out to the king of Iſrael: it may be that he will ſaue thy life.
32 Thē they girded ſackcloth about their loynes, & put ropes about their heades, and came to the king of Iſrael, & ſaide, Thy ſeruant Ben-hadad ſaith, I pray thee, let me liue: and he ſaid, Is he yet aliue? he is my brother.
33 Now the men tooke diligent hede, q if they could catch any thing of him, and made haſte, and ſayde, Thy brother Ben-hadad. And he ſaide, Goe, bring him. So Ben-hadad came out vnto him, and he cauſed him to come vp into the charet.
34 And Ben-hadad ſaid vnto him, The cities, which my father tooke from thy father, I will reſtore, & thou ſhalt make ſtreetes for thee in r Damaſcus, as my father did in Samaria. Then ſaide Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.
35 ¶ Then a certaine man of the ſ children of the Prophets ſaide vnto his neighbour by the commandement of the Lord, t Smite me, I pray thee. But the man refuſed to ſmite him.
36 Then ſaid he vnto him, Becauſe thou haſt not obeyed the voyce of the Lord, beholde, aſſone as thou art departed from me, a lyon ſhall u ſlay thee. So when he was departed from him, a lyon found him and ſlewe him.
37 Then he founde another man, & ſayd, Smite me, I pray thee. And the man ſmote him, & in ſmiting wounded him.
38 So the Prophet departed, and waited for the king by the way, and diſguiſed him ſelfe with aſhes vpon his face.
39 And when the king came by, he cryed vnto the king, and ſaid, x Thy ſeruant went into the middes of the battell: & behold, there went awap a man, whom another mā brought vnto me, and ſaid, Keepe this man: if he be loſt, and want, thy life ſhall goe for his life, or els thou ſhalt pap a talent of ſiluer.
40 And as thy ſeruant had here & there to doe, he was gone: and the king of Iſrael ſaid vnto him, So ſhal thy iudgment be: thou haſt giuen ſentence.
41 And he haſted, & tooke the aſhes awap from his face: and the king of Iſrael knew him that he was of the Prophets:
42 And he ſaid vnto him, Thus ſaith the Lord, y Becauſe thou haſt let goe out of thine hands a man whome I appointed to die, thy life ſhall goe for his life, & thy people for his people.
43 And the king of Iſrael went to his houſe heauie and in diſpleaſure, & came to z Samaria.

CHAP. XXI.

Iezabel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

A After theſe things Naboth the Iſreelite had a vineparde in Iſreel, hard by the palace of Ahab king of Samaria.
2 And Ahab ſpake vnto Naboth, ſaying, b Giue me thy vineparde, that I may make me a garden of herbes thereof, becauſe it is neere by mine houſe: & I will giue thee for it a better vineparde then it is: or if it pleaſe thee, I will giue thee the worth of it in money.
3 And Naboth ſaid to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then

k Thus the wicked blaſpheme God in their furie, whome notwithſtanding he ſuffereth not vnpuniſhed.
l Al they, which were in the battel of the former yere, verſ. 15.
m Who am of like power in the valley, as I am on the hilles, & can aſwell deſtroy a multitude with few, as with manie.
n In ſigne of ſubmiſſion, and that we haue deſerued death, if he wil puniſh vs with rigour.
o He is aliue.
p Thou ſhalt appoint in my chief citie what thou wilt, and I wil obey thee.
q By this externall ſigne he would more liuely touch § Kings heart.
r Becauſe thou haſt tranſgreſſed § cōmandemēt of the Lord.
ſ By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, & let him eſcape, whom God had appointed to be ſlaine.
t Or, ſ the diſciples.
u Or, and caught it of him.
x Or, Shomeron.
y Or, at this time.
z By though Ahabs tyrannie be condemned by the holy Spirit, yet he was not ſo rigorous that he would take frō another man his right without full recompence.

4 Then Ahab came into his house heauy and in displeasure, because of the woorde which Naboth the Izreelite had spoken vnto him: for he had said, I will not giue thee the inheritance of my fathers, and he [b] lay vpon his bed and turned his face and would eate no bread.

5 Then Iezebel his wife came to him and sayde vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he sayd vnto her, Because I spake vnto Naboth the Izreelite, & sayd vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife sayde vnto him, [c] Doest thou nowe gouerne the kingdome of Israel? vp, eate bread, and [*] be of good chere, I will giue thee the vineyarde of Naboth the Izreelite.

8 So he wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And thee wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, & let them witnesse against him, saying, Thou dydest blaspheme God and the King: then carry him out, and stone him that he may die.

11 And the [e] men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, & set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did [*] blaspheme God & the king. Then they caried him awap out of the citie, & stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel hearde that Naboth was stoned and was dead, Iezebel sayd to Ahab, [f] Vp, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, hee rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the woord of the Lord came vnto Eliah the Tishbite, saying,

18 Arise, go downe to meete Ahab King of Israel, which is in Samaria. lo, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou sape vnto him, Thus saith the Lord, hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus

saith the Lorde, [g] In the place where dogs licked the blood of Naboth, shall dogs licke euen thy blood also.

20 And Ahab saide to Eliah, Hast thou found me, O mine enemie? And he answered, I haue found thee: for thou hast solde thy selfe to worke wickednes in the sight of the Lord.

21 [*] Behold, I will bring euill vpon thee, and will take away thy posterity, & will cut off from Ahab him that [*] pisseth against the wall, alwell him that is [*] shut vp, as him that is left in Israel,

22 And I will make thine house like the house of [*] Ieroboam the sonne of Nebat, and like the house of [*] Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, & made Israel to sinne.

23 And also of Iezebel spake the Lorde, saying, [*] The dogs shall eate Iezebel, [*] by the wall of Izreel.

24 The dogges shall eate him of Ahabs stocke, that dyeth in the citie: and him that dyeth in the fielde, shall the foules of the ayre eate.

25 (But there was none like Ahab, who did [i] sell him selfe, to worke wickednes in the sight of the Lord: whome Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lorde cast out before the children of Israel.)

27 Now when Ahab heard those woords, he rent his clothes, and put sackcloth vpon [*] him and fasted, and lay in sackcloth and went [k] softly.

28 And the woord of the Lord came to Eliah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, but in his [l] sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the king what shalbe the successe of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 51 And Ioram his sonne.

AND [*] they continued [a] three yeere without warre betweene Aram & Israel.

2 And in the third yere did Iehoshaphat the king of Iudah [b] come downe to the king of Israel.

3 (Then the king of Israel saide vnto his seruants, Knowe ye not that [c] Ramoth Gilead was ours? and we stape, & take it not out of the hande of the king of Aram?)

4 And he saide vnto Iehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Iehoshaphat saide vnto the king of Israel, I am as thou art, my people as thy people, and mine

ioyne and go with thee, and all mine is at thy

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they can not haue their inordinate appetites satisfied,

c As though she said, thou knowest not what it is to reigne. Commande, & intreat not.

[*] Ebr. let thine heart be mery.

d For then they vied to enquire of mens faultes:

e Thus [f] worldlings contrarie to Gods cõmandement, who wil lethnot to consent to the sheading of innocent blood, obey rather the wicked cõmandementes of princes, then the iust lawes of God.

[*] Ebr. blesse.

f This example of monstruous cruelty the holy Ghost leaueth to vs to the intent that wee should abhorre al tyrannie, and specially in them whom nature & kinde shoulde moue to be pitiful and inclined to mercie.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. King. 9. 25, 26.

Chap. 14. 10.

2. King. 9. 8.

1. Sam. 25. 22.

Chap. 14. 10.

Chap. 15. 29.

Chap. 16. 3.

2. King. 9. 33, 36.

[*] Or, fortresse, or, possession.

i By the wicked counsell of his wife, he became a vile Idolater & cruel murtherer, as one that gaue him selfe wholy to serue sinne.

[*] Ebr. his flesh.

k In token of mourning, or as some reade, bare footed.

l Meaning, in Iorams time, 2. King. 9, 26.

2. Chro. 18, 1, 2.

a Ben-hadad the king of Syria & Ahab made a peace, which indured 3. yeeres.

b To see and visite him.

c The Kings of Syria kept Ramoth before this league was made by Be hadad: therfore he thought not him self bound thereby to restore it.

d I am readie to

houses as thine houses.

5 Then Jehoshaphat saide vnto the king of Israel, * Aske counsaile, I praye thee, of the Lord to day.

e He seemed ỹ he would not go to the warre, except God approued it, yet when Michah counselled the cõtrarie, he would not obey.

6 Then the king of Israel gathered the [l] prophets vpon a foure hundreth men, and saide vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the handes of the king.

f Meaning, the false prophetes, which were flatterers & serued for lucre, whome Iezebel had assembled & kept after the death of those whom Elias slewe.

7 And Iehoshaphat sayde, Is there here neuer a Prophet of the [z] Lorde more, that we might inquire of him?

g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contẽne them.

8 And the king of Israel sayde vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome we may aske counsell of the Lord, but [h] I hate him: for he doeth not prophecie good vnto me, but euill. And Iehoshaphat said, Let not the king say so.

h Whereby we see that the wicked cãnot abide to heare ỹ truth, but hate ỹ Prophetes of God & molest them.

9 Then the king of Israel called an [i] Eunuche, and saide, Call quickly Michaiah the sonne of Imlah.

i Reade Gen. 37.36.

10 And the king of Israel & Iehoshaphat the king of Iudah sate eyther of them on his throne in their [k] apparell in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

k In their kingly apparell.

11 And Zidkiah the sonne of Chenaanah made him [l] hornes of yron, & said, Thus sayth the Lorde, With these shalt thou push the Aramites, vntil thou hast consumed them.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrin, Isa. 20.2. Iere. 7.2 wherin the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde nowe, the wordes of the Prophetes declare good vnto the king with [m] one accord: let thy word therefore, I praye thee, be like the worde of one of them, and speake thou good.

Ebr. mouth.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if ỹ greater part approue it, be they neuer so vngodly.

14 And Michaiah sayde, As the Lorde liueth, whatsoeuer the Lorde saieth vnto me, that will I speake.

15 ¶ So he came to the king, and the king said vnto him, Michaiah, shall we go against Ramoth Gilead to battell, or shall we leaue off? And he answered him, [n] Go vp, and prosper: and the Lord shal deliuer it into the hand of the king.

n Hee speaketh this in derision, because the King attributed so much to the false prophetes, meaning that by experience he should trie that they were but flatterers. o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

16 And the king said vnto him, How oft shall I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he saide, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde saide, [o] These haue no master, let euerie man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee, that he would prophecie no good vnto me, but euill?)

19 Againe he saide, Heare thou therefore the worde of the Lord. I sawe the Lorde sit on his throne, and all the [p] hoste of heauen stoode about him on his right hand and on his left hand.

p Meaning, his Angels.

20 And the Lord saide, Who shall [q] entise Ahab that he may goe and fall at Ramoth Gilead? And one said on this maner, and another said on that maner.

q Or, perswade and deceiue.

21 Then there came forth a spirite, and [r] stood before the Lord, and saide, I will entise him. And the Lord said vnto him, Wherewith?

q Here we see that though the deuill be quet readie to bring vs to destruction, yet he hath no further power then God giueth him.

22 And he saide, I will goe out, and be a [s] false spirit in the mouth of all his prophetes. Then he saide, Thou shalt entise him, and shalt also preuaile: goe forth, and do so.

r I will cause all his prophets to tell lyes.

23 Now therefore behold, the Lord hath put a lying spirite in the mouth of all these thy prophetes, and the Lorde hath appointed euill against thee.

2. Chro. 18.23.

s Thus the wicked would seeme that none were in the fauour of God, but they, & that God hath giuen his graces to none so much as to them.

24 Then Zidkiah the sonne of Chenaanah came nere, and smote Michaiah on the cheeke, and said, [t] Which went the Spirite of the Lorde from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne,

27 And say, Thus saith ỹ king, Put this man in the prison house, & feede him with [u] bread of affliction, and with water of affliction, vntill I returne in peace.

t Let him be pined away with hunger, & be fed with a small portion of bread & water.

28 And Michaiah saide, If ỹ returne in peace, the Lord hath not spoken by me. And he said, [x] Hearken all ye people.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel sayde to Iehoshaphat, I will change mine apparell, & will enter into the battell, but put thou on thine apparell. And the king of Israel changed himself, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Iehoshaphat [x] cryed.

x That is, to the Lord for helpe.

33 And whe the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 The a certaine man drew a bow [y] mightilye and smote the King of Israel betweene

y Or, in his simplicitie & ignorantly

"Or, and betweene the brigandine.

" Or, sicke.

35 And the battel encreased that day, and the King stood stil in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the middes of the charet.

y To wit, Ahab King of Israel.

36 And there went a proclamation throwout the *z* hoste about the going down of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

z Of the Israelites.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria and the dogs licked up his blood (and *a* they washed his armour) according *b* unto the word of the Lord which he spake.

a Or, the harlots washed it. *b* Chap. 21. 19.

39 Concerning the rest of the actes of Ahab & all that he did, & the yuorie house, which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ *c* And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.

c 2. Chro. 20. 31.

42 Iehoshaphat was fiue and thirtie yere old, whenne he began to reigne, and reigned fiue and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the waies of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless *d* the hie places were not taken away: for the people offered still and burnt incense in the hie places.

d In the time of this King, Idumea was subiect to Iudah & was gouerned by whom they of Iudah appointed

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, & his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the *e* deputie was King.

e By Tharshish the Scripture meaneth Cilicia & al the Sea called Mediterraneum.

48 Iehoshaphat made shippes of Tharshish to saile to *f* Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

f Iosephus writeth that Ophir is in India, where the Egyptians & Arabias traffike for golde.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the shippes. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, & was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yere of Iehoshaphat King of Iudah, and reigned two yeeres ouer Israel.

52 And he did euill in the sight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, *g* according vnto all that his father had done.

g Or, in al points as his father did.

THE SECOND BOOKE OF the Kings.

THE ARGVMENT.

THis second booke conteyneth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commandement by his Prophets, & neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, sawe his sonnes most cruelly slayne before his face, & his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and he and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers & people which obey his Prophets & imbrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers and do not obey his commandements.

CHAP.

CHAP. I.

Ahaziah by a falſe letter ſicke & conſulteth with Baal-zebub. 3 He is reproued by Eliah. 10 The captaines ouer fifte were ſent to Eliah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Ieboram his brother ſucceedeth him.

1 THen Moab rebelled againſt Iſrael after the death of Ahab:

2 And [a] Ahaziah fell though þ lattesse windowe in his vpper chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom he ſaid, Goe, and enquire of [b] Baal-zebub the God of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Eliah the Tiſhbite, Ariſe, and goe vp to mete the meſſengers of þ king of Samaria, & ſay vnto them, [c] Is it not becauſe there is no God in Iſrael, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſaith the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, There came a man & met vs, and ſaid vnto vs, Goe, & returne vnto the king which ſent you, and ſay vnto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What maner of man was he which came & met you, and told you theſe words?

8 And they ſaide vnto him, He was an [e] hearie man, and girded with a girdle of lether about his loynes. Then ſaide he, It is Eliah the Tiſhbite.

9 Therefore the king ſent vnto him a captaine ouer fifte with his fifty men, who went vp vnto him: for behold, he ſate on the top [f] of a mountaine, & he ſaid vnto him, O man of God, the king hath [g] commanded that thou come downe.

10 But Eliah anſwered, and ſaide to the captaine ouer the fifte, If that I be a man of God, let fire come downe from the heauen, & deuour thee and thy fifte. [h] So fire came downe from the heauen and deuoured him and his fifte.

11 Againe alſo he ſent vnto him another captain ouer fifte, with his fifte. Who ſpake, and ſaid vnto him, [h] O man of God, thus the king commandeth, Come downe quickly.

12 But Eliah anſwered, and ſaid vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifte. So fire came downe from the heauen, and deuoured him and his fifte.

13 ¶ Yet againe he ſent the third captaine ouer fifte with his fifte. And the third captaine ouer fifte went vp, and came, and fell on his knees before Eliah, and beſought him, & ſaid vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fifte ſeruants be [l] precious in thy ſight.

14 Behold, there came fire downe from the heauen and deuoured the two former captaines ouer fifte with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayde vnto Eliah, Goe downe with him, be [m] not afraide of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lord, Becauſe þ haſt ſent meſſengers to inquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to inquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So he died according to the word of the Lord which Eliah had ſpoken. And [n] Iehoram began to reigne in his ſtead, in the ſecõd yere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kinges of Iſrael?

CHAP. II.

Eliah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Eliſha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beares.

1 AND when the Lord would take vp Eliah into heauen by a whirle winde, Eliah went with Eliſha from [a] Gilgal.

2 Then Eliah ſaide to Eliſha, Tarie here, I pray thee: for the Lorde hath ſent me to Beth-el. But Eliſha ſayde, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the prophets that were at Beth-el, came out to Eliſha, and ſayd vnto him, Knoweſt thou that the Lord will take thy maſter frõ [c] thine head this day? And he ſaide, Yea, I [d] know it: holde ye your peace.

4 Againe Eliah ſayde vnto him, Eliſha, tarie here, I pray thee: for the Lord hath ſent me to Iericho. But he ſayde, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And

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a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wõt to pay him tribute, rebelled, & he fel downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwelt at Ekron, worshipped this Idole, which signifieth the God of flyes, thinking that he could preserue them frõ the biting of flyes: or els he was so called, because flies were ingendred in great abundance of ỹ blood of the sacrifices that were offred to that idole.

c He sheweth ỹ idolaters haue not ỹ true God, for els thei wold seeke to none but to him alone

d Ignorance is the mother of error & idolatry.

e Some thinke that this is ment of his garments which were rough and made of heare.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, whẽ they threaten Gods iudgemẽts against the wicked.

h He spake this in mockerie, & therfore prouoked Gods wrath so much ỹ more.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.

k Which humble my selfe before God & his seruat I. That is, spare my life and let me not die as the other two.

l Thus ỹ Lord giueth boldnes to his that they feare not the threatnings of tyrants, which otherwise of them selues are afraid to doe Gods message.

m Iehoshaphat going to battel against the Syrias, made his sõne Iehoram king in ỹ 17. yere of his reigne: & in the 18. yere, which was the 2. yere of his sonne, Iehorã the sonne of Ahab reigned in Israel: & in ỹ 5. yere of this Iehorã, Iehoshaphat dyed, & ỹ kingdome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israel were circumcised after they came ouer Iorden and had bene forty yeres in the wildernes, as Iosh. 5. 9.

b So called, because thei are begotten as it were anewe by ỹ heauenly doctrine.

c That is, from being any more thine head: for to be ỹ head, is to be ỹ master, as to be at the feete, is to be a scholer.

d For the Lord had reueiled it vnto him.

5 And the children of the Prophets that were at Iericho, came to Elisha, and sayde vnto him, Knowest thou, that the Lorde will take thy master from thine head this day? And he sayde, Yea, I knowe it: holde ye your peace.

e Not onely at Beth-el, but at Iericho and other places were there Prophets, which had schollers, whome they instructed and brought vp in the true feare of God.

6 Moreouer Eliah said vnto him, Tarie, I pray thee, here: for the Lorde hath sent me to Iorden. But he said, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stoode on the other side afarre off: and they two stoode by Iorden.

8 ¶ Then Eliah tooke his cloke, and wrapt it together, and smote the f waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

f To wit, of Iorden.

9 Nowe when they were passed ouer, Eliah said vnto Elisha, Aske what I shall do for thee before I be taken from thee. And Elisha sayde, I pray thee, let thy Spirit g be double vpon me.

g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three parts, let me haue two. *Deut. 21.17. 1 Chron. 23.16.*

10 And he said, Thou hast asked an hard thing: yet if thou see me whe I am take from thee, thou shalt haue it so: if not, it shall not be.

11 And as they went walking & talking, beholde, there appeared a charet of fire, and horses of fire, and did separate the twaine. And Eliah went vp by a whirle winde into h heauen.

h Thus God hath left a testimonie in al ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

12 And Elisha saw it, and he cryed, My father, my father, the charet of Israel, and the horsemen thereof: and he sawe him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliah that fell from him, and returned, & stoode by the banke of Iorden.

14 After, he tooke the cloke of Eliah, that fell from him, and smote the waters, & said, Where is the Lord God of Eliah? And so he also, after he had stricken the waters so that they were deuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, i The Spirit of Eliah doth rest on Elisha: and they came to meete him, & fell to the ground before him,

i The Spirit of prophecie is giuen to him, as it was to Eliah.

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them go, we pray thee, and seeke thy k master, if so be the Spirite of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, l Ye shall not send.

k Meaning, Eliah: for they thought his body had bene cast in some mountaine.

l Because y fact was extraordinarie, they douted where he was become, but Elisha was assured that he was take vp to God.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he saide vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie saide vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is naught, and the ground m barren.

m *Or, killeth the inhabitants.*

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there n the salt, and sayde, Thus saith the Lord, I haue healed this water: death shall no more come therof, neither barrennes to the ground.

n Thus God gaue him power euen contrary to nature, to make that water y most table for mans vse, which before was hurtful.

22 So the waters were healed vntil this daye, according to the worde of Elisha which he had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and saide vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, & looked on them, and o cursed them in the Name of the Lorde. And two beares came out of the forest, and tare in pieces two & fourtie children of them.

o Perceiuing their malicious heart against the lord & his word, he desireth God to take vengeance of that iniurie done vnto him.

25 So he went frō thence to mount Carmel, & from thence he returned to Samaria.

CHAP. III.

1 The reigne of Ieboram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 And giueth their host water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

1 NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the a eighteenth yere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

a Reade the annotation in the 1. Chap. and 17. verse.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuertheles, he cleaued vnto b Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

b He sacrificed to the golden calues that Ieroboam had made.

4 ¶ Then c Mesha king of Moab had store of sheepe, and rendred vnto the King of Israel an hundreth thousande lambes, & an hundreth thousand rammes with the wooll.

c This was done after that Dauid had made the Moabites tributaries to his successours.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore King Iehoram went out of Samaria the same season, & nombred all Israel,

7 And went, & sent to Iehoshaphat king of Iudah, saying, The King of Moab hath rebelled against me: wilt thou goe with me to battel against Moab? And he answered, I will go vp: for d I am, as thou art, my people, as thy people, and mine horses as thine horses.

d Read 2. King. 22.4.

8 Then said he, What way shall we goe vp? And he answered, The way of the e wildernes of Edom.

e Meaning, the Viceroy or Lieutenant of y king of Iudah, reade 2. King. 22. 47.

9 So went the King of Israel and the king of Iudah, & the f King of Edom, & when

f Or, when

when they had compassed ꝑ way seuen dayes, they had no water for the hoste, nor for the cattel that " followed them.

" Ebr. that were at their feete.

10 Therefore the king of Israel saide, Alas, that the Lord hath called these three kings, to giue them into the hande of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of ꝑ Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayde, Here is Elisha the sonne of Shaphat, which f powred water on the hands of Elijah.

f That is, who was his seruant.

12 Then Iehoshaphat sayd, g The word of the Lorde is with him. Therefore the King of Israel, and Iehoshaphat, and the king of Edom went downe to him.

g He is able to instruct vs what is Gods will in this point.

13 And Elisha said vnto ꝑ king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, i Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

h He knew that this wicked king would haue but vsed his counsell to serue his turn, and therfore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie & feare of the present danger.

14 Then Elisha said, As ꝑ Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seene thee.

k God suffereth his worde to bee declared to the wicked, because of ꝑ godly that are among thē.

15 But now we bring me a minstrell. And when the minstrel l played, the hande of the Lorde came vpon him.

l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophecie.

16 And he said, Thus saith ꝑ Lord, Make this valley full of ditches.

17 For thus saith ꝑ Lord, Ye shall neither see winde nor see raine, yet ꝑ valley shal be filled with water, that ye may drink, both ye and your cattel, & your beastes.

m He will not onely miraculously giue you waters, but your enemies also into your hand.

18 And this is a m small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shal smite euery strong towne and euery chiefe citie, and shal fel euery faire tree, & shal stop all the fountaines of water, and n marre euery good fielde with stones.

n Though God bestow his benefites for a time vpō his enemies, yet he hath his seasons, when he will take them away, to ỹ intent they might see his vengeance, which is prepared against thē.

20 And in the morning when the meate offring was offred, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when al the Moabites heard that the kings were come vp to fight against thē, they gathered al that was able " to put on harnesse, and vpward, and stoode in their border.

" Ebr. to gird himselfe with a girdle.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

o The sudden ioy of the wicked is but a preparation to their destructiō, which is at hand.

23 And they said, o This is blood: ꝑ kings are surely slaine, & one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fledde before them, but they p inuaded them, & smote Moab.

p Meaning, they followed them into the townes.

25 And they destroyed the cities: and on al ꝑ good field euery man cast his stone, and filled them, & they stopt all the fountaines of water, & felled all the good trees: onely in q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

q Which was one of the principall cities of the Moabites, wherin they left nothing, but the walles.

26 And when the king of Moab saw that the battel was to loze for him, he tooke with him seuē hundreth men that drew the swoorde to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that shoulde haue reigned in his steade, and r offred him for aburnt offring vpon the wal: so that Israel was soze grieued, & they departed from him, & returned to their countrey.

r Some referre it to the king of Edoms sonne, whome they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offred to his gods to pacifie them, which barbarous cruelty moued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunamite a sonne at Gods hand. 18 VVho dying, 32 He raiseth him vp againe. 40 He maketh sweete the pottage, 42 And multiplieth the loaues.

1 AND one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did b feare the Lord: and the creditour is come to take my two sonnes to be his c bondmen.

a Reade Chap. 2.3.

b And therefore fell not into det by vnthriftines or prodigalitie, but by the hand of the Lord.

c Because I am poore and not able to pay.

2 Then Elisha said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaide hath nothing at home, saue a d pitcher of oyle.

d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercy.

3 And he said, Goe, e borow thee vessels abroade of all thy neighbours, emptie vessels, and spare not.

e The Prophet declareth hereby vnto her, that God neuer fayleth to prouide for his seruants, their wiues and children, if they trust in him.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into f all those vessels and set aside those that are full.

f To augment and encrease in the vessels.

5 So she departed from him, and shutte the doore vpon her, & vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring mee yet a vessell. And he said vnto her. There is no moe vessels. And the oyle g ceased.

g God here did not only prouide for his seruant, that his debts should be paied, and so kept his doctrine and profession without slander, but also for his wife and children.

7 Then she came & told the man of God. And he saide, Goe, and sell the oyle, and pay thein that thou art in det vnto, and liue thou and thy children of the rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrayned him to eat bread: & as he passed by, he turned in thither to eat bread.

9 And she said vnto her husbande, Beholde, I know now, that this is an holy man of God that passeth by vs continually.

h Which ſhould be ſeparate frō the reſt of the houſe, that he might more cōmodiouſly giue himſelfe to ſtudy and prayers.

10 Let vs make h him a little chamber, I pray the, with walles, and let vs ſet him there a bed and a table and a ſtoole, and a candleſticke, that he may turne in thither when he commeth to vs.
11 ¶ And on a day, he came thither and turned into the chamber, & lay therein,
12 And ſayd to Gehazi his ſeruant, Call this Shunammite: and when he called her, ſhe ſtoode before him.
13 Then he ſayd vnto him, Say vnto her nowe, Beholde, thou haſt had all this great care for vs, i what ſhall we do for the? Is there any thing to be ſpoken for thee to the King or to the captaine of the hoſte? And ſhe anſwered, I k dwel among mine owne people.

i Thus the ſeruants of God are not vnthankfull for the benefites they receiue.
k I am content with that that God hath ſent me, & can want nothing that one can doe for another.

14 Againe he ſayde, What is then to be done for her? Then Gehazi anſwered, In deede ſhe hath l no ſonne, & her huſband is olde.
15 Then ſayd he, Call her. And he called her, and ſhe ſtoode in the doore.
16 And he ſaid, m At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And ſhe ſayd, Oh my lord, thou man of God, doe not lie vnto thine handmaide.

l Which then was a reproche, and therefore he would that his maſter ſhould pray to God for her that ſhe might be fruitfull. *Gen.* 18. 10.

17 So the woman conceiued, and bare a ſonne at that ſame ſeaſon, according to the time of life, that Eliſha had ſaid vnto her.
18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.
19 And he ſayde to his father, n Mine head, mine head. Who ſayd to his ſeruant, Beare him to his mother.
20 And he tooke him and brought him to his mother, and he ſate on her knees till noone, and died.
21 Then ſhe went vp, and laid him on the bed of the man of God, and ſhut the doore vpon him, and went out.
22 ¶ Then ſhe called to her huſband, and ſayd, Send with me, I pray thee, one of the yong men and one of the aſſes: for I wil haſte to the man of God, & come againe.
23 And he ſaid, Wherefore wilt thou goe to him to day? It is neither o new moone nor Sabbath day. And ſhe anſwered, p All ſhalbe well.
24 Then ſhe ſadled an aſſe, and ſaid to her ſeruant, Drriue, and goe forward: ſtay not for me to get vp, except I bid thee.
25 ¶ So ſhe went, and came vnto the man of God to mount Carmel. And when the man of God ſawe her q ouer againſt him, he ſaid to Gehazi his ſeruant, Behold, the Shunammite.
26 Runne nowe, I ſay, to meete her, & ſay vnto her, Art thou in health? is thine huſband in health? and is the childe in health? And ſhe anſwered, We are in health.
27 And whē ſhe came to the man of God vnto the mountaine, ſhe r caught him by his feete: and Gehazi went to her, to thruſt her away: but the man of God ſaid, Let her alone: for her ſoule is ſ vexed within her, and the Lord hath hid it from me, and hath not tolde it me.
28 Then ſhe ſayd, Did I deſire a ſonne of my lorde? did I not ſay, Deceiue me not?
29 Then he ſayd to Gehazi, Girde thy loines, and take my ſtaffe in thine hand, and goe thy way: t if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe vpon the face of the childe.
30 And the mother of the childe ſaid, As the Lord liueth, and as thy ſoule liueth, I wil not leaue thee. Therefore he aroſe, and followed her.
31 But Gehazi was gone before them, and had laid the ſtaffe vpon the face of the childe, but he neither ſpake nor heard: wherefore he returned to meete him, and told him, ſaying, The childe is not waken.
32 ¶ Then came Eliſha into the houſe, and behold, the childe was dead, and layd vpon his bed.
33 He went in therefore, & ſhut the doore vpon them twaine, and prayed vnto the Lord.
34 After he went vp, and u lay vpon the childe, & put his mouth on his mouth, and his eies vpon his eies, & his hands vpon his hands, and ſtretched himſelfe vpon him, and the fleſh of the childe waxed warme.
35 And he went from him, and walked vp and downe in the houſe, and went vp and ſpred himſelfe vpon him: then the childe neeſed x ſeuen times, and opened his eyes.
36 Then he called Gehazi, and ſayd, Call this Shunammite. So he called her, which came in vnto him. And he ſayde vnto her, Take thy ſonne.
37 And ſhe came, and fel at his feete, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.
38 Afterward Eliſha returned to Gilgal, and a famine was in the land, & the children of the Prophets dwelt with him. And he ſaid vnto his ſeruant, Set on the great pot, and ſeethe pottage for the children of the Prophets.
39 And one went out into the field, to gather herbes, and found, as it were, a wilde vine, & gathered thereof y wilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knewe it not.
40 So they powred out for the men to eate: and when they had eate of the pottage, they cried out, and ſayde, O thou man of God, z death is in the pot: and they could not eate thereof.
41 Then he ſaid, Bring meale. And he caſt it into the pot, and ſaid, Powre out for the people, that they may eate: & there was none euill in the pot.
42 Then came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, euen twenty loaues of

W.ii. barley,

n For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.
o Ebr. peace.
p Or, ſtarre off.

o In token of humilitie & ioy that ſhe had met with him.

p Make ſuch ſpeede that nothing may let thee in the way. Luke 10. 4.

q The like did Eliiah to the widowes ſonne at Sarephta, 1. King. 17. 21. and Saincte Paul, Act. 20. 10. ſignifying the care that ought to be in them, that beare the word of God & are diſtributers of the ſpirituall life.

r Meaning, often times.

ſ That is, in the land of Iſrael.

t Which the Apotecaries call colloquintida & is moſt vehement and dangerous in purging.

u They feared that they were poyſoned, becauſe of the bitternes.

Ebr. her ſoule is in bitternes.

barley, and full eares of corne in the huske. And he sayd, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus saieth the Lord, They shall eate, and there x shal remaine.

44 So he set it before them, and they did eate, and left ouer, according to ꝓ worde of the Lord.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

CHAP. V.

1 *Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money, and raiment of Naaman.*

1 NOw was there one Naamã captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lorde, because that by him the Lorde had a deliuered the Aramites. He also was a mightie man and valiant, but a leper.

a Here appeareth ꝙ among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Israel, and she "serued Naamans wife.

"Ebr. she was before.

3 And she sayd vnto her mistres, Would God my lorde were with the b Prophet that is in Samaria: he would soone deliuer him of his leprosie.

b Meaning, Elisha.

4 And c he went in, and told his lord, saying, Thus and thus saieth the maide that is of the land of Israel.

c That is, Naaman tolde it to the King of Syria.

5 And the king of Aram sayde, Goe thy way thither, and I wil send a letter vnto the King of Israel. And he departed, and d toke "with him ten talents of siluer, and sixe thousand pieces of golde, and ten change of raiments.

d To giue this as a present to the Prophet.

"Ebr. in his hand.

6 And brought the letter to the king of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

e The Prophet rebuketh ꝙ king because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

7 And when the king of Israel had read the letter, he rent his clothes, and sayd, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see howe he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, e Wherefore hast thou rent thy clothes? Let him come now to me, ꝙ he shall knowe, that there is a Prophete in Israel.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the worde of God, which is there conteined.

9 ¶ Then Naaman came with his horses, and with his charets, and stode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Jorden seuen times, and thy flesh shal come againe to thee, and thou shalt bee cleansed.

11 But Naaman was f wroth & went away, and sayd, Beholde, I thought with my selfe, He wil surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah & Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him and sayd, g Father, if the Prophet had comanded thee a great thing, wouldest thou not haue done it? howe much rather then, whe he saith to thee, Wash, and be cleane?

g This declareth ꝙ seruants ought to reuerence and loue their masters as children their fathers, & likewise masters toward their seruants must be affectioned as toward their children. *Luke 4.27.*

14 Then went he downe, and * washed himselfe seuen times in Jorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little childe, and hee was cleane.

"Ebr. blessing.

15 ¶ And he turned againe to the man of God, he, and all his companie, & came and stode before him, and said, Beholde, nowe I knowe that there is no God in all the world, but in Israel: now therefore, I pray thee, take a "reward of thy seruant.

16 But he said, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, h but he refused.

h So the Lord commaundeth that they that receiue freely should giue also freely.

17 Moreouer, Naaman said, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant wil henceforth offer neither burnt sacrifice, nor offring vnto any other god, saue vnto the Lord.

18 Herein the Lord be i merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, & leaneth on mine hand, & I bow my selfe in the house of Rimmon: when I doe bow downe, I say, in the house of Rimmon, the Lorde be merciful vnto thy seruant in this point.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his own part he confesseth ꝙ he will neuer serue any but the true God.

19 Then whom he said, k Go in peace. So he departed from him about halfe a dayes iourney of ground.

k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewell.

20 And Gehazi the seruant of Elisha the man of God sayd, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take some what of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, l he light down from the charet to meete him, and sayd, Is all well?

l Declaring thereby what honour and affection he bare to the Prophet his master.

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents:

lents: and he compelled him, & bounde two talents of ſiluer in two bags, with two change of garmentes, & gaue them vnto two of his ſeruauntes, that they might beare them before him.

24 And when he came to [a] the towre, he tooke them out of their handes, & layd them in the houſe, and ſent awaye the men: and [m] they departed.

25 ¶ Then he went in, and ſtoode before his maſter. And Eliſha ſaid vnto him, Whence commeſt thou, Gehazi? And he ſaid, Thy ſeruant went no whither.

26 But he ſaide vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to mete thee? Is this a time to take money, and to receiue garmentes, [o] and oliues, and vineyardes, and ſheepe, and oxen, & men ſeruants, and maide ſeruants?

27 The leproſie therefore of Naaman ſhal cleaue vnto thee, and [p] to thy ſeed for euer. And he went out from his preſence a leper white as ſnow.

CHAP. VI.

6 Eliſha maketh yron to ſwimme aboue the water. 8 He diſcloſeth the king of Syrias counſel to the King of Iſrael. 13 VVho ſending certaine to take him, were kept faſt in Samaria. 24 Samaria is beſieged and endureth extreme famine.

1 AND the children of the Prophetes ſaid vnto Eliſha, Beholde, we pray thee, the place where we dwel with thee, is too litle for vs.

2 Let vs now go to Iorden, that we may take thence euery man a [a] beame, and make vs a place to dwel in. And he anſwered, Go.

3 And one ſaid, Vouchſafe, I pray thee, to go with thy ſeruants, and he anſwered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

[b] Or, the axe head. 5 And as one was felling of a tree, [b] yron fell into the water: then he cried, & ſaid, Alas maſter, it was but borowed.

6 And the man of God ſaide, Where fell it? And he ſhewed him the place. Then he cut downe a piece of wood, and caſt in thither, and [b] caused the yron to ſwimme.

[b] God wrought this miraculouſly to confirme the authority of Eliſha, to whom he had giuen ſuch abundance of his Spirit.

7 Then he ſaid, Take it vp to thee. And he ſtretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred againſt Iſrael and tooke counſell with his ſeruants, and ſaid, In [c] ſuch & ſuch a place ſhalbe my campe.

[c] Meaning, that he would lie in ambuſhe & take the Iſraelites at vnwares.

9 Therefore the man of God ſent vnto the king of Iſrael, ſaying, Beware thou go not ouer to ſuch a place: for there the Aramites are come downe.

10 So the king of Iſrael ſent to the place which the man of God tolde him, and warned him of, and [d] ſaued him ſelfe from thence, not once, nor twiſe.

[d] The wicked conſpire nothing ſo craftily, but God can reueile it to his ſeruants and cauſe their counſell to be diſcloſed.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his ſeruants and ſaide vnto them, Will ye not ſhewe me, which of vs bewraieth our counſel to the king of Iſrael?

12 Then one of his ſeruants ſaide, None, my lord, O king, but Eliſha the Prophet that is in Iſrael, telleth the king of Iſrael, euen the wordes that thou ſpeakeſt in thy [e] priuie chamber.

[e] There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcouereth it vnto his king.

13 And he ſaid, Go and eſpie where he is, that I may ſende and fetche him. And one tolde him, ſaying, Beholde, he is in Dothan.

[f] Though it had bene nothing in mans iudgement to haue taken Eliſha, yet ſ wicked euer doute & thinke they are neuer able to prepare power ynough, though it be but againſt one, or a fewe.

14 Then he ſent thither horſes, and charets, and a [f] mighty hoſt: and they came by night, and compaſſed the citie.

15 And when the ſeruant of the man of God aroſe early to goe out, beholde, an hoſte compaſſed the citie with horſes & charets. Then his ſeruant ſaide vnto him, Alas maſter, how ſhall we doe?

16 And he anſwered, [g] Feare not: for they that be with vs, are more then they that be with them.

[g] For he was aſſured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

17 Then Eliſha prayed, & ſaid, Lord, I beſeech thee, open his eyes, [h] that he may ſee. And the Lord opened the eyes of the ſeruant, and he looked, and beholde, the mountaine was full of horſes and charets of fire round about Eliſha.

2. *Chron.* 32. 7.

[h] That he may beholde how thou haſt prepared an armie to reſcue vs.

18 So [i] they came downe to him, but Eliſha prayed vnto the Lord, & ſaid, Smite this people, I pray thee, with blindnes. And he ſmote them with blindnes, according to the word of Eliſha.

[i] Meaning, the Syrians his enemies, which came downe, thinking themſelues ſure of him.

19 And Eliſha ſaid vnto them, This is not the way, neither is this the citie: follow me, & I will lead you to the man whom ye ſeeke. But he [k] led them to Samaria.

[k] Thus he did being led by the Spirit of God, & not becauſe he ſought his owne reuengeance, but onely to ſet foorth the glorie of God.

20 And when they were come to Samaria, Eliſha ſaide, Lord, open their eyes that they may ſee. And the Lord opened their eyes, and they ſawe, and beholde, they were in the middes of Samaria.

21 And the king of Iſrael ſaid vnto Eliſha when he ſaw them, [l] My father, ſhall I ſmite them, ſhall I ſmite them?

[l] The wicked vſe reuerent & graue words towardes the ſeruants of God, when they think to haue any commoditie by them, though in their heart they can not abide them.

22 And he anſwered, Thou ſhalt not ſmite them: doeſt thou not ſmite them that thou haſt taken with thy ſworde, & with thy bowe? but ſet bread and water before them, that they may eat & drinke and go to their maſter.

23 And hee made great preparation for them: and when they had eaten & dronken, he ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

[m] For this gentle intreaty & the miracle wrought by the Prophet, did more preuail for common quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight againſt Iſrael, or in that kings daues.

24 But afterwarde Ben-hadad king of Aram gathered all his hoſte, and went vp, and beſieged Samaria.

25 So there was a great famine in Samaria: for loe, they beſieged it vntill an aſſes head was at foure ſcore pieces of ſiluer, and the fourth part of a kab of dones [n] doung at fiue pieces of ſiluer.

[n] The Hebrewes write, that they burned it in the ſiege for lacke of wood.

26 And as the king of Iſrael was going vpon the wal, there cried a woman vnto him, ſaying, Helpe, my lord, O king.

27 And he ſaid, Seeing the Lord doth not

succour thee, howe shoulde I helpe thee with the o barne, or with the wine presse?

o Meaning, any kinde of vitaile, as corne and wine, &c.

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eate him to day, and wee will eat my sonne to morow.

29 So wee sod my sonne, and did eate him: and I saide to her the daye after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

Deut.28.53.57.

30 And when p king had heard p words of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackecloth q within vpon his flesh)

q Or, vnder his clothes.

31 And he saide, God do so to me & more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

p Thus hypocrites, when they feele gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not knowe.

32 (Nowe Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, he saide to the Elders, See ye not how this r murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, & handle him roughly at the doore: is not p sound of his masters feete behind him?

q Meaning, Iehoram Ahabs sonne who killed the prophets and caused Naboth to be stoned.

33 While he yet talked with them, beholde, the messenger came downe vnto him, and saide, Behold, this euill commeth of the Lord: s should I attend on the Lord any longer?

r So the wicked fall into a rage and desperation, if they find not sudden remedy against their afflictions.

CHAP. VII.

1 Elisha prophecieth plentie of vitaile and other things to Samaria. 6 The Syrians runne away, & haue no man following them. 17 The prince that would not beleeue the word of Elisha is troden to death.

1 THen Elisha said, Heare ye the word of the Lord: thus saith p Lord, t To morowe this time a measure of fine floure shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

a The godlie are euer assured of Gods helpe in their necessities, but the times & houres are onely reueiled by gods Spirit.

2 Then a prince, on whose hand the king b leaned, answered the man of God, & saide, Though the Lorde woulde make c windowes in the heauen, coulde this thing come to passe? And he saide, Beholde, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

b To whom the king gaue the charge & ouersight of things, as verse. 17.

c He mocketh at the prophets wordes, saying, that if God rayned down corne from heauen, yet this could not come to passe.

d Thy infidelitie shall be punished herein, when thou shalt see this miracle & yet not be partaker thereof.

3 Nowe there were foure leprouse men at the e entring in of the gate: and they said one to another, Why sitte we here vntill we die?

e For it was commanded in the law that they should dwel apart and not among their brethren, Leuit. 13.46.

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: & when they were come to the vtmost parte of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a f noyse of chariers and a noyse of horses, and a noyse of a great armie, so that they saide one to another, Beholde, the king of Israel hath hired against vs the kinges of the Hittites, and the kinges of the Egyptians to come vpon vs.

f Thus God neadeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter thē with a smal noise or shaking of a leafe.

7 Wherefore they arose, and fled in the twilight, and left their tentes and their horses, and their asses, euen the campe as it was, and g fled for their liues.

g The wicked need no greater enemie then their owne conscience to pursue them.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, & did eat and drinke, & caried thence siluer and golde, & rapiment, and went & hid it: after they returned, & entred into another tent, & carped thence also, and went, and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we holde our peace, if we tarie till day light, some h mischiefe will come vpon vs. Now therefore come, let vs goe, and tell the kings houshold.

h Or, we shalbe punished for our fault

10 So they came, & called vnto the porters of the citie, and tolde them, saying, We came to p campe of the Aramites, and lo, there was no man there, neither voyce of man, but horses tyed & asses tyed: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, i I will shewe you now, what p Aramites haue done vnto vs. They knowe that we are a famished, therefore they are gone out of the campe to hide them selues in the field, saying, When they come out of the citie, we shal catch them aliue, and get into the citie.

h He mistrusted the Prophetes words, and therfore could beleeue nothing, as they which are more politike then godly euer cast more perils then needeth.

13 And one of his seruants answered, & said, Let men take nowe fiue of the horses that remaine, and are left in the city, (behold, they are euen as all the k multitude of Israel that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

14 So they tooke k two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

k Or, two horses of the charet, which were accustomed to draw in the charet.

15 And they went after them vnto Iordan, & loe, al the way was ful of clothes & vessels which the Aramites had cast from them in their haste: & the messengers returned, and tolde the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barly at a shekel l according to the worde of the Lord.

l Which he spake by the mouth of Elisha, vers. 1.

17 And the king gaue the prince (on whose hand he leaned) the charge of the

the gate, and the people [1] trode vpon him in the gate, and he died, as the man of God had ſaid, which ſpake it, when the king came downe to him.

18 And it came to paſſe, as the man of God had ſpoken to the King, ſaying, Two meaſures of barly at a ſhekel, and a meaſure of fine floure ſhalbe at a ſhekel, to morowe about this time in the gate of Samaria.

19 But the prince had anſwered the man of God, and ſayd, Though the Lorde would make windowes in the heauen, could it come ſo to paſſe? And he ſayd, Beholde, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.

20 And ſo it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophecieth vnto the Sunamite the dearth of ſeuen yeare. 12 He prophecieth to Hazael that he ſhalbe king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah ſucceedeth Iehoram.

1 THen ſpake Elisha vnto the woman, whoſe ſonne he had reſtored to life, ſaying, Vp, and goe, thou, and thine houſe, and ſoiourne where thou [a] canſt ſoiourne: for the Lord hath called for a famine, and it commeth alſo vpon the land ſeuen yeeres.

2 And the woman aroſe, and did after the ſaying of the man of God, and went both ſhe and her houſholde and ſoiourned in the land of the Philiſtims ſeuen yeeres.

3 ¶ And at the ſeuen yeeres end, the woman returned out of the lande of the Philiſtims, and went out [b] to call vpon the King for her houſe and for her land.

4 And the king talked with Gehazi the ſeruant of the man of God, ſaying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he tolde [c] the king, howe he had reſtored one dead to life, behold, the woman whoſe ſonne he had raiſed to life, called vpon the king for her houſe and for her land. Then Gehazi ſayd, My lord, O king, this is the woman, and this is her ſonne, whom Elisha reſtored to life.

6 And when the king aſked the woman, ſhe tolde him: ſo the king appointed her an Eunuche, ſaying, Reſtore thou all that are hers, and all the [d] fruites of her landes ſince the day ſhe left the land, euen vntil this time.

7 ¶ Then Elisha came to Damaſcus, and Ben-hadad the king of Aram was ſicke, and one tolde him, ſaying, The man of God is come hither.

8 And the king ſaid vnto Hazael, Take a preſent in thine hand, and go meete the man of God, that thou maieſt inquire of the Lord by him, ſaying, Shall I recouer of this diſeaſe?

9 ¶ So Hazael went to meete him, and tooke the preſent in his hand, and of euery [e] good thing of Damaſcus, euen the burden of fourtie camels, and came and ſtoode before him, and ſayd, Thy ſonne Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recouer of this diſeaſe?

10 And Elisha ſayd to him, Goe, and ſay vnto him, Thou ſhalt [f] recouer: howbeit the Lord hath ſhewed me, that he ſhall ſurely dye.

11 And he looked vpon him ſtedfaſtly till Hazael was aſhamed, and the man of God wept.

12 And Hazael ſayde, Why weepeth my lord? And he anſwered, Becauſe I know the euil that thou ſhalt doe vnto the children of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, and their young men ſhalt thou ſlay with the ſword, and ſhalt daſh their infants againſt the ſtones, and rent in pieces their women with childe.

13 Then Hazael ſayd, What? is thy ſeruant a dogge, that I ſhould doe this [g] great thing? And Elisha anſwered, The Lord hath ſhewed me, that thou ſhalt be king of Aram.

14 ¶ So he departed from Elisha, & came to his maſter, who ſayd to him, What ſaid Elisha to thee? And he anſwered, He tolde me that thou ſhouldeſt recouer.

15 And on the morowe he tooke a thicke cloth and dipt it in water, and [h] ſpred it on his face, and he died: and Hazael reigned in his ſtead.

16 ¶ Nowe in the fift yeere of Joram the ſonne of Ahab king of Iſrael, and of Iehoſhaphat king of Iudah, [i] Iehoram the ſonne of Iehoſhaphat king of Iudah began [k] to reigne.

17 He was two and thirtie yeere olde, when he began to reigne: and he reigned eight yeere in Ieruſalem.

18 And hee walked in the wayes of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the ſight of the Lord.

19 Yet the Lord would not deſtroy Iudah, for Dauid his ſeruants ſake, as [m] he had promiſed him to giue him a light and to his children for euer.

20 ¶ In thoſe dayes Edom [n] rebelled from vnder the hand of Iudah, & made a king ouer themſelues.

21 Therefore Joram went to Zair, and all his charets with him, and he aroſe by night, & ſmote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then [o] Libnah rebelled at that ſame time.

23 Concerning the reſt of the acts of Joram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

1 As the people preaſed out of the gate to runne to the Syrians tents where they had heard was meat, and great ſpoile left.

Chap. 4. 35.

a Where thou canſt finde a cōmodious place to dwel, where as is plentie.

b That is, to complaine on them which had taken her poſſeſſions while ſhe was abſent.

c Gods wonderfull prouidence appeareth in this that he cauſed the king to be deſirous to heare of him, whome before he contēned, & alſo hereby prepared an entrance to the poore widowes ſute.

d The king cauſed that to be iuſtly reſtored which was wrongfully holden from her.

e Of all the chiefeſt and precious things of the countrey.

f Meaning that he ſhould recouer of this diſeaſe: but he knewe that this meſſenger Hazael ſhould ſlay him to obteine the kingdome.

g That I ſhould be without all humanitie and pitie.

h Vnder pretēce to refreſh or eaſe him, he ſtifled him with this cloth.

2. Chro. 21. 4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

l The holy Ghoſt ſheweth hereby what danger it is to ioyne with infidels.

2. Sam. 7. 13.

m Which hath bin ſubiect from Dauids time vntill this time of Iehoram.

n This was a citie in Iudah giuen to the Leuites, Ioſh. 21. 13. and after turned from king Iehoram becauſe of his idolatrie.

24 And Iojam ſlept with his fathers, and was buried with his fathers in the citie of Dauid. And Ahaziah his ſonne reigned in his ſteade.

2.Chro.22.1.

25 ¶ In the twelfth yeere of Iojam the ſonne of Ahab king of Iſrael did Ahaziah the ſonne of Iehoiam king of Iudah beginne to reigne.

26 Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yere in Ieruſalem, and his mothers name was Athaliah the daughter of Omri king of Iſrael.

o Which is to be vnderſtand, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yeere olde, as 2.Chro.22.2.

27 And he walked in the way of the houſe of Ahab, and did euil in the ſight of the Lorde, like the houſe of Ahab: for he was the ſonne in lawe of the houſe of Ahab.

28 And he went with Iojam the ſonne of Ahab to warre againſt Hazael king of Aram in Ramoth Gilead, and the Aramites ſmote Iojam.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Iojam returned to be healed in q Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought againſt Hazael king of Aram. And Ahaziah the ſonne of Iehoiam king of Iudah went downe to ſee Iojam the ſonne of Ahab in Izreel, becauſe he was ſicke.

q This is a citie belonging to the tribe of Iſſachar.

CHAP. IX.

Iehu is made King of Iſrael, 24 And killeth Iehoram the King thereof, 27 And Ahaziah, otherwiſe called Ochozias, the King of Iudah, 33 And cauſeth Iezabel to be caſt downe out of a windowe, and the dogges did eate her.

1 Then Eliſha the Prophet called one of the children of the Prophets, & ſaid vnto him, a Gird thy loines & take this boxe of ople in thine hand, and get thee to Ramoth Gilead.

1.King.19.16,17.

a Prepare thy ſelfe to go diligently about thy buſines: for in thoſe countreys they vſed long garments, which they tucked vp, when they went about earneſt buſines.

2 And when thou commeſt thither, looke where is Iehu the ſonne of Iehoſhaphat, the ſonne of Nimſhi, and go, and make him ariſe vp from among his brethren, and leade him *to a ſecret chamber.

*Ebr. from chamber to chamber.

3 Then take the boxe of ople, and powre it on his head, and ſay, Thus ſaith the Lorde, I haue anointed thee for king ouer Iſrael. then open the doore, and flee without any tarying.

4 So the ſeruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were ſitting. And he ſaid, I haue a meſſage to thee, O captaine. And Iehu ſaid, Vnto which of all vs? And he anſwered, To thee, O captaine.

6 And he aroſe, and went into the houſe, and he powred the ople on his head, & ſayde vnto him, Thus ſayth the Lorde God of Iſrael, I haue b anointed thee for king ouer the people of the Lorde, euen ouer Iſrael.

b This anointing was for Kings, Prieſts, and Prophets, which were all figures of Meſſiah, in whō theſe three offices were accompliſhed.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may auenge the blood of my ſeruantes the Prophetes, and the blood of all the ſeruants of the Lord * of the hand of Iezebel.

1.King.18.4.

8 For the whole houſe of Ahab ſhalbe deſtroyed: and * I will cut off from Ahab, him that maketh water againſt the wall, as well him that is ſhut vp, as him that is left in Iſrael.

1.King.14.10. and 21.21.

9 And I will make the houſe of Ahab like the houſe * of Ieroboam the ſonne of Nebat, and like the houſe * of Baaſha the ſonne of Ahiiah.

1.King.14.10.& 21.22.

10 And the dogges ſhall eate Iezebel in the fielde of Izreel, & there ſhalbe none to burie her. And he opened the doore, and fled.

1.King.16.3,11.

11 ¶ Then Iehu came out to the c ſeruants of his lorde. And one ſaid vnto him, Is all well? wherefore came this d mad fellowe to thee? And he ſaid vnto them, Ye knowe the man, and what his talke was.

c That is, the reſt of the armie, whom he called before, his brethren, verſe 2.

d In this eſtimation the worlde hath the miniſters of God: notwithſtanding for aſmuch as the world hath euer ſlandered the children of God, (yea they called the ſonne of god a deceiuer, and ſayd he had the deuil) therefore they ought not to be diſcouraged. Chap.8.29.

12 And they ſaid, It is falſe, tel vs it now. Then he ſaid, Thus and thus ſpake hee to me, ſaying, Thus ſaith the Lorde, I haue anointed thee for king ouer Iſrael.

13 Then they made haſte, and toke euery man his garment, and put it vnder him on the top of the ſtaires, and blewe the trumpet, ſaying, Iehu is king.

14 So Iehu the ſonne of Iehoſhaphat the ſonne of Nimſhi conſpired againſt Iojam (Nowe Iojam kept Ramoth Gilead, he and all Iſrael becauſe of Hazael king of Aram.

15 And * king Iojam returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu ſayd, If it be your mindes, let no man depart and eſcape out of the citie, to goe and tel in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Iojam lay there, and * Ahaziah king of Iudah was come downe to ſee Iojam.

17 And the watchman that ſtoode in the towre in Izreel, ſpied the companie of Iehu as he came, and ſaid, I ſee a companp. And Iehoiam ſaid, Take a horſeman and ſende to meete them, that he may ſay, Is it peace?

18 So there went one on horſebacke to meete him, and ſayd, Thus ſayeth the king, Is it peace? And Iehu ſayde, What haſt thou to doe with peace? e turne behinde me. And the watchman tolde, ſaying, The meſſenger came to them, but he commeth not againe.

19 Then hee ſent out another on horſebacke, which came to them, and ſayd, Thus ſaieth the king, Is it peace? And Iehu anſwered, What haſt thou to doe with peace? turne behinde me.

20 And the watchman tolde, ſaying, He came to them alſo, but commeth not againe, and the marching is like the marching of Iehu the ſonne of Nimſhi: for he marcheth f furiouſly.

21 ¶ Then Iehoiam ſayd, Make ready: & his charet was made ready. And Iehoiam

e God had thus ordeined, as is read 2.Chr.22.7. that this wicked and idolatrous king, who was more ready to gratifie wicked Ioram, then to obey the will of God, ſhould periſh with him, by whoſe meanes he thought to haue bene ſtronger.

*Or, follow me.

f As one that went earneſtly about his enterpriſe.

Ioram king of Israel & Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he said, Is it peace, Iehu? And he answered, What? peace, whiles the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great number?

23 Then Iehoram turned his hand, and fled, and saide to Ahaziah, O Ahaziah, there is treason.

24 But Iehu toke a bowe in his hand, & smote Iehoram betweene his shoulders, that the arow went through his heart: and he fell downe in his charet.

25 Then saide Iehu to Bidkar a captaine, Take, and cast him in some place of the fielde of Naboth the Izreelite: for I remember that when I & thou rode together after Ahab his father, the Lorde layed this burden vpon him.

26 Surely I haue seene yesterday the blood of Naboth, and the blood of his sonnes, saith the Lorde, and I will render it thee in this fielde, saith the Lorde: nowe therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: and Iehu pursued after him, & saide, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Megiddo, and there died.

28 And his seruants carried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the eleuenth yere of Iorams the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, & painted her face, and tired her head, and looked out at a windowe.

31 And as Iehu entred at the gate, she saide, Had Zimri peace, which slewe his master?

32 And he lift vp his eyes to the windowe, and saide, Who is on my side, who? Then two or three of her Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and saide, Visite nowe ponder cursed woman, and burye her: for she is a Kings daughter.

35 And they went to burye her, but they founde no more of her then the skull, and the feete, and the palmes of her handes.

36 Wherefore they came againe and told him. And he saide, This is the worde of the Lord, which he spake by his seruaunt Eliah the Tishbite, saying, In the fielde of Izreel shall the dogges eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as doung vpon the grounde in the fielde of Izreel, so that none shall say, This is Iezebel.

CHAP. X.

Iehu causeth the seuentie sonnes of Ahab to bee slaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 Hee killeth also all the priests of Baal. 35 After his death his sonne reigneth in his steade.

1 AHab had nowe seuentie sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect.

2 Nowe when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, & fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shal we then stand?

5 And hee that was gouernour of Ahabs house, and he that ruled the citie, & the Elders, and the bringers vp of the children sent to Iehu, saying. We are thy seruants, and will do all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then he wrote another letter to the, saying, If ye be mine, and will obey my voyce, take the heades of the men that are your masters sonnes, and come to me to Izreel by to morowe this time. (Now the kings sonnes, euen seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they toke the kings sonnes, and slewe the seuentie persons, and layd their heades in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heades of the kings sonnes. And he saide, Let them lay them on two heapes at the entring in of the gate vntil the morning.

9 And when it was day, he went out, & stode and saide to all the people, Ye be righteous: behold, I conspired against my master, & slewe him: but who slewe all these?

10 Know nowe that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the

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f Meaning, that forasmuch as God is their enemie because of their sinnes, that he wil euer stirre vp some to reuenge his cause.

g Or, spake this prophesie against him. 1. King. 21. 29.

h By this place it is euident, that Iezebel caused both Naboth & his sonnes to be put to death for Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

i After he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeres: for chap. 8. 25. before, when he saide that he began to reigne the twelft yere of Ioram, he taketh part of the yere for the whole.

l Seeing of an hautie and cruel nature, she wold still reteine her princely state & dignitie.

m As though she would say, Can any traitor or any that riseth against his superior, haue good successe? reade, 1. King. 16. 10.

n Or, chief seruants

o This he did by the motion of the Spirite of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgementes to all tyrants.

p To wit, of the King of Zidon, 1. King. 16. 31.

q Ebr. by the hand of.

r 1. King. 21. 23.

s Thus Gods iudgements appeare euen in this worlde against them that suppresse his word and persecute his seruats.

a The Scripture vseth to call the sonnes, which are either children, or nephewes.

b He wrote this to prooue them whether they would take his part or no.

c God as iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the Kings death, seeing ye haue done like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement.

the houſe of Ahab: for the Lorde hath brought to paſſe the thinges that he ſpake "by his ſeruant * Eliiah.

"Ebr. by the hand of. 1. King. 21. 29.

11 So Iehu ſlewe all that remained of the houſe of Ahab in Iſreel, and all that were great with him, & his familiars and his c prieſtes, ſo that he let none of his remaine.

c Meaning, which were the idolatrous prieſts.

12 ¶ And he arose, and departed & came to Samaria. And as Iehu was in the way by an houſe where the ſheppeards did ſhere,

13 He met with the brethren of Ahaziah king of Iudah, and ſaide, Who are ye? And they anſwered, We are the brethrē of Ahaziah, and go downe to ſalute the children of the King and the children of the Quēne.

14 And he ſaide, Take them aliue. And they tooke them aliue, and ſlewe them at the well beſide the houſe where the ſheepe are ſhorne, euen two and fourtie men, and he d left not one of them.

d Thus Gods vengeance is vpon thē that haue any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, he mette with Iehonadab the ſonne of Rechab comming to mete him, and he e * bleſſed him, and ſayde to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab anſwered, Yea, doubtleſſe. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

e For he feared God and lamented the wickednes of thoſe times: therefore Iehu was glad to ioyne with him: of Rechab read Iere. 35. 2.

**Or praiſed God for him.*

16 And he ſaide, Come with me, & ſee the zeale that I haue for the Lorde: ſo they made him ride in his charet.

17 And when he came to Samaria, hee ſlewe all that remained vnto Ahab in Samaria, till he had deſtroyed him, according to the worde of the Lord, which he ſpake to Eliiah.

18 Then Iehu aſſembled all the people, and ſaid vnto them, Ahab ſerued f Baal a little, but Iehu ſhall ſerue him much more.

f Here Baal is taken for Aſhtaroth the idole of the Zidonians, which Iezebel cauſed to be worſhipped, as it is alſo ſo vſed, 1. King. 16. 32. & 22. 53.

19 Nowe therefore call vnto me all the prophetes of Baal, all his ſeruants, & all his prieſtes, & let not a man be lacking: for I haue a great ſacrifice for Baal: whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtiltie to deſtroy the ſeruants of Baal.

20 And Iehu ſayde, "Proclaime a ſolemne aſſemblie for Baal. And they proclaimed it.

"Ebr. Sanctifie.

21 So Iehu ſent vnto all Iſrael, and all the ſeruantes of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, & the houſe of Baal was full from end to end.

22 Then he ſaide vnto him that had the charge of the veſtrie, Bring forth veſtiments for all the ſeruants of Baal. And he brought them out veſtiments.

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed: as in his law he giueth expreſſe commandement, deut. 13.

23 And when Iehu went, & Iehonadab the ſonne of Rechab into the houſe of Baal, he ſaide vnto g ſeruants of Baal, Search diligently, and looke, leaſt there be here with you any of the h ſeruants of the Lord, but the ſeruants of Baal only.

24 And when they went in to make ſacrifice and burnt offring, Iehu appointed foure ſcore men without, and ſayde, If any of the men whō I haue brought into your hands, eſcape, i his ſoule ſhall be for his ſoule.

i Or, he ſhall die for him.

25 And when he had made an end of the burnt offring, Iehu ſaid to the garde, & to the captaines, Goe in, ſlape them, let not a man come out. And they ſmote them with the edge of the ſwoorde. And the garde, and the captaines caſt them out, and went vnto the k citie, where was the temple of Baal.

k Which citie was nere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, and threw downe the houſe of Baal, and made a lakes of it vnto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And l Lord ſaid vnto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, and haſt done vnto the houſe of Ahab according to all things that were in mine heart, therefore ſhall thy l ſonnes vnto the fourth generation ſit on the throne of Iſrael.

l Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward puniſhed.

31 But Iehu regarded not to walke in the lawe of the Lord God of Iſrael with all his heart: for he departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lorde beganne to m lothe Iſrael, and Hazael ſmote them in all the coaſtes of Iſrael.

m Or, to eat them off.

33 From Iorden Eaſtward, euen all the land of Gilead, the Gadites, & the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the riuer Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buried him in Samaria, and Iehoahaz his ſonne reigned in his ſtede.

36 And the time that Iehu reigned ouer Iſrael in Samaria is eight and twenty yeeres.

CHAP. XI.

1 Athaliah putteth to death all the kings ſonnes, except Ioash the ſonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada cauſeth Athaliah to be ſlaine. 17 He maketh a couenant betweene God & the people. 18 Baal and his prieſt are deſtroyed.

2. Chro. 22. 10.

1 "Then * Athaliah the mother of Ahaziah when ſhe ſawe that her ſonne was dead, ſhe aroſe, and deſtroyed all the a kings ſeede.

"Ebr. And.

a Meaning, all the poſteritie of Iehoſhaphat, to whom the kingdome appertened: thus God vſed the cruelty

2 But Iehoſheba the daughter of King

of this woman to deſtroy the whole familie of Ahab.

Ioiam,

Joram, and sister to Ahaziah [b] toke Joash the sonne of Ahaziah, & stale him frō among the kings sonnes that should be slaine, both him and his nource, keeping them in the [c] bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yere [d] Iehoiada sent and toke the captains ouer hundreths, with other captains and them of the garde, and caused them to come vnto him into the house of the Lorde, & made a couenant with them, & toke an othe of them in the house of the Lorde, and shewed them the kings sonne.

5 And he commanded them, saying, This is it that ye must do, The thirde part of [e] you, that commeth on the Sabbath, shall [f] warde rowarde the kings house.

6 And another thirde part in the gate of [g] Sur: & another thirde part in the gate behinde them of the garde: and ye shall kepe watch [h] in the house of Mallah.

7 And two partes of you, that is, all that [h] go out on the Sabbath day, shal kepe the watch of the house of ℣ Lorde about the king.

8 And ye shall compasse the king rounde about, euery man with his weapon in his hand, & whosoeuer commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, & they toke euerie man his men that entred in to their charge on the [i] Sabbath with them that went out of it on the Sabbath, & came to Iehoiada the Priest.

10 [k] And the Priest gaue to the captaines of hundreths the speares & the shields that were king Dauids, and were in the house of the Lord.

11 And the garde stode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out [l] the kings sonne, and put the crowne vpon him, & gaue him [m] the Testimonie, and they made him king: also they anoynted him, and clapt their handes, and saide, God saue the king.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, beholde, ℣ king stode by a [n] pillar, as the maner was, and the princes and the trumpetters by the king, and all the people of the lande reioced & blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the host, and said vnto them, Haue her [1] forth of the ranges, and he that [o] followeth her, let him die by the swoord: for the Priest had saide, Let her not be slaine in the house of the Lord.

16 Then they layd handes on her, and she went by the way, by the which the horses goe to the house of the king, & there was she slaine.

17 And Iehoiada made a couenant between the Lord and [p] the king, and the people, that they shoulde be the Lordes people: likewise betwene the [q] king and the people.

18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, & slewe Mattah the priest of Baal before the altars: and the [r] Priest set a gard ouer the house of the Lord.

19 Then he toke the captaines of hundreths, and the other captaines, and the gard, and al the people of the land: and they brought the king from the house of the Lord, and came by the wape of the gate of the garde to the kings house: and he sate him downe on the throne of the kings.

20 And all the people of the lande reioyced, and the citie was in quiet: [s] for they had slaine Athaliah with the swoord beside the kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh promsion for the repairing of the Temple. 16 He slaieth the King of Syria by a present from comming against Ierusalem. 20 He is killed by two of his servants.

IN * the seuenth yeere of Jehu Iehoash began to reigne, & reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lorde al his time that [a] Iehoiada the Priest taught him.

3 But [b] the hie places were not taken away: for the people offred yet & burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate thinges that bee brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offreth willingly, and bringeth into the house of the Lord.

5 Let the Priestes take it to them, euerie man of his acquaintance: and they shal repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priestes, and sayde vnto them, Why repaire ye not the

b The Lord promised to maintein the familie of Dauid, & not to quench the light thereof: therfore he moued the heart of Iehosheba to preserue him.

c Where the Priests did lye. 2. *Chro.* 23. 1, 3.

d The chiefe Priest Iehoshebas husband.

e Of ℣ Leuites, which had charge of the keeping of the Temple & kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called ℣ East gate of the Temple, 2. Chro. 23. 5.

h Whose charge is ended.

i Reade Vers. 5. and 7.

k To wit, Iehoiada.

l That is, Ioash, which had bene kept secrete sixe yeeres.

m Meaning, the Lawe of God, which is his chiefe charge, & whereby onely his throne is established.

n Where the Kings place was in the Temple.

*Or, out of the Temple.

o To take her part.

p That both the King & the people should maintein the true worship of God and destroy all idolatrie.

q That he should gouerne & they obey in the feare of God.

r Euen in ℣ place where he had blaspheme god and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

t Which by her cruelties and persecution had vexed the whole land before.

*2. *Chro.* 24. 1.

a So long as rulers giue eare to ℣ true ministers of God, they prosper.

b So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

c That is, the money of redemption, Exod. 30. 12: also the money which ℣ Priest valued the vowes at, Leuit. 27. 2. and their free liberalitie.

d For the Temple which was built an hundreth fifty & fiue yeres before, had many things decayed in it, both by the negligēce of ℣ idolaters, the Kings his predecessors, & also by ℣ wickednes of the

the ruines of the Temple? nowe therefore receiue no more money of your acquaintãce, except ye deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest toke a chest and bored an hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the Temple of the Lorde. And the Priests that kept the [a] doore, put therein all the money that was brought into the house of the Lord.

10 And when they sawe there was much money in the chest, the kings secretarie came vp and the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Lorde,

11 And they gaue the money made readye into the handes of them, g that vndertoke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

12 And to the masons & hewers of stone, and to bye timber and hewed stone, to repaire that was decayed in the house of the Lorde, and for all that which was layde out for the reparation of the Temple.

13 Howbeit there was [b] not made for the house of the Lorde bowles of siluer, instrumentes of muscke, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offring and the money of the sinne offerings was not brought into the house of the Lorde: for it was the Priests.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath & toke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash King of Iudah toke all the [i] halowed thinges that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he him selfe had dedicated, and all the golde that was found in the treasures of the house of the Lorde, & in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and al that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 ¶ And his seruants arose & wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came downe to Silla:

21 Euen [m] Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

e He taketh frõ them y ordering of the money because of their negligence.

f That is, on the Southside.

[a] Or, vessell.

g For the King had appointed other which were meete for y purpose, Chap. 22. 5.

h For these men had onely the charge of the reparation of the Temple, and the rest of y money was brought to the King, who caused these afterward to be made. 2. Chro. 24. 14.

i After the death of Iehoida Ioash fel to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, who he pacified with the treasures of the Temple: for God would not be serued with those gifts, seing the Kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24. 25. l Read 2. Sam. 5. 9.

[m] Or, Iozabar.

CHAP. XIII.

Iehoahaz, the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dyeth. 24 Hazael dieth.

1 IN the three & twentieth yere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yere.

2 And he did euil in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And the Lord was angrie with Israel, and deliuered them into the handes of Hazael King of Aram, & into the hande of Ben-hadad the sonne of Hazael, all [b] his dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel [d] dwelt in their tents as" beforetime.

6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them. euen the [e] grone also remained stil in Samaria)

7 For he had left of the people to Iehoahaz but fifty horsemen, and ten charets, and ten thousand footemen, because the King [f] of Aram had destroyed them, & made them like dust beaten to pouder.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, & Ioash his sonne reigned in his stead.

10 ¶ In the seuen & thirty yere of Ioash King & of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixtene yere,

11 And did euill in the sight of the Lorde: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash and all that he did, and his valiant deedes, and how he fought against Amaziah King of Iudah, are they not written

a By worshipping the calues, which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without danger.

" Ebr. as yesterday and before yesterday.

e Wherein they did commit their idolatrie, and which the Lorde had commanded to be destroyed, Deut 16. 21.

f That is, Hazael & Ben-hadad his sonne, as verse. 3. Reade of Hazael, Chap. 8. 12.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promes made to the house of Dauid: but by y way he sheweth howe Israel was afflicted and punished for their great idolatrie, who though they had nowe degenerate, yet God both by sending them sundrie Prophets & diuers punishments did call them vnto him againe.

written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ Now Elisha fell sicke of his sickenes whereof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and saide, [h] O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayde vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And saide, Open the windowe [i] Eastward. And when he had opened it, Elisha saide, Shoote. And he shot. And he saide, Behold the arrowe of the Lordes deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he saide, Take the arrowes. And he tooke them. And he saide vnto the king of Israel, Smite the grounde. And he smote thrise, and ceased.

19 Then the man of God was [k] angrie with him, & saide, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadest consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, & they buried him. And certaine bandes of the Moabites came into the land that yere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was down, and touched the bones of Elisha, [l] he reuiued and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on the, and pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, & would not destroye them, neither cast he them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and took out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

h Thus they vsed to call the Prophets & seruants of God by whom God blessed his people, as Chap. 2. 12. meaning by their prayers they did more prosper their countrey, then by force of armes.

i That is, toward Syria, so that he did not onely prophecie with wordes, but also confirmed him by these signes that he should haue victory.

k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them vtterly.

Eccles. 48. 14.

l By this myracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.

m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendment.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death the that slew his father, 7 And after smiteth Edom. 15 Ioash dyeth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

THe seconde yere of Ioash sonne of Iehoahaz king of Israel reigned [a] Amaziah the sonne of Ioash king of Iudah. 2.Chro. 25. 1.

2 Hee was fiue and twentie yere olde when hee began to reigne, and reigned nine and twentie yere in Ierusalem, & his mothers name was Iehoaddan of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lorde, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, he slewe his seruantes which had [b] killed the king his father.

6 But the children of those that did slaye him, he [b] slewe not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lorde commanded, saying, [c] The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euerie man shalbe put to death for his owne sinne.

7 He slewe also of Edom in the valley of salt ten thousand, and tooke [d] the citie of Sela by warre, & called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, [e] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: [f] bragge of glorie, and tarie at home. why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: & he and Amaziah king of Iudah sawe one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euerie man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and [f] came to Ierusalem, and brake downe the wall of Ierusalem frō the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke all the golde and siluer, & all the vessels that were founde in the house of the Lorde, & in the treasures of the kings house, & the children that were in hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash

a In the beginning of his reign he seemed to haue an outward shewe of godlines, but afterward he became an idolater and worshipped the idoles of the Idumeans.

Chap. 12. 20.

b Because they neither consented nor were partakers with their fathers in that acte.

Deut. 24. 16. ezek. 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.

d Or, the tower, or rocke, 2. chr. 25. 12

e Let vs fight hand to hand & trie it by battel, and not destroye one anothers cities.

e By this parable Iehoash compareth him selfe to a cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, & the wilde beastes are Iehoashs soldiers that spoyled the cities of Iudah.

f Bragge of thy victorie, so that thou tarie at home and annoy me not.

f Or, brought him.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

Ioash

Ioash which hee did and his valiant deedes, and how he fought with Amaziah King of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, & was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his steade.

17 ¶ And Amaziah the sonne of Ioash King of Iudah, lived after the death of Iehoash sonne of Iehoahaz King of Israel fifteene yere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the Kings of Iudah?

2. *Chro.* 25. 27. h Which citie Roboam builte in Iudah for a fortresse, 2 Chro. 11. 9.

19 But they * wrought treason against him in Ierusalem, and hee fled to h Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

i Who is also called Vzziah, 2. Chro. 26. 1. k Which is also called Elanon or Eloth.

21 Then all the people of Iudah tooke i Azariah, which was sixteene yere old, and made him King for his father Amaziah.

22 He built k Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourtie yere.

h Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oft times repeat it in the reproch of all idolaters. " *Ebr. by the hand of.* m Read 1. King. 14. 10. " *Ebr. had not spoken.*

24 And he did euill in the sight of the Lord: for he departed not from all the h sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lorde God of Israel, which hee spake " by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lorde sawe the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord " had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hande of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that he did, and his valiant deedes, and howe hee fought, and howe he restored Damascus, and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his steade.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 5 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah* 39 *Vzziah,* 32 *Iotham,* 38 *And Ahaz.*

1 IN the " seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

" *Ebr. in the two and fiftieth yere and seuenth yere.*

2 Sixteene yere old was he, when he was made king, & he reigned two and fiftie yere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did * vprightly in the sight of the Lord, according to all that his father Amaziah did.

a So long as he gaue eare to Zachariah the prophet.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lorde b smote the king: and hee was a leper vnto the daye of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and c iudged the people of the land.

b His father & grandfather were slaine by their subiects & seruants, and he, because he wold vsurpe ỹ Priestes office contrarie to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chro. 26. 21. c As viceroy, or deputie to his father.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah ỹ sonne of Ieroboam reigne ouer Israel in Samaria sixe d moneths.

d He was the fourth in descēt from Iehu, who reigned according to Gods promes, but in him God began to execute his wrath against ỹ house of Iehu.

9 And did euill in the sight of the Lorde, as did his fathers: for hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh cōspired against him, and smote him in the sight of the people, and * killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, beholde, they are written in the booke of the Chronicles of the kings of Israel.

e Zachariah was the last in Israel, that had the kingdome by succession, fiue onely Pekaliah the sonne of Menahem who reigned but two yeeres.

12 This was the * worde of the Lorde, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

Chap. 10. 30.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem ỹ sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slewe him, & reigned in his steade.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed f Tiphsah, and all that were therein, and the coastes thereof frō Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.

f Which was a citie of Israel that would not receiue him to be King.

17 The

17 The nine and thirtieth pere of Azariah King of Judah, beganne Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten peres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his daies from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Asshur came against the g lande: and Menahem gaue Pul a thousande h talents of siluer, that his hande might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the King of Asshur returned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth pere of Azariah King of Judah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two pere.

24 And he did euil in þ sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine cõspired against him, and smote him in Samaria in the place of the kings palace with i Argob & Arieh, and with him fiftie men of the Gileadites: so he killed him, & reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, beholde, they are written in þ booke of the Chronicles of the kings of Israel.

27 In the two and fiftieth pere of Azariah King of Judah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie pere.

28 And he did euil in the sight of þ Lord: for he departed not from the sinnes of Ieroboam þ sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel k came Tiglath Pileser King of Asshur, and tooke Ion, & Abel, Beth-maachah, and Janoah, & Kedesh, & Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea þ sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slewe him, and reigned in his steade in the twentieth pere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the seconde pere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of [a] Vzziah king of Iudah to reigne.

[a] Or, Azariah.

33 Fiue and twentie pere olde was he, when he began to reigne, and he reigned sixteene pere in Ierusalem: and his mothers name was Ierusha the daughter of Tadok.

34 And he did vprightly in the sight of the Lord: he did according [l] to all that his father Vzziah had done.

35 But þ hie places were not put away: for the people yet offred & burnt incense in the hie places: he built the hiest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord beganne to sende against Iudah Rezin the King of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz, king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

1 THe seuententh pere of Pekah the sonne of Remaliah, [a] Ahaz þ sonne of Iotham King of Iudah began to reigne.

2 Twentie pere olde was Ahaz, when he began to reigne, and he reigned sixteene pere in Ierusalem, and did not vprightly in the sight of the Lorde his God, like Dauid his father:

3 But walked in the way of the Kings of Israel, yea, and made his sonne to [b] goe thorough the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places, and on the hilles, and vnder euery greene tree.

5 * Then Rezin King of Aram and Pekah sonne of Remaliah King of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and driue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hande of the king of Aram, and out of the hande of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the gold that

g That is, of Israel.
h In stead of seeking helpe of God, he went about by money to purchase the fauour of this King being an infidel, & therefore God forsooke him, and Pul soone afterward brake promes, destroyed his countrey and led his people away captiue.
i Which were of the same conspiracie.
k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chro. 5. 26.
2 Chro. 27. 1.

l He sheweth þ his vprightnesse was not such, but þ he had many & great faults.
m After þ death of Iotham.
n Which shewe of Iudah in one day sixe score thousand fighting men, 2. Chro. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue þ God in þ end shewed him mercie. thus we see howe vncertaine it is to depend on the dignitie of our fathers.
b That is, offred him to Molech, or made him to passe betweene two fires, as the maners of the Gentiles was, Leuit. 18. 21. deut. 18. 10. Isa. 7. 1.
c For the Lorde preserued the citie & his people for his promes sake made to Dauid.
d Which citie Azariah had taken from the Aramites & fortified it, chap. 14. 22.
e Contrarie to the admonition of the Prophet Isai, Isai. 7. 4.

that was founde in the f house of the Lorde, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when he had taken it, he caried the people awap to Kir, and slewe Rezin.

10 And king Ahaz went vnto Damascus to mēt Tiglath Pileser king of Asshur: And whē king Ahaz saw the altar that was at Damascus, he sent to Vrijah the Priest the paterne of the altar, and the facion of it, and al the workmanship thereof.

11 And Vrijah the Priest made an altar g in all poyntes like to that which king Ahaz had sent from Damascus, so did Vrijah p Priest against king Ahaz came from Damascus.

12 So when p king was come from Damascus, the king saw the altar: and the king drewe nere to the altar and offred h thereon.

13 And he burnt his burnt offring, and his meat offring, & powred his drinke offring, and sprinkled the blood of his peace offrings beside the Altar.

14 And set it vp the brasen altar which was before the Lorde, and brought it in farther before the house between the altar and the house of the Lorde, and set it on the i Northside of the altar.

15 And king Ahaz commanded Vrijah the Priest and said, Vpon the great altar set on fire in the morning the burnt offring, and in the euen the meate offring, and the kings burnt offring & his meate offring, with the burnt offring of al the people of the land, and their meat offring, and their drinke offringes: and powre therevp all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen altar shalbe for me to inquire of God.

16 And Vrijah the Priest did according to al that king Ahaz had commanded.

17 And king Ahaz brake the boyders of the bases, and toke the caldrons from off them, and toke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the l vaile for the Sabbath (that they had made in the house) & the kings entrie without turned he to the house of the Lorde, m because of p king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie, 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the God of his nation, 35 Contrarie to the commandement of God.

1 In the twelft yere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeres.

2 And he did euil in the sight of the Lord, a but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, b as he had done yerely: therefore the king of Assh shut him vp, & put him in prison.

5 Then the king of Asshur came vp thorowout all the lande, and went against Samaria, and besieged it three yere.

6 ¶ In the ninth yere of Hoshea, the king of Asshur toke Samaria, and caried Israel awap vnto Asshur, and put them in Halah, and in Habor vp the riuer of Gozan, and in the cities of the c Medes.

7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whom the Lord had cast out before the children of Israel, and after the maners of p kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lorde their God, and throughs out all their cities had built hie places, both from the tower e of the watch, to the defenced citie,

10 And had made them images & groues vpon euery hie hill, and vnder euerie greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken awap before them, and wrought wicked thinges to anger the Lorde.

12 And serued idoles: whereof the Lorde had said vnto them, f Ye shal do no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah g by all the Prophetes, and by all the Seers, saying, * Turne from your euil wayes, & keepe my commandements and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless they would not obey, but hardened their neckes, like to the neckes of their h fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers,

a Though he inuented no newe idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

b For he had paied tribute for the space of eight yeres.

Chap. 18. 10.

c For at this time the Medes & Persians were subiect to the Assyrians.

d He setteth forth at length the cause of this great plague & perpetual captiuitie, to admonish all people & nations to cleaue to the Lorde God, and only worship him for feare of like iudgement.

e Meaning, thorowout all their borders.

Deut. 4. 19.

f So that to alledge y authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

g *Ebr. by the hand of.*

Ier. 18. 11. & 35. 15.

and 35. 15.

Deut. 31. 27.

fathers, and his testimonies (wherwith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them: concerning whome, the Lord had charged the, that they should not do like them.

16 Finally they left al the cõmandements of the Lorde their God, and made them molten images, * euen two calues, and made a grone, and worshipped all the [g] hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters [h] passe through the fire, and vsed witchcraft & inchantmentes, yea, [i] solde themselues, to do euil in the sight of the Lord, to anger him.

18 Therefore the Lorde was exceãding wroth with Israel, and put them out of his sight, & none was left but the tribe of Judah [k] onely.

19 Yet Judah kept not the commaundements of the Lord their God, but walked according to the faction of Israel, which they vsed.

20 Therefore the Lord cast off al the seede of Israel, and afflicted them, & deliuered them into the hands of spoylers, vntill he had cast them out of his [l] sight.

21 [m] For he cut off Israel from the house of Dauid, and they made Jeroboam the sonne of Nebat king: and Jeroboam drewe Israel away from following the Lorde, & made them sinne a great sinne.

22 For the children of Israel walked in al the sinnes of Jeroboam, which he did, and departed not therefrom,

23 Until the Lord put Israel away out of his sight, as he had said [n] by all his seruants the * Prophets, and caried Israel away out of their land to Assyria vnto this day.

24 And the king of Assyria brought folke from Babel, & from [n] Cuthah, & from Ana, and from Hamath, and from Sepharuaim, & placed them in the cities of Samaria in stede of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they [o] feared not the Lorde: therefore the Lorde sent lyons among them, which slew them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast remoued, & placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lyons among them, and beholde, they slay them, because they knowe not the maner of the God of the land.

27 Then the king of Assyria commanded, saying, Carie thither one of the Priests, whome ye brought thence, & let him go and dwell there, and teache them the maner of the God [p] of the countrey.

28 So one of the Priests, which they had caryed from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities, where in they dwelt.

30 For the men of Babel made [q] Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, & appointed out priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They [r] feared the Lorde, but serued their gods after the maner of the nations whome they caryed thence.

34 Vnto this daye they doe after the old maner: they neyther feare God, neither do after [s] their ordinances, nor after their customes, nor after the Lawe, nor after the commaundement, which the Lord commaunded the children of Jaakob, * whom he named Israel,

35 And with whome the Lord had made couenant, and charged them, saying, * Feare none other gods, nor bow your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lorde which brought you out of the lãd of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also kéepe ye diligently the statutes & the ordinances, and the Lawe, and the commaundement, which he wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neyther feare yee other gods,

39 But feare the Lord your God, and he will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these [t] nations feared the Lorde, & serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

Exod. 32.8. 1. King. 12.28.
g That is, the sunne the moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1. King. 21.20,25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained, were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence & fauour.
m That is, God cut off the ten tribes, 1. King 12 16,20.
n Ebr. by the handes of.
Iere. 25.9.
n Of these peoples came § Samaritans, whereof mention is so much made in the Gospel and with whome the Iewes would haue nothing to do, Iohn. 4.9.
o That is, they serued him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.
p That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idol, which was most esteemed in that place whence they came.
Ezek. 20.39. Zepha. 1.5.
r That is, they had a certaine knowledge of God and feared him, because of the punishment, but they continued still idolaters, as do the Papists, which worship both God and idoles: but this is not to feare God as appeareth vers. 34.
s He meaneth this by the Israelites, to whome God had giuen his commandements. Gene. 32.28. 1. kin. 18.31. Iudg. 6.10. Iere. 10.2.
t That is, these strangers, which were sent into Samaria by the Assyrians.

CHAP. XVIII.

Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caryed away captiue. 30 The blasphemie of Sanherib.

NOw in * the third yeere of Hoshea, sonne of Elah king of Israel, Hezekiah the sonne of Ahaz king of Judah began to reigne.

2 He was fiue & twentie yere olde when he began to reigne, and reigned nine & twentie yere in Jerusalem. His mothers name also was Abi the daughter of Zachariah,

2. Chro. 28.27, and 29.1.

a Although they of Iudah were giuen to idolatrie & impietie, as they of Iſrael were, yet God for his promes ſake was merciſull vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance. *Num.21.8,9.*

b That is, a piece of braſſe: thus he calleth ſerpent by contempt, which notwithſtanding was ſet vp by the worde of God, & miracles were wrought by it: yet when it was abuſed to Idolatrie, this good King deſtroyed it, not thinking it worthie to be called a ſerpent, but a piece of braſſe.

c Reade Chap. 17.9. *Chap.17.3. Chap.17.6.*

2 Chro.32.1. iſa.36.1. eccluſ.48.18,19.

d As his zeale was before prayſed, ſo his weakenes is here ſet forth that none ſhould glorie in himſelfe.

e After certaine yeres when Hezekiah ceaſed to ſend the tribute appointed by the King of the Aſſyrians, he ſent his captaines & armie againſt him.

3 And he did [a] vprightly in the ſight of the Lorde, according to all that Dauid his father had done.

4 He tooke away the hie places, & brake the images, & cut downe the groues, and brake in pieces the [b] braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it [b] Nehuſhtan.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the kings of Iudah, neither were there any ſuch before him.

6 For he claue to the Lorde and departed not from him, but kept his commaundements, which the Lorde had commanded Moſes.

7 So the Lord was with him, & he proſpered in all thinges, which he tooke in hande: alſo he rebelled againſt the king of Aſſhur, and ſerued him not.

8 He ſmote the Philiſtims vnto Azzah, & the coaſtes thereof, [c] from the watche towre vnto the defenſed citie.

9 ¶ [*] And in the fourth yeere of king Hezekiah, (which was the ſeuenth yere of Hoſhea ſonne of Elah king of Iſrael) Shalmanezer king of Aſſhur came vp againſt Samaria, and beſieged it.

10 And after three yeres they tooke it, euen in the firſt yeere of Hezekiah: that is, [*] the ninth yeere of Hoſhea king of Iſrael was Samaria taken.

11 The the king of Aſſhur did carry away Iſrael vnto Aſſhur, & put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Becauſe they would not obey the voice of the Lord their God, but tranſgreſſed his couenant: that is, all that Moſes the ſeruant of the Lorde had commaunded, and would neither obey nor doe them.

13 ¶ Moreouer, in the fourteenth yere of king Hezekiah, Sancherib king of Aſſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah ſent vnto the king of Aſſhur to Lachiſh, ſaying, [d] I haue offended: depart from me, and what thou layeſt vpon mee, I will beare it. And the king of Aſſhur appointed vnto Hezekiah king of Iudah three hundreth talents of ſiluer, & thirty talents of gold.

15 Therefore Hezekiah gaue all the ſiluer that was founde in the houſe of the Lorde, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the ſame Hezekiah king of Iudah had couered ouer) and gaue them to the king of Aſſhur.

17 ¶ And the king of Aſſhur ſent [e] Tartan, and Rab-ſaris, and Rabſhakeh from Lachiſh to king Hezekiah with a great hoſte againſt Ieruſalem. And they went vp, and came to Ieruſalem, and when they were come vp, they ſtoode by the cundite of the vpper pcole, which is by the path of the fullers fielde,

18 And called to the king. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the chanceller, and Joah the ſonne of Aſaph the [f] recorder.

[f] *Or, writer of Chronicles, or ſecretarie.*

19 And Rabſhakeh ſayd vnto them, Tell pe Hezekiah, I pray pou, Thus ſayeth the great king, euen the great king of Aſſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I haue "counſel and ſtrength for the warre. On whome then doeſt thou truſt, that thou rebelleſt againſt me?

"*Ebr. talke of the lippes.*

21 Loe, thou truſteſt nowe in this broken ſtaffe of reed, to wit, on Egypt, on which if a man leane, it will go into his hande, and pearce it: ſo is Pharaoh king of Egypt vnto all that truſt on him.

22 But if ye ſay vnto me, We truſt in the Lord our God, is not that he whoſe hye places, & whoſe altars Hezekiah hath [g] taken away, and hath ſaide to Iudah and Ieruſalem, Pe ſhall worſhip before this altar in Ieruſalem?

23 Now therefore giue [h] hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able to ſet riders vpon them.

24 For howe canſt thou deſpiſe any captaine of the leaſt of my maſters ſeruats, and put thy truſt on Egypt for charets and horſemen?

25 Am I now come vp without the [k] Lord to this place, to deſtroy it? the Lord ſaid to me, Go vp againſt this land, and deſtroy it.

26 Then Eliakim the ſonne of Hilkiah, & Shebnah, and Joah ſaid vnto Rabſhakeh, Speake, I praye thee, to thy ſeruants in the [*] Aramites language, for we vnderſtand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabſhakeh ſaide vnto the, Hath my maſter ſent me to thy maſter and to thee to ſpeake theſe wordes, & not to the men which ſit on the wall, that they may eat their owne doung, and drinke "their owne piſſe with you?

28 So Rabſhakeh ſtoode and cryed with a loud voyce in the Iewes language, & ſpake, ſaying, Heare the wordes of the great king, of the king of Aſſhur.

29 Thus ſaith the king, Let not Hezekiah deceiue you: for he ſhall not be able to deliuer you [*] out of mine hand.

30 Neyther let Hezekiah make you to truſt in the Lord, ſaying, The Lorde will ſurely deliuer vs, and this citie ſhal not be giuen ouer into the hand of the king of Aſſhur.

31 Hearken not vnto Hezekiah: for thus ſaieth the king of Aſſhur, Make "appointment with me, & come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree,

[g] Thou thinkeſt that wordes will ſerue to perſuade thy people or to moue my maſter.

[h] Egypt ſhal not onely be able not to ſuccour thee, but ſhall be an hurt vnto thee.

[k] Thus the idolaters thinke that Gods religion is deſtroyed, when ſuperſtitiō & idolatry are reformed.

[*] Meaning, that it was beſt for him to yelde to the king of Aſſyria, becauſe his power was ſo ſmal that he had not men to furniſh two thouſand horſes.

[k] The wicked alwaies in their proſperitie flatter themſelues, that God doeth fauour them. Thus he ſpeaketh to feare Hezekiah that by reſiſting him, he ſhould reſiſt God.

[*] *Or, Syrians.*

"*Ebr. the water of their feete.*

[*] *Or, by his hand.*

"*Ebr. bleſſing: meaning the conditions of peace.*

trée, and drinke euery man of the water of his owne well,

l He maketh himſelfe ſo ſure, that he will not grant the truce, except they render themſelues to him to be led away captiues.

32 Til l I come, & bring you to a land like your owne land, euen a land of wheat & wine, a land of bread and vineyardes, a land of oliues ople, & honie that ye may liue & not die: and obey not Hezekiah, for he deceiueth you, ſaying, The Lorde will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hande of the king of Aſſhur?

34 Where is the god of Hamah, and of Arpad? where is the god of Sepharnaim, Hena & Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the m Lord ſhould deliuer Ieruſalem out of mine hand?

m This is an execrable blaſphemie againſt the true God, to make him equall with the idoles of other nations: therefore God did moſt ſharply puniſh it.

36 But the people held their peace, and anſwered not him a word: for the kings commandement was, ſaying, Anſwere ye him not.

37 Then Eliakim, the ſonne of Hilkiah, which was ſteward of the houſe, & Shebnah the chanceller, and Ioah the ſonne of Aſaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angell of the Lorde killeth an hundreth and fourefcore and fiue thouſand men of the Aſſyrians. 37 Sanherib is killed of his owne ſonnes.

Iſa.37.1.

1 And * when king Hezekiah hearde it, he rent his clothes and put on ſackcloth, and came into the houſe of the Lorde,

2 And ſent Eliakim which was the ſteward of the houſe, & Shebnah the chanceller, & the Elders of the Prieſts clothed in ſackcloth a to Iſaiah the Prophet the ſonne of Amoz.

a To heare ſome new prophecie and to haue cõfort of him.

3 And they ſayd vnto him, Thus ſayeth Hezekiah, This day is a day of tribulation & of rebuke, & blaſphemie: for the children are come to b the birth, & there is no ſtrength to bring forth.

b The dangers are ſo great that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then lift thou vp thy prayer for the c remnant that are left.

c Meaning, for Ieruſalem, which onely remayned of all the cities of Iudah.

5 So the ſeruantes of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaide vnto them, So ſhal ye ſay to your maſter, Thus ſayth the Lorde, Be not afraied of the wordes which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

d The Lord can with one blaſt blow away all the ſtrength of man and turne it into duſt.

7 Behold, I will ſend a blaſt d vpon him, & he ſhal heare a noyſe, and returne to his owne land: and I will cauſe him to fal by the ſword in his owne land.

8 So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 e He heard alſo men ſaye of Tirhakah king of f Ethiopia, Behold, he is come out to fight againſt thee: he therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

e That is, Sanherib.

f Or, blacke Moren.

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countreys.

10 Thus ſhal ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy God deceiue thee in who thou truſteſt, ſaying, Ieruſalem ſhall not bee deliuered into the hand of the king of Aſſhur.

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all lands, howe they haue deſtroyed them: & ſhalt thou be deliuered?

g The more nere that they be wicked are to their deſtruction, the more they blaſpheme.

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed: as Gozan, and Haran, and Reſeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lorde, and Hezekiah ſpred it before the h Lord.

h Before the Arke of the couenant.

15 And Hezekiah i praied before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt praier

16 Lorde, k bowe downe thyne eare, and heare: Lorde open thine eyes and beholde, and heare the wordes of Sanherib, who hath ſent to blaſpheme the l liuing God.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

17 Truely it is, Lorde, that the kinges of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Nowe therefore, O Lorde our God, I beſeech thee, ſaue thou vs out of his hande, that all the m kingdomes of the earth may know, that thou, O Lord, art onely God.

m He ſheweth for what end the faithful deſire of God to bee deliuered: to wit, that he may be glorified by their deliuerance.

20 The Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſayth the Lord God of Iſrael, I haue heard that which thou haſt praied me, cõcerning Sanherib king of Aſſhur.

21 This is the worde that the Lord hath ſpoken againſt him, The n virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, hee hath ſhaken his head at thee.

n Becauſe as yet Ieruſalē had not bene taken by the enemie, therfore he calleth her virgine.

22 Whom haſt thou raiſed on? & whom haſt thou blaſphemed? & againſt whom haſt thou exalted thy voyce, and lifted vp thine eyes on hie? euen o againſt the Holie one of Iſrael.

o God counteth the iniurie done to him, and will reuēge it, which is done to any of his Saintes.

23 By thy meſſengers thou haſt raiſed on

p Meaning Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.

a Or, pleasant country.

b Or, the waters of cities besieged.

q He declareth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time florishe, and afterward fade and decay like flowers.

s I will bridle thy rage and turne thee to & fro as pleaseth me.

t God did not onely promes him the victorie, but giueth him a signe to confirme his fayth.

u The Lord will multiplie in great number that small remnant of Iudah that is escaped.

x The loue that God beareth toward his church shall ouercome § counsels and enterprises of men. *Isa.* 37. 36. *1bi.* 1. 21. *eccles.* 48. 24. 1. *macca.* 7. 41. 2. *mac.* 8. 19.

y This was the iust iudgement of God for his blasphemie, that he shoulde be slain before that idole, whome he preferred to the liuing God, and by them, by whome he ought by nature to haue bene defended.

the Lord, & said, 25 § p multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, & wil cut downe the hie cedars thereof, & the faire firre trees thereof, & I wil goe into the r lodging of his borders, & into the forest of a his Carmel.

24 I haue digged, and dronke the waters of others, & with the plant of my feete haue I dried all the b floods closed in.

25 Hast thou not heard, howe I haue of olde time made it, & haue formed it long ago? q & should I nowe bring it, that it should be destroyed, and layd on ruinous heapes, as cities defensed,

26 Whose r inhabitats haue smal power, and are afraied, & confounded: they are like the grasse of the fielde, and greene herbe, or grasse on the house toppes, or as corne blasted before it be growen.

27 I knowe thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine c hooke in thy nostrels, & my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shall be a t signe vnto thee, O Hezekiah, Thou shalt eate this yere such thinges as growe of them selues, and the next yeere such as growe without sowing, and the third yeere sowe ye and reape, and plant vineyards, and eat the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take d rote downewarde, and beare fruite vpwarde.

31 For out of Ierusalem shall go a remnant, and some that shall escape out of mount Zion: the e zeale of the Lorde of hostes shall do this.

32 Wherefore thus sayth the Lord, cõcerning the king of Asshur, Ye shal not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it:

33 But ye shall returne the way he came, and shal not come into this citie, sayeth the Lorde.

34 For I wil defende this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundreth fourre score and fiue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Sancherib king of Asshur departed, and went his way, and returned, and dwelt in Niniueh.

37 And as he was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes f slewe him with the swoorde: and they escaped into the lande of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

Hezekiah is sicke, and receyueth the signe of his health. 12 *He receiueth rewardes of Berodach,* 13 *Sheweth his treasures, and is reprehended of Isaiah.* 22 *He dieth, and Manasseh his sonne reigneth in his stead.*

1 A Bout that time * was Hezekiah sicke vnto death: and the Prophete Isaiah the sonne of Amoz came to him, and said vnto him, Thus sayth the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the a wall, and prayed to the Lord, saying,

3 I beseeche thee, O Lorde, remember now, how I haue walked before thee in truth and with a b perfect heart, & haue done that which is good in thy sight: and Hezekiah c wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy d prayer, and seene thy teares: beholde, I haue healed thee, & the third day thou shalt go vp to the * house of the Lord,

6 And I will adde vnto thy dayes fifteene yere, and wil deliuer thee and this citie out of the hand of the king of Asshur, and wyll defende this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah saide, Take a f lumpe of drie figges. And they tooke it, and laid it on the boyle, and he recouered.

8 ¶ For Hezekiah had saide vnto Isaiah, What shall be the signe that the Lord will heale me, & that I shall go vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, Wilt thou that the shadowe go forward ten degrees, or * go backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadowe g go backe ten degrees.

11 And Isaiah the Prophete called vnto the Lord, and he brought again the shadowe ten degrees backe by the degrees whereby it had gone down in the h dial of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a i present to Hezekiah: for hee had heard howe that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them al his treasure house, to wit, the siluer and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, and in al his k realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king

2. *Chro.* 32. 24. *Isai.* 38. 1.

a That his mind might not be troubled.

b Meaning, without al hypocrisie

c Not so much for his owne death, as for feare that idolatry should be restored, which he had destroyed, & so Gods Name be dishonored.

d Because of his vnfeined repentance and prayer God turned away his wrath.

e To giue thãks for thy deliuerance.

f He declareth § albeit God can heale without other medicines, yet he sheweth that he will not haue these inferior meanes contemned.

Ecclus. 48. 24.

g Let the sunne go so many degrees backe that § houres may be so many § fewer in the kings dial.

h Which diall was set in the top of § stayres that Ahaz had made. *Isa.* 39. 1.

i Moued with § fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sancherib his enemie which was nowe destroyed.

k Being moued with ambition & vaine glory, and also because he seemed to reioyce in § friendship of him that was Gods enemie & an infidel.

king Ezechiah, & saide vnto him, What said these men? and from whence came they to thee? And Ezechiah saide, They be come from a farre countrey, even fro Babel.

15 Then said he, What haue they seene in thine house? And Ezechiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

Chap.24.13.and 25.13. 16 And Isaiah said vnto Ezechiah, Heare the word of the Lord.

Ierem.27.19. 17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, * shalbe carried into Babel: Nothing shalbe left, saith the Lord.

18 And of thy sonnes that shall procede out of thee, and which thou shalt beget, shall they take away, & they shall be eunuches in ỹ palace of ỹ king of Babel.

19 Then Ezechiah said vnto Isaiah, The word of the Lord which thou hast [l] spoken, is good: for said he, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the acts of Ezechiah, and all his valiant deedes, and howe he made a poole and a conduit, & brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Ezechiah slept with his fathers: and Manasseh his sonne reigned in his steade.

l I acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth him selfe to his word.

m Seeing ỹ God hath shewed me this fauour to grant me quietnes during my life: for he was afraid lest the enemies shoulde haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelties, 18 He dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2.Chro.33.1. 1 MAnasseh * was twelue yere olde whē he began to raigne, & reigned fiftie & fiue yere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whome the * Lorde had cast out before the children of Israel.

Deut.18.9.

3 For he went backe and built the hie places, * which Ezechiah his father had destroyed: and he erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

Chap.18.4.

Ierem.32.34. 2.Sam.7.13. 4 Also he * built altars in the house of the Lord, of ỹ which the Lord said, * In Ierusalem will I put my Name.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

a Reade Chap. 16.3. 6 And hee caused his sonnes * to passe thorough the fire, and gaue him selfe to witchcraft and sorcerie, & he vsed them that had familiar spirits & were soothsayers, and did much euill in the sight of the Lord to anger him.

1.King.8.29. and 9.3. chap.23.27. 7 And he set the image of the grone, that he had made, in the house, wherof the Lord had said to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel mone any more out of the land, which I gaue their fathers: so that they will b obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

b Therefore seeing they obeyed not the cōmandement of God, they were iustly cast forth of that land which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whō the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 *Because that Manasseh king of Iudah hath done such abominations, & hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

Iere.15.4.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euil vpō Ierusalem & Iudah, that who so heareth of it, both his * eares shall c tingle.

1.Sam.3.11.

c Meaning, that whosoeuer shall heare of this great plague, shalbe astonished.

13 And I will stretche ouer Ierusalem the line d of Samaria, & the plommet of the house of Ahab: & I will wipe Ierusalem, as a man wypeth a dysshe, which he wipeth, and turneth it vpside downe.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hande of their enemies, and they shalbe robbed and spoyled of all their aduersaries,

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, til he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to do euil in the sight of the Lorde.

f The Ebrewes write that he slewe Isaiah the Prophet, who was his father in Lawe.

17 Concerning the rest of ỹ actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of ỹ Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his own house, euen in the garden of Vzza: and Amon his sonne reigned in his steade.

19 ¶ * Amon was two and twenty yere olde, when he began to reigne, and he reigned two yere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

2.Chro.33.20,21.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, ỹ his father walked in, & serued the idoles that his father serued, & worshipped them.

22 And he forsooke the Lorde God of his fathers, and walked not in the way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slewe the king in his owne house.

24 And the people of the lande slewe all them that had conspired against king Amon, and the people made Iosiah his sonne king in his steade.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And *they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his steade.

*Or, he buried him, to wit, Iosiah his sonne.

CHAP. XXII.

Iosiah repaireth the temple, 8 Helkiah findeth the booke of the Law, & causeth it to be presented to Iosiah, 12 VVho sendeth to Huldah the Prophetesse to inquire the Lords will.

1 Iosiah was *eight yeere olde when he began to reigne, and he reigned one & thirtie yere in Ierusalē. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And he did vprightly in the sight of the Lorde, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of king Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lorde, saying,

4 Goe vp to Hilkiah ꝑ hie Priest, that he may *summe ꝑ siluer which is brought into the house of the Lorde, which the keepers of the *b doore haue gathered of the people.

5 And let them c deliuer it into the hande of them that doe the worke, & haue the ouersight of the house of the Lorde: let them giue it to them that worke in the house of the Lord, to repaire the decaied places of the house:

6 To wit, vnto the artificers & carpenters and masons, and to bye tymber, and hewed stone to repaire the house.

7 Yowbeit let no reckoning be made with thē of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the hie Priest sayd vnto Shaphan the chancellor, I haue found the *booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, & brought him word againe, & said, Thy seruants haue *gathered the money, that was found in the house, and haue deliuered it vnto the handes of them that do the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the king, saying, Hilkiah ꝑ Priest hath deliuered mee a booke. And Shaphan read it before the king.

11 And when the King had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king cōmanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asaiah the kings seruant, saying,

13 Go ye and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lorde that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is writte there in for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor & Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keper of the wardrobe: (& she dwelt in Ierusalem in the colledge) & they communed with her.

15 And she answered them, Thus saieth the Lorde God of Israel, Tell the man that sent you to me,

16 Thus saith the Lorde, Behold, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the *works of their handes: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lorde God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did *e melt, and thou hast humbled thy selfe before the Lord, whe thou heardest what I spake against this place, & against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, & wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I wil gather thee to thy fathers, & thou shalt be put in thy graue in *k peace, & thine eyes shall not see all the euil, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

Iosiah readeth the Lawe before the people. 3 Hee maketh a couenant with the Lorde. 4 He putteth downe the idolet, after he had killed their priests. 22 He keepeth Passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made king.

1 Then * the King a sent, and there gā 2.Chro.34. 30.
thered vnto him all the Elders of

a Because he saw ꝑ great ꝑ plagues of God that were threatned, he knewe no more speedy way to auoide them, then to turne to God by repentance, which can not come but of faith, & faith by hearing of the word of God.

Iudah

b Certaine of the Priests were appointed to this office, as Chap. 12.9.

c From the time of Ioash for the space of 224. yeres the temple remained without reparation through the negligence of the priests. this declareth ꝑ they ꝑ haue charge, & execute it not, & ought to haue it taken from thē.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set foorth the worke of God.

e This was the copy that Moses left them, as appeareth, 2.Chro. 34.14: which either by ꝑ negligence of the Priests had bene lost, or els by ꝑ wickednes of idolatrous kings had bene abolished.

f Meaning, to some Prophet whome God reueileth ꝑ knowledge of things vnto, as Ier.21.1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the temple, & where the learned assebled to entreat ꝑ Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the worde of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are sayde to harden their heart, Psal.95.8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

*Ebr. melted.

Iudah and of Ierusalem.

b Where the king had his place, Chap. 11. 14.

2 And the king went vp into the house of the Lord, with all the men of Iudah & all the inhabitars of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

c As Ioshua did, Iosh. 24. 22, 25.

3 And the king stood by b the pillar, and made a c couenant before the Lord, that they should walk after the Lord, & keepe his commandements, and his testimonies, & his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stode to the couenant.

d Meaning, the which were next in dignitie to the hie preest.

4 Then the king commanded Hilkiah the hie Priest and the d priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, & for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caried e the ponder of them into Beth-el.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the Priests of Baal, which were called Chemarims, either because they ware black garments, or els were smoked with burning incense to idoles.

5 And he put down f Chemarims, whō the kings of Iudah had ordeined to burn incense in the hie places, & in the cities of Iudah, & about Ierusalem, and also them that burnt incense vnto Baal, to the sunne & to the moone, & to the planets, and to all the hoste of heauen.

g He remoued ye groue which idolaters for deuotion had planted nere vnto ye Temple, contrarie to the commandement of the Lord, Deut. 16. 21. or as some read, the similitude of a groue which was hanged in ye Temple.

6 And he brought out the g groue frō the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to ponder, and cast the dust thereof vpon the h graues of the children of the people.

h Both in contempt of ye idols, and reproch of them which had worshipped thē in their liues.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

i Because that those that had forsaken ye Lord to serue Idoles, were not meete to minister in ye semice of ye Lord for the instruction of others.

8 Also he brought all the Priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, euen from Geba to Beer-sheba, & destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

k Which was a valley nere to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their crie should not be heard, Leuit. 18. 21. where after Iosiah cōmanded carions to be cast in contempt thereof. l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

9 Neuertheless the priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the l horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lorde, by the chamber of Nethanmelech the eunuche, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chāber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lorde, did the king breake downe, & hasted thence, and cast the dust of them in the m brooke Kedron.

m Or, valley.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the n mount of corruption (which o Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idol of the Moabites, and for Milchom the abomination of the children of Ammon).

n That was the mount of olines, so called because it was ful of idoles.

o Which Ieroboam had built in Israel, 1. King. 12. 28, 29.

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore p the altar that was at Beth-el, and the hie place made by Ieroboam ye sonne of Nebat, which made Israel to sinne, both this altar and also the hie place brake he downe, and burnt the hie place, & stampt it to ponder and burnt the groue.

p According to ye prophecie of Iaddo, 1. King. 13. 2.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde that the q man of God proclaimed which cryed the same wordes.

17 Then he said, What title is that which I see? And the men of the citie sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, & tolde these thinges that thou hast done to the altar of Beth-el.

q Meaning, the Prophete which came after him, & caused him to crie contrarie to the commandement of ye Lord, which were both two buried in one graue, 1. King. 13. 31.

18 Then sayd he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the r Prophet that came from Samaria.

r For the multitude & zeale of ye people with the great preparation.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, & did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there vpon the altars, & burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commaunded all the people, saying, *Keepe the passeouer vnto the Lord your God, *as it is written in the booke of this couenant.

*2. Chron. 35. 1. *1. esdr. 1. 1. *Exod. 12. 3. *deut. 16. 2.

22 And there was no passeouer holden like that from the dayes of ye Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah,

23 And

23 And in the eighteenth yere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.
24 Iosiah also toke away them that had familiar spirites, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to perfourme the wordes of the *Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.
25 Like vnto him was there no king before him, that turned to the Lorde with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses, neither after him arose there any like vnto him.
26 Notwithstanding the Lord turned not from the [r] fiercenes of his great wrath wherewith he was angrie against Iudah, because of all the prouocatiõs wherwith Manasseh had prouoked him.
27 Therefore the Lord sayde, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I sayd, *My name shalbe there.
28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?
29 ¶ *In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Asshur to the riuer Perath. And king Iosiah [s] went against him, whom when Pharaoh sawe, he slew him at Megiddo.
30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his own sepulchre. And the people of the lande toke Iehoahaz the sonne of Iosiah, and anointed him, and made him king in his fathers stead.
31 *Iehoahaz was thre and twentie yere olde when he began to reigne, and reigned three monethes in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.
32 And he did euil in the sight of the Lord, according to all that his [t] fathers had done.
33 And Pharaoh Nechoh put him in bonds [u] at Riblah in the land of Hamath, [*] while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of golde.
34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and toke Iehoahaz away, which when he came to Egypt, dyed there.
35 And Iehoiakim gaue the siluer and the gold to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he lenied of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.
36 Iehoiakim was fiue and twentie yere old, when he began to reigne, and he reigned eleuen yeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.
37 And hee did euill in the sight of the Lorde, according to all that his fathers had done.

Leuit.20.27. deut.18.11.

r Because of the wicked heart of ỹ people, which would not turne vnto him by repentance.

1.King 8.29. and 9.3. chap.21.7.

2.Chron.35.20.

s Because he passed through his countrey, he feared lest he would haue done him harme, & therefore would haue staied him, yet he consulted not with the Lord, & therefore was slaine. *2.Chro.36.1,2.*

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

[*] Or, that he should not reigne.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, & rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made king.

1 IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yere: afterward he turned, & rebelled against him.
2 And the Lorde sent against him bandes of the Caldees, and bandes of the Arameites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah, to destroy it, * according to the worde of the Lord, which he spake by his seruants the Prophets.
3 Surely by the [b] commandement of the Lord came this vpon Iudah, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,
4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lorde would not pardon it.
5 Concerning the rest of the actes of Iehoiakim, and al that he did, are they not written in the booke of the Chronicles of the kings of Iudah?
6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.
7 ¶ And the king of Egypt came no more out of his land: for the King of Babel had taken from the riuer of Egypt, vnto the riuer [d] Perath, all that pertained to the king of Egypt.
8 ¶ Iehoiachin was [e] eighteene yeere olde, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.
9 And he did euil in the sight of the Lord, according to all that his father had done.
10 *In that time came the seruants of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.
11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did beseige it.
12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel toke him in the eight yere * of his reigne.
13 *And he caried out thence all the treasures of the house of the Lorde, and the treasures

a In the end of the third yere of his reigne, & in the beginning of the fourth, Dan. 1.1.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: read Iere. 22.19.

[d] Or, Euphrates.

Dan.1.1.

d That is, yelded himselfe vnto him by the counsel of Ieremie.

e In the reigne of the king of Babylon. *Chap.20.17. Isa.39.6.*

treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he carried away all Ierusalem, & all the princes, and all the strong men of warre, euen ten thousande into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

2. Chro. 36.18. Esther. 2.6.

15 * And he caried away Iehoiachin into Babel, and the Kings mother, and the Kinges wiues, and his Eunuches, and the mightie of the lande carried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seuen thousande, and carpenters, and lockesmithes a thousand: al that were strong and apt for warre, did the king of Babel bring to Babel captiues.

Ier. 37.1. & 52.1.

17 ¶ * And the King of Babel made Mattaniah his vncle King in his steade, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lorde, accoyding to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem & Iudah vntill he cast them out of his f sight. And Zedekiah rebelled against the King of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 *Ierusalem is besieged of Nebuchad-nezzar, and taken.* 7 *The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out.* 21 *Iudah is brought to Babylon.* 25 *Gedaliah is slaine.* 27 *Iehoiachin is exalted.*

Ier. 39.1. & 52.4.

1 AND * in a the ninth yere of his reigne, the b tenth moneth and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, & they built * fortes against it rounde about it.

a That is, of Zedekiah.
b Which the Ebrewes call Tebet, and it containeth part of December and part of Ianuarie.
* Or, a mount.

2 So the citie was besieged vnto the eleuenth yere of king Zedekiah.

3 And the ninth day of the moneth the famine was c sore in the citie, so that there was no bread for the people of the land.

c In so much that ỹ mothers did eat their children, Lamen. 4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the d gate, which is betweene two walles that was by the kings garden: now ỹ Caldees were by the citie round about: and the king went by the way of the wildernes.

d Which was a posterne dore or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the desertes of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and carried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

e Or condemned him for his perfurie & treason, 2. Chro. 36.13.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, and carried him to Babel.

8 ¶ And in the fift moneth, and f seuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan g chiefe steward and seruant of the king of Babel, to Ierusalem,

f Ieremie writeth Cha. 52. 12. the tenth day, because the fire continued from the seuenth day, to the tenth.

9 And burnt the house of the Lorde, and the kings house, & all the houses of Ierusalem, and all the great houses burnt he with fire.

g Or, captaine of the garde.

10 And all the army of the Caldees that were with ỹ chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and h fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

g While the siege indured.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lorde, and the bases, & the brasen Sea that was in the house of the Lorde, did the Caldees breake, and carried the brasse of them to Babel.

Chap. 20.17. Ier. 27.22.

14 The pottes h also and the besomes, and the instruments of musike, and the incense saltes, and all the vesselles of brasse that they ministred in, tooke they awap.

h Of these read Exod. 27.3.

15 And the saltes pannes, and the bases, & all that was of golde, and that was of siluer, tooke the chiefe steward awap,

16 With the two pillars, one Sea & the bases, which Salomon had made for the house of the Lorde: the brasse of all these vessels was without weight.

17 * The heyght of the one pillar was righteene cubites, & the chapiter theron was brasse, and the height of the chapiter was with networke three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise was the second pillar with the networke.

1. King. 7.15. Ier. 52.21. 2. chro. 3.15.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

i That is, one appointed to succeede in the hie priests roome, if he were sicke or els otherwise letted.

19 And out of the citie he tooke an Eunuche that had the ouersight of the men of warre, and k fiue men of them that were in the kinges presence, which were founde in the citie, and Hopher captaine of the hoste, who mustred the people of the lande, and three score men of the people of the lande, that were found in the citie.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

20 And Nebuzar-adan ỹ chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote them, and slew them at Riblah in the lande of Hamath.

Hamath. So Iudah was caried awap captiue out of his owne land.

Iere.40.5,9. 22 ᵃ Howbeit there remained people in the lande of Iudah, whom Nebuchadnezzar king of Babel left, & made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaynes of the hoste and their men hearde, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

1 That is, he did exhort them in the Name of the Lord, according to Ieremies counsel, to submit thē selues to Nebuchad-nezzar, seing it was the reueiled will of the Lord.

24 And Gedaliah [1] sware to them, and to their men, and sayde vnto them, Feare not to be the seruantes of the Caldees: dwell in the lande, and serue the king of Babel, and ye shalbe well.

Iere.41.1. 25 ᵃ But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede, came, and ten men with him, & smote Gedaliah, and he dyed, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small & great, and the captaines of the armie arose, & came to ᵐ Egypt: for they were afraide of the Caldees.

m Contrary to Ieremies counsel, Iere.40.41.42. & 43. Chapters.

27 Notwithstanding in the seuen & thirtieth yeere after ⁿ Iehoiachin King of Iudah was caried awap, in the twelfth moneth & the seuen and twentieth day of the moneth, Euil-merodach King of Babel in the yeere þ he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the prison,

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidēce the seede of Dauid was reserued euē vnto Christ.

28 And spake kindly to him, and set his throne aboue the throne of the kinges that were with him in Babel,

29 And changed his prison garments: & he did continually eat bread before him, all the dayes of his life.

o Meaning, that there was a continual portion giuen him by the King, euery day a certaine, al the dayes of his life.

30 And his ᵒ portion was a continual portion giuen him by the king, euery day a certaine, al the dayes of his life.

THE FIRST BOOKE OF THE "Chronicles, or "Paralipomenon.

ᵐ Ebr. wordes of dayes.
ᵃ Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these books in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in ỹ bookes of Kings of Iudah & Israel, which did at large set forth the storie of both the kingdomes, and afterwarde perished in the captiuitie: but an abbridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the fleshe. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntil Abraham,* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes came of him.*

a Meaning, that Sheth was Adās sonne and Enosh Sheths sonne.

ADam, [a] Sheth, Enosh,
Renan, Mahalaleel,
Ered,
Henoch, Methushelah, Lamech,
Noah, [b] Shem, Ham, and Iapheth.

b It had bin sufficient to haue named Shem, of whom came Abraham & Dauid, but because the world was restored by these three, mention is also made of Ham and Iapheth. Gen.10.2.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and [a] Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and [a] Dodanim.

8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba & Hauilah, & Sabta, & Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

a Or, Rphath.
a Or, Rodanim.

10 And Cush begat ᶜ Nimrod, who began to be mightie in the earth.

c Who first did lift vp him selfe aboue others, Gen.10.8.

11 And Mizraim begate Ludim and Anamim, Lehabim and Naphtuhim:

12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth, Gen.10.22. & 11.10.

14 And the Iebusite, and the Amorite, & the Girgashite,

15 And the Hiuite, and the Arkite and the Sinite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ ᵃ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and ᵈ Aram, and Uz, and Hul, and Gether, and Meshech.

d Of whō came the Syrians, and wherfore they are called Aramites, throughout all the Scripture.

18 Also Arpachshad begate Shelah, and Shelah begate ᵉ Eber.

e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iakob: and Iewes of Iudah, because of the excellency of that tribe.

19 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth deuided: and his brothers name was Ioktan.

20 Then Ioktan begate Almodad and

Sheleph,

Hheleph, and Hazermaueth, & Jerah,
21 And Hadoram and Uzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, & Iobab: all these were the sonnes of Ioktan.

f He repeateth Shem againe, because he would come to the stocke of Abraham.
g Who came of Shem, & of him Shelah.

24 These are the generations of Shem, Arpachshad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram, which is Abraham.
28 The sonnes of Abraham were Isaak, and Ishmael.
29 These are their generations. The eldest sonne of Ishmael was Nebaioth, & Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish and Kedemah: these are the sonnes of Ishmael.

Gen. 11.26. & 17.5 & 21.2.
Gen. 25.13.
Or, Hadar.

32 And Keturah Abrahams concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, & Ishbak, and Shuah: & the sonnes of Jokshan, Sheba, and Dedan.

h Reade Gene. 25.2.

33 And the sonnes of Midian were Ephah, and Epher, and Henoch, and Abida, and Eldaah: all these are the sonnes of Keturah.

Gen. 25.4.

34 And Abraham begate Isaak: the sonnes of Isaak, Esau, and Israel.

Gen. 21.2.

35 The sonnes of Esau were i Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

i These were borne of three diuers mothers, reade Gen. 36.4.

36 The sonnes of Eliphaz, Teman, and Omar, Zephi, and Gatam, Kenaz, and k Timna, and Amalek.

Gen. 36. 9.
Or, Zepho.
k Which was Eliphaz concubine: read Gen. 36.12.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

l He is also called Seir the Horite which inhabited mount Seir, Gen. 36.20.

38 And the sonnes of l Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.
39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, & Manahath, & Ebal, Shephi, & Onam. And the sonnes of Zibeon, Aiah & Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amram, & Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Hz, and Aran.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, & Kings should come of him. These 8. Kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.
n Which was the principal citie of the Edomites.

43 And these were the m Kinges that reigned in the lande of Edom, before a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, & the name of his citie was Dinhabah.
44 Then Bela dyed, and Iobab the sonne of Zerah of n Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the lande of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad which smote Midia in the field of Moab, reigned in his stead, & the name of the citie was Auith.
47 So Hadad dyed, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, & Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his steade, and the name of his citie was o Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

o Or, Pau.

51 Hadad died also, & there were dukes in Edom, duke Timna, duke p Aliah, duke Ietheth,

p Or, Alush.

52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

1 THese are the sonnes of Israel, a Reuben, Simeon, Leui and Judah, Issachar, and Zebulun,

Gen. 29.32 & 30. 5. & 35.18.

2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 The sonnes of a Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slewe him.

Ge. 38.3. & 46.12 chap. 4.1.
a Though Iudah was not Iaakobs eldest sonne, yet hee first beginneth at him, because he would come to the genealogie of Dauid, of whome came Christ.

4 And Thamar his daughter in lawe bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were b Zimri, and Ethan, and Heman, and Calcol, and Dara, which were fiue in all.

Gen. 38.29. matth 1.3.
b Of these read 1. King. 4.31.

7 And the sonne of Carmi, c Achar that troubled Israel, transgressing in the thing excommunicate.

Ruth. 4.18.
Or, Zabdi.
c Or, Achan. Iosh. 7.1.

8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, & d Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Nahshon e prince of the children of Iudah,
11 And Nahshon begate Salma, & Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate f Ishai.
13 And Ishai begate his eldest sonne Eliab, and Abinadab the seconde, and g Shimma the third,
14 Nathanael the fourth, Raddai the fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: & the father of Amasa was Iether an Ishmelite.

d That is, chiefe of the famulie.
Or, Iesse.
1. Sam. 16.19 and 17.12.
Or, Shammah.

18 And e Caleb the sonne of Hezron begate Jerioth of Azubah his wife, and her sonnes are these, Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb woke vnto him Ephrath, which bare him

e Who was called Chelubai, the sonne of Hezron, verse 9.

him Hur.

Exod.31.2. 20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and toke her when he was three score yere old, and she bare him Segub.

f Who was prince of mount Gilead, Reade Nom. 32.40.

22 And Segub begate Iair, which had three and twenty cities in the lande of Gilead.

23 And Gesshur with Aram toke the townes of Iair & from them, and Kenath and the townes thereof, euen three score cities. All these were the sonnes of Machir, the father of Gilead.

g That is, the Gesshurites and Syrians tooke the townes from Iairs children.

24 And after that Hezron was dead at h Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the father of Tekoa.

h Which was a towne named of the husband & wife, called also Beth-lehem Ephratah.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren and Ozem and Ahiiah.

i Meaning, the chiefe & prince.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai, & Iada. And the sonnes of Shammai, Nadab, and Abishur.

29 And the name of the wife of Abishur was called Abihail, & she bare him Aban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim was Ishi, & the sonne of Ishi, Sheshan, & the sonne of Sheshan, k Ahlai.

k Who dyed whiles his father was aliue, & therefore it is said, vers. 34. that Sheshan had no sonnes,

32 And the sonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.

33 And the sonnes of Ionathan were Peleth & Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, & Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb, the brother of Ierahmeel, were Mesha his eldest sonne, which was the l father of Ziph: and the sonnes of Mareshah the father of Hebron.

l That is, the chiefe gouernour or Prince of the Ziphims, because the prince ought to haue a fatherly care & affection toward his people.

43 And the sonnes of Hebron were Korah & Tappuah, & Rekem & Shema.

44 And Shema begate Raham p father of Iorkoam: & Rekem begate Shammai.

45 The sonne also of Shammai was Maon: & Maon was the father of Beth-zur.

46 And Ephah a m concubine of Caleb bare Haran and Moza, & Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, & Iotham, and Gesham, and Pelet, & Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, & p father of Gibea. * And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, & he n was the ouerseer of halfe Hammenoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Putites, & the Shumathites, and the Mishraites. of them came the Zareathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the o crownes of the house of Ioab, & p halfe the Manahthites and the Zorites.

55 And q families of the r Scribes dwelling at Iabez, the Tirathites, q Shimeathites, the Shuchathites, which are the s Kenites, q came of Hammath the father of the house of Rechab.

m This difference was betwene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them. *Iosh.15.17.*

n *Or, he that saw the halfe, because the prince ought to ouersee his subiects.*

o Meaning, the chiefe and principall.

p *Or, the Zorites, the halfe of the Manahthites.*

q Which were men learned & expert in the lawe.

r Read Nom.10 29.& Iudg.1.16.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

1 These also were the sonnes of a Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam p Iezreelitesse: the second b Daniel of Abigail the Carmelitesse.

a He returneth to ỹ genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2.Sam. 3.3. is called Cheleab, borne of her that was Nabals wife ỹ Carmelite

2 The thirde Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:

c Called also Bathsheba the daughter of Eliam: so they gaue thẽ diuers names.

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

d Elishama, or Elishua, 2.Sam.5. 15. & Eliphelet dyed, and Dauid named those

4 These sixe were borne vnto him in Hebron: and there he reigned seuen yere and six moneths: and in Ierusalem he reigned three and thirtie yere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, & Nathan, and Salomon of c Bathshua the daughter of Ammiel:

6 Ibhar also, & d Elishama, & Eliphalet,

sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were alyue, and here both they that were alyue and dead.

7 And

7 And Jogah, and Kepheg, and Ja-
phia,
8 And Elishama, and Eliada, and Eli-
phelet, nine in nomber.
9 These are all the sonnes of Dauid, be-
sides the sonnes of the concubines, and
Thamar their sister.
10 ¶ And Salomons sonne was Reho-
boam, whose sonne was Abiah, and Asa
his sonne, and Jehoshaphat his sonne,
11 And Joram his sonne, and Ahaziah his
sonne, and Joash his sonne,
12 And Amaziah his sonne, and Azariah
his sonne, and Jotham his sonne,
13 And Ahaz his sonne, and Hezekiah his
sonne, and Manasseh his sonne,
14 And Amon his sonne, and Josiah his
sonne.
15 ¶ And of the sonnes of Josiah, the [c] el-
dest was [d] Johanan, the second Jehoia-
kim, the thirde Zedekiah, & the fourth
Shallum.
16 And the sonnes of Jehoiakim were
Jeconiah his sonne, and Zedekiah his
sonne.
17 And the sonnes of Jeconiah, Assir and
Shealtiel his sonne:
18 Malchiram also and Pedaiah, and
Shenazar, Jecamiah, Hoshama, and Ne-
dabiah.
19 And the sonnes of Pedaiah were [f] Ze-
rubbabel, & Shimmei: and the sonnes
of Zerubbabel were Meshullam, and
Hananiah, and Shelomith their sister,
20 And Hashubah, and Ohel, and Bere-
chiah, and Hasadiah, and Jushabhesed,
five in nomber.
21 And the sonnes of Hananiah were
Pelatiah, and Jesaiah: the sonnes of
Rephaiah, the sonnes of Arnan, the
sonnes of Obadiah, the sonnes of She-
chaniah.
22 And the sonne of Shechaniah was
Shemaiah: and the sonnes of Shemai-
ah were Hattush and Igeal, and Bari-
ah, & Neariah and Shaphat, 6 in.
23 And the sonnes of Neariah were Elis
oenai, and Hezekiah, & Azrikam, three.
24 And the sonnes of Elioenai were Ho-
daiah, and Eliashib, and Pelaiah, and
Akkub, and Johanan, and Delaiah & A-
nani, seuen.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah,* 5 *Of Ashur,* 9 *Of Iabez, and his prayer,* 11 *Of Chelub,* 24 *And Simeon: their habitations,* 38 *And conquests.*

1 The [a] sonnes of Judah were [*] Pha-
rez, Hezron, and Carmi, & Hur, and
Shobal.
2 And Reaiah the sonne of Shobal be-
gate Jahath, and Jahath begate Ahu-
mai, and Lahad: these are the families
of the Zorathites.
3 And these were of the father of Etam,
Jzreel, & Jshma and Jdbash: and the
name of their sister was Hazelelponi.
4 And Penuel was the father of Gedor, &
Ezer the father of Hushah: these are
the sonnes of Hur the [b] eldest sonne of
Ephratah, the father of Beth-lehem.
5 But Ashur the father of Tekoa had
two wiues, Helcah, and Naarah.
6 And Naarah bare him Ahuzam, and
Hepher, and Temeni and Haashtari:
these were the sonnes of Naarah.
7 And the sonnes of Helcah were Zereth,
Jezohar and Ethnan.
8 Also Coz begate Anub, and Zobebah,
and the families of Aharhel the sonne
of Harum.
9 But Jabez was more honourable the
his brethren: and his mother called his
name [c] Jabez, saying, Because I bare
him in sorow.
10 And Jabez called on the God of Is-
rael, saying, If thou wilt bleſſe mee in
deede, & enlarge my coastes, & [d] if thine
hand be with me, and thou wilt cause
me to be deliuered from euill, that I be
not hurt. And God granted the thing
that he asked.
11 ¶ And Chelub [p] brother of Shuah be-
gate Mehir, which was the father of
Eshton.
12 And Eshton begate Beth-rapha, and
Paseah, and Tehinnah the father of
the citie of Nahash: these are the men
of Rechah.
13 ¶ And [p] sonnes of Kenaz were Othniel
and Seraiah, and the sonne of Othniel,
Hathath.
14 And Meonothai begate Ophrah. And
Seraiah begate Joab the [e] father of
the valley of craftesmen: for they were
craftesmen.
15 ¶ And the sonnes of Caleb [p] sonne of
[f] Jephunneh were Iru, Elah, & Naam.
And the sonne of Elah was Kenaz.
16 And the sonnes of Jehaleel were Ziph,
and Ziphah, Tiria, and Asareel.
17 And the sonnes of Ezrah were Jether
and Mered, and Epher, and Jalon, &
he begate Miriam, and Shammai, and
Jshbah the father of Eshtemoa.
18 Also his [*] wife Jehudiah bare Jered
the father of Gedor, and Heber the fa-
ther of Socho, and Jekuthiel the father
of Zanoah: and these are the sonnes of
Bithiah the daughter of Pharaoh
[*] which Mered tooke.
19 And the sonnes of the wife of Hodiah,
the sister of Naham the father of Kei-
lah were the Garmites, and Eshtemoa
the Maachathite.
20 And the sonnes of Shimon were
Amnon and Rinnah, Ben-hanam and
Tilon. And the sonnes of Jshi were
Zoheth, and Ben-zoheth.
21 ¶ [*] The sonnes of Shelah, the sonne
of Judah were Er the father of Lecah,
and Laadah the father of Mareshah, &
the families of the houſholdes of them
that wrought fine linnen in the house
of Ashbea.
22 And Jokim and the men of Chozeba
and Joash, and Saraph, which had the
dominion in Moab, and [*] Jashubi Le-
hem. These also are ancient things.
23 These were potters, & dwelt among
plants and hedges: & there they dwelt
with

a Meaning, they came of Iudah, as nephues and kinsmen: for onely Pharez was his naturall sonne. *Gen.38.29. and 46.12.cha.2.4.*

b The first borne of his mother, and not ſ eldest sonne of his father.

c So called because he was preferred to ſ dignitie royall before his brother Iehoiakim, which was the elder. *[d] Iehoahaz, 2.King.23.30.*

e So that Shemaiah was Shechaniahs natural sonne, and the other fiue his nephewes, and in al were sixe.

f S. Matth. saith that Zorobabel was sonne of Zalathiel, meaning ſ he was his nephue according to the Ebrewe speache: for he was Pedaiahs sonne.

c Otherwise called Othniel, Iudg.1.13.

d It is to be vnderstand, ſ then he would accõplish his vowe which he made.

e The Lord of ſ valley where the artificers did worke.

f Called also Esron.

[*] Or, she bare, meaning, the second wife of Ezrah.

[*] Or, of whom he had Mered.

Gen.38.1,3,5.

[*] Or, of the inhabitants of Lehem.

g They were king Dauids gardiners & serued him in his works

with

with the King for his worke.

Gen.46.10. exod.6.15.
24 * The sonnes of Simeō were Nemuel, and Jamin, Jarib, Zerah, & h Shaul.
h His sonne Ohad is here omitted.
25 Whose sonne was Shallum, and his sonne, Mibsam, and his sonne Mishma.
26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.
27 And Shimei had sixtene sonnes, & sixe daughters, but his brethren had not many children, neither was al their familie like to the children of Judah in multitude.
i These cities belonged to the tribe of Iudah, Iosh.19.1. and were giuen to the tribe of Simeon.
28 And they dwelt at i Beer-sheba, and at Moladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, & at Hazar Susim, at Beth-birei, & at Shaaraim. these were their cities vnto the reigne of k Dauid.
k Then Dauid restored them to the tribe of Iudah.
32 And their townes were Etam, & Ain, Rimmon, and Tochen, and Ashan, fiue cities.
33 And al their townes that were round about these cities vnto Baal, These are their habitations & the declaration of their genealogie,
34 And Meshobab & Iamlech, & Iosha the sonne of Amashiah,
35 And Joel and Iehu the sonne of Iosibiah, the sonne of Seraiah, the sonne of Asiel.
36 And Elionai, & Iaakobah, and Iehohaiah, and Asaiah, and Adiel and Iesimuel and Benaiah,
37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.
38 These were famous princes in their families, and increased greatly their fathers houses.
l For the tribe of Simeon was so great in nomber, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.
39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.
40 And they founde fatte pasture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.
41 And these described by name, came in the dayes of Hezekiah king of Judah, & smote their tentes, and the inhabitants that were found there, and destroied the vtterly vnto this day, & dwelt in their rowme, because there was pasture there for their sheepe.
42 And besides these, fiue hundreth men of the sonnes of Simeō went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,
m And were not slaine by Saul & Dauid.
43 And they smote the rest of Amalek that had m escaped, and dwelt there vnto this day.

CHAP. V.

1 *The birthright taken from Reuben and giuen to the sonnes of Ioseph.* 3 *The genealogie of Reuben,* 11 *And Gad,* 23 *And of the halfe tribe of Manasseh.*

1 The sonnes also of Reuben the eldest sonne of Israel (for he was * the eldest, but had defiled his fathers bedde, therefore his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.
Gen.35.22. & 49.4.
a Because they were made two tribes, they had a double portiō.
2 For Iudah preuailed aboue his brethren, & of him came b the prince, but the birthright was Iosephs)
b That is, he was the chiefest of al the tribes according to Iaakobs prophecie, Gen. 49.8. & because Christ should come of him.
3 * The sonnes of Reuben the eldest sonne of Israel were Hanoch & Pallu, Hezron and Carmi.
Gen.46.9. exod.6.14. num.26.5.
4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,
5 Michah his sonne, Reaiah his sonne, and Baal his sonne,
6 Beerah his sonne: whome Tilgath Pilneeser king of Asshur c caried away: he was a prince of the Reubenites.
c To wit, in the time of Vzziah King of Israel, 2.King.15.29.
7 And when his brethren in their families rekoned the genealogie of their generations, Jeiel and Zechariah were the chiefe,
8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in d Aroer, euen vnto Nebo and Baal-meon.
d These places were beyōd Iorden toward the East in the land giuen to the Reubenites.
9 Also Eastward he inhabited vnto the entring in of the wildernesse from the riuer e Perath: for they had much cattell in the land of Gilead.
e Or, Euphrates.
10 And in the daies of Saul they warred with the c Hagarims, which fell by their handes: and they dwelt in their tents in all the East partes of Gilead.
c The Ishmaelites that came of Hagar Abrahams concubine
11 ¶ And the children of Gad dwelt ouer against them in the lande of Bashan, vnto Salchah.
12 Joel was the chiefest, and Shapham the seconde, but Iaanai and Shaphat were in Bashan.
13 And their brethrē of the house of their fathers were Michael, and Meshullam, and Sheba, and Soriai, and Iacan and Zia, and Eber, seuen.
14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, d sonne of Jahdo, the sonne of Buz.
15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.
16 And they dwelt in Gilead in f Bashan, and in the townes therof, and in al the suburbes of Sharon, by their borders.
f Both y whole countrey & one peculiar citie were called by this name Bashan.
17 Al these were rekoned by genealogies in the dayes of Jotha king of Judah, & in the dayes of Jeroboā king of Israel.
18 ¶ The sonnes of Reuben & of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield, and sword, and to draw a bowe, exercised in warre, were foure and fourtie thousande, seuen hundreth and three score, that went out to the warre.
19 And

19 And thei made warre ⁂ þ Hagarims, with ᵍ Jetur, and Naphish, ᵍ Nodab.
20 And they were ʰ holpen against them, and the Hagarims were deliuered into their hand, ᵍ all þ were with them: for they cryed to God in the battell, and he heard thē, because they trusted in him.
21 And they led away their cattell, euen their camels fiftie thousande, and two hundreth, ᵍ fiftie thousand sheepe, and two thousand asses, and of [1]persons an hundreth thousand.
22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntil þ ⁱ captiuitie.
23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto ᵏ Baal Hermon, ᵍ Senir, ᵍ vnto mount Hermon: for they increased.
24 And these were the heads of the householdes of their fathers, euen Epher ᵍ Ishi, ᵍ Eliel and Azriel, and Jeremiah, and Hodauiah, ᵍ Jahdiel, strong men, valiant and famous, heads of the householdes of their fathers.
25 But they transgressed against the God of their fathers, ᵍ went a whoring after the gods of the people of the land, whom God had destroyed before them.
26 And the God of Israel [l] stirred vp the spirit of Pul king of Asshur, ᵍ the spirit of Tilgath Pilneeser king of Asshur, ᵍ he caried them away: euen the Reubenites, ᵍ the Gadites, ᵍ the halfe tribe of Manasseh, ᵍ brought them vnto * Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

g These twaine were the sonnes of Ishmael, Gen. 25.15.
h To wit, by the Lord, that gaue thē the victorie.
[1] Heb. soules of men.
i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.
k Otherwise called, Baalgad.
l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.
2. King. 18.11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui,* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron & his sonnes Priests.* 54.57 *Their habitations.*

1 The sonnes of Leui were Gershon, Kohath, and Merari.
2 * And the sonnes of Kohath, Amram, Izhar, and Hebron and Vzziel.
3 And the children of Amram, Aaron, ᵍ Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.
4 Eleazar begate Phinehas. Phinehas begate Abishua,
5 And Abishua begate Bukki, ᵍ Bukki begate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.
7 Meraioth begate Amariah, ᵍ Amariah begate Ahitub,
8 And Ahitub begate [2] Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Johanan,
10 And Johanan begate Azariah (it was he that was ᵇ Priest in the house that Salomon built in Jerusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, ᵍ Seraiah begate Jehozadak,
15 And [c] Jehozadak departed when the Lord carried away into captiuitie Iudah and Jerusalem by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.
17 And these be the names of the sonnes of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, ᵍ Vzziel.
19 The sonnes of Merari, Mahli ᵍ Mushi: and these are the families of Leui concerning their fathers.
20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,
21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.
22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,
24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, ᵍ Shaul his sonne,
25 And the sonnes of Elkanah, Amasai, and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,
28 And the sonnes of Shemuel, the eldest [e] Vashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his sōne, Asaiah his sonne.
31 And these be they whom Dauid set for to sing in the house of the Lorde, after that the Arke had [f] rest.
32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with ᵍ singing, vntill Salomon had built the house of the Lorde in Jerusalem: then they continued in their office, according to their custome.
33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,
34 The sonne of Elkanah, þ sonne of Jeroham, þ sonne of Eliel, þ sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the [3] sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, þ sonne of Leui, þ sonne of Israel.
39 And his [3] brother [h] Asaph stoode on his right hand: & Asaph was þ sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

Gen. 46.11. exod. 6.16. chap. 23.12.
Leuit. 10.1. Numb. 20.25.
[2] Which was hie Priest after that Abiathar was deposed, according to the Prophecie of Eli the Priest, 1. Sam. 2.31, 35.
b And did valiantly resist king Vzziah, who would haue vsurped the Priests office. 2. Chr. 26.17, 18
c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2 King 25.18.
d Who seemeth to be called Izhar, Exodus 6.21. Numb. 16.1.
e Who is also called Ioel, 1. Sam. 8.2. and the 33. verse of this chapter.
f After it was brought to that place where the Temple should be built, and was no more caried to and fro.
g Reade Exod. 27.21.
[3] Or, nephewe.
h Meaning, the cousin of Heman, verse. 33.

41 The

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,
42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,
43 The ſonne of Jahath, the ſonne of Gerſhom, the ſonne of Leui.
44 And their brethren the ſonnes of Merari were on the left hand, euen Ethan the ſonne of Kuſhi, the ſonne of Abdi, the ſonne of Malluch,
45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,
46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,
47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.
48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the ſeruice of the Tabernacle of the houſe of God,
49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offring, and on the altar of incenſe, for all that was to doe in the moſt holy place, & to make an atonement for Iſrael, according to all that Moſes the ſeruaunt of God had commanded.
50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiihua his ſonne,
51 Bukki his ſonne, Vzzi his ſonne, Zerahiah his ſonne,
52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,
53 Zadok his ſonne, and Ahimaaz his ſonne.
54 ¶ And theſe are the [l] dwelling places of them throughout their townes and coaſtes, euen of the ſonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in the land of Iudah, and the ſuburbes thereof round about it.
56 But the field of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.
57 And to the ſonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their ſuburbes, and Jattir, and Eſhtemoa with their ſuburbes,
58 And [p] Hilen with her ſuburbes, and Debir with her ſuburbes,
59 And Aſhan [q] her ſuburbes, & Beth-ſhemeſh and her ſuburbes:
60 ¶ And of the tribe of Beniamin, Geba & her ſuburbes, and [q] Alemeth with her ſuburbes, and Anathoth with her ſuburbes: all their cities were thirteen cities by their families.
61 And vnto the ſonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.
62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.
63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.
65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by their names.
66 And they of the families of the ſonnes of Kohath, had cities and their coaſtes out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,
68 Jokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbes,
69 And Aialon and her ſuburbes, and Gath Rimmon and her ſuburbes,
70 And out of the halfe tribe of Manaſſeh, [s] Aner & her ſuburbes, & [s] Bileam & her ſuburbes, for the families of the remnant of the ſonnes of Kohath.
71 Vnto the ſonnes of [t] Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, & her ſuburbes, and [u] Aſhtaroth with her ſuburbes,
72 And out of the tribe of Iſſachar, [w] Kedeſh and her ſuburbes, Daberath and her ſuburbes,
73 [x] Ramoth alſo and her ſuburbes, and [x] Anem with her ſuburbes,
74 And out of the tribe of Aſher, Maſhal and her ſuburbes, and Abdon and her ſuburbes,
75 And [y] Hukok and her ſuburbes, and Rehob and her ſuburbes,
76 And out of the tribe of Naphtali, Kedeſh in Galilee and her ſuburbes, & [z] Hammon and her ſuburbes, & [z] Kiriathaim and her ſuburbes.
77 Vnto the reſt of the children of Merari were giuen out of the tribe of Zebulun, * Rimmon and her ſuburbes, [a] Tabor and her ſuburbes,
78 And on the other ſide Jorden by Jericho, euen on the Eaſtſide of Jorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbes, and Jahzah with her ſuburbes,
79 And Kedemoth with her ſuburbes, & Mephaath with her ſuburbes,
80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,
81 And Heſhbon with her ſuburbes, and Jaazer with her ſuburbes.

i The Leuites are called the ſingers brethren becauſe they came of ẏ ſame ſtocke.
k Reade Nomb.4.4.
l Or, cities which were giuen to the Leuites.
m They were firſt appointed, and prepared for.
n Which was alſo called Kiriath-arba, Gen. 23.2. Ioſh.21.11.
o That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19.2.
p Which Ioſhua calleth Holon; Ioſh.15.51. and 21.15.
q Or, Almon, Ioſh.21.18.
r That is, they gaue a portion to the Kohathites, which were ẏ remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh & out of Ephraim, verſe.66.
s Or, Tanach, Ioſh.21.25.
t Who in the firſt verſe is called alſo Gerſhon.
u Or, Beeshterah, Ioſh.21.27.
w Or, Kiſhon, Ioſh.21.28.
x Or, Iarmuth, Ioſh.21.29.
y Or, Engannim, Ioſh.21.29.
z Or, Helkai, Ioſh.21.31.
a Or, Ammothiſ, Ioſh.21.32.
b Or, Kartan, Ioſh. 21.32.
c Or, Iokneam.
d Or, Kartah, Ioſh.21.34.
e Ioſh.20 8. & 21.36.

i The genealogie of Iſſachar, 6 Beniamin, 13 Naphtali. 14 Manaſſeh. 20 Ephraim, 30 And Aſher.

1 NOw the ſonnes of Iſſachar were Tola and [a] Puah, Jaſhub, and Shimron, foure,

a Or, Phuuah.
a Who alſo is called Iob, Gen. 46.13.

2 And

2 And the ſonnes of Tola, Vzzi, and Repha-
iah, and Ieriel, and Iahmai, and Ib-
ſam, and Shemuel, heades in the
houſholdes of their fathers. Of Tola
were valiant men of warre in their ge-
nerations, [b] whoſe nomber was in the
dayes of Dauid two and twentie thou-
ſand, and fiue hundreth.
3 And the ſonne of Vzzi was Izrahaiah,
and the ſonnes of Izrahaiah, Michael,
and Obadiah, and Ioel, and Iſhiah,
[c] fiue men all princes.
4 And with them in their generations
after the houſhold of their fathers were
bandes of men of warre for battell, fiue
and thirtie thouſand: for they had ma-
ny wiues and children.
5 And their [a] brethren among all the fa-
milies of Iſſachar were valiant men of
warre, rekoned in al by their genealogies
foure ſcore and ſeuen thouſand.
6 ¶ The ſonnes of Beniamin were Bela,
and Becher, and [d] Iediael, [e] three.
7 And the ſonnes of Bela, Ezbon, & Vzzi,
and Vzziel, and Ierimoth, and Iri, fiue
heads of þ houſholdes of their fathers,
valiant men of warre, & were rekoned
by their genealogies, two and twentie
thouſande and thirtie and foure.
8 And the ſonnes of Becher, Zemirah,
and Ioaſh, and Eliezer, ad Elioenai,
and Omri, and Ieremoth, and Abiah, &
Anathoth, and Alameth: all theſe were
the ſonnes of Becher.
9 And they were nombred by their gene-
alogies according to their generations,
and the chiefe of the houſes of their fa-
thers, valiant men of warre, twentie
thouſande and two hundreth.
10 And the ſonne of Iediael was Bilhan,
and the ſonnes of Bilhan, Ieuſh, and
Beniamin, and Ehud, & Chenaanah, &
Zethan, and Tharſhiſh, & Ahiſhahar.
11 All theſe were the ſonnes of Iediael,
chiefe of the fathers, valiat men of war,
ſeuentene thouſand and two hundreth,
marching in battell arap to the warre.
12 And Shuppim, and Huppim were the
ſonnes of [f] Ir, but Hushim was the ſonne
of [g] another.
13 ¶ The ſonnes of Naphtali, Iahziel, &
Guni, and Iezar, and [h] Shallum & of þ
ſonnes of Bilhah.
14 The ſonne of Manaſſeh was Aſhriel,
whome she bare vnto him, but his con-
cubine of Aram bare Machir the [i] fa-
ther of Gilead.
15 And Machir tooke to wife the ſiſter of
Huppim & Shuppim, and the name of
their ſiſter was Maachah. And þ name
of the ſecond ſonne was Telophehad, &
Telophehad had daughters.
16 And Maachah þ wife of Machir bare
a ſonne, & called his name [k] Peresh, and
the name of his brother was Sheresh:
and his ſonnes were Vlam & Rakem.
17 And the ſonne of Vlam was Bedan.
These were the ſonnes of Gilead the
ſonne of Machir, þ ſonne of Manaſſeh.
18 And [l] his ſiſter Molecheth bare Ishod,
and Abiezer, and Mahalah.
19 And þ ſonnes of Semida were Ahian,
and Shechem, and Likhi, and Aniam.
20 ¶ The ſonnes alſo of Ephraim were
Shuthelah, and Bered his ſonne, and
Tahath his ſonne, and his ſonne Ela-
dah, and Tahath his ſonne,
21 And Tabad his ſonne, and Shuthelah
his ſonne, & Ezer, & Elead: and the men
of [i] Gath that were borne in the lande,
ſlew them, because they came downe to
take awap their cattell.
22 Therfore Ephraim their father mour-
ned manp dapes, & his [m] brethren came
to comfort him.
23 And when he went in to his wife, ſhe
conceiued, & bare him a ſonne, and hee
called his name Beriah, because affli-
tion was in his houſe.
24 And his [n] daughter was Sherah, which
built Beth-horon the nether, and the
vpper, and Vzzen Sheerah.
25 And Rephah was his [k] ſonne, and Re-
ſheph, and Telah his ſonne, & Tahan
his ſonne,
26 Laadan his ſonne, Ammihud his ſone,
Elishama his ſonne,
27 Non his ſonne, Iehoſhua his ſonne.
28 And their poſſeſſions & their habitati-
ons were Beth-el, & the villages therof,
and Eaſtwarde Naaran, & Weſtward
Gezer with the villages thereof, Shec-
hem alſo and the villages thereof, vnto
[o] Azzah, and the villages thereof,
29 And by the places of the children of
Manaſſeh, Beth-shean & her villages,
Taanach and her villages, Megiddo &
her villages, Dor and her villages. In
theſe dweit the children of Ioſeph the
ſonne of Israel.
30 ¶ The ſonnes of Aſher were Imnah, Gen.46.17.
and Iſuah, and Iſhui, and Beriah, &
Serah their ſiſter.
31 And the ſonnes of Beriah, Heber, and
Malchiel, which is the father of Bir-
zaith.
32 And Heber begat Iaphlet, & Shomer,
and Hotham, and Shuah their ſiſter.
33 And the ſonnes of Iaphlet were Pa-
ſach, and Bimhal, and Aſhuath: theſe
were the children of Iaphlet.
34 And the ſonnes of Shamer, Ahi, and
Rohgah, Iehubbah, and Aram.
35 And the ſonnes of his brother Helem
were Zophah, and Imna, & Shelesh
and Amal.
36 The ſonnes of Zophah, Suah, & Har-
nepher, & Shual, and Beri, & Imrah,
37 Bezer and Hod, and Shamma, and
Shilhah, and Ithran, and Beera.
38 And þ ſonnes of Ierher, Iephunneh,
and Pispa, and Ara.
39 And the ſonnes of Vlla, Arah, and
Haniel, and Rizia.
40 All theſe were the children of Aſher, the
heades of their fathers houſes, noble
men, valiant men of war & chiefe prin-
cees, & they were rekoned by their gene-
alogies for warre and for battell to the
nomber of fyue & twenty thouſand men.

[b] That is, their nomber was found thus great when Dauid nō-bred the people, 2.Sam.24.1.
[c] Meaning, the foure ſonnes, and the father.
[a] Or, kinſmen.
[d] Called alſo Aſhbel, Gen.46.21. Nom.26.38.
[e] Which were the chiefe: for els there were ſeuen in all, as appeareth, Gen.46.21.
[f] Or, Iri.
[g] Meaning, that he was not the ſonne of Beniamin, but of Dan, Gen.46.23.
[h] Or, of Aher.
[i] Or, Shillem, Gen.46.24.
[i] These came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen.46.23, 24, 25. Numb.26.29, 31. 1.Chr.7.1.
[k] Or, Iezer, Num. 26.30.
[l] Meaning, the ſiſter of Gilead.
[m] Or, kinſfolkes.
[n] Or, weter.
[o] Or, Azanah.
[i] Which was one of the fiue principall cities of þ Philiſtims, ſlewe the Ephraimites.
[k] To wit, of Ephraim.

CHAP. VIII.

1 *The sonnes of Beniamin, 33 And race of Saul.*

a He cõtinueth in the descriptiõ of the trbe of Beniamin, because his purpose is to set forth the genealogie of Saul.

1 BEniamin also begat Bela his eldest sonne, Ashbel the second, & Aharah the third,
2 Nohah the fourth, and Rapha the fift.
3 And the sonnes of Bela were Addar, & Gera, and Abihud,
4 And Abishua, & Naaman and Ahoah,
5 And Gera, & Shephuphan, & Huram.
6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were carped awap captiues to Manahath,

b Meaning, the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, he carped them awap captiues: and c he begate Vzza and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent d awap Hushim and Baara his wiues.

d After he had put away his two wiues.

9 He begat Iobab, of Hodesh his wife, Iobab & Tibia, and Mesha, & Malcham,
10 And Ieuz and Shachia and Mirma: these were his sonnes & chiefe fathers.
11 And of Hushim he begate Ahitub and Elpaal.
12 And the sonnes of Elpaal were Eber, & Misham and Shamed (which builte Ono, & Lod, and the villages thereof)
13 And Beriah and Shema (which were the chief fathers among the inhabitãts of Aialon: they draue awap the inhabitants of Gath)
14 And Ahio, Shashak and Ierimoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki, and Heber,
18 And Ishmerai and Izliah, & Iobab, the sonnes of Elpaal,
19 Iakim also, and Zichri, and Zabdi,
20 And Elienai, and Zillethai, & Eliel,
21 And e Adaiah, & Beraiah, & Shimrath the sonnes of Shimei,

e Or, *Araiah.*

22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Anthothiah,
25 Iphedeiah and Penuel the sonnes of Shashak,
26 And Shamsherai, and Sheheriah, & Athaliah,
27 And Iaareshiah, and Eliah, & Zichri, the sonnes of Ierobam.
28 These were the chiefe f fathers according to their generations, euen princes, which dwelt in Ierusalem.

f The chiefe of the tribe of Beniamin that dwelt in Ierusalem. *Chap.9.35.*

29 And at g Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.
30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, euen by their brethren.

f Who in the 1.Sam.9.1. is called Abiel.

33 And h Ner begate Kish, & Kish begate Saul, and Saul begate Ionathan, and Malchishua, & Abinadab, & i Eshbaal.

g He is also named Ishbosheth, 2.Sam.2.8.

34 And the sonne of Ionathan was k Merib-baal, & Merib-baal begate Micah.
35 And the sonnes of Micah were Pithõ, and Melech, and Tarea and Ahaz.
36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, & Azmaueth, and Zimri, and Zimri begate Moza,
37 And Moza begat Binea, whose sõne was Raphah, and his sonne Eleasah, and his sonne Azel.
38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru and Ishmael, & Sheariah, and Obadiah, & Hanan: all these were the sonnes of Azel.
39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Iehush the second, and Eliphelet the third.
40 And the sonnes of Vlam were valiant men of war which shot with the bow, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

h He is likewise called Mephibosheth, 2.Sam.9.6.

CHAP. IX.

1 *All Israel & Iudah nombred. 10 Of the Priests, and Leuites, 11.18 And of their offices.*

1 THus all Israel were nõbred by their genealogies: and beholde, they are written in the booke of the kinges of Israel and of Iudah, and they were a caried awap to Babel for their transgression.

a Hitherto he hath described their genealogies before they went into captiuitie, & now he describeth their historie after their returne.

2 ¶ And the chiefe inhabitãts that dwelt in their owne possessions, & in their owne cities, euen Israel the Priestes, the Leuites, and the b Nethinims.

b Meaning, the Gibeonites, which serued in ỹ Temple, reade Iosh.9.23.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, & of the children of Ephraim, & Manasseh.
4 Vthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.
5 And of Shiloni, Asaiah the eldest, and his sonnes.
6 And of the sonnes of Zerah, Ieuel, & their brethren sixe hundreth & ninetie.
7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,
8 And Ibneiah the sonne of Ierobam, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, ỹ sonne of Ibniiah.
9 And their brethren according to their generations nine hundreth, fiftie and sixe: all these men were c chiefe fathers in the houlholds of their fathers.

c Or, *chiefe of the familes.*

10 ¶ And of the Priestes, Iedaiah, & Iehoiarib, and Iachin,
11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the d chiefe of the house of God,
12 And Adaiah the sonne of Ierobam, the sonne of Pashhur, the sonne of Malchiah, & Maasai ỹ sonne of Adiel, ỹ sonne of Iahzerah, the sonne of Meshullam, the

d That is, he was the hie Priest.

the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the householdes of their fathers a thousand, seuen hundreth and threescore valiant men, for the [d] worke of the seruice of the house of God.

d To serue in the Temple, euerie one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hashabiah of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, & Mattaniah the sonne of Micha, þ sonne of Zichri, the sonne of Asaph.

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, & Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] kings gate Eastward.

e So called, because the king came into the Temple thereby, and not the cõmon people.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, & his brethren the Korathites (of þ house of their father) were ouer the worke, and office to kepe the gates of the [f] Tabernacle: so their families were ouer þ host of the Lord, keeping the entrie.

f Their charge was, that none should enter into those places, which were onely appointed for the Priestes to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuel þ Seer [g] in their perpetuall office.

g Or, for their fidelitie.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward, and Southwarde.

25 And their brethren, which were in their townes, came at [g] seuen dayes from time to time with them.

g They serued weekly, as Ezek. 44.10.

26 For these foure chiefe porters were in perpetuall office, & were of the Leuites and had charge of the [h] chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, & ouer all the vessels of the Sanctuarie, & of the [h] floure, and the wine, and the ople, and the incense, and the sweete odours.

h Or, opening of the doores.

30 And certain of the sonnes of þ Priests made ointments of sweete odours,

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had þ charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had the ouersight of þ [i] shewbread to prepare it euery Sabbath.

i Exod. 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, [k] and had none other charge: for they had to doe in that businesse day and night.

k But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt [l] the father of Gibeon, Iehiel, and the name of his wife was Maachah.

Chap. 8.29.
l Or, Abigibeon.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.

1 Sam. 14.51. chap. 8.33.

40 And the sonne of Jonathã was Meribbaal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Jarah, and Jarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza.

k Who was also called Iehoadah Chap. 8.36.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.

44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 *The battel of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.*

THe * the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fel down slaine in mount Gilboa.

1 Sam. 31.1.

2 And the Philistims pursued after Saul and after his sonnes, & the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was sore against Saul, & the archers hit him, & he was [l] wounded of the archers.

l Ebr. found.

4 Then said Saul to his armour bearer, Drawe out thy sworde, and thrust me thorough therewith, lest these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraide: therefore Saul tooke the sworde and fel vpon it.

5 And when his armour bearer ſaw that Saul was dead, he fell likewiſe vpon the ſwoorde, and died.
6 So Saul died and his three ſonnes, & all his houſe, they died together.
7 And when all the men of Iſrael that were in the valley, ſawe howe they fled, and that Saul and his ſonnes were dead, they forſoke their cities, and fled away, and the Philiſtims came, and dwelt in them.
8 And on the morowe when the Philiſtims came to ſpoyle them that were ſlaine, they found Saul and his ſonnes "lying in mount Gilboa.
9 And when they had ſtript him, they tooke his head and his armour, & ſent them into the lande of the Philiſtims round about, to publiſh it vnto their idoles, and to the people.
10 And they layde vp his armour in the houſe of their god, and ſet vp his head in the houſe of [a]Dagon.
11 ¶ When all they of Jabeſh Gilead heard all that the Philiſtims had done to Saul,
12 Then they aroſe (all the valiant men) and tooke the body of Saul, and the bodies of his ſonnes, and brought them to Jabeſh, & buried the bones of them vnder an oke in Jabeſh, and faſted ſeuen dayes.
13 So Saul died for his tranſgreſſion, that he committed againſt the Lord, *euen as gainſt the worde of the Lorde, which he kept not, and in that he ſought & asked counſell of a [b]* familiar ſpirit,
14 And asked not of the Lord: therefore he ſlew him, and turned the kingdome vnto Dauid the ſonne of Iſhai.

"Ebr. fallen.

a Which was the idole of the Philiſtims, & from the belly downward had the forme of a fiſh, and vpward of a man.

1. Sam. 15. 23.

[b] Or, witch, and ſorcereſſe.

1. Sam. 28. 8.

CHAP. XI.

3 After the death of Saul, Dauid anointed in Hebron. 5 The Iebuſites rebel againſt Dauid, from whom he taketh the towne of Zion. 6 Ioab is made captaine. 10 His valiant men.

2. Sam. 5. 1.

1 THe [a]* al Iſrael [a]gathered themſelues to Dauid vnto Hebron, ſaying, Behold, we are thy bones & thy fleſh.
2 And in time paſt, euen when Saul was king, thou leddeſt Iſrael out and in: and the Lord thy God ſayde vnto thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be captaine ouer my people Iſrael.
3 So came all the Elders of Iſrael to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anointed Dauid king ouer Iſrael, * according to the worde of the Lord by the hand of Samuel.

a This was after the death of Iſhbosheth Sauls ſonne, whē Dauid had reigned ouer Iudah ſeuē yeres, & ſix moneths in Hebron, 2. Sam. 5. 5.

1. Sam. 16. 13.

4 ¶ And Dauid and all Iſrael went to Jeruſalem, which is Jebus, where were the Jebuſites, the inhabitants of the land.
5 And the inhabitants of Jebus ſayd to Dauid, Thou ſhalt not come in hither. Neuertheleſſe Dauid tooke the tower of Sion, which is the citie of Dauid.
6 And Dauid ſaid, * Whoſoeuer ſmiteth the Jebuſites firſt, ſhalbe the chiefe and captaine. So Joab the ſonne of Zeruiah went firſt vp, and was captaine.

2 Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.
8 * And he built the citie on euery ſide, from Millo euen round about: and Joab repaired the reſt of the citie.
9 And Dauid proſpered, and grewe: for the Lord of hoſts was with him.

2. Sam. 5. 9.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with al Iſrael, to make him king ouer Iſrael, according to the worde of the Lorde.

2. Sam. 23. 8.

11 And this is the nomber of the valiant men whom Dauid had, Jaſhobeam the ſonne of Hachmoni, the [b] chiefe among thirtie: he lift vp his ſpeare againſt three hundreth, whom he ſlew at one time.
12 And after him was Eleazar the ſonne of [a]* Dodo the Ahohite, which was one of the three valiant men.
13 He was with Dauid at Paſ-dammim, and there [b] Philiſtims were gathered together to battel: and there was a parcell of ground ful of barly, & the people fled before the Philiſtims.
14 And they ſtoode in the middes of the field, [c] and layed it, and ſlew the Philiſtims: ſo the Lord gaue a great victorie.
15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philiſtims camped in the valley of Rephaim.
16 And when Dauid was in the holde, the Philiſtims gariſon was at Beth-lehem.
17 And Dauid longed, and ſaid, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.
18 Then three three brake thorowe the hoſte of the Philiſtims, and drewe water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,
19 And ſayd, Let not my God ſuffer me to do this: ſhould I drinke the [e]* blood of these mens liues? for they haue brought it with the ieopardy of their liues: therefore he would not drinke it: these things did these three mightie men.
20 ¶ And Abiſhai the brother of Joab, he was chiefe of the three, and hee lift vp his ſpeare againſt three hundreth, and ſlewe them, and had the name among the three.
21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not vnto the firſt three.
22 Benaiah the ſonne of Jehoiada (the ſonne of a valiant man) which had done many actes, and was of Kabzeel, he ſlew two [a]* ſtrong men of Moab: hee went downe alſo & ſlew a lion in the middes of a pit in time of ſnowe.

b Meaning, the moſt excellent & beſt eſteemed for his valiantnes: ſome reade, the chiefe of the princes.

[a] Or, his vncle.

c This act is referred to Shamah, 2. Sam. 23. 11. which ſeemeth was the chiefeſt of these.

d That is, Eleazar and his two companions, 2. Sam. 23. 15.

e That is, this water, for the which they ventured their blood.

2. Sam. 23. 19.

[a] Or, lion.

23 And

23 And he slewe an Egyptian, a man of great stature, euen fiue cubites long, and in þ Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and pluckt the speare out of the Egyptians hand, and slewe him with his owne speare.
24 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.
25 Beholde, he was honourable among thirtie, but he attained not vnto the [f] first three. * And Dauid made him of his counsell.
26 ¶ These also were valiant men of war, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,
27 [g] Shammoth the Harodite, Helez the Pelonite,
28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,
29 [h] Sibbecai the Husathite, Ilai the Ahohite,
30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,
31 Ithai þ sonne of Ribai of Gibeah of þ children of Beniamin, Benaiah þ Pirathonite,
32 Hurai of the riuers of Gaash, Abiel þ Arbathite,
33 Azmaueth the Baharumite, Eliahba the Shaalbonite,
34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shagee the Harite,
35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,
36 Hepher the Mecherathite, Ahiah the Pelonite,
37 Hezro the Carmelite, Naarai þ sonne of Ezbai,
38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,
39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Vriah the Hittite, Zabad the sonne of Ahlai,
42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,
43 Hanan the sonne of Maachah, and Iehoshaphat the Mithnite,
44 Vzia the Ashterathite, Shama, & Ieiel the sonnes of Hotham the Aroerite,
45 Iediael the sonne of Shimri, & Joha his brother the Tizite,
46 Eliel the Mahauite and Ieribai and Iehauiah the sonnes of Elnaam, and Ithmah the Moabite,
47 Eliel and Obed, and Iaasiel the Mesobaite.

[f] Meaning, those three which brought the water to Dauid. 2. Sam. 23. 23.
[g] Called also Shemmoah, 2. Sam. 23. 25.
[h] He is also called Mebunnai, 2 Sam. 23. 27.

CHAP. XII.

1 *Who they were that went with Dauid when he fled from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.*

THese also are they þ came to Dauid to [a] Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.
2 They were weaponed with bowes, & could vse the right and the left hande with stones and with arrowes & with bowes, and were of Sauls [b] brethren, euen of Beniamin.
3 The chiefe were Ahiezer, and Joash the sonnes of Shemaah a Gibeathite, and Jeziel, and Pelet the sonnes of Azmaueth, Berachah & Jehu the Antothite,
4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,
5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
6 Elkanah, and Ishiah, and Azareel, and Joezer, Jashobeam of Korhites,
7 And Joelah, and Zebadiah, the sonnes of Jeroham of [i] Gedor.
8 And of the Gadites there separated them selues vnto Dauid into the holde of the wildernesse, valiant men of warre, & men of armes, and apt for battel, which could handle [k] speare & shielde, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnes.
9 Ezer the chiefe, Obadiah the seconde, Eliab the third,
10 [l] Mishmanah the fourth, Jeremiah the fift,
11 Attai the sixt, Eliel the seuenth,
12 Johanan the eight, Elzabad the ninth,
13 Jeremiah the tenth, Machbannai the eleuenth.
14 These were the sonnes of Gad, captaines of the host: one of the least could resist an hundreth, & the greatest a thousand.
15 These are they that went ouer Jorden in the [d] first moneth when he had filled ouer all his bankes, and put to flight all them of the valley, towarde the East and the West.
16 And there came of the children of Beniamin and Judah to the holde vnto Dauid,
17 And Dauid went out to meete them, and answered and saide vnto them, If ye be come peaceably vnto me to helpe me, mine heart shall be knit vnto you, but if you come to betraye me to mine aduersaries, seeyng there is no wickednesse in mine handes, the God of our fathers beholde it, and rebuke it.
18 And the * spirit came vpon Amasai, which was the chiefe of thirtie, & he said, Thine are we, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, & made them captaines of the garrison.
19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims

[a] To take his part against Saul, who persecuted him.
[b] That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers which slings, Iudges 20. 16.
[i] Or, *Gedur.*
[k] Or, *buckler.*
[l] Meaning, fierce and terrible.
[d] Which the Hebrewes called Nisan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflowe his bankes, reade Iosh. 3. 15.
[e] The spirit of boldnes & courage moued him to speake thus.

f They came onely to helpe Dauid and not to ſuccour the Philiſtims, which were enemies to their countrey. 1. Sam. 29. 4.

[a] Or, on the ſcoparde of our heads.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1, 19.

h Meaning, mightie or ſtrõg: for the Ebrewes ſay a thing is of God, when it is excellent.

[b] Or, buckler.

i Of the Leuites which came by deſcent of Aaron.

k That is, the greateſt nomber tooke Sauls part.

l Men of good experience, which knewe at all times what was to be done.

[c] Or, ſet them felues in aray.

[d] Ebr, heart and heart.

againſt Saul to battel, but they [f] helped them not: for the Princes of the Philiſtims [a] by aduiſement ſent him away, ſaying, He will fall to his maiſter Saul [b] for our heades.

20 As he went to Ziklag, there fel to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, & Elihu, and Zilthai, heades of the thouſands that were of Manaſſeh.

21 And they helped Dauid againſt [c] that bande: for they were all valiant men & were captaines in the hoſte.

22 For at [d] time day by day there came to Dauid to helpe him, vntill it was a great hoſte, like the hoſte of [e] God.

23 And theſe are the nombers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The childre of Judah that bare ſhield and [g] ſpeare, were ſixe thouſande & eight hundreth armed to the warre.

25 Of the children of Simeon valiant mẽ of warre, ſeuen thouſande and an hundreth.

26 Of the children of Leui foure thouſand and ſixe hundreth.

27 And Jehoiada was the chief of them of [i] Aaron: and with him three thouſande and ſeuen hundreth.

28 And Tadok a yong man verie valiant, and of his fathers houſholde came two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thouſand: for a great part of them vnto that time [k] kept the ward of the houſe of Saul.

30 And of the children of Ephraim twentie thouſande, & eight hundreth valiant men and famous men in the houſholde of their fathers.

31 And of the halfe tribe of Manaſſeh eyghteene thouſande, which were appointed by name to come & make Dauid king.

32 And of the children of Iſſachar which were men that had vnderſtanding of the [l] times, to know what Iſrael ought to do: the heads of them were two hundreth, & all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, & in all inſtruments of warre, fiftie thouſande [c] which could ſet the battell in arap: they were not of [d] a double heart.

34 And of Naphtali a thouſad captaines, and with them with ſhielde & ſpeare ſeuen and thirtie thouſand.

35 And of Dan expert in battel, eight and twentie thouſand, and ſixe hundreth.

36 And of Aſher that went out to the battel and were trained in the warres, fourtie thouſande.

37 And of the other ſide of Jorden of the Reubenites, and of the Gadites, & of the halfe tribe of Manaſſeh with all inſtruments of warre to fight with, an hundreth and twentie thouſande.

38 [m] All theſe men of warre [n] that could lead an army, came with [o] vpright heart to Hebron to make Dauid king ouer all Iſrael: and all the reſt of Iſrael was one accord to make Dauid king:

39 And there they were with Dauid three dayes, eating and drinking: for their [p] brethren had prepared for them.

40 Moreouer they that were neere them vntill Iſſachar, and Zebulun, & Naphtali brought bread vpon aſſes, and on camels, and on mules, and on oxen, euẽ meat, floure, figges, and reſins, & wine and oyle, and beeues and ſheepe abundantly: for there was ioy in Iſrael.

m So that his whole hoſte were three hundreth twentie & two thouſand, two hundreth twenty and two.

[n] Or, fight in their aray.

[o] Or, with a good courage.

n The reſt of the Iſraelites.

CHAP. XIII.

The Arke is brought againe from Kiriath-iearim to Ieruſalem. 9. Vzza dieth, becauſe he touched it.

1 And Dauid conſulted with the captaines of thouſãds & of hundreths, and with all the gouernours.

2 And Dauid ſaid to all the Congregation of Iſrael, If it ſeeme good to you, & that it proceedeth of the Lord our God, we will ſende to and fro vnto our brethren, that are left in all the land of Iſrael (for with them are the Prieſts and the Leuites in the cities and their ſuburbes) that they may aſſemble themſelues vnto vs.

3 And we will bring againe the [a] Arke of our God to vs: for we ſought not vnto it in the dayes of Saul.

4 And all the Congregation anſwered, Let vs doe ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ [b] So Dauid gathered all Iſrael together from [c] Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [d] Kiriath-iearim.

6 And Dauid went vp and all Iſrael to [e] Baalath, in Kiriath-iearim, that was in Judah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubins, where his name is called on.

7 And they caried the Arke of God in a new cart out of the houſe of Abinadab: and Vzza and Ahio [f] guided the cart.

8 And Dauid and all Iſrael plaied before [g] God with all their might, both with ſongs and with harpes, & with violes, and with tymbels and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threſhing floore of [h] Chidon, Vzza put forth his hand to holde the Arke, for the oxen did ſhake it.

10 But the wrath of the Lord was kindled againſt Vzza, & he ſmote him, becauſe he laied his hand vpon the Arke: ſo he died there [i] before God.

11 And Dauid was angrie, becauſe the Lorde had made a breache in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, ſaying,

a His firſt care was to reſtore religion, which had in Sauls dayes bene corrupted and neglected. 2. Sam. 6. 2.

[b] Or, Nãm.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the houſe of Abinadab, 2. Sam. 6. 3.

[c] Or, Baala, vnto

c The ſonnes of Abinadab.

d That is, before the Arke where God ſhewed him ſelfe: ſo that the ſigne is taken for the thing ſignified, which is common to all ſacraments both in the olde and newe teſtament.

e Called alſo Nachon, 2. Sam. 6. 6.

f Before ‖ Arke for vſurping that which did not apperteine to his vocation: for this charge was giuen to the Prieſts, Nomb. 4. 15. ſo that here all good intentions are condemned, except they be commanded by the word of God.

ing, How shall I bring in to me the Ark of God?

13 Therefore Dauid brought not the Ark to him into the citie of Dauid, but caused it to turne into the house of g Obed Edom the Gittite.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three monethes: and the Lord blessed the house of Obed Edom, & all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workmen to Dauid. 4 The names of his children. 8. 14 By the counsel of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

1 Then a sent Hiram the king of b Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.

a 2. Sam. 5. 11. b Ezr. Zor.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, & that his kingdome was lift vp on hie, because of his a people Israel.

a Because of Gods promes made to the people of Israel.

3 ¶ Also Dauid tooke mo wiues at Ierusalem, and Dauid begate mo sonnes and daughters.

4 And these are the names of the children which he had at Ierusalē, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, & Elishua, and b Elpalet,

b Elpalet and Nogah are not mencioned, 2. Sam. 5. 14. so there are but eleuen and here thirteene.

6 And Nogah, and Nepheg, & Iaphia,

7 And Elishama, and c Beeliada, & Elipha-let.

c Or, Eliada.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came & spred themselues in the valley of Rephaim.

10 Then Dauid asked counsel at GOD, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, & Dauid smote them there: and Dauid said, God hath deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, d Baal-perazim.

d That is, the valley of diuisions, because the enemies were dispersed there like waters.

12 And there they had left their gods: and Dauid sayde, Let them euen be burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsel at God, God said to him, Thou shalt not goe vp after them, but turne away from them, that thou maist come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, & the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

1 And Dauid made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2. Sam. 5. 7. 9.

2 Then Dauid sayd, b None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

b Numb. 4. 2. 20.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the c Ark of the Lord vnto his place, which he had ordeined for it.

c From the house of Obed Edom, 2. Sam. 6. 10, 12.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Vriel the chiefe, and his d brethren fiue score.

d Or, kinsmen.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chief, and his brethren an hundreth and thirtie.

8 Of the sonnes of e Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

e Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6. 18, 22. & nom. 3. 30.

9 Of the sonnes of f Hebron, Eliel the chiefe, and his brethren fonre score.

f The thirde sonne of Kohath, Exo 6. 18.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he sayd vnto them, Ye are the chiefe fathers of the Leuites: g sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

g Prepare your selues, & be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle. Chap. 13. 10.

13 For h because ye were not there at the first, the Lord our God made a breache among vs: for we sought him not after due i order.

h According as he hath appointed in the Lawe.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of k Leuites bare the Arke of God vpō their shoulders with the barres, as Moses had commanded, k according to the worde of the Lord.

Exod. 25. 14, 15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with l instruments of musicke, with violes and harpes, and cymbales, that they might make a sounde, and lift vp their voyce with ioye.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

17 So the Leuites appointed Heman the
sonne of Joel, & of his brethren Asaph
the sonne of Berechiah, & of the sonnes
of Merari their brethren, Ethan the
sonne of Kushaiah,
18 And with them their brethren in the
h second degree, Zechariah, Ben, and
Jaaziel, & Shemiramoth, and Jehiel,
and Unni, Eliab, & Benaiah, & Maa-
seiah, and Mattithiah, and Eliphelehu,
and Mikneah, and Obed Edom, and
Jeiel the porters.
19 So Heman, Asaph and Ethan were
singers to make a sound with cymbales
of brasse,
20 And Zechariah, and Aziel, and She-
miramoth, and Jehiel, and Unni, and
Eliab, and Maaseiah, & Benaiah with
violes on i Alamoth.
21 And Mattithiah, and Eliphelehu, and
Mikneah, and Obed Edom, and Jeiel,
and Azaziah, with harpes vpon k She-
minith Jenatzeah.
22 But Chenaniah the chiefe of the Le-
uites had l the charge, bearing the bur-
den in the charge, for he was able to in-
struct.
23 And Berechiah and Elkanah were
porters for the Arke.
24 And Shecaniah and Jehoshaphat &
Nethanel and Amasai, & Zechariah,
and Benaiah, and Eliezer the Priestes
did blowe with trumpets before the
Arke of GOD, and Obed Edom and
Jeiah were porters m for the Arke.
25 * So Dauid and the Elders of Israel
and the captaines of thousands went
to bring vp the Arke of the couenant of
the Lord from the house of Obed Edom
with ioy.
26 And because that God o helped the Le-
uites that bare the Ark of the couenant
of the Lord, they offred p seuen bullocks
and seuen rams.
27 And Dauid had on him a linen gar-
ment, as all the Leuites that bare the
Arke, and the singers and Chenaniah
that had the chief charge of the singers:
and vpon Dauid was a linen q Ephod.
28 Thus all Israel brought vp the Arke
of the Lords couenant with shouting &
sound of cornet, & with trumpets, and
with cymbals, making a sound with
violes and with harpes.
29 And when the Arke of the r couenant
of the Lord came into the citie of Da-
uid, Michal the daughter of Saul loo-
ked out at a windowe, and sawe king
Dauid dauncing and playing, and s she
despised him in her heart.

h Which were inferiour in dignitie.

i This was an instrument of musick, or a certain tune, whereunto they accustomed to sing psalmes.

k Which was the eight tune, ouer the which he ỹ was most excellent had charge.

l To wit, to appoint Psalmes, and songs to the that sung.

m With Berechiah and Elkanah, verse 23. 2. *Sam.6.12.*

n That is, gaue them strength to execute their office.

o Besides the bullock and the fat beast, which Dauid offred at euery sixt pase, 2. Sam. 6. 13.

p Reade 2. Sam. 6. 14.

q It was so called because it put ỹ Israelites in remembrance of the Lords couenant made with them. 2. *Sam.6.16.*

r Ark.

s She.

CHAP. XVI.

1 The Ark being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable psalme to be sung in prayse of the Lord.

2. *Sam.6.17.* 1 SO they brought in the Arke of God,
and set it in the middes of the Taber-
nacle that Dauid had pitched for it,
and they offred burnt offrings & peace
offrings before God.
2 And when Dauid had made an ende of a He called vpō
offring the burnt offring and the peace ỹ Name of God
offrings, he * blessed the people in the desiring him to
Name of the Lord. prosper the people, & giue good
3 And hee dealt to euery one of Israel succesſe to their
both man and woman, to euery one a beginnings.
cake of bread, and a piece of flesh, and a b To wit, Gods
bottel of wine. benefites toward
4 And he appointed certaine of the Le- his people.
uites to minister before the Arke of the c Dauid gaue
Lord, & to b rehearse and to thanke and thē this psalme
prayse the Lord God of Israel, to praise ỹ Lord,
5 Asaph the chiefe, & next to him Zecha- signifying that
riah, Jeiel, & Shemiramoth, and Jehiel, in all our enter-
and Mattithiah, and Eliab, & Benaiah, prises the Name
and Obed Edom, and Jeiel with instru- of God ought to
ments, violes and harpes, and Asaph, be prayſed and
to make a sound with cymbales, called vpon.
6 And Benaiah and Jahaziel Priestes, *Tſal.105.1.*
with trumpets continually before the *isa.12.4.*
Arke of the couenant of God. d Whereof this
7 Then at that time Dauid did c appoint is the chiefeſt,
at the beginning to giue thankes to the that he hath cho
Lorde by the hand of Asaph and his sen himselfe a
brethren. Church to call
8 * Prayse the Lorde and call vpon his vpon his Name.
Name: declare his d workes among the e Who of his
people. wonderfull pro-
9 Sing vnto him, sing praise vnto him, & uidence hath
talke of all his e wonderfull workes. chosen a fewe of
10 Reioice in his holy Name: let ỹ hearts the stocke of A-
of them that seeke the Lord reioyce. braham to be
11 Seeke the Lord and his strength: seeke his children.
his face continually. f In ouercom-
12 Remember his marueilous workes ming Pharach,
that he hath done, his wonders, and the which iudge-
f iudgements of his mouth, ments were de-
13 O seed of Israel his seruant, O the chil- clared by Gods
dren of Iaakob his g chosen. mouth to Moses.
14 He is the Lorde our God: his iudge- g Meaning here-
ments are throughout all the earth. by that the pro-
15 Remember his couenant for euer, and mes of adoption
the worde, which he commaunded to a only apperteī-
thousand generations: neth to ỹ church
16 * Which he made with Abraham, and *Gen.22.16,17,18,*
his othe to Isaak: *luk.1.73.heb.6.17.*
17 And hath confirmed it to Iaakob for "*Ebr.coard, when*
a Law, and to Israel for an euerlasting *by parcels of landes*
couenant, *were measured.*
18 Saying, To thee will I giue the land of h Meaning, from
Canaan, the " lot of your inheritance. the time that A-
19 When ye were h fewe in number, yea, braham entred,
a very fewe, and strangers therein, vnto the time,
20 And walked about from nation to na- that Iaakob wēt
tion, and from one kingdom to another into Egypt for
people, famine.
21 He suffred no man to do them wrong, i As Pharaoh &
but rebuked i kings for their sakes, Abimelech.
saying, k Mine elect
22 Touch not mine k anointed, and doe people & them
my l Prophets no harme. whom I haue
23 * Sing vnto the Lord all the earth: de- sanctified.
clare his saluation from day to day. l To whome
24 Declare his glorie among the nati- God declared
ons, and his wonderful workes among his word, & they
all people. declared it to
25 For the Lord is great and much to be their posteritie.
prayſed, and he is to be feared aboue all *Psal.95.1.*
gods,

m His strong faith appeareth herein, though all the worlde would followe idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering the greatnes of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in hart & mouth to consent to these praises.

26 For all the gods of the people are [m] idoles, but the Lord made the heauens.
27 Praise & glorie are before him: power and beautie are in his place.
28 Giue vnto the Lorde, ye families of the people: giue vnto the Lord glorie and power.
29 Giue vnto the Lorde the glorie of his name: bring an offring & come before him, and worship the Lorde in the glorious Sanctuarie.
30 [n] Tremble ye before him, all the earth: surely the worlde shalbe stable and not moue.
31 Let the [o] heauens reioyce, and let the earth be glad, & let them say among the nations, The Lord reigneth.
32 Let the sea roare, and all that therein is: let the fielde be ioyfull and all that is in it.
33 Let the trees of the wood then reioyce at the presence of the Lorde: for he commeth [p] to iudge the earth.
34 Praise the Lord, for he is good, for his mercie endureth for euer.
35 And say ye, Saue vs, O God, our saluation, & gather vs, & deliuer vs from the heathen, that we may praise thine holy Name, and [q] glorie in thy praise.
36 Blessed be the Lord God of Israel for euer and euer: & let all people say, [r] So be it, and praise the Lord.
37 ¶ Then he left there before the Arke of the Lordes couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euerie day:
38 And Obed Edom and his brethren, three score and eight: and Obed Edom the sonne of Ieduthun, and Hosah were porters.
39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lorde, in the hie place that was at Gibeon,
40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Lawe of the Lorde, which he commanded Israel.
41 And with them [f] were Heman, and Ieduthun, & the rest that were chosen (which were appointed by names) to praise the Lorde, because his mercie endureth for euer.
42 Euen with them were Heman and Ieduthun, to make a sounde with the cornets and with the cymbales, with excellent instruments of musike: and the sonnes of Ieduthun were at the gate.
43 And all the people departed, euerie man to his house: and Dauid returned to [t] blesse his house.

f With Zadok and the rest of the Priests.
t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his Name.

CHAP. XVII.

3 Dauid is forbidden to builde an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 And prayeth vnto God.

1 NOwe * afterwarde when Dauid dwelt in his house, he said to Nathan the Prophet, Behold, I dwel in an house of [a] cedar trees, but [b] the Arke of the Lordes couenant remaineth vnder curtaines.
2 Then Nathan saide to Dauid, Do [c] all that is in thine heart: for God is with thee.
3 And the same [d] night euen the worde of God came to Nathan, saying,
4 Go, and tell Dauid my seruant, Thus saith the Lorde, Thou shalt not builde me an house to dwell in:
5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from [e] tent to tent, and from habitation to habitation.
6 Wheresoeuer I haue [f] walked with all Israel, spake I one worde to any of the iudges of Israel (whome I commaunded to feede my people) saying, Why haue ye not builte me an house of cedar trees?
7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lorde of hostes, I tooke thee from the sheepecoate & and from following the sheepe, that thou shouldest be a prince ouer my people Israel.
8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue [g] made thee a name, like the name of the great men that are in the earth.
9 (Also I will appoint a place for my people Israel, and [h] will plant it, that they may dwel in their place, and mone no more: neither shall the [*] wicked people [i] vexe them any more, as at the beginning.
10 And since the time that I commaunded iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [i] builde thee an house.
11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shall bee of thy sonnes, and will stablish his kingdome.
12 He shal builde me an house, and I will stablish his throne for [k] euer.
13 I will be his father, and he shalbe my sonne, and I will not take my mercie away from him, as I tooke it from him that was before [l] thee.
14 But I will establish him in mine house, and in my kingdome for euer, and his throne shalbe stablished for euer.
15 According to all these wordes, and according to all this vision, So Nathan spake to Dauid.
16 ¶ And Dauid the king [m] went in and [n] sate before the Lord and said, Who am I, O Lorde God, & what is mine house, that thou hast brought me [o] hitherto?
17 Yet thou esteeming this a small thing,

2.Sam.7.2.

a Well built and faire.
b That is, in tents couered & skinnes.
c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what hee thought.
d After that Nathan had spoken to Dauid,
e That is, in a tent which remoued to and fro.
f Meaning, wher soeuer his Arke went, which was a signe of his presence.
g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.
Or, got to thee same.
h Make them sure that they shal not remoue.
"Ebr. sonnes of iniquitie.
[*]Or, consume.
i Will giue thee great posteritie.
k That is, vnto the comming of Christ: for then these figures should cease.
l Which was Saul.
m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefites of the Lord.
[n]Or, remained.
n Meaning, to this kingly estate.

O God,

O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded mee according to the estate of a man of o hie degree, O Lorde God.

o Thou hast promised a kingdome that shall continue to me and my posterity, & that Christ shall proceede of me.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

p Freely, and according to the purpose of thy will without any deserving.

20 Lorde, there is none like thee, neyther is there anye God beside thee, according to all that we haue heard with our eares.

21 Moreouer what one nation in the earth is like thy people Israel, whose GOD went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypte?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, & thou Lord art become their God.

23 Therefore nowe Lorde, let the thing that thou hast spoken concerning thy seruaunt and concerning his house, bee confirmed for euer, and do as thou hast saide,

24 And let thy Name be stable and magnified for euer, that it may bee sayde, The Lorde of hostes, God of Israel, is the God of q Israel, and let the house of Dauid thy seruaunt be stablished before thee.

q That is, he sheweth him selfe in deede to be their God, by deliuering them from dangers, & preseruing them

25 For thou, O my God, hast r reuealed vnto the eare of thy seruaunt, that thou wilt builde him an house: therefore thy seruaunt hath "bene bolde to pray before thee.

r Thou hast declared vnto me by Nathan the Prophet.

"Ebr. hath found.

26 Therefore nowe Lorde (for thou art s God, and hast spoken this goodnesse vnto thy seruant)

s And canst not breake promes.

27 Nowe therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shalbe blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims. 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

1 AFter this Dauid smote the Philistims, & subdued them, and tooke a Gath, & the villages thereof out of the hand of the Philistims.

a Which, 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

2 And hee smote Moab, and the Moabites became Dauids seruauntes, and b brought giftes.

b Or, payed tribute.

3 ¶ And Dauid smote c Hadarezer king of Zobah vnto Hamath, as hee went to stablish his border by the riuer d Perath.

c Or, Hadadezer.

d Or, Euphrates.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousande footemen, and e destroyed all the charets, but he reserued of them an hundreth charets.

e 2. Sam. 8. 4.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of f Damascus, and the Aramites became Dauids seruantes, and brought giftes: and the Lord g preserued Dauid where soeuer he went.

f Or, Damesek.

g That is, in al things that he enterprised.

7 And Dauid tooke the shieldes of golde that were of the seruantes of Hadarezer, and brought them to Ierusalem.

8 And from h Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen i Sea, and the pillars and the vessels of brasse.

h Which, 2. Samuel 8. 8. are called Betah and Berothai.

i 1. King. 7. 23. iere. 52. 20.

9 ¶ Then Tou King of Hamath hearde howe Dauid had smitten all the hoste of Hadarezer King of Zobah:

10 Therefore he sent k Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of gold, and siluer and brasse.

k Called also Ioram, 2. Sam. 8. 10.

11 And King Dauid did dedicate them vnto the Lorde, with the siluer and gold that hee brought from all the nations, from l Edom, and from Moab, & from the children of Ammon, and from the Philistims, and from Amalek.

l Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8. 12. that the Aramites were spoyled.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley m eighteene thousand,

m Which is vnderstand that Ioab slew twlene thousand, as is in the title of the threescore Psal. and Abishai the rest.

13 And hee put a garison in Edom, and all the Edomites became Dauids seruantes: and the Lorde preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to al his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and n Shausha the Scribe,

n Or, Seraiah. 2. Sam. 8. 17, 18.

17 * And Benaiah the sonne of Iehoiada was ouer the s Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the king.

g Read 2. Sam. 8, 18.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 And is ouercome.

1 AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

2. Sam. 10. 2.

2 And Dauid saide, I wil shew kindenes vnto Hanun the sonne of Nahash, because his o father shewed kindnes vnto me. And Dauid sent messengers to cõfort him for his father. So the seruantes of Dauid came into p land of the children of Ammon to Hanun to comfort him.

o Because Nahash receiued Dauid and his companie, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

3 And

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that he hath sent comforters unto thee? Are not his seruants come to thee to b search, to seeke and to spie out the land?

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, & cut off their garmentes, by the halfe vnto the buttockes, and sent them away.

c They shaued off the halfe of their beardes, 2.Sam.10.4.

5 And there went certaine and told David concerning the men: and he sent to meete them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho, until your beardes be growen: then returne.

d To put them to shame and vilenie, whereas the embassadors ought to haue bene honoured: and because the Iewes vsed to were side garments and beardes, they thus disfigured them to make them odious to others.

6 ¶ When the children of Ammon sawe that they e stanke in the sight of David, then sent Hanun & the children of Ammon a thousand talents of siluer to hire them charets and horsemen out f of Aram Naharaim, out of Aram Maachah, and out of Zobah.

e *Or, had made themselues to be abhorred of David.* 2.Sam.10.6,8.

7 And they hyred them two and thirtie thousand charets, & the king of Maachah and his people, which came and pitched before g Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

f Which were fiue in all.

8 ¶ And when David heard, he sent Joab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in arap at the gate of the citie. And the kinges that were come, were by themselues in the fielde.

g Which was a citie of the tribe of Reuben beyond Iorden.

10 When Joab saw that the front of the battell was against him before and behinde, then he chose out all the chopse of Israel, & set him selfe in arap to meete the Aramites,

11 And the rest of the people he delyuered vnto the hand of Abishai his brother, & they put themselues in arap against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe our selues valiant for our h people, and for the cities of our God, & let the Lord doe that which is good in his owne sight.

h He declareth, that where the cause is euill, the courage can not be valiant, and that in good causes men ought to be courageous and commit the successe to God.

14 So Joab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fledde, they fled also before Abishai his brother, & entred into the citie: so Joab came to Jerusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers & caused the Aramites to come forth that were beyond the i riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

i That is, Euphrates.

17 And when it was shewed David, he gathered all Israel, and went ouer Jorden, and came vnto them, and put him selfe in arap against them: And when David had put him selfe in battell arap to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and David destroyed of the Aramites k seuen thousand charets, and fourtie thousand footemen, & killed Shophach the captaine of the hoste.

k For this place reade 2.Sam. 10. 18.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with David, & serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

1 And a when the yere was expired, in the time that kings go out a warfare, Joab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged b Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah and destroyed it.

a Which was the chiefe citie of the Ammonites. 2.Sam.12.29, 30.

2 c Then David tooke d crowne of their king from off his head, and found it the weight of a e talent of golde, with precious stones in it: and it was set on Dauids head, & he brought away the spoile of the citie exceeding much.

b Which mounteth about the value of seuen thousand and seuenty crownes which is about threescore poūd weight.

3 And he carped away the people that were in it, and cut them with sawes, & with harowes of yron, and with axes: euen thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Jerusalem.

4 ¶ f And after this also there arose warre at g Gezer with the Philistims: then Sibbechai the Hushathite slewe h Sippai, of the children of i Raraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Jair slew k Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

c Reade 2.Sam. 21.19.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by l dires, euen foure & twentie, and was also the sonne of Raraphah.

d Meaning, that he had fiue a piece on hands and feete.

7 And when he reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Raraphah at Gath, and fell by the hande of David, and by the hands of his seruants.

CHAP. XXI.

1 David causeth the people to be nombred, 14 And there die seuentie thousande men of the pestilence.

1 And a Satan stood vp against Israel, and prouoked David to nomber Israel.

a He tempted David in setting before his eyes his excellencie & glorie, his power & victories: reade 2.Sam.24.1.

2 Therefore Dauid said to Joab, and to the rulers of the people, Goe, and nomber Israel from [b]Beer-sheba euen to Dan, and bring it to mee, that I may knowe the nomber of them.

3 And Joab answered, The Lorde encrease his people an hundreth times so many as they be, O my lord ꝑ king: are they not al my lords seruãts? wherefore doeth my lord require this thing? why should he be a cause of trespas to Israel?

4 Neuertheless the kings worde preuailed against Joab. And Joab departed and went through al Israel, and returned to Jerusalem.

5 And Joab gaue the nomber & summe of the people vnto Dauid: and al Israel were [d]eleuen hundreth thousande men that drewe sworde: and Judah was [*]foure hundreth and seuentie thousand men that drewe sworde.

6 But the Leuites and Beniamin counted he not among them: for the kinges word was abominable to Joab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid saide vnto God, I haue sinned greatly, because I haue done this thing: but nowe, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids [*]Seer, saying,

10 Goe & tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sworde of thine enemies [*]to take thee, or els the sworde of the Lorde and pestilence in the lande three dayes, that the Angel of the Lorde may destroy throughout all the coastes of Israel: nowe therefore aduise thee, what worde I shal bring againe to him that sent me.

13 And Dauid saide vnto Gad, I am in a wonderfull strait. let me nowe fall into the hande of the Lorde: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fel of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Jerusalem to destroy it. And [f]as hee was destroying, the Lorde beheld, and [g]repented of the euill and said to the Angel that destroyed, It is nowe ynough, let thine hand cease. Then the Angell of the Lord stood by the threshing floore of [*]Ornan the Jebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lorde stande betweene the earth & the heauen with his sworde drawen in his hande, and stretched out towarde Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid saide vnto God, Is it not I that commanded to nomber the people? It is euen I that haue sinned and done committed euill, but these sheepe what haue they done? O Lorde my God, I beseeche thee, let thine hande be on me, and on my fathers house, & not on [h]thy people for their destruction.

18 ¶ Then the Angell of the Lorde commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lorde in the threshing floore of Ornan the Jebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and sawe the Angell, & his foure sonnes that were with him, [i]hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid saide to Ornan, Giue me the place of thy threshing floore, that I may builde an [k]altar therein vnto the Lorde: giue it me for sufficient money, that the plague may be staied from the people.

23 Then Ornan saide vnto Dauid, Take it to thee, and let my lorde the King doe that which seemeth him good: loe, I giue thee bullockes for burnt offrings, and threshing instrumentes for wood, & wheate for meat offring, I giue it all.

24 And King Dauid said to Ornan, Not so: but I wil bye it for sufficient [l]mony: for I will not take that which is thine for the Lorde, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place [m]six hundreth shekels of gold by weight.

26 And Dauid built there an altar vnto the Lorde, & offred burnt offrings, and peace offrings, & called vpon the Lorde, & he [n]answered him by fire from heauen vpon the altar of burnt offring.

27 And when the Lord had spoken to the Angell, he put vp his sword againe into his sheath.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornan the Jebusite, then he [o]sacrificed there.

29 (But the Tabernacle of ꝑ Lord which Moses had made in the wildernes, and the altar of burnt offring were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraide of the sworde of the Angel of the Lord.)

b That is, from South to North.

c It was a thing indifferent and vsuall to nomber the people, but because he did it of an ambitious minde, as though his strength stoode in his people, God punished him.

d Ioab partly for griefe and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

* Or, prophets.

* Or, smite thee.

f Reade 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

* Or, Araunah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which destroyeth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angel, which is a creature, howe much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for else it had bene abominable, except he had eyther Gods worde, or reuelation.

l That is, as much as it is worth: for hauing ynough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

m Reade 2. Sam. 24. 24.

n God declared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued stil vpon the altar, Leuit. 6. 13. and came downe from heauen, Leuit. 9. 24. as appeared by ꝑ punishment of Nadab & Abihu, Leuit. 10. 1.

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon

Salomon to builde the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

a That is, the place where in he will be worshipped.

1 AND Dauid said, This is the a house of the Lord God, and this is the altar for the burnt offring of Israel.

b Meaning, cunning men of other nations which dwelt among the Iewes.

2 And Dauid commanded to gather together the b strangers that were in the lande of Israel, and he set masons to hewe and polithe stones to builde the house of God.

c To wit, which weighed fiftie shekels of gold, 2. Chro. 3. 9.

3 Dauid also prepared c much yron for the naules of the doores and of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without nomber: for the Zidonias & they of Tyrus brought much cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and we must builde an house for the Lorde, magnificall, excellent and of great fame and dignitie throughout all countreis. I will therefore nowe prepare for him. So Dauid prepared verie much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lorde God of Israel.

2. Sam. 7. 13.

7 And Dauid sayde to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lorde my God,

Chap. 28 3.

d This declareth how greatly God detesteth the sheading of blood, seeing Dauid for this cause is staied to builde the temple of the Lord, albeit he enterprised no warre, but by Gods cõmandement and against his enemies.

8 But the word of the Lord came to me, saying, * d Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a man of rest, for I will giue him rest from all his enemies rounde about: therefore his name is Salomon: and I will sende peace and quietnes vpon Israel in his dayes.

10 * He shall builde an house for my Name, and hee shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

2. Sam. 7. 13. 1. King. 5. 5.

e He sheweth that there cã be no prosperitie, but when the Lord is with vs.

11 Nowe therefore my sonne, the Lorde shall be with thee, and thou shalt * prosper, and thou shalt builde an house to the Lord thy God, as he hath spoken of thee.

f These are onely the meanes whereby Kings gouerne their subiects aright, & whereby the realmes do prosper and florish.

12 Onely the Lorde giue thee f wisedome and vnderstanding, & giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lorde commanded Moses for Israel: be strong and of good courage: feare not, neyther be afraid.

g For Dauid was poore in respect of Salomõ.

14 For behold, according to my g ponertie haue I prepared for the house of the Lord an hundreth thousande talents of golde, and a thousand thousand talents of siluer, and of brasse & of yron passing weight: for there was abundance: I haue also prepared timber & stone, and thou mayst prounde moze thereto.

15 Moreouer thou hast workemen with thee enough, * hewers of stone, and * Or, masons, and carpenters. workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, and of brasse, and of yron there is no nomber: h Vp therefore, and be doing, and the Lorde will be with thee.

h That is, goe about it quickly.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitãts of the land into mine hande, and the lande is subdued before the Lorde and before his people.

i The nations round about.

19 Now set k your hearts & your soules to seeke the Lorde your God, and arise, and builde the Sanctuarie of the Lorde God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

k For else hee knew that God would plague them, and not prosper their labours except they sought w all their heartes to set forth his glorie.

CHAP. XXIII.

1 Dauid beeing olde, ordeyneth Salomon King. 3 He causeth the Leuites to be nombred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1 SO when Dauid was olde and full of dates, * he made Salomon his sonne King ouer Israel.

1. King. 1. 30.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were nombred from the age of thirtie yeere and aboue, and their nomber according to their nimme was eight and thirtie thousand men.

4 Of these, foure and twentie thousande were set to l aduance the worke of the house of the Lorde, and sixe thousande were ouerseers and iudges.

l Or, to haue care ouer.

5 And foure thousand were porters, and foure thousande praised the Lorde with instruments which m he made to praise the Lord.

m Ebr. I made, meaning Dauid.

6 * So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

Chap. 6. 1. Exod. 6. 17.

7 Of the Gershonites were n Laadan and Shimei.

n Or, Libni, Chap. 6. 17.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haran, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and o Zizah the seconde, but Ieush and Beriah had not many sonnes: therefore they were in the familie of their father, counted but as one.

o Or, Zina.

12 ¶ The

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Vzziel, foure.

Exod.2.2.& 6.20 hebr..5.4.5.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to
a That is, to serue in the most holy place and to consecrate ẏ holy things.
a sanctifie the most holie place, hee & his sonnes for euer to burne incense before the Lorde, to minister to him, & to blesse in his Name for euer.

14 ¶ Moses also the man of God, and his children were named with the b tribe of Leui.

b They were but of the order of the Leuites and not of the Priestes, as Aarons sonnes.

15 The sonnes of Moses were Gershom, and Eliezer,

16 Of the sonnes of * Gershom was Shebuel the chiefe.

Exo.2.22.& 18.3.

17 And the sonne of Eliezer was Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were verie many.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat.1.25.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Jeriah the first, Amariah the seconde, Jahaziel the third, and Jekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen ẏ chiefe fathers according to their offices, according to ẏ number of names, & their summe that did the worke for the seruice of the house of the Lorde from the age of e twentie yeres and aboue.

e Dauid did chuse ẏ Leuites twise, first at the age of thirtie, as verse 3. & againe afterward at 20, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yere olde, & had none after fiftie, Nomb.4.3.

25 For Dauid said, The Lord God of Israel hath giuē rest vnto his people, that they may dwell in Jerusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

f In washing & clensing all the holy vessels.

27 Therefore according to the last words of Dauid, the Leuites were nombred from twentie yere and aboue,

28 And their office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lord in the courtes, and chambers, and in the f purifying of all holy things, & in the worke of the seruice of the house of God,

29 Both for the shewbreade, and for the fine floure, for the meat offring, and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and cise,

30 And for to stande euery morning, to giue thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offrings vnto ẏ Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the nomber and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the congregation, and the charge of the holie place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

1 These are also the * diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

Leuit.10.4,6. nom.3.4.& 26.60

2 But Nadab and Abihu died a before their father, and had no children: therefore Eleazar and Ithamar executed the Priestes office.

a Whiles their father yet liued.

3 And Dauid distributed them, euen Zadok of the * sonnes of Eleazar, & Ahimelech of ẏ sonnes of Ithamar according to their offices in their ministration.

*Or, cousins.

4 And there were found mo of the sonnes of Eleazar by the " nomber of men, then of the sonnes of Ithamar, and they deuided them, to wit, among the sonnes of Eleazar, sixtene heads, according to the housholde of their fathers, and among the sonnes of Ithamar, according to the housholde of their fathers, eight.

"Ebr.heades

5 Thus they distributed them by lot the one from the other, & so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar & of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethanneel the scribe of ẏ Leuites, wrote them before the king and the princes, & Zadok the Priest, and Ahimelech the sonne of Abiathar, & before the chiefe fathers of the Priestes & of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first b lot fell to Jehoiarib, and the second to Jedaiah,

b This lot was ordeined to take away al occasion of enuie or grudging of one against another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the sixt to Mijamin,

10 The seuenth to Hakkoz, the eight to c Abiiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luk.1.5.

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelft to Jakim,

13 The thirteenth to Huppah, the foureteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuententh to Hezir, the eightenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentie to Jachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lorde according to their custome vnder d the hande of Aaron their father, as the Lorde God of Israel

d By the dignitie that God gaue to Aaron.

Iſrael had commanded him.
20 ¶ And of the ſonnes of Leui þ remained of the ſonnes of Amrã, was Shubael, of the ſonnes of Shubael, Jedeiah.
21 Of Rehabiah, euen of the ſonnes of Rehabiah, the firſt Iſſhiiah,
22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Jahath.
23 And his ſonnes Jeriah the firſt, Amariah the ſeconde, Jahaziel the thirde, and Jekameam the fourth,
24 The ſonne of Vzziel was Michah, the ſonne of Michah was Shamir,
25 The brother of Michah was Iſſhiiah, the ſonne of Iſſhiiah, Zechariah,
26 The ſonnes of Merari were Mahli & Mushi, the ſonne of Jaaziah was Beno,
27 The ſonnes of Merari, of Jahaziah were Beno, & Shohã, & Zaccur & Ibri.
28 Of Mahli came Eleazar, which had no ſonnes.
29 Of Kish, the ſonne of Kish was Jerahmeel,
e Which was the ſecond ſonne of Merari.
30 And the ſonnes of e Mushi were Mahli, and Eder, and Jerimoth: theſe were ſonnes of the Leuites after the houſhold of their fathers.
f That is, euery one had that dignitie, which fell vnto him by lot.
31 And theſe alſo caſt f lottes with their brethrẽ the ſonnes of Aaron before king Dauid, and Zadok and Ahimelech and the chiefe fathers of the Prieſtes, and of the Leuites, euen the chiefe of the families againſt their ponger brethren.

CHAP. XXV.

The ſingers are appointed, with their places & lott.

a The ſingers were deuided into 24. courſes, ſo that euery courſe or order conteined twelue, and in all there were 288 as verſ. 7.
1 MOreouer Dauid and the captaines of the armie ſeparated for þ miniſterie the ſonnes of Aſaph, & Heman, & Iedithum, who ſhoulde ſing prophecies with harpes, with violes, & with cymbales, and their nomber was euen of the men for the office of their miniſterie, to wit,
2 Of the ſonnes of Aſaph, Zaccur, and Joſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph were vnder the hande of Aſaph, which ſang prophecies by the a commiſſion of the king.
b Whereof one is not here nombred.
3 Of Iedithum, the ſonnes of Iedithum, Gedaliah, and Zeri, and Jeſhaiah, Aſhabiah, & Mattithiah, b ſixe, vnder the handes of their father: Iedithum ſang c prophecies with an harpe, for to giue thankes and to praiſe the Lord.
c Meaning, Pſalmes & ſongs to praiſe God.
4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir and Mahaziath.
5 All theſe were the ſonnes of Heman the kings d Heer in the woords of God to lift vp the horne: & God gaue to Heman fourtẽne ſonnes and three daughters.
d Or, Prophet.
e Or, power, meaning of the King.
6 All theſe were vnder the e hand of their father, ſinging in the houſe of the Lorde with cymbals, violes and harpes, for the ſeruice of the houſe of God, and Aſaph, and Iedithum, and Heman were at the Kings a commandement.
f Or, gouernment.
a Hebr. hand.
7 So was their nomber with their brethren that were inſtructed in the ſongs of þ Lord, euen of all that were cunning, two hundreth fourteeze and eight.
8 And they caſt lottes, b charge againſt charge, aſwell c ſmall as great, the cunning man as the ſcholer.
b Who ſhoulde be in euery cõpanie & courſe.
c Without reſpect to age or cunning.
9 And the firſt lot fell to d Joſeph, which was of Aſaph, þ ſecond, to Gedaliah, who & his brethren & his ſonnes were twelue.
10 The thirde, to Zaccur, he, his ſonnes & his brethren were twelue.
d So that he ſerued in the firſt turne, and the reſt euery one as his turne followed orderly.
11 The fourth, to e Izri, he, his ſonnes and his brethren twelue.
12 The fifte, to Nethaniah, he, his ſonnes and his brethren twelue.
13 The ſixt, to Bukkiah, he, his ſonnes & his brethren twelue.
e Or, the Zerhite.
14 The ſeuenth, to Jeſharelah, he, his ſonnes and his brethren twelue.
15 The eight, to Jeſhaiah, he, his ſonnes and his brethren twelue.
16 The nynth, to Mattaniah, he, his ſonnes and his brethren twelue.
17 The tenth, to Shimei, he, his ſonnes and his brethren twelue.
18 The eleuenth, to Azareel, he, his ſonnes and his brethren twelue.
19 The twelfth, to Aſhabiah, he, his ſonnes and his brethren twelue.
20 The thirteenth, to Shubael, he, his ſonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, he, his ſonnes and his brethren twelue.
22 The fifteenth, to Jerimoth, he, his ſonnes and his brethren twelue.
23 The ſixteenth, to Hananiah, he, his ſonnes and his brethren twelue.
24 The ſeuenteenth, to Joſhbekaſhah, he, his ſonnes and his brethren twelue.
25 The eightenth, to Hanani, he, his ſõnes and his brethren twelue.
26 The nineteenth, to Mallothi, he, his ſonnes and his brethren twelue.
27 The twentieth, to Eliathah, he, his ſonnes and his brethren twelue.
28 The one and twentieth, to Hothir, he, his ſonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, he, his ſonnes and his brethren twelue.
30 The three & twentieth, to Mahaziath, he, his ſonnes and his brethren twelue.
31 The foure & twentieth, to Romãti-ezer, he, his ſonnes and his brethren twelue.

CHAP. XXVI.

The porters of the Temple are ordained, euery man to the gate, which he ſhould keepe, 20 *And ouer the treaſure.*

1 COncerning the a diuiſions of the porters, of þ Korhites, Meſhelemiah þ ſõne of Kore of þ ſonnes of b Aſaph.
a *Or, courſes and turnes.*
b This Aſaph was not the notable muſition, but another of that name, called alſo Ebiaſaph, Chap. 6. 23, 37. and 9. 19. and alſo Iaſaph.
2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Jediael the ſecõd, Zebadiah the third, Jathniel the fourth,
3 Elam the fift, Jehohanan the ſixt, and Eliehoenai the ſeuenth.
4 And of the ſonnes of Obed Edõ, Shemaiah the eldeſt, Jehozabad the ſecond, Joah the third, & Sacar the fourth, and Nethaneel the fift,

5 Am-

5 Ammiel the ſixt, Iſſachar the ſeuenth, Peulthai the eight: for God had [b] bleſſed him.
6 And to Shemaiah his ſonne, were ſonnes borne, that [c] ruled in the houſe of their father, for they were men of might.
7 The ſonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren ſtrong men: Elihu alſo, and Semachiah.
8 All theſe were of the [d] ſonnes of Obed Edom, they and their ſonnes and their brethren mightie & [e] ſtrong to ſerue, euen threeſcore and two of Obed Edom.
9 And of Meſhelemiah ſonnes and brethren, eightene mighrie men.
10 And of Hoſah of the ſonnes of Merari, the ſonnes were Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe)
11 Helkiah the ſeconde, Tebaliah the third, and Zechariah the fourth: all the [f] ſonnes and the brethren of Hoſah were thirteene.
12 Of theſe were the [g] diuiſions of the porters of the chiefe men, hauing the charge [h] againſt their brethren, to ſerue in the houſe of the Lord.
13 And they caſt lots both ſmall and great for the houſe of their fathers, for euery gate.
14 And the lotte on the Eaſtſide fell to [i] Shelemiah: then they caſt lottes for Zechariah his ſonne [k] a wiſe counſeler, and his lot came out Northwarde:
15 To Obed Edom Southward, and to his ſonnes the houſe of [l] Aſuppim:
16 To Shuppim & to Hoſah Weſtwarde with the gate [m] of Shallecheth by the paued ſtreete that goeth vpward, ward ouer againſt ward.
17 Eaſtwarde were ſixe Leuites, and Northwarde foure a day, and Southwarde foure a day, and towarde Aſuppim [n] two and two.
18 In [o] Parbar towarde the Weſt were foure by the paued ſtreete, and two in Parbar.
19 Theſe are the diuiſions of the porters of the ſonnes of Kore, and of the ſonnes of Merari.
20 ¶ And of the Leuites: Ahiah was ouer the treaſures of the houſe of God, & ouer the treaſures of ꝑ dedicate things.
21 Of the ſonnes of Laadan the ſonnes of the Gerſhunnites deſcending of Laadan, the chiefe fathers of Laadan were Gerſhunni and Jehieli.
22 The ſonnes of Jehieli were Nethan & Joel his brother, appointed ouer ꝑ treaſures of the houſe of the Lord.
23 Of the [p] Amramites, of the Izharites, of the Hebronites and of the Vzielites.
24 And Shebuel the ſonne of Gerſhō, the ſonne of Moſes, a ruler ouer ꝑ treſures.
25 And of his [q] brethren, which came of Eliezer, was Rehabiah his ſonne, and Jeſhaiah his ſonne, and Joram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.
26 Which Shelomith and his brethren were ouer all the treaſures of the dedicate thinges, which Dauid the kyng, & the chiefe fathers, the captaines ouer thouſandes, & hundreths, and the captaines of the armie had [r] dedicated.
27 (For of the battels and of the ſpoyles they did dedicate to maynteyne the houſe of the Lorde)
28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh, & Abner the ſonne of Ner, and Joab the ſonne of Zeruiah, and whoſoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.
29 Of the Izharites was Chenaniah and his ſonnes, for the buſines [s] without ouer Iſrael, for officers and for iudges.
30 Of the Hebronites, Aſhabiah and his brethren, men of actiuitie, a thouſand, and ſeuen hundreth were officers for Iſrael beyonde Jorden Weſtwarde, in all the buſines of the Lorde, and for the ſeruice [t] of the king.
31 Among the Hebronites was Jediiah the chiefeſt, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were ſought for: & there were founde among them men of actiuitie at Jazer in Gilead.
32 And his [u] brethren men of actiuitie, two thouſande and ſeuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manaſſeh, for euery matter perteining to [x] God, & for the Kings buſines.

b In giuing him manie children.
c Or, like their fathers houſe, meaning, worthy men and valiant.
d Or, nephewes.
e And meete to ſerue in the office of the porterſhip.
f Or, couſins.
g Or, courſes.
h According to their turnes, aſwell the one as the other.
i Or, Meſhelemiah.
k One expert & meete to keepe that gate.
l This was an houſe, where they vſed to reſort to conſult of things concerning the Temple, as a Conuocation houſe.
m Whereat they vſed to caſt out the filth of the citie.
n Meaning, two one day, and two another.
o Which was an houſe where in they kept the inſtruments of the Temple.
p These alſo had charge ouer the treaſures.
q Or, couſins.
r Dedicated.
s Meaning, of things that were out of the citie.
t That is, for the Kings houſe.
u To wit, the couſins of Iediiah.
x Both in ſpirituall and temporall things.

CHAP. XXVII.

Of the princes and rulers that miniſtred vnto the King.

1 THe children of Iſrael alſo after their nomber, euen the chiefe fathers and captaines of thouſandes and of hundreths, and their officers that ſerued the king by diuerſe [y] courſes, [z] which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery courſe were foure and twentie thouſand.
2 Ouer the firſt courſe for the firſt moneth was Jaſhobeam the ſonne of Zabdiel: and in his courſe were foure and twentie thouſand.
3 Of the ſonnes of Perez was the chiefe ouer all the princes of the armies for the firſt moneth.
4 And ouer the courſe of the ſecond moneth was Dodai, an Ahohite, and this was his courſe, and Mikloth was [a] a captaine, and in his courſe were foure and twentie thouſand.
5 The captaine of the third hoſte for the third moneth was Benaiah the ſonne of Jehoiada the chiefe Prieſt: & in his courſe were foure & twenty thouſand.
6 This Benaiah was mightie among thirtie and aboue the thirtie, and in his courſe was Amizabad his ſonne.

y Ebr. diuiſions, or bands.
z Which executed their charge and office, which is ment by coming in and going out.
a That is, Dodais lieutenant.
2. Sam. 23. 20, 22, 23.

7 The

7 The fourth for the fourth moneth was Asahel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure & twenty thousand.
8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.
9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.
10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.
11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure & twenty thousand.
12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of [a]Jemini: and in his course foure and twentie thousand.
13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure & twentie thousand.
14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.
15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure & twentie thousand.

[a] Or, Beniamin.

[e] Meaning, besides these twelue captaines.

16 ¶ Moreouer [e] the rulers ouer the tribes of Israel, ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:
17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Tadok:
18 Ouer Judah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:
19 Ouer Zebulun, Ismaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:
20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedaiah:
21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Jaasiel the sonne of Abner:
22 Ouer Dan, Azariel the sonne of Jeroham. these are the princes of the tribes of Israel.
23 ¶ But Dauid tooke not the nomber of them from twentie pere olde and vnder, because the Lorde had sayde that he woulde increase Israel like vnto the starres of the heauens.
24 And * Joab the sonne of Zeruiah began to nomber: but he finished it not, [e] because there came wrath for it against Israel, neither was the nomber put into the [f] Chronicles of king Dauid.
25 And ouer the kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities & in the villages & in the towres was Jehonathan the sonne of Vzziah:
26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, & ouer the store of the wine was Zabdi the Shiphmite:
28 And ouer the olive trees and mulberie trees that were in the valleis, was Baal Hanan the Gederite: and ouer the store of the oyle was Joash:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: & ouer the oxen in the valleis was Shaphat the sonne of Adlai:
30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Jehdeiah the Meronothite:
31 And ouer the sheepe was Jaziz the Hagerite: all these were the rulers of the substance that was king Dauids.
32 And Jehonathan Dauids vncle a man of counsel and of vnderstanding (for he was a scribe) and Jehiel the sonne of Hachmoni were [b] with the kings sonnes.
33 And Ahithophel was the kings counseller, and Hushai the Archite the kings friend.
34 And [i] after Ahithophel was Jehoiada the sonne of Benaiah & Abiathar: and captaine of the kings armie was Joab.

[f] The Ebrewes make both these bookes of chronicles but one, & at this verse make the middes of the booke, as touching the nomber of verses,

[d] Which is beyond Iorden in respect of Iudah also one captain was ouer the Reubenites and the Gadites. *Chap.* 21.7.

[e] And the commandement of the king was abominable to Ioab, Chap. 21.6.

[g] That is, a man learned in the worde of God.

[h] To be their scholers aliers and teachers.

[i] After the Ahithophel had hanged himselfe, 2. Sam. 17.23. Iehoiada was made counseller.

[*] Or, chiefe seruants, *Gen.* 37.36.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

1 NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bandes that serued the king, & the captaines of thousands and the captaines of hundreths, and the rulers of all the substance & possession of the king, and of his sonnes, with the [*] eunuches, and the mightie, and all the men of power, vnto Jerusalem.
2 And king Dauid stoode vp vpon his feete, & said, Heare me, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, & for a * foote stoole of our God, and haue made redy for the building.
3 But God sayde vnto me, * Thou shalt not builde an house for my Name, because thou hast bene a man of warre, & hast shed blood.
4 Yet the Lorde God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of [b] Iudah is the house of my father, & among the sonnes of my father he delited in me to make me king ouer all Israel)

[a] Where the Arke should remaine and remoue no more to and fro. *Psal* 99.5. 2. *Sam.* 7.5, 13. *chap.* 22.8.

[b] According to the prophecie of Iacob, *Gen.* 49.8.

VVisd.9.7.

5 *So of all my sonnes (for the Lord hath
giuen me many sonnes) hee hath euen
chosen Salomon my sonne to sit vpon
the throne of the kingdome of the Lorde
ouer Israel.
6 And he said vnto mee, Salomon thy
sonne, he shal build mine house and my
courtes: for I haue chosen him to be my
sonne, and I wil be his father.
7 I will stablish therefore his kingdome
for euer, if he indeuour him selfe to doe
my commandements, and my iudge-
ments, as c this day.

c If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

8 Now therefore in the sight of al Israel
the Congregation of the Lorde, & in the
audience of our God, keepe and seeke
for al the commandements of the Lord
your GOD, that ye may possesse this
d good land, and leaue it for an inhe-
ritance for your children after you e for
euer.

d To wit, of Canaan.

e He declareth that nothing cā separate them from ỹ commoditie of this land both for themselues and their posteritie, but their sinnes and iniquitie.

9 And thou, Salomon my sonne, knowe
thou the God of thy father, and serue
him with a perfit heart, and with a wil-
ling mind: * for the Lord searcheth all
hearts, and vnderstandeth all the ima-
gination of thoughts: if ỹ seeke him,
he will be found of thee, but if thou for-
sake him, he will cast thee off for euer.
10 Take heed now, for the Lord hath cho-
sen thee to build f the house of the San-
ctuarie: be strong therefore, and g do it.
11 ¶ Then Dauid gaue to Salomon his
sonne the paterne of the porche and of
the houses thereof, & of the closets ther-
of, and of the galeries therof, and of the
chambers thereof that are within, and
of the house of the merciseate,
12 And the paterne of all that " he had in
his mind for the courtes of the house of
the Lorde, & for al the chambers rounde
about, for the treasures of the house of
God, and for the treasures of the dedi-
cate things,
13 And for the courses of the Priestes, &
of the Leuites, and for all the worke for
the seruice of the house of the Lord, and
for all the vessels of the ministerie of the
house of the Lorde.
14 He gaue of gold by weight, for the ves-
sels of gold, for al the vessels of al maner
of seruice, and all the vessels of siluer by
weight, for all maner vessels of all ma-
ner of seruice.

Exod.25.31.

h That is, the ten candlesticks, 2.King.7.49.

15 The weight also of golde for the h can-
dlestickes, and golde for their lampes,
with the weight for euery candlestick,
and for the lampes thereof, and for the
candlestickes of siluer by the weight of
the candlestick, and the lampes there-
of, according to the vse of euery candle-
sticke,
16 And the weight of the gold for the ta-
bles of shewbread, for euery table, and
siluer for the tables of siluer,
17 And pure gold for the fleshhookes, and
the bowles, and i plates, & for basens,
gold in weight for euery basen, and for
siluer basens by weight for euery basen,
18 And for the altar of incense, pure gold
by weight, and golde for the paterne of
the charet of the Cherubs that spred
themselues, and couered the Arke of the
couenant of the Lord.
19 All, said he, by writing sent to me k by
the hands of the Lorde, which made me
vnderstand al the workemanship of the
paterne.
20 And Dauid said to Salomō his sonne,
Be strong, & of a valiant courage and
doe it: feare not, nor be afraide: for the
Lord God, euen my God is with thee: he
will not leaue thee nor forsake thee,
till thou hast finished all the worke for
the seruice of the house of the Lord.
21 Beholde also, the companies of the
Priestes and the Leuites for all the ser-
uice of the house of God, euen they shal-
be with thee for the whole worke, l with
euery free heart that is skilfull in any
maner of seruice. The princes also and
all the people wilbe " wholy at thy com-
mandement.

Or, couerings.

i Meaning, of ỹ merciseat which couered the Arke, which was called the charet, because the Lord declared him selfe there.

k For al this was left in writing in the booke of the Law, Exo.25.40. which booke the king was bound to put in execution, Deu.17.19.

l That is, euery one wilbe ready to helpe thee with those gifts ỹ God hath giuen him.

"Ebr. at all thy words,

CHAP. XXIX.

2 The offring of Dauid & of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his steade.

1 MOreouer Dauid the king said vn-
to al the Congregation, God hath
chosen Salomon mine only sonne
yong and tender, & the worke is great:
for this house is not for man, but for the
a Lord God.
2 Now I haue prepared with al my po-
wer for the house of my God, golde for
vessels of golde, and siluer for them of sil-
uer, and brasse for thinges of brasse, yron
for thinges of yron, and wood for thinges
of wood, and Onix stones, and stones to
be set, and carbuncle stones and of di-
uers colours, and all precious stones,
and marble stones in abundance.
3 Moreouer, because I haue b delite in
the house of my GOD, I haue of mine
owne gold and siluer, which I haue gi-
uen to the house of my God, beside all
that I haue prepared for the house of
the Sanctuarie,
4 Euen c three thousand talents of golde
of the golde of Ophir, and seuen thou-
sand talets of fined siluer to ouerlap the
walles of the houses.
5 The golde for the thinges of golde, and
the siluer for thinges of siluer, and for all
the worke by the handes of artificers:
and who is d willing to fil his hand to
day vnto the Lorde?
6 So the princes of the families, and the
princes of the tribes of Israel, and the
captaines of thousandes and of hun-
dreths, with the rulers of the kinges
worke, offred willingly,
7 And they gaue for ỹ seruice of the house
of God fiue thousande talents of gold,
and ten thousand pieces, and ten thou-
sand talents of siluer, & eighténe thou-
sande talents of brasse, & one hundreth
thousand

a And therfore it ought to be excellent in all points.

b His great zeal toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lordes house.

d He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.

"Or, to offer.

thousand talents of pion.

8 And they with whome precious stones were [e] found, gaue them to the treasure of the house of the Lorde, by the hand of Jehiel the Gerhunnite.

9 And [f] people reioyced whē they offred willingly: for they offred willingly vnto the Lord, with a [f] perfit heart. And Dauid the king also [f] reioyced with great ioy.

10 Therefore Dauid blessed the Lorde before all the congregation, and Dauid said, Blessed be thou, O Lorde GOD of [g] Israel our father, for euer and euer.

11 Thine, O Lord, is greatnes and power, and glorie, and victorie and praise: for all that is in heauen and in earth is thine: thine is the kingdom, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, & in thine hand it is to make great, and to giue strength vnto all.

13 Nowe therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For we are [i] strangers before thee, and sojourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none [k] abiding.

16 O Lorde our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand and all is thine.

17 I know also, my God, that thou [l] triest the heart, and hast pleasure in rightuousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioye.

18 O Lord God of Abraham, Isaak, and Israel our fathers, keepe this for euer in the [k] purpose, and the thoughtes of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies, & thy statutes, and to do all things, and to builde the house which I haue prepared.

20 ¶ And Dauid sayde to all the Congregation, Nowe blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] King.

21 And they offered sacrifices vnto the Lord, and on the morow after that day, they offered burnt offrings vnto the Lord, euen a thousand yong bullocks, a thousand rammes, & a thousand lhēp, with their [m] drinke offrings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lorde the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Sadoc for the hie Priest.

23 So Salomon sate on the [n] throne of the Lorde, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes & men of power, and all the sonnes of king Dauid [o] submitted themselues vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ [p] Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, was fourtie yeere: seuen yeere reigned he in Hebron, and thirtie and three yeere reigned he in Jerusalem:

28 And he died in a good age, full of daies, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophete, & in the booke of Gad the Seer,

30 With all his reigne & his power, and [p] times that went ouer him, & ouer Israel & ouer all the kingdomes of the earth.

e Meaning, them that had anie.

f That is, with a good courage and without hypocrisie. *Psalm. 122. 1.*

g Which did. dest reuerence thy selfe to our father Iaakob.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whither the gifts be corporal or spiritual, we receiue them all of God, and therefore must giue him the glorie.

i And therefore haue this land but lent to vs for a time. *Heb. waiting for them to returne. 1. Sam. 16. 7. chap. 28. 9.*

k Continue thē in this good mind, that they may serue thee willingly.

l That is, did reuerence to the king.

m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oile, &c.

n This declareth that the kings of Iudah were figures of Christ, & how the true anoynted, & to whom God gaue the chiefe gouernemente of all things.

o *Heb. gaue the hand.* 1. King. 2. 11.

o The bookes of Nathan & Gad are thought to haue bin lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis seconde booke conteineth briefly in effect that, which is comprehended in the two bookes of the kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared & set forth more copiously then in the bookes of the Kings, & therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lorde, and by earnest prayer were heard, and the plagues remoued. The second, howe it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were verie zealous to set foorth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the worlde to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole three thousand, fiue hundreth, threescore and eighteene yeres, and sixe monethes.

CHAP. I.

6 *The offring of Salomon at Gibeon.* 8 *He prayeth vnto God to giue him wisedome:* 11 *VVhich he giueth him and more.* 14 *The nomber of his charets and horses,* 15 *And of his riches.*

1 THen Salomon the sonne of Dauid was [a]confirmed in his kingdome: and the Lorde his God was with him, & magnified him highly.

[a] *Or, established, & strong. reade 1.King.2.46.*

2 And Salomon [a]spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the iudges, and to all the gouernours in al Israel, euen the chiefe fathers.

[a] That is, he proclaimed a solemne sacrifice, & commanded that all should be at the same.

3 So Salomon and all the Congregation with him went to the hie place that was at [b]Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Lorde had made in the wilderneſſe.

b Read 1.King. 3.4.

c So called, because that God thereby shewed certaine signes to the congregation, of his presence.

4 But the Arke of GOD had Dauid brought vp from Kiriath-iearim, when Dauid had made preparatiō for it: for he had pitched a tent for it in Jerusalem.

5 Moreouer the [d] brasen altar [*] that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

d Which was for the burnt offringe, Exo.27.1. *Exod.38.2.*

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: [*] euen a thousand burnt offrings offred he vpon it.

1.King.3.4.

7 ¶ The same night did God appeare vnto Salomon, & sayd vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be [*] true: for thou hast made me king ouer a great people, like to the dust of the earth.

e Performe thy promes made to my father concerning me.

10 Giue me now wisedome & knowledge, that I may [f] goe out and goe in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1.Chr. 27.1. and 1.king. 3.7.

11 And God sayd to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thē wisedome and knowledge that thou mightest iudge my people, ouer whom I haue made thee king,

g That is, to be reuenged on thine enemies.

12 Wisedome and knowledge is graunted vnto thē, and I wil giue thē riches and treasures and honour, so that there hath not bene the like among the kings which were before thē, neither after thē shal there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Jerusalem from before the Tabernacle of the Congregation, & reigned ouer Israel.

14 [a] And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, & twelue thousand horsemen, whom he placed in the [b] charet cities, and with the king at Jerusalem.

[a] *1.King.10.26.*

[b] Which were cities appointed to keepe and mainteine the charets.

15 And the king gaue siluer and golde at Jerusalem as [i] stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

[i] He caused so great plentie that it was no more esteemed then stones.

16 Also Salomon had horses brought out of Egypt and [*] fine linnen: [k] the kings marchants receiued the fine linnen for a price.

Ezek.27.7.

17 They came vp also and brought out of Egypt some charet, worth sixe hundreth shekels of siluer, that is an horse for an hundreth and fifte: and thus they brought horses to all the kinges of the Hittites, and to the kings of Aram by their [*] meanes.

[k] Reade 1.king. 10.28.

[*] *Ebr. hands.*

CHAP. II.

2 *The nomber of Salomons workemen to builde the temple.* 3 *Salomon sendeth to Hiram the King of Tyrus for wood and workemen.*

1 THen Salomon determined to build an house for the Name of the Lord, and an [*] house for his kingdome.

[*] *Or, palace.*

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousande men to hewe stones in the mountaine, and three thousande and [a] fiue hundreth to ouersee them.

[a] Which is to be vnderstand of all sort of officers & ouerseers: for els the chiefe officers were but 3300. as 1.king.5.16.

3 And Salomon sent to [*] Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst [*] sende him cedar trees to builde him an house to dwell in, so doe to me.

[*] *Or, Hiram.*

[*] *2.Sam.5.11.*

4 Beholde, I builde an house vnto the Name of the Lord my God, to sanctifie it vnto him, & to burne sweete incense before him, and for the continual shewbread, and for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the newe moneths, and in the solemne feastes of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I builde, is great, for great is our God aboue all gods.

6 Who is hee then that can be able to build him an house, when the heauen, and the heauen of heauens cannot containe him? who am I then [*] I should build him an house? but I do it to burne [b] incense before him.

[b] That is, to do y seruice which he hath cōmanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

7 Sende me nowe therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and [*] crimosin and blew silke, and that can graue in grauen worke with the cunning men that are with me in Judah & in Jerusalem, whome Dauid my father hath prepared.

[*] *Or, scarlet.*

c Some take it for brasill, or the wood called Ebenum, others for corall.

8 Sende me also cedar trees, firre trees & [c] Algummim trees from Lebanon: for I knowe that thy seruants can skill to hew timber in Lebanon: and behold, my seruants shalbe with thine,

[*] *Or, Almuggim.*

9 That

9 That they may prepare me timber in abundance: for the house which I do builde, is great and wonderful.
10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand ''measures of beaten wheate, and twentie thousande measures of barley, and twentie thousande baths of wine, and twentie thousand baths of oyle.
11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the Lorde hath loued his people, he hath made thee king ouer them.
12 Huram said moreouer, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a [e] wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.
13 Now therfore I haue sent a wise man, and of vnderstanding of my father Hurams,
14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skil to worke in gold, in siluer, in braſſe, in yron, in stone, and in timber, in purple, in blewe silke, and in fine linen and in crimosin, and can graue in all grauen workes, and inuyder in all inuydered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.
15 Now therfore the wheat and the barley, the oyle & the wine, which my lorde hath spoken of, let him send vnto his seruants.
16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it to thee in [g] rafters by the sea to [h] Japho, so thou mayst carry them to Ierusalem.
17 And Salomon nombred all the strangers that were in the land of Israel, after the nombring that his father Dauid had nombred them: & they were found an hundreth and three and fiftie thousand, and fiue hundreth.
18 And he set seuentie thousande of them to the burden, and foure score thousand to hew stones in the mountaine, & three thousand and six hundreth ouerseers to cause the people to worke.

''Ebr. Corim.

d Of Bath read 1. king. 7. 26. it is called also Epha. but Epha is to measure dry things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth by this Huram had the true knowledge of God.

f It is also written, that she was of the tribe of Naphtali, 1. king. 7. 14. which may be vnderstande that by reason of the confusion of tribes, which the began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

[g] Or, ships.
[h] Or, Ioppe.

CHAP. III.

1 The Temple of the Lorde, and the porch are builded, with other things thereto belonging.

1 SO Salomon began to build the house of the Lorde in Ierusalem, in mount [a] Moriah, which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing flooze of Ornan the Iebusite.
2 And he beganne to build in the second moneth & the second day, in the fourth yeere of his reigne.
3 And these are the measures, whereon Salomon grounded to builde the house of God: the length of cubites after the first [b] measure was three score cubites, and the breadth twentie cubites:
4 And the porche, that was before the length in the fronte [c] of the breadth was twentie cubites, and the height was an [d] hundreth and twentie, and he ouerlaped it within with pure golde.
5 And the greater house hee sieled with firre tree which he ouerlaid with good golde, and graued thereon palme trees and chaines.
6 And he ouerlaid the house with precious stone for beautie: and the gold was gold of [e] Paruaim.
7 The house, I say, the beames, postes, and walles thereof & the doores thereof ouerlayde he with golde, and graued Cherubims vpon the walles.
8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, & the breadth thereof twentie cubites: and he ouerlaid it with the best golde, of sixe hundreth talents.
9 And the weight of the nailes was fiftie shekels of gold, & he ouerlaid the chambers with golde.
10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and ouerlayde them with golde.
11 * And the winges of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.
12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wal of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.
13 The wings of these Cherubims were spred abroad twentie cubites: they stood on their feete, and their faces were toward the house.
14 ¶ He made also [f] the vaile of blew silke and purple, & crimosin, and fine linnen, and wrought Cherubims thereon.
15 ¶ And he made before the house two pillars [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the toppe of eche of them, was fiue cubites.
16 He made also chaines for the oracle, & put them on the heades of the pillars, & made an [h] hundreth pomegranates, and put them among the chaines.
17 And he set vp the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

a Which is the mountain where Abrahã thought to haue sacrificed his sonne, Gen. 22. 2. 2. Sam. 24. 16, 21.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It conteined as much as did the breadth of the Temple, 1. King. 6. 3.
d From the foundation to the top for in the booke of kings mention is made, frõ the foundation to the first stage.
e Some thinke it is that place which is called Peru.

1. King. 6. 24.

f Which separated the Temple from the most holy place.
g Euery one was eight ene cubites long, but ½ halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to euery one but 17. and an halfe.
h For euery pillar an hundreth, reade 1 King. 7. 20.

2. King. 6. 2.

CHAP. IIII.

1 The altar of braſſe. 2 The molten Sea. 6 The caldrons. 7 The candlesticks, &c.

1 Also he made an altar of braſſe twentye cubites long, and twentie cubites broad, and ten cubites hie.
2 And he made a molten [a] Sea of ten cubites from brim to brim, round in com-

a A great vessell of braſſe, so called because of ½ great quantie of water, which it conteined, 2 King. 7. 23.

passe, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

b Meaning, vnder the brim of the vessel, as 1.King.7.24.

3 And vnder [b] it was the facion of oxen, which did compasse it rounde about, [c] ten in a cubite compassing the Sea about: two rowes of oxen were cast whē it was molten.

c In the length of euery cubite were ten heads or knops which in all are 300.

4 It stoode vpon twelue oxen: three looked toward the North, and three looked toward the West, & three looked toward the South, and three looked toward the East, and the Sea stoode about vpon them, and all their hinder parties were inward.

5 And the thickens thereof was an handbreadth, and the brim thereof was like the worke of the brim of a cuppe, with flowres of [a] lilies: it contained [d] three thousand baths.

[a] Or, flowre delices.

d In the first booke of Kings, Chap 7.26. mencion is only made of two thousand: but the lesse nōber was taken there, and here according as the measures proued afterward is declared.

6 ¶ He made also ten caldrons, and put fiue on the right hande, and fiue on the left, to wash in them, & to cleanse in them that which appertened to the burnt offrings: but the Sea was for [e] Priests to wash in.

e Euen as they should be made.

7 ¶ And he made ten candlesticks of gold (according to [c] their forme) & put them in the Temple, fiue on the right hande, and fiue on the left.

8 ¶ And he made ten tables, & put them in the Temple, fiue on the right hande, and fiue on the left: & he made an hundreth basens of golde.

9 And he made the court of the Priests, and the great [f] court and dores for the court, and ouerlayed the doores thereof with brasse.

f Called also the porch of Salomon, Act.3.11. It is also taken for the Temple where Christ preached. Mat. 21.23.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made [a] pots and besomes and basens, and Huram finished the worke that he shoulde make for King Salomon for the house of God,

[a] Or, caldrons.

12 To wit, two pillars, and the bowles & the chapiters on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Ieweesse & his father a Tyrian. Some reade, for his father, the author of this worke.

14 He made also bases, & made caldrons vpon the bases:

15 And a Sea, & twelue bulles vnder it:

16 Pottes also and besomes, and fleshhookes, and all these vessels made Huram this father, to King Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth & Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, whereon the [b] shewe breade stoode.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

20 Moreouer the candlesticks, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures and the lampes, and the tunsers of golde, which was fine golde.

22 And the [a] hookes, and the basens, and the spoones, and the alhpans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were [i] of golde.

[a] Or, instrumentes of musike.

i That is, couered with plates of golde.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 13 They sing praise to the Lorde.

1 SO was all the worke finished that Salomon made for the house of the Lorde, and Salomon brought in the things that Dauid his father had dedicated, with the siluer & the golde, and all the vessels, and put them among the treasures of the house of God.

1.kings.7.51. & 8.1.

2 Then Salomon assembled the Elders of Israel, & all the heades of the tribes, the chiefe fathers of the children of Israel vnto Ierusalē to bring vp [a] Arke of the couenant of the Lorde from the [b] citie of Dauid, which is Zion.

a Reade 2.Sam. 6.12.

3 And all the men of Israel assembled vnto the King at the [c] feast: it was in the seuenth [c] moneth.

b when the thinges were dedicate & brought into the Temple.

c Called in Ebrew Ethanim, conteyining part of September & part of October, 1.king.8.2. which moneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, & after they came from Egypt they began at March: but because this opinion is vncertein, we make March euer the first, as best writers do.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they carped vp the Arke & the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priestes and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offring theepe and bullockes, which coulde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene [a] without: & there they are vnto this day.

[a] Or, without the Oracle.

10 Nothing was in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lorde made a couenant with the children of Israel, when they came out of Egypt.

d For Aarons rod and Manna were take thēce before it was brought to this place.

11 And when the Priests were come out of the Sanctuarie (for all the Priestes that were present, were [e] sanctified and did not waite by course.

e Were prepared to serue the Lord.

12 And the Leuites the singers of all sortes,

ſoȝtes, as of Aſaph, of Heman, of Jedu-
thun and of their ſonnes and of their
brethren, being clad in fine linnen, ſtood
with cymbals, and with violes and
harpes at the Eaſt end of the altar, and
with them an hundreth and twentie
Prieſts blowing with trumpets:

f They agreed all in one tune.

13 And they were f as one, blowing
trumpets, and ſinging, and made one
ſound to be heard in prayſing and thank-
ing the Lorde, and when they lift vp
their voyce with trumpets and with
cymbals, and with inſtruments of muſ-
ike, and when they prayſed the Lorde,
ſinging, g For he is good, becauſe his
mercie laſteth for euer) then the houſe,
euen the houſe of the Lorde was filled
with a cloude,

g This was the effect of their ſongs, as Pſal. 118.1. and pſal. 136.1.

14 So that the Prieſts could not ſtand to
miniſter, becauſe of the cloude: for the
glorie of the Lord had filled the houſe of
God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He prayſeth the Lorde. 14 He prayeth vnto God for thoſe that ſhall pray in the Temple.

1 *King.8.12.* 1 Then * Salomon a ſayd, The Lorde
a After that he had ſeene the glorie of the Lord in the cloude.
hath ſaid that he would dwel in the
darke cloude:

2 And I haue built thee an houſe to dwel
in, an habitation for thee to dwel in for
euer.

3 And the King turned his face, and bleſ-
ſed all the Congregation of Iſrael (for
all the Congregation of Iſrael ſtood
there)

4 And he ſayd, Bleſſed be the Lord God
of Iſrael, who ſpake with his mouth
vnto Dauid my father, and hath with
b Or, power. his b hand fulfilled it, ſaying,

5 Since the day that I brought my peo-
ple out of the land of Egypt, I chooſe no
c Or, Temple. citie of all the tribes of Iſrael to builde
an c houſe, that my Name might be
there, neither chooſe I any man to be a
ruler ouer my people Iſrael:

6 But I haue choſen Jeruſalem, that
my Name might be there, & haue cho-
ſen Dauid to be ouer my people Iſrael.

2.*Sam.7.5.* 7 * And it was in the heart of Dauid my
father to build an houſe vnto the Name
of the Lord God of Iſrael.

8 But the Lord ſaid to Dauid my father,
Whereas it was in thine heart to build
an houſe vnto my Name, thou didſt
d Ebr. that it was in thine heart. well, that d thou waſt ſo minded.

9 Notwithſtanding thou ſhalt not build
the houſe, but thy ſonne which ſhall
come out of thy loynes, he ſhall build an
houſe vnto my Name.

10 And the Lorde hath performed his
word that he ſpake: and I am riſen vp
in the roume of Dauid my father, and
am ſet on the throne of Iſrael as the
Lord promiſed, and haue built an houſe
to the Name of the Lord GOD of Iſ-
rael.

b Meaning, the two Tables, wherein is contained the effect of the couenant, that God made with our fathers.

11 And I haue ſet the Arke there, where-
in is the b couenant of the Lorde, that he
made with the children of Iſrael.

12 ¶ And the King e ſtode before the al-
tar of the Lord, in the preſence of all the
Congregation of Iſrael, and ſtretched
out his handes,

c On a ſkaffold that was made for that purpoſe, that he praying for the whole people, might be heard of all, as 1.Kirg 8.22.

13 (For Salomon had made a braſen
ſkaffolde and ſet it in the middes of the
court, of fiue cubites long, and fiue cu-
bites broad, and three cubites of height,
and vpon it he ſtood, and kneeled downe
vpon his knees before all the Congre-
gation of Iſrael, and f ſtretched out his
hands toward heauen)

d Both to giue thankes for the great benefites of God beſtowed vpon him, and alſo to pray for the perſeuerance and proſperitie of his people.

14 And ſaid, O Lord God of Iſrael, there
is no God like thee in heauen nor in
earth, which keepeſt couenant, & merci-
full vnto thy ſeruants, that walke before
thee with all their heart.

15 Thou that haſt kept with thy ſeruant
Dauid my father, that thou haſt pro-
miſed him: for thou ſpakeſt with thy
mouth, and haſt fulfilled it with thine
g hand, as appeareth this day.

2.*Mac.2.8.*

g Or, in effect, or, by thy power.

16 Therefore nowe Lorde God of Iſrael,
keepe with thy ſeruant Dauid my fa-
ther, that thou haſt promiſed him, ſay-
ing, Thou h ſhalt not want a man in
my ſight, that ſhall ſit vpon the throne
of Iſrael: ſo that thy ſonnes take heede
to their waies, to walke in my Law, as
thou haſt walked before me.

h Ebr. a man ſhall not be cut off.

17 And nowe, O Lord God of Iſrael, let
thy worde be verified, which thou ſpa-
keſt vnto thy ſeruant Dauid.

18 (Is it true in deed that God will dwel
with man on earth? beholde, the * hea-
uens, and the heauens of heauens are
not able to containe thee: howe much
more vnable is this houſe, which I
haue built?)

1.*King.8.27.*

19 But haue thou reſpect to the prayer of
thy ſeruant, and to his ſupplication, O
Lord my God, to heare the crie & prayer
which thy ſeruant prayeth before thee,

20 That thine eies may be open toward
this houſe day and night, euen toward the
place, whereof thou haſt ſayd, that
thou wouldeſt put thy Name there,
that thou maieſt hearken vnto the pray-
er, which thy ſeruant prayeth in this
place.

e That thou maieſt declare in effect, that thou haſt a continuall care ouer this place.

21 Heare thou therefore the ſupplication
of thy ſeruant, and of thy people Iſrae-
el, which they pray in this place: and
heare thou in the place of thine habita-
tion, euen in heauen, and when thou
heareſt, be mercifull.

22 ¶ When a man ſhall ſinne againſt
his i neighbour, and he lay vpon him
an othe to cauſe him to ſweare, and the
k ſwearer ſhall come before thine altar
in this houſe,

1.*King.8.31.*

i By reaſoning any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

k Ebr. ethe.

23 Then heare thou in heauen, and doe,
and iudge thy ſeruants, in recompen-
ſing the wicked to bring his way vpon
his head, and in iuſtifying the righte-
ous, to giue him according to his righ-
teouſneſſe.

g Meaning, to giue him that which he hath deſerued.

24 ¶ And when thy people Iſrael ſhalbe
ouerthrowen before the enemie, becauſe
they haue ſinned againſt thee, and

turne againe, and [a] confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shalbe no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and [b] turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shalbe pestilence, blasting, or mildewe, when there shalbe grashopper, or caterpiller, when their enemie shall besiege them [c] in the cities of their land, or any plague or any sickenesse,

29 Then what prayer and supplication soeuer shalbe made of any man, or of all thy people Israel, when euery one shall knowe his owne plague, and his owne disease, and shal stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his [h] heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shal come and [i] pray in this house,

33 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battel against their enemies, by [k] way that thou shalt sende them, and they pray to thee, [l] in the way toward this citie, which thou hast chosen, euen towarde the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angrie with them & deliuer them vnto the enemies, & they take them and carp them away captiue vnto a land farre or nere,

37 If they [m] turne againe to their heart in the land whither they be carped in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, & with all their soule in the land of their captiuitie, whither they haue carped them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and towarde the house which I haue built for thy Name,

39 Then heare thou in heauen, in thy place of thine habitation their prayer & their supplication, and [n] iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Nowe my GOD, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 * Nowe therefore arise, O Lorde God, to come into thy [o] rest, thou, & the Arke of thy strength: O Lorde God, let thy Priests be clothed with [p] saluation, and let thy Saintes reioyce in goodnes.

42 O Lorde GOD, refuse not the face of [q] thine anointed: remember the mercies promised to Dauid thy seruant.

[a] Or, prayse.
[b] Or, toward this place.
[c] Ebr. in the land of their gates.
[h] He declareth that y praiers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.
[i] He sheweth that before God there is no acception of person, but all people that feareth him & worketh righteousnesse, is accepted, Actes. 10.35.
[k] Meaning, that none ought to enterprise any warre, but at y Lords commandement, that is, which is lawful by his worde.
[l] Or, according to the maner of this citie.
1. King. 8.46. eccles. 7.22. 1. Iohn 1.8.
[m] Or, repent.
[n] Or, maintaine their right.
Psalm. 132.8.
[o] That is, into thy Temple.
[p] Let them be preserued by thy power and made vertuous and holy.
[q] Heare my prayer, which am thine anointed King.

CHAP. VII.

1 *The fire consumeth the sacrifice.* 2 *The glorie of the Lorde filleth the Temple.* 12 *He heareth his prayer,* 17 *And promiseth to exalt him and his throne.*

1 AND [a] when Salomon had made an ende of praying, [b] fire came downe from heauen, and consumed the burnt offring & the sacrifices: and the glorie of the Lord filled the house,

2 So that the Priestes could not enter into the house of the Lorde, because the glorie of the Lorde had filled the Lordes house.

3 And when all the children of Israel sawe the fire, and the glorie of the Lorde come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped & praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 * Then the King and all the people offred sacrifices before the Lorde.

5 And King Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundreth and twentie thousand sheepe. So the King and all the people dedicated the house of God.

6 And the Priestes waited on their offices, & the Leuites with the instruments of musike of the Lorde, which King Dauid had made to praise the Lorde, because

[a] 2. Mac. 2.10.
[b] Hereby God declared that he was pleased with Salomons prayer.
1. King. 8.62, 63.

Because his mercie lasteth for euer: whē Dauid praised God *by them, the Priests also blewe trumpets ouer against them: and all they of Israel stood vp.

*Ebr. by their hand.

7 Moreouer Salomō halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offring, and the meate offring, and the fat.

b The feast of the Tabernacles which was kept in the seuenth moneth.

8 And Salomon made b a feast at that time seuen daies, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

9 And in the eight day, they c made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

d They had leaue to depart the two & twentieth day, 1. king 8.66. but they went not away till the next day. 2. King. 9.1. Num. 12.6.

10 And the d three and twentieth day of the seuenth moneth, he sent the people away into their tentes, ioyous & with glad heart, because of the goodnes that the Lord had done for Dauid & for Salomon, and for Israel his people.

11 *So Salomon finished the house of the Lorde, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lorde * appeared to Salomon by night and sayde to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I command the grashopper to deuoure the lande, or if I sende pestilence among my people,

14 If my people, among whō my Name is called vpon, doe humble themselues, and pray, and seeke my presence, & turne from their wicked wayes, then will I heare in heauen, and be merciful to their sinne, and will e heale their land:

e I will cause the pestilence to cease, & destroy the beastes that hurt the fruites of the earth, & send raine in due season.

15 Then mine eyes shall be open & mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

Chap. 6. 16.

19 But if ye turne away, & forsake my statutes and my commandements which I haue set before you, and shall go and serue other gods, and worship them,

20 Then will I pluck them vp out of my lande, which I haue giuen them, & this house which I haue f sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe & a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those thinges, which God hath appointed to set foorth his praise he doeth withdraw his graces thence.

21 And this house which is most hie, shal bee an astonishment to euerie one that passeth by it, so that hee shall sape, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the lande of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 AND * after a twentie yeere when Salomon had builte the house of the Lord, and his owne house,

a Signifying that he was twentie yere in building them.

2 Then Salomon builte the cities that Huram b gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomō because they pleased him not: & therefore called them Cabul, that is, dirte or filth, 1. king 9.13

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he builte Tadmor in the wildernesse, and repaired all c the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built d Beth-horon the vpper, and Beth-horon the nether, cities defensed with walles, gates and barres:

d That is, he repaired & fortified thē: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to builde in Ierusalem, and in e Lebanon, and throughout all the land of his dominion.

e Reade 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make * tributaries vntill this day.

*Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruantes for his worke: for they were men of warre, & his chiefe princes, and the captaines of his charets and of his horsemen.

10 Ho these were the chiefe of the officers which Salomō had, euē f two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth of them that had the principall charge, read, 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he sayde, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings vnto the Lorde, on the * altar of the Lorde, which he had built before the porche,

*Chap. 4. 1.

13 To

Exod.29.39.
a Or, after the manner of euery day.
g Read Leuit. 23.

13 To * offer accoyding to the commandement of Moyses a euery day, in þ Sabbaths, and in the newe moones, & in the solemne feasts, & thre times in the yere, that is, in þ feast of þ Vnleauened bread, and in the feast of the Wekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priestes to their offices, accoyding to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priestes euery day, and the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.

1.Chro.24.1.

15 And they declined not from the commandement of the king, concerning the Priestes and the Leuites, touching all things, and touching the treasures.

h Both for the matter and also for the workemanship.

16 ¶ Now Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfit.

i Meaning, the red sea.
k Which summe is thought to mount to three millions and sixe hundreth thousand crowns: for here is mention made of thirtie mo, then are spoken of, 1.king.9.28.

17 Then went Salomon to Ezion-geber, and to Eloth by the i seaside in the land of Edom.

18 And Huram sent him by the hands of his seruantes, shippes, & seruantes that had knowledge of the sea: and they went with the seruantes of Salomon to Ophir, & brought thence k foure hundreth and fiftie talentes of golde, and brought them to king Salomon.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon and bringeth gifts.* 13 *His yerely reuenues.* 30 *The time of his reigne.* 31 *His death.*

1.King.10.1. mat.12.42. luk.11.31.
a To know whether his wisdome were so great as the report was.

1 And * when the Queene of Sheba heard of the fame of Salomon, shee came to a proue Salomon with harde questions at Jerusalem, with a verp great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, shee communed with him of all that was in her heart.

b There was no question so hard that he did not solue.

2 And Salomon declared her al her questions, and there was b nothing hidde from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wapters, & their apparel, & his butlers, & their apparell, & his i burnt offrings, which he offred in the house of the Lord, and she was" greatly astonied.

i Or galeries whereby he went vp.
" Ebr. there was no more spirit in her.

5 And shee saide to the king, It was a true word which I heard in mine owne land of thy "sapings, and of thy wisdome:

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedome was not tolde me: for thou exceedest the fame that I heard.

7 Happy are thy men, & happy are these thy seruantes, which stande before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his c throne as King, in the stead of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, & that kings are y lieutenantes of God, which ought to graunt vnto him the superioritie, and minister iustice to all.

9 Then she gaue the king six score talents of gold, and of sweete odours exceeding much & precious stones: neyther was there such sweete odours since, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and þ seruants of Salomon which brought golde frō Ophir, brought d Algummim wood and precious stones.

d Read Chap. 2.8, and 1.king. 10.11.

11 And the king made of the Algummim wood e staires in the house of the Lorde, and in the kings house, and harpes and violes for singers: & there was no such seene before in the land of Judah.

e Or pillars: meaning, the garnishing and trimming of the staires or pillars

12 And king Salomon gaue to þ Queene of Sheba euery pleasant thing that shee asked, f besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, both she, and her seruants.

f That is, which the king gaue her for recompence of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere was six hundreth three score and six talents of gold,

14 Besides that which chapmen & marchants brought: and al the kings of Arabia, & the princes of þ countrey brought golde and siluer to Salomon.

15 And king Salomō made two hūdreth targets of beaten gold, and six hundreth shekels of beaten golde went to one target,

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

16 And three hundreth shieldes of beaten golde: three hundreth h shekels of golde went to one shielde, and the king put them in the house of the wood of Lebanon.

h Or, pounds, called minæ, whereof euery one seemed to make an hundreth shekels.

17 And the King made a great throne of yuorie and ouerlaide it with pure gold.

18 And the throne had six steppes, with a footestole of golde i fastened to the throne, and stapes on either side on the place of the seate, and two lions standing by the k stapes.

i That is, the steps and the footestoole were fastened to the throne.
k Vpon the pommels or knops.

19 And twelue lions stode there on the six steps on either side: there was not the like made in any kingdome.

20 And al king Salomons drinking vessels were of golde, & all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruāts of Huram: euery three yeere once came the ships of l Tarshish, and brought golde, & siluer, yuorie, and apes, and peacockes.

l Which countrey of the best writers, is thought to be Cilicia, reade 1.king.10.22.

22 So king Salomon excelled all þ kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wis-

wisdom that God had put in his heart.
24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules, from yere to yere.
m That is, ten horses in euery stable, which in all mount to fourty thousand, as 1. King. 4. 26.
25 And Salomon had m foure thousande stalles of horses, and charets, & twelue thousand horsemen, whome he bestowed in the charet cities, & with the king at Ierusalem.
26 And he reigned ouer all the kinges from the n Riuer euen vnto the lande of the Philistims, and to the border of Egypt.
n Or, Euphrates.
27 And the king gaue siluer in Ierusalem, o as stones, and gaue cedar trées as the wilde figge trées, that are abundant in the plaine.
o The abundãce of these temporal treasures in Salomons kingdome is a figure of the spiritual treasures, which the elect shal inioye in the heauens vnder the true Salomon Christ.
28 And they brought vnto Salomõ horses out of Egypt, and out of all landes.
29 Concerning the rest of the actes of Salomon first and last, are they not writtẽ in the booke of Nathan the Prophet, and in the prophecie of Ahiah the Shilonite, and in the visions of p Iedo the Seer q against Ieroboam the sonne of Nebat?
p Or, Idde.
q That is, which prophecied against him. 1. King. 11. 42. 43.
30 And Salomon reigned in Ierusalem ouer all Israel fourty yeres.
31 And Salomon r slept with his fathers, and they buried him in the citie of Dauid his father: & Rehoboam his sonne reigned in his stead.
r Or, lay.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewde counsell. 16 The people rebel.

1 THen a Rehoboam went to Shechem: for to Shechem came all Israel to make him king.
a After ſ death of Salomon. 1. King. 12. 1.
2 And when Ieroboã the sonne of Nebat heard it, (which was in Egypt, whither he had fledde from the presence of Salomon the king) he returned out of Egypt.
3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,
4 Thy father b made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, & his sore yoke, that he put vpon vs, lighter, & we will serue thee.
b That is, handled vs rudely. It seemeth ſ God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.
5 And he saide to them, Depart yet three dayes, then come againe vnto me. And the people departed.
6 And king Rehoboam tooke counsell with the old men that had stande before Salomõ his father, while he yet liued, saying, What counsell giue ye that I may answere this people?
7 And they spake vnto him, saying, If thou be kind to this people, and please them, and speake louing wordes to thẽ, they wilbe thy seruants for euer.
c Or, that stood by him, that is, which were of his counsell and secrets.
8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and c waited on him.
9 And he said vnto them, What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?
10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt ſ answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto thẽ, My d least part shalbe bigger then my fathers loynes.
d Or, little fingers meaning, that he was of farre greater power then was his father.
11 Now where as my father did burden you with a grieuous yoke, I wil put more vnto your yoke: my father hath chastised you with roddes, but I wil correct you with e scourges.
e Or, Scorpions.
12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the king had appointed, saying, Come againe to me the third day.
13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,
14 And spake to thẽ after the counsell of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with rods, but I will correct you with scourges.
15 So the king hearkened not vnto the people: for it was the f ordinaunce of God that the Lorde might performe his saying, which he had spoken f by Ahiah the Shilonite to Ieroboam the sonne of Nebat.
f Gods wil imposeth such a necessitie to the second causes, ſ nothing can be done but according to the same, and yet mans wil worketh as it selfe, so that it cannot be excused in doing euil, by alledging that it is Gods ordinance.
16 So when all Israel saw that the king would not heare them, the people answered the king, saying, g What portion haue we in Dauid? for we haue none inheritãce in the sonne of Ishai. O Israel, euery man to your tentes: nowe see to thine owne house, Dauid. So all Israel departed to their tents.
g Ebr. by the hand.
17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.
18 Then king Rehoboam sent Hadoram h that was i ouer the tribute, and the children of Israel stoned him k with stones, that he died: then king Rehoboam l made speed to get him vp to his chariot, to flee to Ierusalem.
h 1. King. 12. 16.
i Or, receiuer.
k Ebr. strengthened himselfe.
19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4. Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and three score concubines, & by them eight and twenty sonnes, and three score daughters.

1 ANd m when Rehoboam was come to Ierusalem, he gathered of the house of Iudah & n Benjamin nine
m 1. King. 12. 20, 21.
a That is, the soure thousand chosen men of warre to fight against b Israel, and to bring the kingdome againe to Rehoboam.
n That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.
2 But the word of the Lord came to Shemaiah the man of God, saying,
3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, & to all Israel
b Meaning, the ten tribes which that rebelled.

that are in Iudah, & Beniamin, saying,
4 Thus sayth the Lorde, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.
5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.
6 He built also Beth-lehem, and Etam, and Tekoa,
7 And Beth-zur, and Shoco, and Adullam,
8 And Gath, and Maresha, and Ziph.
9 And Adoraim, & Lachish, and Azekah,
10 And Zorah, and Aialon and Hebron, which were in Iudah and Beniamin, strong cities.
11 And he [a] repaired the strong holdes and put captaines in them, and store of victuale, and oyle and wine.
12 And in all cities he put shieldes and speares, & made them exceeding strong: so Iudah and Beniamin were his.
13 ¶ And the Priests and the Leuites that were in all Israel, [b] resorted vnto him out of all their coastes.
14 For the Leuites left their suburbs and their possession, & came to Iudah and to Ierusalem: [a] for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.
15 * And he ordeined him priests for the hie places, and for the [d] deuils and for the calues which he had made.
16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [e] hearts to seeke the Lorde God of Israel, to offer vnto the Lord God of their fathers.
17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yere long: for three yere they [f] walked in the way of Dauid and Salomon.
18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, & Abihail the daughter of Eliab the sonne of Ishai,
19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.
20 And after her he tooke Maakah the daughter of Absalom which bare him Abiiah, and Attai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eightene wiues, and three score concubines, & begate eight & twenty sonnes, and three score daughters.
22 And Rehoboam made [g] Abiiah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.
23 And he taught him: and dispersed all his sonnes throughout all the countreis of Iudah and Beniamin vnto euery strong citie: and he gaue them abundance of victuale, & [h] desired many wiues.

[c] Or, repaired them and made them strong, to be more able to resist Ieroboam.

[a] Or, strengthened.

[b] Ebr. stoode.

[a] Chap. 13.9.

[d] 3. King. 12.31. Meaning, idoles, reade Isa. 44.15.

[e] Which were zealous of true religion, and feared God.

[f] So long as they feared God, and set foorth his worde, they prospered.

[g] Called also Abiiam, who reigned three yere. 1. King. 15.2

[h] He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

1 AND when [a] Rehoboam had established the kingdome and made it strong, he forsooke the Lawe of the Lord, and [a] all Israel with him.
2 Therefore in the fift yere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalē (because they had transgressed against the Lord)
3 With twelue hundreth charets, and three score thousand horsemen, and the people were without number, that came with him fro Egypt, euen the Lubims, [b] Sukkims, & the [c] Ethiopians.
4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, & to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and sayde vnto them, Thus sayeth the Lorde, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.
6 Then the princes of Israel, and the King humbled them selues, and sayde, The Lorde is [d] iust.
7 And when the Lorde sawe that they humbled them selues, the worde of the Lorde came to Shemaiah, saying, They haue humbled them selues, therefore I wil not destroy them, but I will send them deliuerance shortly, and my wrath shall not " be powred out vpon Ierusalem by the hand of Shishak.
8 Neuertheles they shalbe his seruants: so shal they know my [e] seruice, and the seruice of the kingdomes of the earth.
9 ¶ Then Shishak King of Egypt came vp against Ierusalem, & tooke the treasures of the house of the Lorde, and the treasures of the Kings house: he tooke euen all, and he caried away the shieldes of gold, * which Salomon had made.
10 In stead whereof King Rehoboam made shields of brasse, and committed them to the handes of the chiefe of the garde, that waited at the doore of the Kings house.
11 And when the King entred into the house of the Lord, the garde came & bare them and brought them againe vnto the garde chamber.
12 And because he [f] humbled him selfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah they things prospered.
13 * So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yere olde, when he began to reigne, and reigned [g] seuētene yeres in Ierusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his Name there.

[a] Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they followe the vices of their gouernours.

b Which were a people of Africa called [h] Troglodites, because they dwelled in holes.

[b] Or, blacke Moores.

c Signifying [i] no calamitie can come vnto vs except we forsake God, and [j] he neuer leaueth vs til we haue cast him off.

d And therefore doeth iustly punish you for your sinnes.

" Ebr. drop downe.

e He sheweth [k] Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to [l] knowledge of them selues, and to know how much better it is to serue God then tyrants.

(Chap. 9.15.

f Which declareth that God seeketh not the death of a sinner but his conuersiō, Ezek. 18.32. and 33.11.

g That is, twelue yeres after that he had benē ouercome by Shishak, vers. 2.

And his mothers name was Maamah an Ammoniteſſe.

14 And he did euill: for he prepared not his heart to ſeeke the Lord.

15 The actes alſo of Rehoboam, firſt and laſt, are they not written in the "booke of Shemaiah the Prophete, and Iddo the Seer, in rehearſing the genealogie? and there was warre alwaye betweene Rehoboam and Ieroboam.

16 And Rehoboam ſlept with his fathers, and was buried in the citie of Dauid, & [b] Abiiah his ſonne reigned in his ſtead.

"Ebr. ſaying.

b Or, Abiiam.

CHAP. XIII.

1 Abiiah maketh warre againſt Ieroboam. 4 His ſpeeche the occaſion. 13 He truſteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

1 IN the eighteenth yeere of King Ieroboam began Abiiah to reigne ouer [a] Iudah.

a He meaneth Iudah and Beniamin.

2 Hee reigned three yeere in Ieruſalem: (his mothers name alſo was [b] Michaiah the daughter of [c] Uriel of Gibea) & there was warre betweene Abiiah and Ieroboam.

b Or, Maacha, 1.king.15.2.

c Called alſo Abſhalom, for Abſhalom was her grandfather, 2.king.13.2.

3 And Abiiah ſet the battell in arraye with the armie of valiant men of warre, euen foure hundreth thouſande choſen men. Ieroboam alſo ſet the battell in arraye againſt him with eyght hundreth thouſand choſen men which were ſtrong and valiant.

d Which was one of the tops of mount Ephraim.

4 And Abiiah ſtoode vp vpon mount [d] Temeraim, which is in mount Ephraim, and ſaid, O Ieroboam, and all Iſrael, heare you me,

e And therefore whoſoeuer doth vſurpe it or take it from that ſtock, tranſgreſſeth the ordinace of the lord. thus like an hypocrite he alledged the word of God for his aduantage.

5 Ought you not to know that the Lorde God of Iſrael hath giuen the kingdome ouer Iſrael to [e] Dauid for euer, euen to him and to his ſonnes by a couenant of ſalt?

f That is, perpetual, becauſe the thing, which is ſalted, is preſerued from corruption: he meaneth alſo that it was made ſolemnely and confirmed by offring of ſacrifices, wherasthey vſed ſalt according as was ordeined, Nō. 18.19 3.*King.*11.26.

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomō the ſonne of Dauid is riſe vp, & hath "rebelled againſt his lord:

g This word in the Chaldee tongue is Racha, which our Sauiour vſeth, Mat. 5.22.

7 And there are gathered to him vaine men and "wicked, and made themſelues ſtrong againſt Rehoboam the ſonne of Salomon: for Rehoboam was [h] but a childe and "" tender hearted, and could not reſiſt them.

"Ebr. children of Belial.

h Meaning, in hart & courage.

"Or, faint hearted. *Leuit.*26.36.1.*King.*12.31.*chap.*11.14. "Ebr. fill his hand.

8 Now therefore ye thinke that ye be able to reſiſt againſt the kingdome of the Lord, which is in the hands of the ſonnes of Dauid, and ye be a great multitude, & the golden calues are with you which Ieroboam made you for gods.

9 "Haue ye not driuen away the prieſtes of the Lord the ſonnes of Aaron and the Leuites, and haue made you prieſtes like the people of other countreis? whoſoeuer commeth to "conſecrate with a [i] yong bullocke & ſeuen rams, the ſame may be a prieſt of them þ are no gods.

"Ebr. fill his hand.

i He ſheweth the nature of idolaters which take no triall of the vocation, life & doctrine of their miniſters, but thinke the moſt vileſt and greateſt beaſts ſufficient to ſerue their turne.

10 But we belōg vnto the Lord our God, & haue not forſaken him, & the Prieſtes the ſonnes of Aaron miniſter vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lorde euery [k] morning and euery euening burnt offrings and ſweete meniſe, and the breade is ſet in order vpon the pure table, and the candleſticke of gold with the lamps thereof, to burne euerie euening: for we keepe the watche of the Lord our God: but ye haue forſaken him.

k As it was appointed in the Lawe, Exod. 29 39.

12 And beholde, this God [l] is with vs, as a captaine, and his Prieſtes with the ſounding trumpets, to crye an alarme againſt you. O ye children of Iſrael, fight not againſt the Lorde God of your fathers: for ye ſhall not proſper.

l Becauſe their cauſe was good & approued by the Lord, they doubted not of the ſucceſſe and victorie.

13 ¶ But Ieroboam cauſed an ambuſhment "to compaſſe, and come behinde them, when they were before Iudah, & the ambuſhment behinde them.

m Contemning the good counſell which came of the ſpirit of God, he thought to haue ouercome by deceit.

14 Then Iudah looked, and beholde, the battell was before and behinde them, and they cried vnto the Lord, and the Prieſts blewe with the trumpets,

15 And the men of Iudah gaue a ſhoute: and euen as the men of Iudah ſhouted, God "ſmote Ieroboam and alſo Iſrael before Abiiah and Iudah.

"Or, gaue him the ouer throwe.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people ſlewe a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah preuailed, "becauſe they ſtaied vpon the Lord God of their fathers.

n He ſheweth that the ſtay of all kingdomes & aſſurance of victories depende vpon our truſt and confidence in the Lord.

19 And Abiiah purſued after Ieroboam, and tooke cities from him, euen Bethel, and the "" villages thereof, and Ieſhanah with her villages, & Ephron with her villages.

"Ebr. daughters.

20 And Ieroboam recouered no ſtrength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, & married fourtene wiues, & begate two & twentie ſonnes, and ſixteene daughters.

22 The reſt of the actes of Abiiah, and his maners and his ſayings are written in the ſtorie of the Prophet Iddo.

CHAP. XIIII.

3 Aſa deſtroyeth idolatrie, & commandeth his people to ſerue the true God. 11 He praiſeth vnto God who he ſhould go to fight. 12 He obteineth the victorie.

1 AND "Abiiah ſlept with his fathers, & they buried him in the city of Dauid, & Aſa his ſonne reigned in his ſtead: in whoſe dayes þ land was quiet ten yere.

"Ebr. fill his hand.

1.*King.*15.8.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For he toke away þ altars of þ ſtrange gods & the hie places, and brake downe the images, and cut down the [a] groues,

a Which were planted contrary to the Lawe, Deut. 16.21.

4 And cōmanded Iudah to ſeeke þ Lord God of their fathers, & to doe according to the Lawe and the commandement.

5 And

5 And he toke awap out of all þ cities of Iudah þ hie places, & the images: therfore þ kingdom was [b] quiet before him.
6 He builte also strong cities in Iudah, because the land was in rest, and he had no warre in those yeres: for the Lorde had giuen him rest.
7 Therefore he said to Iudah, Let vs build these cities and make walles about, and towres, gates, & barres, whiles the land is [c] before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.
8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousande, and of Beniamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.
9 ¶ And there came out against them Zerah [d] of Ethiopia with an hoste of ten hundreth thousand, and three hundreth charets, and came vnto [e] Marehah.
10 Then Asa went out before him, and they set the battell in araye in the valley of Zephathah beside Marehah.
11 And Asa cryed vnto the Lord his God, and said, Lord, [*] it is nothing with thee to help with many, or with no power: helpe vs, O Lord our God: for we rest on thee, and in thy name are we come against this multitude: O Lorde, thou art our God, [f] let not man preuaile against thee.
12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.
13 And Asa & the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: and they carped away a mightie great spoyle.
14 And they smote all the cities rounde about Gerar: for the [g] feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.
15 Yea, and they smote the tents of cattel, and carped away plentie of sheepe and camels, and returned to Ierusalem.

b He sheweth that the rest and quietnes of king domes standeth in abolishing idolatrie, and advancing true religion.
c Whiles wee haue the ful gouernement thereof.
d The king of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh. 15. 44: where Michaiah the Prophet was borne.
1. Sam. 14. 6.
[*] Or, against many, without power.
f Thus the children of God neither trust in their owne power or policie, neither feare the strength & subtiltie of their enemies, but consider the cause and see whether their enterprises tend to Gods glorie, and thereupon assure them selues of the victorie by him, which is onely almightie, and can turne al flesh into dust with the breath of his mouth.
g The Lord had striken them with feare.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his country of idolatrie.* 11 *He sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *He deposeth his mother for her idolatrie.*

1 THen the spirite of God came vpon [a] Azariah the sonne of Obed.
2 And he went out to meet Asa, and saide vnto him, O Asa, & all Iudah, and Beniamin, heare ye me. The Lorde is with you, while ye be with him: and if ye seeke him, he wil be found of you, but if ye forsake him, he wil forsake you.
3 Now for a long season Israel hath bene without the [b] true God, and without Priest to teach, and without Lawe,

a Who was called Obed, as his father was, vers. 8.
b For the space of twelue yeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected and idolatrie planted.

4 But whosoeuer returned in his affliction to the Lorde God of Israel, and sought him, he [c] was found of them.
5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.
6 For nation was destroyed of nation, & citie of citie: for God troubled the with all aduersitie.
7 Be ye strong therefore, and let not your hands be weake: for your [d] worke shall haue a reward.
8 ¶ And when Asa heard these wordes, & the prophecie of Obed the Prophet, he was encouraged, & tooke awap the abominations out of all the lande of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lorde, that was before the porche of the Lord.
9 And he gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fel many to him out of Israel, when they saw that the Lorde his God was with him.
10 So they assembled to Ierusalem in the [e] thirde moneth, in the fifteenth yeere of the reigne of Asa.
11 And they offred vnto the Lord the same time of [f] spoyle, which they had brought, euen seuen hundreth bullocks, and seuen thousand sheepe.
12 And they made a couenant to seeke the Lord God of their fathers, with al their heart, and with all their soule.
13 And [g] whosoeuer will not seeke the Lord God of Israel, shalbe slaine, whether he were small or great, man or woman.
14 And they sware vnto the Lord with a loud voyce, and with shouting and with trumpets, and with cornets.
15 And al Iudah reioyced at the othe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was [h] founde of them. And the Lord gaue them rest round about.
16 ¶ And King Asa deposed [*] Maachah his [i] mother from her regencie, because shee had made an idole in a grone: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.
17 But the hie places were not [k] taken awap out of Israel: yet the heart of Asa was [l] perfit all his dayes.

c He sheweth, that notwithstanding the wickednes of tyrats and their rage, yet God hath his, whome he heareth in their tribulation, as he deliuered his seruant Zerah king of the Ethiopians, Chap. 14. 9, 12. and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shal not be frustrate.
e Called Sivan containing part of May and part of June.
f Which they had taken of the Ethiopians.
g These were the wordes of their couenant, which commanded all idolaters to bee put to death according to the law of God, Deut. 13. 5, 9, 15.
h So long as they serued him aright, so long did he preserue and prosper them.
i Or grandmother: and herein he shewed that he lacked zeale: for shee ought to haue died both by the couenant, and by the Lawe of God, as vers. 13: but he gaue place to foolish pitie, and would also seeme after a sorte to satisfie the Lawe.
k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that al were not taken away.
l Because that God was called the God of Israel by reason of his promes to Iaakob: therfore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessours.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, & gold, and vessels.

19 And there was no warre vnto the fiue and thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram. 7 He is reproued by the Prophet, 10 VV hom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

1 IN the fiue and thirtieth yere of the reigne of Asa came [a] Baasha King of Israel vp against Iudah, & built [b] Ramah to let none passe out or go in to Asa king of Iudah.

2 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at [1] Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent thee siluer and gold: come, [c] breake thy league with Baasha king of Israel that he may depart from me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, & let his worke cease.

6 Then Asa the King tooke al Iudah, and caried away the stones of Ramah & the timber thereof, wherewith Baasha did builde, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the [1] Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lorde thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 [*] The Ethiopians & the Lubims, were they not a great hoste with charets & horsemen, exceeding many? yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 [*] For the eyes of the Lord behold al the earth to shewe him selfe strong with them that are of perfite heart towarde him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.'

10 Then Asa was wroth with the Seer, and put him into a [m] prison: for he was [d] displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And beholde, the actes of Asa first and last, lor, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nyne and thirtieth yere of his reigne was [n] diseased in his feete, and his disease was [o] extreme: yet he sought not the Lorde in his disease, but to the [f] Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for him selfe in the citie of Dauid, and layd him in the bed which they had filled with swéete odours and diuers kindes of spices, made by the arte of the apotecarie: and they burnt odours for him with an exceeding great fire.

a Who reigned after Nadab the sonne of Ieroboam. 1.King.15.17.

b He fortified it with walles and ditches: it was a citie in Beniamin nere to Gibeon.

1 Or, Darmesek.

c He thought to repulse his aduersarie by an vnlawful meanes, that is, by seeking helpe of infidels, as they sought the Turks amitie, thinking thereby to make thé selues more strong.

1 Or, Prophet.

Chap.14.9.

2.Mac.9.5. and 12.22.

m Or, prison house.

d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked do when they be tolde of their faultes.

1 Or, goutie, or swollen.

1.King.15.23.

n Or, to the top of his head.

e God plagued his rebellion, & hereby declareth that it is nothing to begin wel, except we so cõtinue to the end, & is a cause of Gods glorie, and put our whole trust in him.

f He sheweth that it is in vaine to seeke to the Physicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the physician, as a mean by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions, and men of warre.

1 AND Iehoshaphat his sonne reigned in his steade, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bandes in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the [a] first wayes of his father Dauid, and sought not [b] Baalim,

4 But sought the Lorde God of his father, and walked in his commandements, and not after the [*] trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, & all Iudah brought [c] presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he [d] lift vp his heart vnto the waies of the Lorde, and he tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [e] teache in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, & Asahel, and Shemiramoth, & Jehonathan, and Adoniah, and Tobiah, and Tob-adoniah, Leuites, & with them Elishama and Jehoram Priests.

9 And they taught in Iudah, & had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the landes that were round about Iudah, and they [*] fought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphat giftes and tribute siluer, and

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.

b Sought not helpe at strange gods.

2 Ebr. worke.

c He gaue him selfe wholy to serue the Lord.

d He knewe it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.

e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

and the Arabians brought him flockes, seuen thousande and seuen hundreth rams, and seuen thousand and seuen hundreth he goates.

12 So Iehoshaphat prospered & grewe vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the nombers of them after the house of their fathers, In Iudah were captaines of thousands, Adnah the captaine, and " with him of valiant men thre hundreth thousand,

" Ebr. in his hand.

15 And [u] at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

[u] Or, next to him.

16 And at his hande Amasiah the sonne of Zichri, which [f] willingly offred him selfe vnto the Lorde, and with him two hundreth thousand valiant men.

f Meaning, which was a Nazarite, Nom. 6.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe & shield two hundreth thousand.

18 And at his hād Iehozabad, and with him an hundreth and foure score thousand armed to the warre.

g That is, they were as his ordinary gard.

19 These [g] waited on the King, besides those which the King put in the strong cities throughout al Iudah.

CHAP. XVIII.

1 *Iehoshaphat maketh affinitie with Ahab.* 10 *Foure hundreth prophets counsell Ahab to goe to warre.* 16 *Michaiah is against them.* 23 *Zidkiah smiteth him.* 25 *The King putteth him in prison.* 29 *The effect of his prophecie.*

1 AND [a] Iehoshaphat had riches and honour in abundance, but he was ioyned in [a] affinitie with Ahab.

a For Ioram Iehoshaphats sonne maried Ahabs daughter.

2 And after certaine [b] yéres he went downe to Ahab to Samaria: and Ahab slewe shéepe & oxen for him in great nomber, and for the people that he had with him, and entised him to go vp vnto [c] Ramoth Gilead.

b That is, the third yere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

3 And Ahab king of Israel sayde vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & we will ioyne with thée in the warre.

d Heare the aduice of some Prophet, to know whether it be Gods will.

4 And Iehoshaphat saide vnto the king of Israel, Aske counsell, I pray thée, at the [d] word of the Lord this day.

e Which were the prophets of Baal, signifying that the wicked esteeme not but flatterers and such as wil beare with their inordinate affections.

5 Therefore the King of Israel gathered of [e] prophets foure hundreth men, and sayd vnto them, Shall we goe to Ramoth Gilead to battel, or shall I cease? And they said, Goe vp: for God shall deliuer it into the Kings hand.

f Yet the true ministers of God ought not to cease to do their duetie, though wicked magistrates can not abide them to speake truth.

6 But Iehoshaphat sayde, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel saide vnto Iehoshaphat, There is yet one man, by whome we may aske counsell of the Lord, but I [f] hate him: for he doeth not prophecie good vnto me, but alwaie euil: it is Michaiah the sonne of Imla. The Iehoshaphat sayde, Let not the King say so.

g Meaning, that he ought not to refuse to heare any that was of God.

8 And the king of Israel called an eunuche, and saide, Call quickly Michaiah the sonne of Imla.

9 ¶ And the King of Israel, and Iehoshaphat King of Iudah sate eyther of them on his throne clothed in their [h] apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and al the prophets prophesied before them.

h That is, in their maiestie & royall apparel.

10 And Zidkiah [g] sonne of Chenaanah made him [i] hornes of yron, and sayde, Thus saith the Lord, With these shalt thou push the Aramites vntil thou hast consumed them.

i Reade 1. King 22. 11.

11 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the prophets declare good to the king with one [k] accord: let thy worde therefore, I pray thee, be like one of theirs, and speake thou good.

k Thinking, that where as foure hundreth prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it.

13 And Michaiah sayd, As the Lorde liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So he came to the king, and the king said vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leaue off? And he said, [l] Goe ye vp, and prosper, and they shalbe deliuered into your hand.

l He spake this by derision of the false prophets, as the King wel perceiued.

15 And [h] King said to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lorde?

16 Then he sayd, I sawe all Israel scattred in the mountaines, as sheepe that haue no sheepheard: and the Lorde sayde, [m] These haue no master: let them returne euerie man to his house in peace.

m He prophecieth how the people should be dispersed & Ahab slaine.

17 And the king of Israel sayde to Iehoshaphat, Did I not tell thee, that he would not prophecie good vnto me, but euil?

18 Againe he sayd, Therefore here ye the worde of the Lorde: I saw the Lorde sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

n Meaning, his Angels.

19 And the Lorde saide, Who shall [o] perswade Ahab king of Israel, that hee may go vp and fal at Ramoth Gilead? And one spake and said thus, and another sayd that.

o Or, deceiue.

20 Then there came forth a spirite and stode before the Lorde, and sayd, I will perswade him. And the Lord sayde vnto him, Wherein?

21 And he said, I will go out, & be a false spirite in the mouth of all his prophets. And [p] he said, Thou shalt perswade, and shalt also preuaile: go forth and doe so.

p That is, the Lord.

22 Now

22 Now therefore beholde, the Lord hath put a p false spirite in the mouth of these thy prophetes, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came nere, and smote Michaiah vpon the cheeke, and saide, By what way went the Spirite of the Lord from me, to speake with thee?

24 And Michaiah saide, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel saide, Take ye Michaiah, and carie him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus sayth the king, Put this man in the prison house, and feede him with breade of [r] affliction and with water of affliction vntill I returne in peace.

27 And Michaiah saide, If thou returne in peace, the Lord hath not spoken by me. And [s] he said, Heare, all ye people.

28 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will [t] change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed him selfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they saide, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [r] cried, and the Lorde helped him and moued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drewe a bowe [u] mightily, and smote the king of Israel betweene the ioynts of [x] his brigandine: therefore he said to his charetman, Turne thine hand, and carie me out of the host: for I am hurt.

34 And the battel increased that day: & the king of Israel [a] stood still in his charet against the Aramites vntill euen, & died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lorde. 5 He appointeth iudges and ministers, 9 And exhorteth them to feare God.

1 And Iehoshaphat the king of Iudah returned [*] safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meet him, and said to king Iehoshaphat, [a] Wouldest thou helpe the wicked, and loue them that hate the Lorde? therefore for this thing the wrath [*] of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away the groues out of the lande, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b] through the people from Beer-sheba to mount Ephraim, & brought them againe vnto the Lord God of their fathers.

5 And he set iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heed what ye do: for ye execute not the iudgement of man, but of the Lorde, and he will be [c] with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no [d] iniquitie with the Lord our God, neither [*] respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, & of the Priestes & of the chiefe of the families of Israel, for the iudgement & cause of the Lorde: and they [e] returned to Ierusalem.

9 And he charged them, saying, Thus shall ye do in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betwene [f] blood & blood, betwene lawe and precepte, statutes and iudgements, ye shal iudge them, and admonish them that they trespasse not against the Lorde, that [g] wrath come not vpon you and vpon your brethren. Thus shall ye do and trespasse not.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lorde, & Zebadiah the sonne of Ismael, a ruler of the house of Iudah, shall be for all the [h] Kings affaires, & the Leuites shalbe officers [i] before you. Be of courage, and do it, and the Lord shall be with the [k] good.

*Ebr. wrath from the Lord.

b He visited all his countrey & brought his people from idolatry to the knowledge of the true God.

c Both to preserue you, if you doe iustly, or to punish you, if you doe the contrarie.

d He wil declare by the sharpenes of the punishment, that he hateth all iniquitie.

Deut. 10. 17. iob. 34. 19. act. 10. 34. rom. 2. 11. gal. 2. 6. ephe. 6. 9. col. 3. 25.

1 *pet. 1. 17.*

e The Priests & Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether ye murther was done at vnwares or els on set purpose, Nomb. 35. 11. deut. 4. 41.

g Meaning, that God would punish them most sharpely, if they would not execute iustice aright.

h Shalbe chiefe ouerseer of the publike affaires of the realme.

i They shall haue the handling of inferiour causes.

k God wil assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lorde. 22 The marueilous victorie that the Lorde gaue him against his enemies. 30 His reigne and actes.

1 After this also came the children of Moab and the children of Ammon, and with them of the [a] Aynonites against Iehoshaphat to battel.

2 Then there came [*] told Iehoshaphat, saying, There commeth a great multitude against thee from beyond [b] Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.

a That is, which counterfaited the Ammonites in language & apparell. The Hebrewes thinke they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

b Called the dead sea, where God destroyed the fiue cities for sinne.

a Or, Michaiah.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this cruelty his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, & declare their malice against them, in whome the true Spirit is.

r Keepe him streightly in prison, and let him feele hunger & thirst.

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which he threateneth by his worde.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

Ebr. in his simplicity, or ignorantly.

Or, betweene the habergins.

u He dissembled his hurt, that his souldiers might fight more courageously.

Ebr. in peace.

3 And Iehoshaphat feared, and set himselfe c to seeke the Lorde, and proclaimed a fast throughout all Iudah.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, & to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the newe court,

6 And saide, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, & none is able to withstand thee.

d He groundeth his prayer vpon Gods power, whereby he is able to help, and also on his mercy, which he wil continue toward his, forasmuch as he hath once chosen them and begun to shewe his graces toward them. 1. *King.* 8. 37. *chap.* 6. 28.

7 Diddest not thou our God cast out the inhabitants of this lãd before thy people Israel, and d gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sactuarie therin for thy Name, saying,

9 *If euil come vpon vs, as the e swoorde of iudgement, or pestilence, or famine, we will stande before this house and in thy presence, (for thy Name f is in this house) and wil crie vnto thee in our tribulation, & thou wilt heare and helpe.

e Meaning, warre which cõmeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpõ, and thou declarest thy presence and fauour. *Deut.* 2. 9. *nehem.* 13. 1.

10 And now behold, the children of f Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel go, when they came out of the lande of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritãce, which thou hast caused vs to inherite.

g We onely put our trust in thee and wait for our deliuerãce from heauen.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cõmeth against vs, neither doe we knowe what to do: but our eyes g are toward thee.

13 And all Iudah stoode h before the Lord with their yong ones, their wiues, and their children.

h That is, before the Arke of the couenant.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Iehiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whom came i the Spirit of the Lorde, in the middes of the Congregation.

i Which was moued by the Spirit of God to prophecie.

15 And he saide, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lorde vnto you, Feare you not, neither be afraide for this great multitude: for the k battell is not yours, but Gods.

k They fight against God and not against you: therefore he will fight for you. *Exod.* 14. 13, 14.

16 To morow go ye downe against them: behold, they come vp by the cleft of Tzis, and ye shall finde them at the end of the brooke before the wildernes of Ieruel.

*Or, deliuerance.

17 Ye shal not need to fight in this battel: *stand still, moue not, & behold the *saluation of the Lord towarde you: O Iudah, and Ierusalem, feare ye not, neyther be afraid: to morow go out against them, and the Lord wilbe with you.

l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fel downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Corhites stoode vp to praise the Lorde God of Israel with a loud voice on hie.

20 And when they arose early in the morning, they went forth to the wildernes of Tekoa: & as they departed, Iehoshaphat stoode and saide, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shalbe assured: beleeue his m Prophets, and ye shall prosper.

m Give credite to their wordes and doctrine.

21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should praise him that is in the beautifull Sanctuarie, in going forth before the men of armes, and saying, n Praise ye the Lord, for his mercy lasteth for euer.

n This was a Psalm of thanksgiuing, which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

22 And when they began to shoute, and to praise, the Lord layed ambushments against the children of Ammon, Moab, and o mount Seir, which were come against Iudah, and they slewe one another.

o Meaning, the Idumeãs, which dwelt in mount Seir.

23 For the children of Ammon and Moab rose against p inhabitants of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to p destroy another.

p Thus § Lorde according to Iehoshaphats praier declared his power, when hee deliuered his by causing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wildernes, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of the, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, til they could carp no more: they were three daies in gathering of the spoile: for it was much.

q To giue thanks to the Lorde for the victorie: and therefore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel. 3. 2, 12. because § Lorde iudged the enemies according to Iehoshaphats prayer.

26 And in the fourth day they assembled themselues in the valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioye: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lorde.

29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that the Lorde had fought against the enemies of Israel.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

30 ¶ So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, 1. *King.* 22. 42.

olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [f] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken awap: for the people had not yet prepared their heartes vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which [u] is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne him selfe with Ahaziah king of Israel, who was guiltie to doe euill.

36 And he ioyned with him, to [x] make shippes to goe to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes. and the shippes were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 Which killeth his brethren. 6 He was brought to idolatrie, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable ende.

1 IEhoshaphat then slept with his fathers, [a] was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 [x] And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slewe all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yere old, when he began to reigne, and he reigned eight yere in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lorde would not destroy the house of Dauid, because of the [x] couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hande of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did [c] Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudah, and caused the inhabitantes of Ierusalem to commit [f] fornication, and compelled Iudah thereto.

12 And there came a writing to him from [s] Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitantes of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plagne will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lorde stirred vp against Iehoram the spirit of the Philistims, & the Arabians that were beside the [i] Ethiopians.

17 And they came vp into Iudah, & brake into it, & caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue [k] Iehoahaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ende of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalem eight yeere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND [x] the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stead: for the armie that came [b] with the Arabians to the campe, had slaine

a Read chap.15 17. how by Israel is meant Iudah. 2.King.8.16.

b Because the wicked liue euer in feare and also are ambitious, they become cruel, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked & serue God. 2.Sam.7.12,16. 1.King.2.4 & 9.5. 2.Chr.6.16.

e Read, 2.king. 8.22.

f Meaning, idolatrie, because that the idolater breaketh promes with God, as doeth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Eliiah.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Africa South-ward toward Egypt.

k Called also Ahaziah, as Chap. 22.1, or Azariah, vers. 6 following.

l That is, as some write, he was not regarded, but deposed for his wickednesse, and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 23.2.

1 2.King.8.24.

a Meaning the Philistims,

slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and [b] fourtie yeere olde was Ahaziah when hee began to reigne, and hee reigned [c] one yeere in Ierusalem, and his mothers name was Athaliah the daughter [d] of Omri.

3 He walked also in [f] the wayes of the house of Ahab: for his mother counseled him to do wickedly.

4 Wherefore he did euil in the sight of the Lorde, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Joram.

6 ¶ And hee returned to be healed in Jezreel, because of the wounds wherewith they had wounded him at Ramah, whē hee fought with Hazael king of Aram. Nowe Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Jzreel, because he was diseased.

7 And the destruction of Ahaziah [f] came of God in that hee went to Joram: for when he was come, he went forth with Iehoram against Jehu the sonne of Nimshi, * whome the Lord had anointed to destroy the house of Ahab.

8 Therefore when Jehu [g] executed iudgement vpon the house of Ahab, & found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slewe them also.

9 And he sought Ahaziah, & they caught him where he was hidde in Samaria, and brought him to Jehu, and slewe him, and buried him. Because, said they, he is the sonne of [s] Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sone was dead, she arose and [h] destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Joash the sonne of Ahaziah, and stale him from among the kinges sonnes, that should be slaine, and put him and his nurce in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slewe him not.

12 And he was with them hidde in the [i] house of God sixe yeres, whiles Athaliah reigned ouer the [k] land.

b Reade chap. 21.20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.
e He sheweth, that it must needes followe that the rulers are such as their counsellers be, and that there cannot be a good king, that suffereth wicked counsellers.
f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, & therefore he causeth all meanes to serue to his wil.
2. King. 9.7.
g Or, tooke vengeance.
f This was the iust plague of God, because he ioyned himself to with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued them to giue him the honour of burial.
2. King. 11.1.
h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernmēt.
i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.

CHAP. XXIII.

1 *Ioash the sonne of Ahaziah is made King.* 15 *Athaliah is put to death.* 17 *The Temple of Baal is destroyed.* 19 *Iehoiada appointeth ministers in the Temple.*

AND [a] in the seuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Jeroham, and Jshmael the sonne of Jehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the king in the house of God: and he saide vnto them, Beholde, the kinges sonne must reigne, * as the Lorde hath said of the sonnes of Dauid.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priestes, and the Leuites, shalbe porters of the doores.

5 And another thirde part towarde the kings house, and another third part at the * gate of the [c] fundation, and all the people shalbe in the courtes of the house of the Lord.

6 But let none come into the house of the Lorde, saue the Priests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shal compasse the king rounde about, and euery man with his weapon in his hande, and he that entreth [d] into the house, shalbe slaine, and be you with the king, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, & shields, & bucklers which had bene king Dauids, & were in the house of God.

10 And hee caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the [f] house rounde about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne and gaue him the [g] testimonie, & made him king. And Iehoiada and his sonnes anointed him, and said, God saue the king.

12 ¶ But when Athaliah heard the noyse of the people running and praysing the king, she came to the people into the house of the Lord.

13 And when she [h] looked, behold, the king stood by his pillar at the entring in, & the princes & the trumpets by the king, & all the people of the land reioyced, & blew the trumpets, & the singers were with instrumentes of musike, and they that could sing praise: then Athaliah rent her clothes, and said, [k] Treason, treason.

2. King. 11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.
b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15.17.
2. Sam. 7.12, 16. 1. King. 2.4. chap. 21.7.
2. King. 11.6.
c Which was the chiefe gate of the Temple toward the East.
d Meaning, to make any tumult or to hinder their entersprise.
e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.
f Meaning, the most holy place where the Arke stoode.
g That is, the booke of the Lawe, or as some reade, they put vpon him his royall apparell.
* Or, saw the king standing.
h Declaring her vile impudence, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience, treason.

14 Then

14 Then Iehoiada ꝑ Priest brought out the captaines of hundreths that were gouernours of the hoste, and saide vnto them, Haue her forth of the ranges, and he that ⁱfolloweth her, let him die ꝑ the swoꝛd: foꝛ the Priest had saide, Slay her not in the house of the Lord.

ⁱ To ioyne with her party, and to maintaine her authoritie.

15 So they layde handes on her: and when she was come to the entring of ꝑ horse gate ꝑ the Kings house, they slewe her there.

16 ¶ And Iehoiada made a ᵏ couenant betweene him, and all the people, and the King, that they woulde be the Lordes people.

ᵏ That they would onely serue him and renounce all idolatrie.

17 And all the people went to the house of Baal, and ˡ destroied it, ⁊ brake his altars and his images, ⁊ slewe ᵐ Mattan the priest of Baal before the altars.

ˡ According to their couenant made to the Lorde.

ᵐ As the Lorde commanded in his Lawe both for the person & also the citie, Deut. 13.9. & 15.

18 And Iehoiada appointed officers foꝛ the house of the Lord, vnder the ⁿ hands of the Priests and Leuites, whome Dauid had distributed foꝛ the house of the Lorde, to offer burnt offrings vnto the Lorde, ᵒ as it is written in the Lawe of Moses, with reioycing and singing ꝑ the appointment of Dauid.

ⁿ Or, charge.

ᵒ Num. 28.3.

19 And he set porters ꝑ the gates of the house of the Lorde, that none that was vncleane in any thing, should enter in.

20 And he ᵖ toke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the lande, and he caused the King to come downe out of the house of the Lorde, and they went through ᵍ the hie gate of the Kings house, ⁊ set the King vpon the throne of the kingdome.

ᵍ Which was the principall gate, that the King might be seene of all the people.

21 Then all the people of the lande reioyced, and the citie was quiet, ʳ after that they had slaine Athaliah with ꝑ swoꝛd.

ʳ For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

CHAP. XXIIII.

Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

1 *Kings* 12.1. 1 Ioash ˢ was seuen yere olde, when he began to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

ˢ Who was a faithfull counseller, & gouerned him by the word of God.

2 And Ioash did ᵗ vpꝛightly in the sight of the Lorde, all the dayes of ᵘ Iehoiada the Priest.

ᵗ Or, gaue him two wiues.

3 And Iehoiada ᵗ toke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterwarde it came into Ioashs minde, to renew the house of the Lord.

ᵘ He meaneth not ꝙ ten tribes, but onely the two tribes of Iudah and Beniamin.

5 And he assembled the Priestes and the Leuites, and saide to them, Go out vnto the cities of Iudah, ⁊ gather of all ˣ Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

ˣ Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the King called Iehoiada, the ʸ chiefe, and sayde vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem ᶻ the tare of Moses the seruant of the Lord, and of the congregation of Israel, foꝛ the Tabernacle of the testimonie?

ʸ For he was the hie Priest.

ᶻ *Exod.* 30.13.

7 Foꝛ ᵃ wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate foꝛ the house of the Lord, did they bestow vpon Baalim.

ᵃ The Scripture doeth terme her thus, because she was a cruel murtherer, and a blasphemous idolatresse.

8 Therefore the King commanded, ᵇ and they made a chest, and set it at the gate of the house of the Lord without.

ᵇ 2. *King.* 12.9.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord ᶜ the tare of Moses the seruant of God, laied vpon Israel in the wildernesse.

ᶜ *Exod.* 30.13.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, ᵈ they brought the chest vnto the Kings officer ꝑ the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe (and one appointed ꝑ the hie Priest) came and emptied the chest, ⁊ tooke it, and caried it to his place againe: thus they did day ꝑ day, and gathered siluer in abundance.

ᵈ Such as were faithfull men, whom the King had appointed for that matter.

12 And the King and ᵉ Iehoiada gaue it to such as did the labour and woꝛke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to woꝛkers of yron and brasse, to repaire the house of the Lorde.

ᵉ Signifying, that this thing was done by aduice and counsel, and not by any one mans affection.

13 So the woꝛkemen woꝛought, and the woꝛke ᶠ amended through their handes: and they restored the house of God to his state, and strengthened it.

ᶠ *Ebr. a medicine was vpon the worke, meaning it was repaired.*

14 And when they had finished it, they brought the rest of the siluer before the King and Iehoiada, and he made therof ᵍ vessels foꝛ the house of the Lord, euē vessels to minister, both mosters and incense cuppes, and vessels of golde, and of siluer: and they offred burnt offrings in the house of the Lorde continually all the dayes of Iehoiada.

ᵍ For the wicked kinges his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

15 ¶ But Iehoiada waxed old, and was full of dayes and dyed. An hundreth and thirtie yeere olde was hee when he dyed.

16 And they buried him in the citie of Dauid with the ʰ kings, because he had done good in Israel, and towarde God and his house.

ʰ Which was the worke of the Lord, and in the affaires of the commō wealth.

17 ¶ And after the death of Iehoiada, came the ⁱ princes of Iudah, and did reuerence to the King, and the king hearkened vnto them.

ⁱ Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

18 And they left ꝑ house of the Lord God of their fathers, and serued groues and idoles: and wꝛath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them againe vnto the Lorde:

and they [k] made protestation among them, but they would not heare.

20 And the Spirite of God came vpon Zechariah the sonne of Iehoiada the Priest, which stoode [l] aboue the people, and saide vnto them, Thus saith God, Why transgresse ye the comandements of the Lorde? surely ye shall not prosper: because ye haue forsaken the Lorde, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the [m] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnes which Iehoiada his father had done to him, but slewe his sonne. And when he died, he saide, The Lorde [n] looke vpon it, and require it.

23 ¶ And when the yere was out, the host of Aram came vp against him, and they came against Iudah & Ierusalem, and destroyed al the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though [p] armie of Aram came with a small company of men, yet the Lorde deliuered a very great armie into their hande, because they had forsaken the Lorde God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruantes conspired against him for the blood of the [r] children of Iehoiada the Priest, and slewe him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But [q] his sonnes, and the summe of the tare gathered vp him, and the [r] fundation of the house of God, behold, they are written in the storie of the booke of the kings. And Amaziah his sonne reigned in his stead.

k They tooke heauen & earth and all creatures to witnesse, that except they returned to ỹ lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9 26.

l In a place aboue the people to ỹ intent that he might be heard.

m There is no rage so cruel and beastly as of thē whose heartes God hath hardened, & which delite more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.

n Reuenge my death & require my blood at your handes: or he speaketh this by prophecie, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Mat. 23. 35, because his progenitours were Iddo, Barachiah, Iehoiada, &c.

o That is, reproued & checked him, and handeled him rigorously.

p Meaning Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lorde.

q That is, concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercometh Amaziah, 27 He is slaine by a conspiracie.

1 AMaziah was fiue and twentie yere old, when he began to reigne, and he reigned nine and twentie yere in [s] Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And he did [t] vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slewe his seruantes, that had slaine the king his father,

2. King. 14. 2.

s Meaning, in respect of his predecessors, albeit he had his imperfections.

4 But he slew not their children, but did as it is written in the Lawe, and in the booke of Moses, where the Lorde commanded, saying, [u] The fathers shall not die for the [x] children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreths, according to the houses of their fathers, throughout all Iudah and Beniamin: and he nombred them from [y] twentie yere old and aboue, and found among them three hundreth thousande chosen men, to goe forth to the warre, and to handle speare and sheild.

6 He hired also an hundreth thousande valiant men [z] out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel go with thee: for the Lord is not [a] with Israel, neither with all the house of Ephraim.

8 If [b] not, go thou on, do it, make thy selfe strong to the battel, but God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shal we do then for the hundreth talents, which I haue giuen to the host of Israel? Then the man of God answered, The Lorde is able to [c] giue thee more then this.

10 So Amaziah [d] separated them, to witte, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, & went to the salt valley, & smote of the children of [e] Seir, ten thousand.

12 And other ten thousande did the children of Iudah take aliue, & caried them to the toppe of a [f] rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the [g] armie, which Amaziah sent awap, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoile.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, he brought [h] gods of the children of Seir, and set them vp to be his gods, & [i] worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, & sent vnto [k] him a Prophet, which saide vnto him, Why hast thou sought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

Deut. 24. 16. 2. King. 14. 6. Ezec. 31. 30. Ezec. 18. 20.

b That is, for ỹ faut wherefore ỹ child is punished except he be culpable of ỹ same.

c So many as were able mē to beare weapons and goe to the warre.

d That is, out of the ten tribes, which had separated thēselues before, both frō God and their true King.

e And therefore to think to haue helpe of them, whom the Lorde fauoureth not, is to cast off the help of the Lord

f If thou wilt not giue credite to my wordes.

g Hee sheweth that if we depēd onely vpon God, we shal not need to be troubled w these worldly respects: for he will giue at all times ỹ which shalbe necessary, if we obey his word.

h For the Idumeans whome Dauid had brought to subiection, rebelled vnder Ichoram Iehoshaphats sonne.

i In the 2. Kings 14. 7. this rock is called the citie Sela.

k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefites and great victorie, he fell from God, and did most vilely dishonour him.

m Hee proueth that whatsoeuer God but an idole.

cannot saue himselfe, nor his worshippers, & no

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, Chap. 16. 10. and 18. 26. and 24. 21.

p That is, let vs trye the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dimissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2 *King.* 14. 9.

q This God oft times plagueth by those meanes, wherein men most trust, to teache them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to followe that which shalbe their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2 *King.* 14. 19.

16 And as he talked with him, n he saide vnto him, Haue they made thee p kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, & hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, n Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and hee, and Amaziah king of Iudah sawe one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the golde and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lorde, n they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud, and vsurpeth the Priests office. 19 The Lord plageth him. 20 The Priests driue him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successor.

1 Then n all the people of Iudah tooke a Vzziah, which was sixteene yere olde, & made him king in the stede of his father Amaziah.

2 He built b Eloth, and restored it to Iudah after that the king slept with his fathers.

3 n Sixteene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in p dayes of c Zechariah (which vnderstoode the visions of God) and when as d he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims & brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most vallantly.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the f turning, and made them strong.

10 And he built towres in the wildernes, and digged many g cisternes: for he had much cattell both in the valleis and plaines, plowmen, & dressers of vines in the mountaines, and in c Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their nomber vnder the hande of Ieiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kinges captaines.

12 The whole h nomber of the chiefe of the families of the valiant men were two thousand and sixe hundreth.

13 And vnder their hande was the armie for warre, three hundreth & seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared them throughout all the hoste, shyldes, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also deep "artificiall engins in Ierusalem, to be vpon the towres & vpon the corners, to shoote arrowes and great stones: and his name spred farre abroad, because God did helpe him marueilously, till he was mightie.

16 ¶ But when he was strong, his heart was lift vp to his destruction: for he

1 *Chron.* 3. 11. & 4. 23.

a Called also Azariah.

b He fortified it and made it strong: this citie was also called Elath & Elnon, neere to the red Sea.

2 *King.* 15. 2.

c This was not that Zechariah that was ſ sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any ſ seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they prayed tribute in signe of subiection.

Nehe. 3. 19, 24.

f Whereas the wall or towre turneth.

Or, gate.

g That is, in mount Carmel, or, as the word signifieth, in the fruitful field. It is also taken for a greene eare of corne, when it is full, as Leuit. 2.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

" Ebr. engins by the inuention of an vncertaine man.

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the author thereof, procure their owne perdition.

transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priestes of the Lord, valiant men.

18 And they withstoode Vzziah the king, and saide vnto him, * It pertayneth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priestes the sonnes of Aaron, that are consecrated for to offer incense: k goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lorde God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lorde beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to go out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an l house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first & last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of the buriall, which perteined to the kinge: for they said, He m is a leper. And Iotham his sonne reigned in his stead.

Numb. 18. 7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therefore both iustly resisted & also punished.

2. King. 15. 5.

l According to the commandement of the Lord, Leu. 13. 46.

m And therefore was buried apart in the same field, but not in y same sepulchres with his predecessors.

CHAP. XXVII.

1 *Iotham reigneth, and ouercommeth the Ammonites.* 8 *His reigne and death.* 9 *Ahaz his sonne reigneth in his steade.*

1 IOtham * was fiue and twentie yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Sadok.

2. King. 15. 33.

2 And he did vprightly in the sight of the Lord according to al that his father Vzziah did, saue that he entred not into the a Temple of the Lorde, and the people did yet b corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

3 He built the hie c gate of the house of the Lorde, and hee built very much on the wall of the castell.

c Which was six score cubites hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 33. 4.

4 Moreouer he built cities in the mountaines of Iudah, and in the forestes hee built palaces and towres.

5 And he fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yere an hundreth talents of siluer, & ten thousand " measures of wheate, and ten thousand of barly: this did the children of Ammon giue him both in the second yeere and the third.

" *Ebr. Corors.*

6 So Iotham became mightie d because he directed his way before the Lord his God.

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the actes of Iotham, and all his warres & his wayes, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was fiue and twentie yere old when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

Ahaz an idolater is giuen into the handes of the Syrians, and the King of Israel. 9 *The Prophet reproueth the Israelites cruelti.* 18 *Iudah is molested with enemies.* 23 *Ahaz, increaseth his idolatrie.* 26 *His death and successour.*

AHaz * was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his l father.

2. King. 16. 2.

l Or, predecessour.

2 But a hee walked in the wayes of the kings of Israel and made euen molten images for b Baalim.

a He was an idolater, like them.

b As the idolaters haue certaine chiefe idoles, who are as patrones: (as were these Baalim) so haue they others which are inferior and do represent the great idoles.

3 Moreouer hee burnt incense in the valley of Ben-hinnom, and l burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

l Or, made them passe through the fire, as chap. 33. 6. Leuit. 18. 21.

4 Hee sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hande of the king of the Aramites, and they smote him, and tooke of his, " many prisoners, and brought them to Damascus: and hee was also deliuered into the hande of the king of Israel, which smote him with a great slaughter.

" Ebr. a great captiuitie.

6 For c Pekah the sonne of Remaliah slewe in Iudah sixe score thousande in one day, all " valiant men, because they had forsaken the Lorde God of their fathers.

c Who was king of Israel.

" Ebr. sonnes of strength.

7 And Zichri a * mightie man of Ephraim slewe Maaseiah the kinges sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

a Or, tyrant.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes & daughters, and caried away much spoyle of them, and brought the spoyle to Samaria.

d Thus by the iust iudgement of God Israel destroyed Iudah.

9 ¶ But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and said vnto them, Behold, e because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hande, and ye haue slaine them in a rage, that reacheth vp to heauen.

e For they thought they had ouercome them by their owne valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

10 And

10 And nowe pe purpose to keepe vnder the children of Iudah & Ierusalem, as seruantes and handmaides vnto you: but are not you such, that [f] sinnes are with you before the Lord your God?
11 Nowe therefore heare me, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is towarde you.
12 Wherefore certaine of the chiefe of the children of [g] Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,
13 And said vnto them, Bring not in the captiues hither: for this shalbe [h] a sinne vpon vs against the Lord: ye entende to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath of God is against Israel.
14 So the armie left the captiues and the spoyle before the princes and all the congregation.
15 And the men that were [i] named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and araied them, and shodde them, and gaue them meate and gaue them drinke, and [k] anointed them, and carped all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their [l] brethren: so they returned to Samaria.
16 ¶ At that time did king Ahaz send vnto the [m] kings of Assyr, to helpe him.
17 (For the Edomites came moreouer, and slewe of Iudah, and caried away captiues.
18 The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudah, & tooke Bethshemesh and Aialon, and Gederoth & Shocho, with the villages therof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.
19 For the Lord had humbled Iudah, because of Ahaz king of [n] Israel: for he had brought vengeance vpon Iudah & had grieuously trãsgressed against the Lord)
20 And Tilgath Pilneeser king of Assyr came vnto him who troubled him and did not strengthen him.
21 For Ahaz [o] tooke a portion out of the house of the Lord and out of the kings house and of the princes, and gaue vnto the king of Assyr: yet it helped him not.
22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)
23 For he sacrificed vnto the gods of Damascus, which [p] plagued him, and hee saide, Because the gods of the kings of Aram helped them, I wil sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all [q] Israel.
24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of GOD, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.
25 And in euery citie of Iudah he made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.
26 Concerning the rest of his actes, & all his waies first and last, behold, they are written in the booke of the kings of Iudah and Israel.
27 And Ahaz slept with his fathers, and they buried him in the citie [r] of Ierusalem, but brought him not into the [s] sepulchres of the kings of Israel: & Hezekiah his sonne reigned in his steade.

f May not God aswell punishe you for your sins, as he hath done these men for theirs, seeing yours are greater?
g Which tribe was nowe greatest, & had most authoritie.
h God will not suffer this sinne, which we commit against him, to be vnpunished.
i Whose names were rehearsed before, verse 12.
k Either for their wounds or wearines.
l To them of the tribe of Iudah.
m To Tilgath Pilneeser, and those kings that were vnder his dominion, 2. king 16. 7.
n He meaneth Iudah, because Ahaz forsooke the Lorde and sought helpe of the infidels. read of Israel taken for Iudah, chap. 15.17.
[o] Ebr. deuiated.
2. King. 16. 8.
p As he falsely supposed.
q Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.
[r] Or, Iudah and Beniamin.

CHAP XXIX.

3. 5 *Hezekiah repaireth the Temple & aduertiseth the Leuites of the corruption of religion.* 12 *The Leuites prepare the Temple.* 20 *The King and his princes sacrifice in the Temple.* 25 *The Leuites sing praises.* 31 *The oblation of the people.*

1 HEzekiah [a] began to reigne, when he was fiue and twentie yere old, and reigned nine & twentie yeere in Ierusalem: and his mothers name was [b] Abiiah the daughter of Zechariah.
2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.
3 He opened the [a] doores of the house of the Lord in the first yere, and in the [b] first moneth of his reigne, and repaired them.
4 And he brought in the Priests and the Leuites, and gathered them into the East streete,
5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carie forth [c] the filthines out of the Sanctuarie.
6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, & haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.
7 They haue also shut the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt offrings in the Sanctuarie vnto the God of Israel.
8 [d] Wherefore the wrath of the Lord hath bene on Iudah and Ierusalem: and he hath made them a [e] scattering, a desolation, and an hissing, as ye see with your eyes.
9 For lo, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.
10 Now [f] I purpose to make a couenant with the Lord God of Israel, that he may [g] turne away his fierce wrath from vs.
11 Now my sonnes, be not deceiued: for the

2. King. 18. 1.
[a] Or, Abi.
a Which Ahaz had shut vp, Chap. 28. 24.
b This is a notable example for all princes, first to establishe the pure religion of God, and to procure that the Lord may be honoured and serued aright.
c Meaning, all the idols, altars, groues & whatsoeuer was occupied in their seruice, & wherwith the Temple was polluted.
d He sheweth that the contempt of religion is the cause of all Gods plagues.
[b] Or, a nodding of the head and mocking.
[e] Ebr. it is in mine heart.
e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoid his plagues, but by conforming themselues to his will.

Numb.18.6.

the Lorde hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasthai, and Joel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne of Jehaleel: and of the Gershonites, Joah the sonne of Zimmah, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Shimri, and Jehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Jehiel, & Shimei: & of the sonnes of Jeduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselues and came according to the commandement of the king, and * by the wordes of the Lorde, for to cleanse the house of the Lord.

16 And the Priestes went into the inner partes of the house of the Lord, to f cleanse it, and brought out all the vncleannes that they founde in the Temple of the Lorde, into the court of the house of the Lord: and the Leuites toke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the g first moneth to sanctifie it, and the eight day of the moneth came they to the porche of the Lord: so they sanctified the house of the Lorde in eight dayes, and in the sixteth day of the first moneth they made an ende.

18 ¶ Then they went in to Hezekiah the king, and saide, We haue cleansed all the house of the Lord and the altar of burnt offring, with all the vessels thereof, and the * shewe bread table, with all the vessels therof:

19 And all the vessels which king Ahaz had cast aside when he reigned, & transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king h rose early, and gathered the princes of the citie, & went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rams, and seuen lambes, and seuen hee goates, for a * sinne offring for the kingdome, and for the sanctuarie, & for Judah. And hee commanded the Priestes the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slewe the bullockes, and the Priests receiued the blood, and i sprinkled it vpon the altar: they slewe also the rams and sprinkled the blood vpon the altar, and they slewe the lambes, & they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offring before the king and the Congregation, k and they laied their handes vpon them.

24 And the Priests slewe them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offring.

25 He appointed also the Leuites in the house of the Lord with cymbales, with violes, and with harpes, * according to the cõmandement of Dauid, and Gad the kings Seer, and Nathan the Prophet: for the l commandement was by the hand of the Lord, and by the hand of his Prophetes.

26 And the Leuites stood with the instruments of Dauid, and the Priestes with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offring began, the song of the m Lorde began with the trumpets, and the instrumentes n of Dauid king of Israel.

28 And all the Congregation worshipped, singing a song, and they blewe the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the king and the princes commanded the Leuites to praise the Lorde with the o wordes of Dauid, and of Asaph the Seer. so they praysed with ioy, and they bowed themselues, and worshipped.

31 And Hezekiah spake, and sayd, Nowe haue ye p consecrate your selues to the Lorde: come nere and bring the sacrifices and offrings of praise into the house of the Lorde. And the Congregation brought sacrifices, & offrings of prayses, and euery man that was willing in heart, offred burnt offrings.

32 And the nomber of the burnt offrings, which the Congregation brought, was seuentie bullockes, an hundreth rãmes, and two hundreth lambes: all these were for a burnt offring to the Lord:

33 And for q sanctification sixe hundreth bullockes, and three thousand sheepe.

34 But the Priests were too fewe, & were not able to flay all the burnt offringes: therefore their brethren the Leuites did helpe them, til they had ended the worke, and vntill other Priestes were sanctified: for the Leuites were r more vpright in heart to sanctifie themselues, then the Priestes.

35 And also the burnt offerings were many with the * fat of the peace offrings & the drinke offrings for the burnt offring. so the seruice of the house of the Lorde was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people so readie: for the thing was done suddenly.

Or, concerning the things of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which conteined part of March and part of April.

Or, table where the bread was set in order.

h By this maner of speach the Ebrewes meane a certaine diligẽce & speede to doe a thing, & when there is no delay. *Leuit.4.14.*

i For without sprinkling of blood nothing coulde be sanctified. Heb 9.21. exod.24.8.

k That is, the King & the Elders, as Leuit.4.15. for they that offred a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod.29.10.

1.Chro.16.4.

l This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed to be sung for thanksgiuing.

n Which Dauid had appointed to prayse the Lord with.

o With the psalme whereof mention is made, 1. Chro.16.8.

p Ebr. filled your hands.

q Meaning, were more zealous to set forwarde the religion.

Leuit.3.2,3.

r He sheweth that religion can not proceede, except God touche the heart of the people.

CHAP. XXX.

1.13 The keeping of the Passeouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblatiõ & the princes. 27 The Leuits blesse the people.

1 And

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into ſ captiuitie, 2 kin. 15. 29.
b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Nom 9. 3, yet if any were not cleane, or els had a long iourney, they might defer it vnto the second moneth, as Nom. 9. 10, 11.
c Frō one end of ſ land to ſ other North & South.
d In such sort & perfectiō, as God had appointed.
e He will haue cōpassion on thē & preserue them
f Submit your selues to the Lord, and rebell no more.
g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.
h Though ſ wicked mocke at the seruants of God, by whome he calleth them to repentance, as Gen. 19. 14, yet ſ word ceaseth not to fructifie in the hearts of Gods elect.
i He sheweth ſ cause why some obey and some mocke at Gods calling, to wit, because his spirit is wthe one sort & moueth their heart, & ſ other are left to themselues.
k Which declareth ſ we must put away those things wherwith God is offended, before we can serue him aright.

1 AND Ezechiah sent to all Israel, & Iudah, & also wrote letters to * Ephraim and Manasseh, that they should come to the house of the Lorde at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.
2 And the king and his princes and all the Congregation had taken counsell in Ierusalem, to keepe the Passeouer in the b second moneth.
3 For they coulde not keepe it at this time, because there were not Priestes ynowe sanctified, neyther was the people gathered to Ierusalem.
4 And the thing pleased the king, and all the Congregation.
5 And they decreed to make proclamation throughout all Israel from c Beersheba euen to Dan, that they shoulde come to keepe the Passeouer vnto the Lorde God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.
6 ¶ So the postes went with letters by the commission of the King, and his princes, throughout all Israel and Iudah, and with the commaundement of the king, saying, Ye children of Israel, turne againe vnto the Lorde God of Abraham, Isaak, and Israel, and e he will returne to the remnant that are escaped of you, out of the handes of the kings of Assyr.
7 And be not ye like your fathers, and like your brethren, which trespassed against the Lorde God of their fathers: and therefore he made them desolate, as ye see.
8 Be not ye now stiffnecked like your fathers, but f giue the hand to the Lorde, & come into his sanctuary, which he hath sanctified for euer, & serue the Lord your God, & the fiercenes of his wrath shall turne away from you.
9 For if ye returne vnto the Lorde, your brethren & your children shal finde mercy before them that led them captiues, & they shal returne vnto this land: for the Lord your God is gratious & merciful, and will not turne away his face from you, if ye conuert vnto him.
10 ¶ So the postes went from citie to citie through the lande of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne, and mocked them.
11 Neuertheless diuers of Asher, & Manasseh, & of Zebulun submitted themselues, and came to Ierusalem.
12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commaundement of the king, and of the rulers, according to the word of the Lord.
13 And there assembled to Ierusalē much people, to keepe the feast of the vnleauened bread in the second moneth, a verie great assemblie.
14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, & cast them into the brooke Kidron.
15 Afterwarde they slewe the Passeouer the fourteenth day of the second moneth: and the Priestes and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.
16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: & the Priestes sprinkled the m blood, receyued of the handes of the Leuites.
17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.
18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not clensed themselues, yet did eate the Passeouer, but not as it was written: wherfore Ezekiah prayed for them, saying, The n good Lord be merciful toward him,
19 That prepareth his whole heart to seeke the Lorde God, the God of his fathers, though he be not cleansed, according to ō purification of the Sanctuarp.
20 And the Lorde heard Ezekiah, and o healed the people.
21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen daies with great ioye, and the Leuites, and the Priestes prayed the Lord, day by day, singing with lowde instrumentes vnto the Lord.
22 And Ezekiah p spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen dapes, and offred peace offerings, and prayed the Lorde God of their fathers.
23 And the whole assemblp tooke counsel to keepe it other seuen dapes. So they kept it seuen dapes with ioy.
24 For Ezekiah king of Iudah had giuen to the Congregation a r thousande bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousande sheepe: and manie Priestes were sanctified.
25 And all the Congregation of Iudah reioyced with the Priestes and the Leuites, & all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.
26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Ierusalem.
27 Then the Priests and the Leuites arose, and q blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

l Seeing their owne negligence (who shoulde haue bene most prompt) and the readines of the people, Chap. 29. 36.
m To wit, of the lambe of the Passeouer.
n He knew, that faith & synceritie of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto ſ people, which did not offend of malice, but of ignorance.
o That is, did accept them as purified.
p *Ebr. spake to the heart.*
r This great liberalitie declareth how Kings, Princes, and all they, to whome God hath giuen wherwith, ought to be most ready to bestowe it in setting forth of Gods glory.
q According to ſ which is written, Nom. 6. 23. whē they should dimisse ſ people,

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appoynteth Priestes and Leuites, 4 And prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

1 AND when all these thinges were fynished, all Israel that were founde in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hye places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterwarde all the b children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lorde, Deut.7.25.iosh. 7.1. 2.mac.12.40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests & Leuits by their turnes, euery man according to his office, both Priestes and Leuites, for the burnt offring & peace offringes, to minister and to giue thankes, & to praise in the gates of the c tentes of the Lord.

c That is, in the Temple, where they assembled as in a tent. *Num.28.3,9.*

3 (And the Kinges portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offringe for the Sabbaths, and for the newe moones, & for the solemne feastes, *as it is written in the Law of the Lord*)

d The tithes & first fruites for the mainten ãce of the Priestes & Leuites.

4 He commaunded also the people that dwelt in Ierusalem, to giue a d part to the Priests, & Leuites, that they might bee e encouraged in the Lawe of the Lorde.

e That their mindes might not be intangled with prouision of worldly things, but that they might wholy & cherefully serue the Lord.

5 ¶ And when the commandement was f spred, the children of Israel brought abundance of first fruites, of corne, wine, and ople, and honie, & of all the increase of the fielde, and the tithes of all things brought they abundantly.

f *Or, published.*

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullocks and sheepe, and the holy tithes g which were consecrate vnto the Lord their God, and layd them on h many heapes.

g For the relieue of the Priestes, Leuits, widowes, pupilles, fatherlesse, strangers, & such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, & finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

h They praysed the Lorde, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Sadok answered him, & sayde, Since the people began to bring the offrings into the house of the Lorde, wee haue i eaten and haue bene satisfied, and there is left in abundance: for the Lorde hath blessed his people, and this abundance that is left.

i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lorde: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate thinges faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, & Nahath, and Asahel, and Ierimoth, & Iozabad, and Eliel, and Ismachiah, & Mahath, & Benaiah were ouerseers k by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the king, & of Azariah the chiefe of the house of God.

k *Ebr. by the hand.*

14 And Kore the sonne of Imnah the Leuite porter towarde the East, was ouer the thinges that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, & Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males l from three yere olde and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

l Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all m Congregation: for by their l fidelitie are they partakers of the holy things.

m Meaning, that either by the faithful distributions of the officers, euery one had their part in the things that were offred, or els that their wiues and children were relieued, because the Leuites were faithful in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priestes, which were in the fieldes and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in al the works that he began for the service of the house of God, both in the Lawe and in the commandements, to seeke his God, hee dyd it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sanherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angell destroyeth the Assyrians, and the King is slayne. 25 Hezekiah is not thankefull toward the Lorde. 33 His death.

1 AFter these thinges faithfully described, n Sanherib king of Assyria came and entred into Iudah, and besieged the strong cities, and thought to o winne them for himselfe.

n *2.King.18.13. isa.30.1. eccius.48.18.*

o *Ebr. breake them vp.*

2 When Hezekiah sawe that Sanherib was come, and that his p purpose was to fight against Ierusalem,

p *Ebr. face.*

3 Then

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of ꝑ people assembled themselues, and stopt all the fountaines, and the riuer that ran through the middes of the countrey, saying, Why should the kings of Assyr come, and finde much water?

5 And "he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired a Millo in the b citie of Dauid, and made many c dartes and shields.

6 And set captaines of warre ouer the people and assembled them to him in the broade place of the gate of the citie, and "spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraide for the king of Assyr, neither for all the multitude that is with him: "for there be mo with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 "After this, did Saneherib king of Assyr sende his seruantes to Jerusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah and vnto al Iudah that were at Jerusalem, saying,

10 Thus saith Saneherib the king of Assyr, Wherein doe ye trust, that ye will remaine in Jerusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hande of the king of Assyr?

12 Hath not the same Hezekiah taken away his hie places and his g altars, & commanded Iudah & Jerusalem, saying, Ye shall worship before one altar, & burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreis? Were the gods of the nations of other landes able to deliuer their land out of mine hande?

14 Who is he of all the h gods of those nations (that my fathers haue destroyed) that coulde deliuer his people out of mine hande, that your God should be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hande & out of the hande of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruantes spake yet more against the Lorde God, and against his k seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel, & speaking against him, saying, As the gods of the nations of other countries coulde not deliuer their people out of mine hande, so shall not the God of Hezekiah deliuer his people out of mine hande.

18 Then they l cryed with a loude voyce in the Iewes speach vnto the people of Jerusalem that were on the wall, to feare them and to astonish them, ꝑ they might take the citie.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, euen the m workes of mans handes.

20 But Hezekiah the king, and the Prophet Iaiah the sonne of Amoz n prayed against this and cryed to heauen.

21 And the Lord sent an Angel which destroied al the valiant men, and the princes and o captaines of the hoste of the king of Assyr: so hee returned "with shame to his owne lande. And when he was come into ꝑ house of his god, they that came forth of his p owne bowels, slewe him there with the sword.

22 So the Lorde saued Hezekiah and the inhabitantes of Jerusalem from the hande of Saneherib king of Assyr, and from the hand of al other, & maintened them on euery side.

23 And many brought offerings vnto the Lord to Jerusalem, and presents to Hezekiah king of Iudah, so that hee was q magnified in the sight of all nations from thencefoorth.

24 "In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lorde, who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself (after that his heart was lifted vp) he and the inhabitants of Jerusalē, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, and of precious stones, and of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stalles for al beastes, & t rowes for the stables.

29 And he made him cities, and had possession of sheepe and oxen in abundāce: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of u Gihon, and led them streight vnderneath towarde the citie of Dauid Westwarde. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him

"Ebr. he was strong thened.
a He made a double wall.
b Reade 2.Sam. 5.9.
c Some reade, Swordes or daggers.
"Ebr. he spake to their heart. 2.King.6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawfull meanes, lest he should seeme to tempt God. 2 King.18.17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah only destroied idolatrie and placed true religiō. thus the papistes slander the seruants of God: for when they destroy idolatry, they say that they abolish religion.
h This is his blasphemie, that he wil compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride & thinketh himselfe able to resist and ouercome euen God himselfe.
k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

l Their wordes are written, 2.king.18.19.
m Which were inuented, made and autorized by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the nomber of an hundreth fourescore and fiue thousand, as 2.king. 19.35,36.
"Ebr. with shame of face.
p Meaning, Adramelech, and Sharezer his sonnes.
q Thus after trouble, god sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies. 2. King.20.1. Isai.38.1.
r To confirme his faith in Gods promes, who declared to him by his Prophet that his life should be prolonged fifteene yeere.
s He was lifted vp with ꝑ pride of his victorie & treasures, & shewed them for an ostentation to the ambassadours of Babylō.
t Or, ranges, and partitions.
u Or, racket.
v Which also was called Siloe, whereof mentiō is made, Isai.8.6. Iohn 9.7.

him to enquire of the wonder that was done in the lande, God left him to [a] trie him, and to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in þ booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, & they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his steade.

a Hereby we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenes ministreth strength.

CHAP. XXXIII.

1 *Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He praieth to the Lord, & is deliuered. 14 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dyeth, and Amon his sonne succeedeth, 24 Vvhom his owne seruants slay.*

1 MAnasseh was twelue yeere olde, when he began to reigne, and he reigned fiue and fiftie yere in Ierusalem:

2.*King*.21.1.

2 And he did euill in þ sight of the Lord, like the abominations of the heathen, whom the Lorde had cast out before the children of Israel.

Deut.18.9.

3 For he went backe and built the hie places, which Hezekiah his father had broken downe: and he set vp altars for Baalim, and made groues, & worshipped all the hoste of the heauen, and serued them.

2.*King*.18.4. *Iere*.32.34.

4 Also he built altars in the house of the Lorde, whereof the Lord had saide, In Ierusalem shall my Name be for euer.

2.*King*.21.4.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes to passe through þ fire in the valley of Benhinnom: he gaue himself to witchcraft and to charming, & to sorcerie, and hee vsed them that had familiar spirits, & soothsayers: hee did verie much euill in the sight of the Lord to anger him.

a Read 2. King. 16.3.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

1.*King*.8.29.& 9.3. 2.*King*.21.7.& 23.27.

8 Neither will I make þ foote of Israel to remoue any more out of the lande which I haue appointed for your fathers, so that they take héde, and do all that I haue commaunded them, according to the law and statutes & indgementes by the [b] hand of Moses.

2.*Sam*.7.10.

b By the charge giuen to Moses. c Meaning, by his Prophetes, but their hearts were not touched to beleeue & repent, without the which the preaching of the worde taketh no place.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to do worse then the heathen, whom the Lorde had destroyed before the children of Israel.

10 ¶ And the Lord spake [c] to Manasseh & to his people, but they would not regarde.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh and put him in fetters, & bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was [d] entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his misery he seketh vnto him.

14 Nowe after this he built a wall without the citie of Dauid, on the Westside of [e] Gihon in the valley, euen at the entrie of the fishe gate, and compassed about [f] Ophel, and raised it verie hie, and put captaines of warre in al the strong cities of Iudah.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

15 And hee tooke away the strange gods and the image out of the house of the Lorde, and all the altars that hee had built in the mount of the house of the Lorde, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the [g] altar of þ Lord, and sacrificed thereon peace offrings, & of thanker, and commanded Iudah to serue the Lord God of Israel.

g Which Salomon had caused to be made.

17 Neuertheles the people did sacrifice still in the hie places, but vnto the [h] Lord their God.

h Thus by ignorance they were deceiued, thinking it no-thing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, and his [i] prayer vnto his God, and the words of the Seers, that spake to him in the name of the Lorde God of Israel, beholde, they are written in the booke of the kings of Israel.

19 And his prayer and how God was intreated of him, and al his sinne, and his trespasse, & the places wherein he built hie places, and set groues and images (before he was humbled) beholde, they are written in the booke of [ii] the Seers.

i Which albeit that it is not conteined in the Ebrewe, yet because it is here mentioned and is written in the Greeke, we haue placed it in the ende of this booke.

ii *Or, Hozai.*

20 So Manasseh slept with his fathers, & they buried him in his owne [k] house: & Amon his sonne reigned in his steade.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in þ sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And he humbled not him selfe before the Lorde, as Manasseh his father had humbled himself: but this Amon trespassed more and more.

k Because hee had so horribly offended against the Lord, they did not burie him in the sepulchres of the kings, but in the garden of the kings house. 2.*King*.21.23.

24 And his seruants * conspired against him, and slewe him in his owne house.

25 But the people of the lande slewe all them that had conspired against king Amon: and þ people of the land made Iosiah his sonne king in his steade.

CHAP. XXXIIII.

1 *Iosiah destroyeth the idols, 8 And reformeth the Temple.*

Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsel. 27 God heareth his prayer. 31 He maketh a couenant with God.

2.King.22.1.

1 IOsiah [a] was eight yere old when he began to reygne, and he reygned in Ierusalem one and thirtie yere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

a He followed Dauid in all poynts that he followed the Lord.

3 And in the eyght yeere of his reygne (when he was yet a [b] childe) he began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hye places, and the groues, and the carued images, and molten images:

b When he was but sixtene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yere old he abolished idolatrie and restored the true religion.

4 And they brake downe [c] in his sight the altars of Baalim, and he caused to cut down the images that were on hye vpon them: he brake also the groues, and the carued images, & the molten images, and stampt them to powder, and strawed it vpon [h] graues of them that had sacrificed vnto them.

c Which sheweth [i] he would see the reformation with his owne eyes.

5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.

d Read 2.King. 23.16.

6 And in the cities of Manasseh, and Ephraim, & Simeon, euen vnto Naphtali, with their mattes they brake all round about.

7 And when he had [e] destroyed the altars and the groues, and had broken and stamped to pouder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

e This great zeale of this godly King the holy Ghost setteth forth as an example and paterne to other Kings & rulers, to teach them what God requireth of them. 2.Kyng.21.3.

8 ¶ [f] Then in the eyghteenth yeere of his reygne when he had purged the lande & the Temple, he sent Shaphan the sonne of Azaliah, & Maaseiah the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah & Beniamin, and [g] of the inhabitants of Ierusalem.

f Or, they returned to Ierusalem, meaning, Shaphan, &c.

10 And they put it in the hands of them that shulde doe the worke and had the ouersight in the house of the Lord: and they gaue it to the workmen [h] wrought in the house of the Lord, to repayre and amend the house.

g For there were many portions & pieces annexed to the Temple.

11 Euen to the workemen & to the buylders gaue they it, to bye hewed stone & timber for couples and for beames of the [i] houses, which the kings of Iudah had destroyed.

h Meaning, that there were in such credite for their fidelitie, [j] they made none accountes of that which they receiued, 2.King. 22.7,9.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest founde the [k] booke of the Lawe of the Lord giuen by the hand of Moses.

k Read 2.King 22.8.

15 Therefore Hilkiah answered and sayd to Shaphan the chaunceler, I haue founde the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to [l] the king, & brought the king worde againe, saying, All that is committed to the hand of thy seruants, that do they.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut.17.18.

17 For they haue gathered the money that was founde in the house of the Lord, & haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chaunceler declared to the king, saying, Hilkiah [j] Priest hath giuen me a booke, and Shaphan readit before the king.

19 And when the king had heard the words of the Law, he [k] tare his clothes.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressors.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, and Shaphan the chaunceler, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lorde for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lorde, to do after all that is written in this booke.

l Thus the godly do not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of [m] Tokhath, the sonne of [n] Hasrah keeper of the [o] wardrobe (and she dwelt in Ierusalem within the [p] college) & they communed hereof with her.

m Or, Tikvah.

n Or, Harhas.

23 And shee answered them, Thus sayth the Lorde God of Israel, Tell yee [q] the man that sent you to me,

o Meaning, eyther of ỹ Priestes apparell, or of the Kings.

p Read hereof, 2.King.22.15.

24 Thus sayeth the Lord, Beholde, I will bring euil vpon this place, and vpon the inhabitantes thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

q That is, to the king.

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger me with all the workes of their [r] hands, therefore shall my wrath fall vpon this place, and shal not be quenched.

r This she speaketh in cõtempt of the idolaters, who contrarie to reason & nature make that a god which they haue made, & framed with their owne handes.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israel,

Israel, The wordes which thou hast heard, shal come to passe.

27 But because thine heart did q melt, and thou didest humble thy self before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and rentest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I will gather thee to thy fathers, & thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought ṗ king worde againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, & all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the ſ smallest, & he read in their eares all the wordes of the booke of ṗ couenant that was found in the house of the Lord.

31 And the King stoode by his pillar, and made a couenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplishe the wordes of the couenant written in the same booke.

32 And he caused all that were founde in Ierusalem, and Beniamin to stande to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countries that pertained to the children of Israel, & compelled all t that were found in Israel, to serue the Lord their God: so al his daies they turned not backe from the Lorde God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the King of Egypt, and dieth. 24 The people bewaile him.

1 MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they slewe the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, & incouraged them to the seruice of the house of the Lord,

3 And he sayde vnto the Leuites, that b taught all Israel and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no more a c burden vpon your shoulders: serue now the Lorde your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ᵗ the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passeouer, & sanctifie your selues, and ᵈ prepare your brethren that they may doe according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the ᵘ people sheepe, lambes and kids, all for the Passeouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the kings substance.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euē two thousand and fiue hundreth sheepe, and three hundreth bullockes.

9 ᵉ Conaniah also and Shemaiah and Nethaneel his brethren, & Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheep, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priestes stoode in their places, also the Leuites in their orders, according to the kings commandement:

11 And they slew the Passeouer, and the Priestes ᶠ sprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke awaye from the ᵍ burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lorde, as it is written in the booke of Moses, and so of the bullockes.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified thinges they sod in pottes, pannes, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues & for the Priests: for the Priestes the sonnes of Aaron were occupied in offring of burnt offrings, and the fat vntil night: therefore the Leuites prepared for themselues, and for the Priestes the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings ʰ Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lorde, according to the com-

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q This declareth what is the ende of Gods threatnings, to call his to repentance, & to assure the vnrepētant of their destruction.

r It may appeare that very fewe were touched w true repentance, seeing that God spared them for a time onely for the Kings sake.

s For as much as neither yong nor olde could be exempted from the curses cōteined therein, if they did transgresse, he knewe it apperteined to all, and was his duetie to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charge ouer all & must answere for euery one ṗ perished, hee thought it his duety to see that all should make profession to receiue the worde of God.

*2. King. 23. 21.

a The Scripture vseth in sundrie places to cal the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not only to minister in ṗ Temple, but also to instruct ṗ people in the word of God.

c As it was before ṗ Temple was built: therefore your office onely is now to teach ṗ people, & to praise God.

*1. Chro. 23. 6. and 24. and 25. and 26. chapters.

ᵗ Or, the people.

ᵈ Exhort euery one to examine themselues, that they be not vnlambes and kids, meete to eate of the Passeouer.

ᵘ Ebr. sonnes of the people.

ᵉ So that euery one, & of all sorts gaue of that they had, a liberall portion to the seruice of God.

ᶠ Meaning, of the lambe, which was called the Passeouer: for only the Priestes might sprinkle, and in necessitie ṗ Leuites might kill the sacrifice.

g They reserued for ṗ people that which was not expedient to be offred, that euery man might offer peace offrings, and so haue his portion. *Exod. 12. 3.*

*1. Chro. 25. 1.

h Meaning here by his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

commaundement of king Iosiah.
17 And the children of Israel that were present, kept the Passeouer the same time, & the feast of the vnleauened bread seuen daies.
18 And there was no Passeouer kept like that in Israel, from ꝑ daies of Samuel the Prophet: neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, & the Priests & the Leuites, & all Iudah, and Israel that were * present, and the inhabitants of Ierusalem.
19 This Passeouer was kept in i ꝑ eighteenth yere of the reigne of Iosiah.
20 ¶ After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against k Carchemish by l Perath, and Iosiah went out against him.
21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house of mine enemie, and God commaunded me to make haste: leaue off to come against God, which is with me, lest he destroy thee.
22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.
23 And the shooters shot at king Iosiah: then the king said to his seruants, Carry me away, for I am very sicke.
24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.
25 And Ieremiah lamented Iosiah, & all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the n lamentations.
26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Lawe of the Lord,
27 And his deedes, first and last, behold, they are written in the booke of ꝑ kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14.17 In whose time all the people were caried away to Babel, for contemning the admonitiõs of the Prophets, 22 and were restored againe the seuentieth yere after by king Cyrus.

1 THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.
2 Iehoahaz was thirtie & twentie yere old when he began to reigne, & he reigned three a moneths in Ierusalem.
3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an b hundreth talents of siluer, and a talent of gold.
4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.
5 Iehoiakim was fiue and twentie yere olde, when he began to reigne, & he reigned eleuen yeere in Ierusalem, and did c euil in the sight of the Lord his God.
6 Against him came vp Nebuchadnezzar king of Babel, and bound him with chaines to carie him to Babel.
7 Nebuchadnezzar also * caried of ꝑ vessels of the house of the Lord to Babel, and put them in his temple at Babel.
8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and d that which was found vp on him, behold, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.
9 ¶ Iehoiachin was e eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euil in the sight of the Lord.
10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Tedekiah his * brother king ouer Iudah and Ierusalem.
11 Tedekiah was one & twentie yeere old, when he began to reigne, and reigned eleuen yere in Ierusalem.
12 * And he did euil in the sight of the Lord his God, and humbled not himselfe before Ieremiah ꝑ Prophet at the commaundement of the Lord,
13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his neck and made his heart obstinate that he might not returne to the Lord God of Israel.
14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, & polluted the house of ꝑ Lord which he had sanctified in Ierusalem.
15 Therefore ꝑ Lord God of their fathers sent to them * by his messengers, f rising early and sending: for he had compassion on his people, and on his habitation.
16 But they mocked the messengers of God and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no g remedie.
17 For he brought vpon them the king of the Caldeans, who slewe their young men with the sworde h in the house of their Sanctuary, & spared neither yong

i Which was in the fiue & twentieth yere of his age. 2.*King.*23.29.
k Which was a city of the Assyrians, and Iosiah fearing lest he passing through Iudah, would haue taken his kingdome, made warre against him & consulted not the Lord.
l Or, *Euphrates.*
* *Ebr. of my battel.*
l That is, armed himselfe, or disguised himselfe because he might not be knowen.
m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, read Zac.12.11.
n Which some thinke Ieremie made, wherin he lamenteth the state of the Church after this kings death.
2.*King.*23.30.
a For three moneths after the death of Iosiah came Necho to Ierusalem, & so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.
* *Ebr. found.*
b To pay this as a yerely tribute.
c Because he, & the people turned not to God by his first plague, he brought a new vpon him, and at length
2.*King.*24.13.
d He meaneth superstitious markes which were found vpõ his body, when he was dead: which thing declared how deep ly idolatrie was rooted in his heart, seeing he bare the markes in his flesh.
e That is, he began his reigne at eight yere old, & reigned x. yeres when his father was aliue, & after his fathers death, which was the eighteenth yere of his age, he reigned alone three moneths and ten dayes.
* *Or, vncle.*
2.*King.*24.17,19. *iere* 52.2.
* *Ebr. by the hand of his.*
f By this phrase & scripture meaneth, often times and diligently, as Ier.11.7. & 25.3. and 26.5. and 32.33.
g Till God could no longer suffer their sinnes, but must needes punish them.
h Whither they fled, thinking to haue bene saued for the holinesse thereof.

man, nor virgine, ancient, nor aged. God
i Which is not because God approueth him which yet is the minister of his iustice, but because God wold by his iust iudgement punish this people: for this King was led w ambition and vaine glorie, whereunto were ioyned furie and crueltie: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.
gaue all into his hand,
18 And all the vessels of the house of God great and smal, and the treasures of the house of the Lorde, and the treasures of the king, & of his princes: al these caried he to Babel.
19 And they burnt the house of God, and brake downe the wall of Ierusalem, & burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.
20 And they that were left by the sword, caried he away to Babel, & they were seruants to him and to his sonnes, vntill the kingdome of the k Persians had rule,
21 To fulfill the word of the Lorde by the mouth of Ieremiah, vntil the lande had her full of her Sabbaths: for all the daies that she lay desolate, she kept Sabbath, to fulfill seuentie yeres.
k When Cyrus king of Persia, had made the Babylonians subiect.
l Who threatned y vengeance of God, and 70. yeres captiuitie, which he calleth the Sabbaths or rest of the land, spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of
22 ¶ * But in the m first yere of Cyrus king of Persia (when the word of the Lorde, spoken by the mouth of Ieremiah, was
Iere. 25.12. & 29.10.
* 1. Esdr. 2.1.
m In the first yere, before Cyrus was borne, Isa. 44.28. that Ierusalem & the Temple should be built againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.
Iere. 25.11.
Cyrus king of Persia, and he made a proclamatiō through all his kingdom, and also by writing, saying,
23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath n commaunded me to builde him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whome the Lorde his God is? let him go vp.
n God had so forewarned by his Prophet aple, that whoue an hundreth yeres, before

The prayer of Manasseh King of the Iewes.

This praier is not in the Ebrew, but is translated out of the Greeke.

O Lord almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible & glorious name, whome all do feare and tremble before thy power: for the maiestie of thy glorie cannot be borne, & thine angrie threatning toward sinners is intollerable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised a repentance and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lorde, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, & Isaac and Iacob, which haue not b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the nomber of the sands of the sea. My transgressions, O Lorde, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauēs for the multitude of mine vnrighteousnesse. I am bowed downe with many iron bandes, that I cannot lift vp mine head, neither haue any releasse. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, neither kept I thy commaundements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reserving euil for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I wil praise thee for euer al the daies of my life. For all the power of the heauens praise thee, and thine is the glorie for euer and euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himself & those holy fathers which haue their commendation in y Scriptures, so y in respect of him selfe he calleth their sinnes nothing, but attributeth vnto the righteousnes.

EZRA.

THE ARGVMENT.

AS the Lorde is euer merciful vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world & aspire vnto the heauens: so after that he had visited the Iewes & kept them now in bondage seuentie yeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, & moued both the heart of the chiefe ruler to pity them, and also by him punished such, which had kept them in seruitude. Notwithstāding lest they should grow into a contempt of Gods great benefite, he keepeth them stil in exercise, & raiseth domestical enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little & little till their worke was finished.

The

The authour of this booke was Ezra, who was Priest, and Scribe of the Law, as chap. 7.6. He returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the kings officers for all such things as should be necessarie for the Temple: and at his comming hee redressed that which was amisse, and set the things in good order.

2.Chro.36.22. 1.Esd.2.1.Ezra.25. 12.and 29.10.

CHAP. I.

Cyrus sendeth againe the people that was in captiuitie, 8 And restoreth them their holy vessels.

1 NOw a in the first yere of Cyrus king of Persia (that the word of the Lord, spoken by the b mouth of Ieremiah, might be accomplished) the Lord stirred vp the c spirit of Cyrus king of Persia, & he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus king of Persia, The Lord God of heauen hath giuen me d al the kingdomes of the earth, and he hath commanded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him go vp to Ierusalem which is in Iudah, & build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) e let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, f and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priestes & Leuites rose vp, with al them whose spirit God had raised to goe vp, to builde the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie i knines,

10 Thirtie boules of golde, and of siluer boules of the seconde sort, foure hundreth and tenne, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand & foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

1 THese * also are the sonnes a of the prouince, that went vp out of the captiuitie (whom Nebuchadnezzar king of Babel had caried awap vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The nomber of the men d of the people of Israel was,

3 The sonnes of Parosh, two thousande, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth and seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of e Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousande, two hundreth and foure and fiftie:

8 The sonnes of Tattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth, & three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, threescore and sixe:

14 The sonnes of Biguai, two thousand, and sixe and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 f The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and fourtie:

Ezra.1.1. 2.Chro.36.22. 1.Esd.2.1.

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that 70. yeeres were past, Ier.25.11.

c That is, moued him, and gaue him heart.

d For he was chiefe Monarch, & had many nations vnder his dominion, which this heathē king confesseth to haue receiued of the liuing God.

e If any through pouertie were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they thēselues should send toward the reparation of the Temple.

g The Babylonians & Chaldeans gaue them these presents: thus rather then y children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them.

2.King.25.13. 2.chro.36.7. Ezra.27.19,20.

dan.1.2.

h So the Chaldeans called Zerubbabel, who was y chiefe gouernour, so y preeminēce still remained in the house of Dauid.

i Which serued to kill the beasts that were offred in sacrifice.

k With y Iewes that had bene kept captiues in Babylon.

Nehe.7.6. 1.Esd.5.7.

a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiectiō.

b Zerubbabel was chiefe captaine, and Ieshua the hie Priest, but Nehemiah a man of great authoritie went not now but came after, 64. yeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

e *Or, of the duke of Moab.*

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

26 The sonnes of Haramah and Gaba, sixe hundreth, and one and twentie:
27 The men of Michmas, an hundreth, and two and twentie:
28 The sonnes of Beth-el and Ai, two hundreth, and three and twentie:
29 The sonnes of Nebo, two and fiftie:
30 The sonnes of Magbish, an hundreth and sixe and fiftie:
31 The sonnes of the other Elam, a thousande, and two hundreth, and foure and fiftie:
32 The sonnes of Harim, three hundreth and twentie:
33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:
34 The sonnes of Iericho, three hundreth and fiue and fourtie:
35 The sones of Senaah, three thousand, sixe hundreth and thirtie.
36 ¶ The e Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:
37 The sonnes of Immer, a thousande and two and fiftie:
38 The sonnes of Pashur, a thousande, two hundreth and seuen and fourtie:
39 The sonnes of Harim, a thousand and seuenténe.
40 ¶ † The Leuites: the sones of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.
41 ¶ † The Singers: the sones of Asaph, an hundreth and eight and twentie.
42 ¶ † The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.
43 ¶ The h Nethinims: the sonnes of Siha, the sonnes of Hasupha, the sonnes of Tabbaoth,
44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,
45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,
49 The sonnes of Vzza, the sones of Paseah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha,
55 The sonnes of Salomons i seruantes: the sonnes of Sotai, the sonnes of Hosphereth, the sonnes of Perida,
56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house and their séede, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of k Barzillai: which tooke of the daughters of Barzillai p Gileadite to wife, & was called after their name.
62 These sought their writing of the genealogies, but they were not founde: therfore were they put from the Priests rowme.
63 And l Tirshatha said vnto them, that they shoulde not eate of the most holy thing, till there rose vp a Priest with m Vrim and Thummim.
64 The whole cõgregation together was two and fourtie thousande, three hundreth and three score,
65 Beside their seruants & their maydes: of whome were seuen thousande, three hundreth and seuen and thirtie: and among them were two hundreth singing men and singing women.
66 Their horses were seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twentie.
68 And certaine of the chiefe fathers, whē they came to the house of p Lord, which was in Ierusalem, they offred willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, euen one & three score thousand n drammes of golde, and fiue thousande o pieces of siluer, and an hundreth Priestes garments.
70 So the Priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

e Before he hath declared the two Tribes of Iudah & Beniamin, and now commeth to the Tribe of Leui, and beginneth at the Priests.
† The Leuites.
† The Singers.
† The Porters.
h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Ioshua, Iosh 9.23.
i Which came of them that Salomon had appointed for the worke of the Temple.
k Of him is made mention, 2.Sam.17.27. and 19.31: & because the Priests office was had in contempt, these would haue chãged their estate by their name & so by Gods iust iudgement lost both the estimation of the world and the dignitie of their office.
l This is a Chalde name, & signifieth him that hath authoritie ouer others.
m Reade Exod. 28.30.
n Which mount to of our money 24826.li. 13.shil. 4.d. esteming the French crown at 6.shil.4.d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.
o Which are called minæ, & containe apiece two markes: so 5000. mines make 550000. frankes, which mount to of our money 69666. li, 13.shil.4.d. so that the whole summe was 94493.li.6.shil. 8.d.

CHAP. III.

1 They build the altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 And sing vnto the Lord.

1 AND * when the a seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Ierusalem.
2 Then stode vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the b sonne of Shealtiel, and his brethren, and builded the altar

1.Esdr.5.47.
a Called Tishri, which answereth to part of September, & part of October.
b Meaning, nephewe: for he was the sonne of Pedaiah, reade, 1.Chro.3.19.

altar of ꝑ God of Iſrael, to offer burnt offrings thereon, as it is written in the Law of Moſes the man of God.

c In the place where Salomon had placed it.

3 And they ſet the altar vpon c his baſes (for feare was among them, becauſe of ꝑ people of thoſe countreis) therfore they offred burnt offrings thereon vnto the Lorde, euen burnt offrings in the morning, and at euen.

4 They kept alſo the feaſt of the Tabernacles, as it is wrytten, and the burnt offring * daily, by nomber accoſding to the cuſtome day by day,

Exod. 23.16.

d That is, after the feaſt of Tabernacles.

5 And afterward d the continuall burnt offring, both in the newe monethes and in all the feaſt daies ꝑ were conſecrate vnto the Lorde, and in all the oblations willingly offred vnto the Lord.

6 From the firſt day of the ſeuenth moneth began they to offer burnt offrings vnto the Lorde: but the foundation of the Temple of the Lord was not laid.

7 They gaue money alſo vnto the maſons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood frō Lebanon to the ſea vnto * Japho, accoſding to the graunt that they had of Cyrus king of Perſia.

*Or, Ioppe.

8 ¶ And in the ſecond yere of their coming vnto the houſe of God in Ieruſalem in the e ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſtes and the Leuites, and all they that were come out of the captiuitie vnto Ieruſalem, and appointed the Leuites from twēty yere old & aboue, to ſet forward the worke of the houſe of the Lorde.

e Which moneth conteined part of Aprill and part of May. for in the meane ſeaſon they had prouided for things neceſſary for the worke.

9 And Ieſhua f ſtode with his ſonnes, and his brethren, & Kadmiel with his ſonnes, and the ſonnes of Iudah together to ſet forward the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.

f They gaue thē exhortations & encouraged euery man forwarde in the worke.

10 And when the builders laide the foundation of the Temple of the Lorde, they appointed the Prieſts in their apparell with trumpets, and the Leuites the ſonnes of Aſaph wt cymbals, to praiſe the Lord, * after the ordinance of Dauid king of Iſrael.

1. Chro. 16. 7, 8.

11 Thus they ſang whē they gaue praiſe, and when they gaue thankes vnto the Lorde, For he is good, for his mercy endureth for euer toward Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the Lord, becauſe the foundation of the houſe of the Lorde was laid.

g Becauſe they ſaw that it was nothing ſo glorious as ꝑ Temple, which Salomon had built, notwithſtāding Aggeus comforteth them, & prophecieth that it ſhalbe more beautifull then the firſt: meaning the ſpiritual Temple, which are the members of Chriſtes body.

12 Many alſo of the Prieſtes and the Leuites and the chiefe of the fathers, ancient men, which had ſeene the firſt houſe, (when the foundation of this houſe was laid before their eies) g wept with a loude voice, and many ſhouted aloud for ioy,

13 So that the people could not diſcerne the ſound of the ſhoute for ioy, from the noiſe of the weeping of the people: for the people ſhouted with a loud cry, and the noiſe was heard farre off.

CHAP. IIII.

2 *The building of the Temple is hindred and howe.* 11 *Letters to Artaxerxes, and the anſwere.*

BVt a the aduerſaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Iſrael.

a Meaning, ꝑ inhabitants of Samaria, whō the king of Aſſyria had placed in ꝑ ſtead of the ten Tribes, 2. Kin. 17. 24. and 19. 37. Theſe profeſſed God, but worſhipped idols alſo, and therfore were the greateſt enemies to the true ſeruants of God.

2 And they came to Zerubbabel, and to the chiefe fathers, and ſayd vnto them, We will builde with you: for we ſeeke the Lorde your God as ye doe, and we haue ſacrificed vnto him, ſince the time of Eſar Haddon king of Aſſhur, which brought vs vp hither.

b For they perceiued what their pretence was, to wit, to erect idolatry in ſtead of true religion.

3 Then Zerubbabel, and Ieſhua, and the reſt of the chiefe fathers of Iſrael, ſayde vnto them, It is not for you, but for vs to build ꝑ houſe vnto our God: b for we our ſelues together will builde it vnto the Lorde God of Iſrael, as king Cyrus the king of Perſia hath commanded vs.

Ebr. made them weake.

4 Wherefore ye people of the land *discouraged the people of Iudah, & troubled them in building,

c They bribed ꝑ gouerners vnder ꝑ king, to hinder their work. thus they that halte, cannot abide, & God ſhould be purely ſerued.

5 And they c hired counſellers against them, to hinder their deuice, all ꝑ dayes of Cyrus king of Perſia, euen vntill the reigne of Darius king of Perſia.

6 And in the reigne of d Ahaſhuerosh (in the beginning of his reigne) wrote they an accuſation againſt the inhabitantes of Iudah and Ieruſalem.

d He was alſo called Artaxerxes, which is a Perſian name. ſome thinke it was Cambyſes Cyrus ſonne, or Darius, as verſ. 5.

7 And in the dayes of e Artahſhaſhte, Mithredath, Tabeel, & the reſt of their companions wrote when it was peace vnto Artahſhaſhte king of Perſia, and the writing of the letter was the Aramites wryting, and the thing declared was in the language of the Aramites.

e Called Artaxerxes, which ſignifieth in ꝑ Perſian tongue, an excellent warriour.

8 Rehum the f chancelour, and Shimſhai the Scribe wrote a letter against Ieruſalem to Artahſhaſhte the king, in this ſort.

Or, counſellour.

9 Then wrote Rehum the chauncelour, & Shimſhai the Scribe, and their companions Dinaie, & Apharſathcaie, Tarpelaie, Apharſaie, Archenaie, Babylonie, Shuſhanchaie, Dehaue, Elmaie,

f Theſe were certeine people, which ꝑ Aſſyrians placed in Samaria in ſtead of the ten Tribes.

10 And the reſt of the people whome the great and noble g Aſnappar brought ouer, and ſet in the cities of Samaria, & other that are beyond the h Riuer and i Cheeneth.

g Some thinke it was Sancherib, but rather Salmanaſar.

11 ¶ This is the copy of ꝑ letter that they ſent vnto king Artahſhaſhte, THY SERVANTS the men beyond ꝑ Riuer and Cheeneth, ſalute thee.

h To wit, Euphrates, and he meaneth in reſpect of Babel that they dwelt beyond it.

12 Be it knowen vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ieruſalem (a citie rebellious and wicked) and builde, & lift the foundations of the walles, & haue ioyned

i Which were a certaine people that enuied the Iewes.

ned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, & the foundations of the walles layed, they will not giue tolle, tribute, nor [k] customie: so shalt thou hinder the kings tribute.

14 Now therefore because [*] we haue bin brought vp in the Kings palace, it was not mete for vs to see the Kings dishonour: for this cause haue we sent & certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings, and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the king therefore, that if this citie be builded, and the foundation of the walles laide, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The king sent an answere vnto Rehum the Chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, [l] Shelam and [m] Cheeth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commanded & they haue searched, and founde, that this citie of old time hath made insurrectiō against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, til I haue giuen another commandement.

22 Take heede nowe that ye faile not to doe this: why should damage growe to hurt the king?

23 When the copie of King Artahshastes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in al the haste to Ierusalem vnto the Iews, & caused them to cease by force and power.

24 Then [n] ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yere of Darius king of Persia.

CHAP. V.

1 Haggai & Zechariah do prophecie. 3 The worke of the Temple goeth forward contrarie to the minde of Tatnai. 6 His letters to Darius.

1 Then [*] Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which [a] helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyonde the Riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 [b] Then sayde we vnto them after this maner, What are the names of the men that build this building?

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions Apharsechaie, (which were beyonde the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with [*] great stones, and beames are laide in the walles, and this worke is wrought speedily, and prospereth in their handes.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to builde this house, & to lay the foundation of these walles?

10 We asked their names also, that we might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and build the house that was built of old and many yeres agoe, which a [d] great king of Israel [*] builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, [*] he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the [e] first yere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, & they gaue them vnto one [f] Sheshbazzar by his name, whome he had made captaine.

15 And he saide vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layed

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k Meaning, the giftes that are wont to be giuen to Kings when they passe by any countrey.

* *Ebr. in the Chald. We haue eaten the salt of the Palace.*

l Some read for Shelam, salutation or greeting.

m Called also Cheeneth, as vers. 11.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

* *Or, Haggeus. Hag. 1.1. 1. esdr. 6.1.*

a Which incouraged them to go forward and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

b That is, the enemies asked this, as verse. 10.

c His fauour and the spirit of strength.

* *Or, marble.*

d To wit, Salomon.

1. *King. 6.2. 2. chro. 3.2.*

2. *King. 24.12. & 25.9.*

e Read Cha. 1.1, 2.

f Read Cha. 1.8.

laped the foundation of the house of God, which is in Jerusalem, and since that time euen vntill nowe, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Jerusalem, and let the king sende his minde concerning this.

g Meaning, in the librarie, or places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

1 Then * king Darius gaue commandement, and they made search in the "librarie of the treasures, which were there laped vp in Babel.

*1.Esdr.6.21.

"Ebr. house of bookes.

2 And there was founde in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memorial,

a Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yere of king Cyrus, king Cyrus made a decree for the house of God in Jerusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be three score cubites, and the breadth thereof three score cubites,

4 Three [b] olders of [c] great stones, and one older of timbre, and let the expenses be giuen of the kings house.

[b] Or, rowes, or courses. [c] Or, marble.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Jerusalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Jerusalem to his place and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therfore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsecaie, which are beyonde the Riuer) be ye farre [c] from thence.

c Meddle not with them, neither hinder them.

7 Suffer ye the worke of this house of God, that the captaine of the Jewes & the Elders of the Jewes may builde this house of God in his place.

8 For I haue giuen a commaundement what ye shall doe to the Elders of these Jewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyonde the Riuer, there be incontinently expenses giuen vnto these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambes for the burnt offrings of the God of heauen, wheat, salt, wine, and oyle, according to the appointment of the Priestes that are in Jerusalem, that there be no fault,

10 That they may haue to offer sweete odours vnto the GOD of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shal be hanged thereon, and his house shalbe made a dunghill for this.

12 And the God that hath caused his Name [e] to dwell there, destroy all kings and people that put to their hande to alter, and to destrope this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

e Who hath appointed that place to haue his name called vpon there.

13 Then * Tatnai the captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

*1.Esd.7.1.

14 So the Elders of the Jewes builded, and they prospered by the propheceping of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshahte king of Persia.

f Whom God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of king Darius.

g This is the twelft moneth and contayneth part of February and part of March.

h And the two and fourtieth after their first returne.

16 And the children of Israel, the Priests, and the Leuites and the residue of the children of the captiuitie kept the dedication of this house of God with ioye,

17 And offred at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambs, and twelue goates, for the sinne of all Israel, according to the nomber of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the * booke of Moses.

*Numb.3.6.& 8.9.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified al together) and they killed the Passeouer for al the children of the captiuitie, & for their brethren the Priestes, and for themselues.

21 So the children of Israel which were come again out of captiuitie, & all such as had [i] separated themselues vnto them, from the filthines of the heathen of the land, to seeke the Lord God of Israel, did eate,

i Which were and forsaked their idolatrie to worship the true God.

22 And they kept the feast of vnleauened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the king of [k] Assur vnto them, to "incourage them in the worke of the house of God, euen the God of Israel.

k Meaning, Darius who was King of the Medes, Persians and Assyrians.

"Ebr. to strengthen their handes.

CHAP. VII.

1 *By the commandement of the King, Ezra and his companions come to Ierusalem.* 27 *He giueth thankes to God.*

1 NOw after these things, in the reigne of [a] Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,
2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,
3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,
4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,
5 The sonne of Abishua, the sone of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.
6 This Ezra came vp from Babel, and was a [c] scribe prompt in the Lawe of Moses, which the Lorde God of Israel had giuen, and the king gaue him all his request according to the hande of the Lord his God which was vpon him.
7 And there went vp certaine of the children of Israel, and of the Priestes, and the Leuites, & the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahshashte.
8 And he came to Ierusalem in the [d] fift moneth, which was in the seuenth yere [e] of the king.
9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth came hee to Ierusalem, according to the good hand of his God that was vpon him.
10 For Ezra had prepared his heart to seeke the Lawe of the Lord, and to do it, and to teache the preceptes and iudgements in Israel.
11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the wordes of the commandementes of the Lord, and of his statutes ouer Israel.
12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite scribe of the Lawe of the God of heauen, and to [f] Cheeneth.
13 I haue giuen commaundement, that euerypone, that is willing in my kingdome of the people of Israel, and of the Priestes, and Leuites [g] to goe to Ierusalem with thee, shall go.
14 Therefore art thou sent of the king and his seuen counsellers, to [h] enquire in Iudah and Ierusalem, according to the Law of thy God, which is in [i] thine hande,
15 And to carie the siluer and the golde, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)
16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offring of the people, and that which the Priestes offer willingly to the house of their God which is in Ierusalem,
17 That thou mayest bye speedily with this siluer, bullockes, rammes, lambes, with their meat offrings & their drinke offrings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.
18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and gold, do ye it according to the will of your [k] God.
19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.
20 And the residue that shall be nede full for the house of thy God, which shall be mete for thee to bestowe, thou shalt bestow it out of the kings treasure house.
21 And I king Artahshashte haue giuen commaundement to all the treasurers which are beyonde [l] the Riuer, that whatsoeuer Ezra the Priest and scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently,
22 Vnto an hundreth talents of siluer, vnto an hundreth [m] measures of wheat, and vnto an hundreth [m] baths of wine, and vnto an hundreth [m] baths of ople, and salt without writing.
23 Whatsoeuer is by the commandement of the God of heauen, let it be done spredily for the house of the God of heauen: for why shoulde bee be wroth [n] against the Realme of the king & his children?
24 And we certifie you, that vpon any of the Priestes, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour laye vpon them tolle, tribute nor custome.
25 And thou Ezra (after the wisdom of thy God, that is in thine hande) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen al that know the Lawe of thy God, and teach ye them that know it not.
26 And whosoeuer wil not doe the Lawe of thy God, and the kings lawe, let him haue iudgement without delaye, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.
27 [p] Blessed be the Lord God of our fathers, which so hath put in the kinges heart, to beautifie the house of the Lord that is in Ierusalem,
28 And hath enclyned mercie towarde me, before the king and his counsellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lorde my God, which was vpon me, and I gathered the chiefe of Israel to go vp with me.

CHAP. VIII.

1 *The nomber of them that returned to Ierusalem with Ezra.* 21 *He causeth them to fast.* 24 *He admonisheth the Priests of their dutie.* 31 *VVhat they did when they came to Ierusalem.*

1 THese [*] are nowe the chiefe fathers of them, and the genealogie of them that

a The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours Romaine.

b Ezra deliuereth his kinred, till he commeth to Aaron, to proue that hee came of him.

c He sheweth here what a scribe is, who had charge to write the Lawe and to expound it, whom Marke calleth a scribe, Mar.12.28. Mat. and Luke call him a Lawyer, or doctor of the Law, Mat.22.35. Luke 10.25.

d That conteyned part of Iulie and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who liued according to the lawe.

i Whereof thou art expert.

k As ye knowe best may serue to Gods glorie.

l Which was the River Euphrates, & they were beyond it in respect of Babylon.

[*] *Ebr. Corim.*

m Read 1.King. 7.26.& 2.chro. 2.10.

n This declareth that the feare of Gods iudgemets caused him to vse this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, & to punish them that resisted and would not obey.

p Thus Ezra gaue God thks for that he gaue him so good successe in his affaires by reason of the king.

1.*Esd.*8.29.

that came vp with me from Babel, in the reigne of king [a] Artahshahte.

a Reade chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, & with him the count of the males, an hundred and fiftie.

4 Of the sonnes of [1] Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundred males.

1 Or, captaine of Moab.

5 Of the sonnes of Shechaniah, ꝑ sonne of Jahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Jeshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Joab, Obadiah, the sonne of Jehiel, & with him two hundred and eightéene males.

10 And of the sonnes of Shelomith the sonne of Josiphiah, & with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the [b] last, whose names are these: Eliphelet, Jehiel and Shemaiah, and with them threescore males.

b That came to go with Ezra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the [c] River that goeth towarde Ahaua, and there abode we three dayes: then I bewed the people, and the Priestes, and found there none of the sonnes of Leui.

c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1. Esdr. 8. 41.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, & to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Joiarib, and to Elnathan, men of vnderstanding.

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I [*] tolde them the wordes that they should speake to Iddo, and to his brethren ꝑ Nethinims at the place of Casiphia, that they shoulde cause the ministers of the house of our God to come vnto vs.

d He was the chiefest that taught there the Law of God vnto the Leuites.

** Ebr. put wordes in their mouth.*

18 So by the good hand of our God which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes & his brethren, euen eightéene.

19 Also Hashabiah, and with him Jeshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundred and twentie of the Nethinims, which all were named by name.

e Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that we might humble [f] our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

f He sheweth that the ende of fasting is to humble the body to the spirite, which must proceede of the heart liuely touched, or else it is but hypocrisie.

22 For I was [g] ashamed to require of the king an armie, & horsemen, to helpe vs against the enemie in the way, because we had spoken to the king, saying, The hande of our God is vpon all them that seeke him in goodnes, but his power and his wrath is against al them that forsake him.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary means, to giue an occasion to others to thinke that he did doubt of Gods power.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the gold, and the vessels, euen the offring of the house of our God, which the king & his counsellers, and his princes, and al Israel that were present had offred.

26 And I weighed vnto their hande sixe hundred and fiftie [h] talents of siluer, and in siluer vessel, an hundred talents, and in gold, an hundred talents:

h Read 1. King. 9.14.

27 And twentie basins of gold, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as golde.

i Reade Chap. 2.69.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lorde, & the vessels are consecrate, and the golde and the siluer are freely offred vnto the Lorde God of your fathers.

29 Watch ye, and keepe them vntill ye weigh them before the chiefe priestes & the Leuites, & the chiefe fathers of Israel in Jerusalem in ꝑ chambers of the house of the Lord.

30 So the Priestes and the Leuites receiued the weight of the siluer and of the golde, & of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelfe day of the first moneth, to go vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as laied [k] waite by the way.

k This declared that their iourney was full of danger, and yet God deliuered them according to theyr prayer.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold, and the vessell in the house of our God by the hande of Meremoth the sonne of Uriah ꝑ Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabad the sonne of Jeshua, and Noadiah the sonne of Binnui the [l] Leuites,

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

34 By nomber and by weight of euery one,

one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto þ God of Iſrael, twelue bullockes for all Iſrael, nintie & fiue rammes, ſeuentie & ſeuen lambes, and twelue hee goats for ſinne: all was a burnt offring of the Lord.

36 And they deliuered the kings commiſſion vnto the kings officers, and to the captaines beyonde the Riuer: and they promoted the people, and the houſe of God.

CHAP IX.

1 Ezra complaineth on the people that had turned themſelues from God, and maried with the Gentiles. 5 He prayeth vnto God.

1.*Eſdr.*8.67. 1 WHen * as theſe thinges were done, the rulers came to me, ſaying, The people of Iſrael, and the Prieſts and the Leuites are not a ſeparated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to them ſelues, and to their ſonnes, and they haue mired the holy ſeede with the people of the lands, and the hand of the b princes and rulers hath bene chiefe in this treſpaſſe.

3 But when I heard this ſaying, I rent my clothes & my garment, and pluckt off the heare of mine head, and of my beard, and ſate downe c aſtonied.

4 And there aſſembled vnto me all that feared the woords of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtonied vntill the * euening ſacrifice.

5 And at the euening ſacrifice I aroſe vp from mine heauineſſe, and when I had rent my clothes and my garment, I fel vpon my knees, and ſpread out mine hands vnto the Lord my God,

6 And ſaid, O my God, I am confounded and aſhamed, to lift vp mine eyes vnto thee my God: for our iniquities are increaſed ouer d our head, & our treſpaſſe is growen vp vnto e the heauen.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day, and for our iniquities haue we, our kings, and our prieſts bene deliuered into the hand of the kings of the landes, vnto the ſworde, into captiuitie, into a ſpoile, and into confuſion of face, as appeareth this day.

8 And nowe for a litle ſpace grace hath bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in giuing vs a f naple in his holy place, that our God map light our eyes, and giue vs a litle reuiuing in our ſeruitude.

9 For though we were bondmen, yet our God hath not forſaken vs in our bondage, but hath enclined mercie vnto vs in the ſight of the kinges of Perſia, to giue vs life, and to erect the houſe of our God, and to redreſſe the deſolate places thereof, and to giue vs a wall in Iudah and in Ieruſalem.

10 And now, our God, what ſhall we ſay after this? for we haue forſaken thy commandements,

11 Which thou haſt commanded by thy ſeruants the Prophets, ſaying, * The land whereunto ye goe to poſſeſſe it, is an vncleane land, becauſe of the filthynes of the people of the lands, which by their abominations, and by their vncleannes haue filled it from corner to corner. *Exod.*23.32.& 34.12,15,16. *Deut.*7.23.

12 Nowe therefore ſhall ye not giue your daughters vnto their ſonnes, neither ſhall ye take their daughters vnto your ſonnes, nor ſeeke their * peace nor welth for euer, that ye may be ſtrong and eate the goodnes of the land, and leaue it for an inheritance to your ſonnes for euer. *Deut.*23.6.

13 And after all that is come vpon vs for our euill deedes, & for our great treſpaſſes (ſeeing that thou our God haſt ſtayed vs from being beneath g for our iniquities, and haſt giuen vs ſuch deliuerance)

14 Should we returne to breake thy commaundements, and ioyne in affinitie with the people of ſuch abominations? wouldeſt not thou be angrie toward vs till thou haddeſt conſumed vs, ſo that there ſhoulde be no remnant nor any eſcaping?

15 O Lord God of Iſrael, thou art iuſt, for we haue bin h reſerued to eſcape, as appeareth this day: beholde, we are before thee in our treſpaſſe: therefore we cannot ſtand before thee becauſe of it.

a From the time they came home vnder Zerubbabel vntill þ comming of Ezra, they had degenerate contrary to the lawe of God, & maryed where it was not lawfull, Deut.7.3.

b That is, the gouerners are the chiefe beginners hereof.

c As one doubting whether God would continue his benefites towards vs, or elſe deſtroy this which he had begun. *Exod.*29.39. *Num.*28.3,4.

d That is, we are drowned in ſinne.

e They ſo exceede that they can not growe greater.

f In giuing vs a reſting place. It is a ſimilitude taken of them that remaine ſtil in a place, which ſmite nayles to hang things vpon, Iſa.22.23.

g Haſt not vtterly caſt vs downe and deſtroyed vs for our ſinnes, Deut.28,13.

h He ſheweth that God is iuſt in puniſhing his people, and yet merciful in reſeruing a reſidue to whom he ſheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues.

1.*Eſdr.*8.90. 1 WHiles * Ezra prayed thus, and a confeſſed himſelf weeping, & falling downe before þ houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam, anſwered, and ſaide to Ezra, We haue treſpaſſed againſt our God, & haue taken ſtrange wiues of the people of the lande, yet now there is b hope in Iſrael cõcerning this.

3 Now therefore let vs make a couenant with our God, to put away c all the wiues, (and ſuch as are borne of them) according to the counſell of the Lord, & of thoſe that feare þ commandements of our God, and let it be done according to the Law.

4 Ariſe: for the matter d belongeth vnto thee: we alſo will be with thee: bee of comfort and doe it.

5 ¶ Then aroſe Ezra, & cauſed the chiefe Prieſts,

a He confeſſed his ſinnes & the ſinnes of the people.

b Meaning, that God would receiue them to mercie.

c Which are ſtrangers & maryed contrary to the Law of God.

d Becauſe God hath giuen thee autoritie, and learning to perſwade the people herein, & to command them.

Prieſtes, the Leuites, and all Iſrael, to ſweare that they would doe according to this word. So they ſware.

1.Eſdr.9.1. 6 *And Ezra roſe vp from before the houſe of God, and went into the chamber of Johanan the ſonne of Eliaſhib: he went euen thither, but he did eat neither breade, nor drunke water: for he mourned, becauſe of the tranſgreſſion of them of the captiuitie.

7 And they cauſed a proclamation to go throughout Iudah and Ieruſalem, vnto "all them of the captiuitie, that they ſhould aſſemble themſelues vnto Ieruſalem.

" Ebr. ſonnes of the captiuitie.

8 And whoſoeuer would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould be "forfaite, and he ſhould be ſeparate from the congregation of them of the captiuitie.

" Or, condemned.

9 ¶ Then all the men of Iudah & Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twentieth daye of the e ninth moneth, & all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the f rayne.

e Which conteined part of Nouember and part of December.

f For the ſeaſon was giuen to raine, and ſo the wether was more ſharpe and colde, and alſo their conſcience touched them.

10 And Ezra the prieſt ſtood vp, and ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to g increaſe the treſpaſſe of Iſrael.

g Ye haue layed one ſinne vpon another.

11 Now therefore h giue prayſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

h Reade Ioſh. 7.19.

12 And all the congregation anſwered, and ſaid with a loude voyce, So wil we do according to thy wordes vnto vs.

13 But the people are many, and it is a raynie wether, and we are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

i Let them be appointed to examine this matter.

14 Let our rulers ſtande therefore i before all the Congregation, and let all them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euerycitie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the ſonne of Aſah-el, & Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo and k departed, euen Ezra the prieſt, and the men that were chiefe fathers to the familie of their fathers by name, and ſate downe in the firſt daye of the tenth moneth to examine the matter.

k They went to the chiefe cities to ſit on this matter, which was three moneths in finiſhing.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues,

18 And of the ſonnes of the prieſtes there were men founde, that had taken ſtrãge wiues, to wit, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue l their hands, that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

l As a token that they would keepe promes and do it.

20 And of the ſonnes of Immer, Hanani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliah, and Shemaiah, & Iehiel, and Vzziah.

22 And of the ſonnes of Pashur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the Porters, Shallum, and Telem, and Vri.

25 And of m Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, & Malchiah, and Benaiah.

m Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ieremoth, & Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of n Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

n Or, the captains of Moab.

31 And of o ſonnes of Harim, Eliezer, Iſhiah, Malchiah, Shemaiah, Shimeon

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſai,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wiues: & among them were women that had p children.

n Which alſo were made illegitimate becauſe the marriage was vnlawfull.

NEHEMIAH.

NEHEMIAH.

THE ARGVMENT.

GOd doeth in all ages and at all times set vp worthy persons for the commoditie & profite of his Church, as now within the compasse of seuentie yeres he rayſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was buylded: the ſecond reformed their maners and planted religion: and the third buylded vp the walles, deliuered the people from oppreſſion, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he couldſe deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſſeth the ſinnes of the people, & prayeth God for them.

1 THe wordes of Nehemiah the ſonne of Hachaliah. In the moneth [a] Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan,

2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I aſked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.

3 And they ſayde vnto mee, The reſidue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ieruſalem is broken downe, and the gates therof are burnt with fire.

4 And when I heard theſe wordes, I ſate down and wept, and mourned certaine dayes, and I faſted and prayed before the God of heauen,

5 And ſayde, * O Lorde God of heauen, the great and terrible God, that keepeth couenaunt and mercie for them that loue him, and obſerue his commandements,

6 I praye thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy ſeruant, which I praye before thee dayly, day & night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which we haue ſinned againſt thee, both I and my fathers houſe haue ſinned:

7 Wee haue " grieuouſly ſinned againſt thee, and haue not kept the commandementes, nor the ſtatutes, nor the iudgements which thou commaundedſt thy ſeruant Moſes.

8 I beſeeche thee, remember the worde that thou commaundedſt thy ſeruaunt Moſes, ſaying, Ye will tranſgreſſe, and I * will ſcatter you abroade among the people.

9 But if ye turne vnto me, and keepe my commandements, & do them, * though your ſcattering were to the vttermoſt part of the heauen, yet wil I gather you from thence, and wil bring you vnto the place that I haue choſen, to place my Name there.

10 Nowe theſe are thy ſeruants and thy people, whome thou haſt redeemed by thy great power, and by thy mightie hand.

11 O Lorde, I beſeeche thee, let thine eare nowe hearken to the prayer of thy ſeruant, & to the prayer of thy ſeruantes, who deſire to [d] feare thy Name, and, I praye thee, cauſe thy ſeruant to proſper this daye, and giue him fauour in the preſence of [e] this man: for I was the kings butler.

a Which conteineth part of November and part of December, & was their ninth moneth.
b A Iewe as I was.
c Meaning, in Iudea.
Dan.9.4.
" Ebr. corrupted.
Deut.29.21,28.
Deut.30.4.
d That is, to worſhip thee.
e To wit, the king Artahſhaſhte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 He came to Ieruſalem, 17 And buylded the walles.

1 NOwe in the moneth [a] Niſan in the twentieth yeere of king [b] Artahſhaſhte, the wine ſtood before him, and I tooke vp the wine, & gaue it vnto the king. Nowe I was not beforetime ſad in his preſence.

2 And the king ſaid vnto me, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing, but ſorowe of heart. Then was I ſore afrayde,

3 And I ſayde to the king, God ſaue the king for euer: why ſhould not my countenance be ſad, when the citie and houſe of the ſepulchres of my fathers lyeth waſte, and the gates thereof are deuoured with fire?

4 And the king ſaid vnto me, For what thing doeſt thou require? Then I prayed [c] to the God of heauen,

5 And ſaid vnto the king, If it pleaſe the king, and if thy ſeruant haue founde fauour in thy ſight, I deſire that thou woudeſt ſend me to Iudah vnto the citie of the ſepulchres of my fathers, that I may build it.

6 And the king ſaid vnto me, (the Queene alſo ſitting by him) Howe long ſhall thy iourney be? and when wilt thou come againe? So it pleaſed the king, and he ſent me, and I ſet him a time.

7 After, I ſaid vnto the king, If it pleaſe the king, let them giue me letters to the captaines beyond the " Riuer, that they may conuey mee ouer, till I come into Iudah,

8 And letters vnto Aſaph the keeper of the kings " parke, that he may giue me timber to build the gates of the palace (which

a Which was the firſt moneth of the yere, and conteineth part of March & part of April.
b Who is alſo called Darius: reade Ezr.7.1. & was the ſonne of Hyſtaſpis.
c I deſired God in mine heart to proſper mine enterpriſe.
" Or, Euphrates.
" Or, paradiſe.

(which apperteined to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue me according to [d] the good hand of my God vpon me.

d As God moued me to aske, and as he gaue me good successe therein.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, & it grieued them sore, that there was come a man which sought the welth of the children of Israel.

e These were great enemies to the Iewes and labored alwayes both by force & subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisemẽt euer of their affaires, and so wrought them great trouble.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, & a fewe mẽ with me: for I told no man, what God had put in mine heart to do at Ierusalem, & there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, & came before the dragon well, and to the dung port, and beheld the walles of Ierusalẽ, how they were broken downe, and the portes thereof deuoured with the fire.

[a] Or, conduit.

14 Then I went forth vnto the gate of the [a] fountaine, and to the kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and beheld the wall, and turned backe, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterwarde I saide vnto them, Ye see the miserie that we are in, howe Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more [f] a reproche.

f That is, contemned of other nations, as though God had forsaken vs.

18 Then I tolde them of the hand of my God (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they said, Let vs rise, and build. So they [g] strengthened their hand to good.

g They were incouraged and gaue themselues to doe well, and to trauell in this worthie enterprise.

19 But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs and despised vs, and sayde, What a thing is this that ye doe? Will ye [i] rebell against the king?

h These were three chiefe gouerners vnder the king of Persia beyond Euphrates.

20 Then answered I them, and saide to them, The God of heauen, he will prosper vs, and we his seruants will rise vp and builde: but as for you, ye haue no portion nor right, nor [k] memorial in Ierusalem.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the worlde, and also stirreth the hatred of Princes most against them.

k Neither ye are of the nomber of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessours euer feare God.

CHAP III.

The nomber of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the priests, and they built [b] the sheepegate: they [a] repaired it, & set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to [b] Lorde by prayer, in desiring him to maintaine it.

2 And next vnto him builded the men of Jericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also laid the beames thereof, and set on the doores thereof, the lockes thereof, & the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lorde.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither wouldie they helpe thereunto.

6 And the gate of the * old fishpoole fortified Jehoiada the sonne of Paseah, and Meshullam the sonne of Besodeiah: they laied the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

Ier. 22. 11.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, which was beyonde the Riuer.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

8 Next vnto him fortified Vzziel the sonne of Harhaiah of [d] gold smithes: next vnto him also fortified Hananiah, the sonne [e] of Harakkahtim, and they repayred Jerusalem vnto the broade wall.

[d] Or, of Zorephim.

[e] Or, of the apotkaries.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of [f] halfe part of Jerusalem.

10 And next vnto him fortified Jedaiah the sonne of Harumaph, euen ouer against his house: & next vnto him fortified Hattush, [g] sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the seconde [h] portion, and the towre of the fornaces.

[h] Or, measure.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Jerusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanoah: they built it, and set on the doores thereof, [i] locks thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, [k] lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified

Shal-

Shallum, the sonne of Col-hozeh, ꝓ ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fish poole of [a] Shelah by the kinges garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him repaired Nehemiah ꝓ sonne of Azbuk, the ruler of the halfe part of Beth-zur, vnto ꝓ other side ouer against the sepulchres of Dauid, and to the fishpoole that was repayred, and vnto the house of the mightie.

17 After him repaired the Leuites, Rehum the sonne of Bani, and next vnto him repaired Hashabiah the ruler of the half part of Keilah in his quarter.

18 After him repaired their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah.

19 And next vnto him repaired Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and repaired another portion from the corner vnto the doore of the house of Eliashib the hie priest.

21 After him repaired Meremoth, the sonne of Vriah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also repaired the priestes, the men of [e] the plaine.

23 After them repaired Beniamin, and Hashub ouer against their house: after him repaired Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him repaired Binnui, the sonne of Henadad an other portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre, that lieth out from the kinges house, which is beside the court of the prison. After him, Pedaiah, the sonne of Parosh.

26 And the [f] Nethinims, they dwelt in the fortresse vnto the place ouer against the water gate, Eastwarde, and to the towre that lyeth out.

27 After him repaired the Tekoites another portion ouer against the great towre that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate repaired the priests, euery one ouer against his house.

29 After them repaired Zadok the sonne of Immer ouer against his house: and after him repaired Shemaiah, the sonne of Shechaniah the keeper of the East-gate.

30 After him repaired Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him repaired Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him repaired Malchiah the goldsmiths sonne, vntill the house of ꝓ Nethinims, and of the marchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the sheepegate, repaired the goldsmithes and the marchants.

CHAP. IIII.

The building of Ierusalem is hindered, 15 But God breaketh their enterprise. 17 The Iewes builde with one hande, and holde their weapons in the other.

BVt whē Sanballat heard that we builded ꝓ wal, then was he wroth & sore grieued, & mocked ꝓ Iewes,

2 And said before his brethren & the army of Samaria, thus he said, What do these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of ꝓ heaps of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fox goe vp, he shall euen breake downe their stonie wall.

4 [c] Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a prap [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the [a] halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, & the Arabians, and ꝓ Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired altogether to come & to fight against Ierusalem, and to [a] hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah saide, The strength of the bearers is weakened, and there is much earth, so that we are not able to builde the wall.

11 Also our aduersaries had saide, They shall not know, neither see, till we come into the middes of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs [f] tenne times, from all places whence ye shall returne, they will be vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swoordes, their speares and their bowes.

14 Then

a Which was the dwelt in the plaine countrey by Iorden and Iericho.

b Or, Silet.

c Where the weapons and armour of the citie lay.

d Meaning the sixt of his sonnes

a Of his companions that dwelt in Samaria.

b Thus the wicked, that cōsider not that Gods power is euer in a readines for ꝓ defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derisiō & threatnings of their enemies, to flee to God by prayer.

d Let them be spoyled and led away captiue.

e Let thy plagues declare to ꝓ worlde, that they set them selues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

a Or, halfe height.

a Ebr. make to stay, meaning the people.

f That is, often-times.

g They, which brought the tydings, said thus, When you leaue your worke, and go either to eate or to rest, your enemies will assayle you.

h Which was the place of iudgement, or execution.

14 Then I beheld, and rose vp, and sayde vnto the Princes, & to the rulers, and to the rest of the people, Be not afrayde of them: [b] remember the great Lorde, & fearefull, & fight for your brethren, your sonnes, & your daughters, your wiues, and your houses.

b Who is euer at hand to deliuer his out of danger, and therfore seing thei should fight for the maynteinance of Gods glorie, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, the God brought their counsell to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And from that daye, halfe of the yong men did the labour, and the other halfe part of them held the speares, & shields, and bowes, and habergines: and the rulers stoode [i] behinde all the house of Iudah.

i To ouersee them and to encourage them to their worke.

17 They that builded on the wall, & they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the buylders had his sworde girt on his lopnes, and so buylded: and he that blewe the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, [k] resort ye thither vnto vs: our God shal fight for vs.

k Meaning, to resist their enemies, if neede required.

21 So we laboured in the worke, & halfe of them helde the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watche for vs in the night, and labour in the day.

l That is, when they purified thē selues, or els whē they washed their clothes.

23 So neither I, nor my brethren, nor my seruantes, nor the men of the warde, (which followed me) none of vs did put off our clothes, saue euery one put them off [l] for washing.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, least he shoulde grieue the people.

1 NOwe there was a great cry of the people, & of their wiues [a] against their brethren the Iewes.

a Against the riche, which oppressed them.

2 For there were that sayde, Wee, our sonnes and our daughters are manie, therefore we take vp [b] corne, that wee may eate and liue.

b This is the cōplaint of ỹ people, shewing to what extremitie they were brought vnto.

3 And there were that said, We must gage our lands, & our vineyards, & our houses, and take vp corne for the famine.

4 There were also that said, We haue borowed money for the kinges [c] tribute vpon our landes and our vineyardes.

c To pay our tribute to the king of the Persians, which was exacted yerely of vs.

5 And nowe our flesh is as [d] the flesh of our brethren, and our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruantes, and there be of our daughters now in subiection, and there is no power [e] in our handes: for other men haue our landes and our vineyards.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constreyned to hire them to others.

6 Then was I very angry, whē I heard their cry and these wordes.

7 And I thought in my minde, & I rebuked the princes, and the rulers, and said vnto them, You laye [f] burdens euery one vpon his brethren: and I set a great [g] assemblye against them,

f You presse thē with vsurie, and seeke howe to bring all things into your hands.

g Both because they should be moued with pitie, seeing howe many were by them oppressed, & also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

8 And I saide vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shal they be [h] solde vnto vs? Then held they their peace, & could not answere.

h Seeing God hath once delicuered them frō the bondage of the heathen, shal we make them our slaues?

9 [i] I sayd also, That which ye doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

i Meaning, Nehemiah.

k Who by this occasiō wil blaspheme ỹ Name of God, seeing that our actes are no better then theirs.

10 For euen I, my brethren, and my seruants do lende them money and corne: I pray you, let vs leaue off this [l] burde.

l Or, Vsurie.

11 Restore, I praye you, vnto them this day their landes, their vineyardes, their olives, and their houses, and remit the hundreth parte of the siluer and of the corne, of the wine, and of the oyle [m] that ye exact of them.

m Which ye take of them for the lone.

12 Then sayd they, We wil restore it, and will not require it of them: we will doe as thou hast sayde. Then I called the priests, and caused them to sweare, that they should doe according to this promise.

13 Also I shooke my lappe, and said, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptyed. And all the congregation sayd, Amen, and praysed the Lord: and the people did according to this promise.

14 And from the time that the king gaue me charge to be gouernour in the lande of Iudah from the twentieth yere, euen vnto the two and thirtieth yere of king Artahshahte, that is, twelue yere, I, and my brethren haue not eaten the [n] bread of the gouernour.

n I receiued not that portion & diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought ỹ wealth of the people, then his owne commoditie.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them breade and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ore, and sixe chosen sheepe, and birdes were

pre-

[a] *Or, once in ten dayes.*
n Whereas at other times they had by measure, at this time they had most liberally.

prepared for me, and [a] with ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.
19 Remember me, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

1 Nehemiah answereth with great wisedome, and zeale to his aduersaries. 11 He is not discouraged by the false prophets.

a That is, that they were ioyned together, as Chap. 4.6.
b Meaning, [y] if he should obey their request, the work, which god had appointed, should cease: shewing hereby that we should not commit our selues to [y] hands of the wicked.
[a] *Or, Geshem.*
c As the same goeth.
d Thou hast bribed, and set vp false prophets, to make thy selfe king, & so to defraude the king of Persia of that subiection, which you owe vnto him.
[a] *Ebr. strengthen thou mine hand.*
e As though he would be secret, to [y] intent that he might pray vnto God with greater libertie, & receiue some reuelatiō, which in him was but hypocrisie.
f. He doubted not but God was able to preserue him, and knewe that if he had obeyed this counsell, he should haue discouraged all [y] people: thus God giueth power to his, to resist false prophecies, though they seeme to haue neuer so great probabilitie.

1 AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more breaches therin (though at that time I had not set vp the doores vpon the gates)
2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may méete together in the villages in the plaine of Ono: and they thought to do me euill.
3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, and I can not come downe: [b] why should the worke cease, whyles I leaue it, and come downe to you?
4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.
5 Then sent Sanballat his seruant after this sort vnto me the fifth time, with an open letter in his hand,
6 Wherein was written, It is reported among the heathen, & [a] Gashmu hath sayd it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wal, and thou wilt be their king according to these [c] words.
7 Thou hast also ordeined [d] the Prophets to preache of thee at Ierusalem, saying, There is a king in Iudah: & now according to these words it shal come to the kings eares: come nowe therefore, and let vs take counsel together.
8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fainest them of thine owne heart.
9 For all they afraied vs, saying, Their hands shalbe weakened from the worke, and it shall not be done: now therefore [a] encourage thou me.
10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [e] shut vp, and he sayde, Let vs come together into the House of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.
11 Then I sayd, [f] Should such a man as I, flee? Who is he, being as I am, that woulde goe into the Temple to liue? I will not go in.
12 And lo, I perceiued, that God had not sent him, but that hee pronounced this prophecie against mee: for Tobiah and Sanballat had hired him.
13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, and that they might haue an euil report that they might reproche me.
14 My God, remember thou Tobiah, & Sanballat according vnto these their workes, & Noadiah the [g] Prophetesse also, and the rest of the Prophetes that would haue put me in feare.
15 ¶ Notwithstanding the wal was finished on the fine & twentieth daye of [h] Elul, in two and fifte dayes.
16 And when al our enemies heard therof, euen all the heathen that were about vs, they were afraid, and their courage fayled them: for they knewe, that this worke was wrought by our God.
17 And in these daies were there many of the princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.
18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechaniah, the sonne of Arah: & his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.
19 Yea, they spake in his praise before me, and tolde him my words, and Tobiah sent letters to put me in feare.

g Very grieue caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.
h Which was [y] sixth moneth, & cōteined part of August, and part of September.
i After [y] I had sent Sanballat his answere.
k Thus [y] church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 After the wall once buylded, is the watch appointed. 6 They that returned from the captiuitie are nombred.

1 NOw [a] when the wal was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,
2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)
3 And I said vnto them, Let not [b] gates of Ierusalem be opened, vntill the heate of the sunne: and while [a] they stand by, let them shut the doores, and [a] make them fast: and I appointed wardes of the inhabitantes of Ierusalem, euery one in his warde, and euery one ouer against his house.
4 Now the citie was large and great, but the people were fewe therein, & the houses were not builded.
5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, [a] which came vp at the first, and found written therein,
6 These are the [b] sonnes of the prouince that came vp from the captiuitie that was caried away (whome Nebuchadnezzar king of Babel had carped away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

Ecclus. 49.13.

a To wit, they that are mentioned vers. 2.
[a] *Ebr. hold them. Meaning, till the barres were put in.*

Ezra 2.2.

b That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Iehua, Nehemiah, [e] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the nomber of the men of the people of Israel.

e Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2. 2.

8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.
9 The sonnes of Shephatiah, three hundreth seuentie and two.
10 The sonnes of Arah, six hundreth fiftie and two.
11 The sonnes of [f] Pahath Moab of the sonnes of Iehua, and Joab, two thousand, eight hundreth and eightene.

f Or, the captaine of Moab.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.
13 The sonnes of Zattu, eight hundreth and fiue and fourtie.
14 The sonnes of Zaccai, seuen hundreth and three score.
15 The sonnes of Binnui, fiue hundreth and eight and fourtie.
16 The sonnes of Bebai, six hundreth & eight and twentie.
17 The sonnes of Azgad, two thousande, three hundreth and two and twentie.
18 The sonnes of Adonikam, six hundreth three score and seuen.
19 The sonnes of Biguai, two thousande three score and seuen.
20 The sonnes of Adin, six hundreth, and fiue and fiftie.
21 The sonnes of Ater of Hizkiah, ninetie and eight.
22 The sonnes of Hashum, three hundreth and eight and twentie.
23 The sonnes of Bezai, three hundreth and foure and twentie.
24 The sonnes of Hariph, an hundreth and twelue.
25 The [d] sonnes of Gibeon, ninetie & fiue.
26 The men of Beth-lehem & Netophah, an hundreth foure score and eight.
27 The men of Anathoth, an hundreth and eight and twentie.
28 The men of Beth-azmaueth, two and fourtie.
29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah & Gaba, six hundreth and one and twentie.
31 The men of Michmas, an hundreth & two and twentie.
32 The men of Beth-el & Ai, an hundreth and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand, two hundreth & foure and fiftie.
35 The sonnes of Harim, three hundreth and twentie.
36 The sonnes of Jericho, three hundreth and fiue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen hundreth, and one and twentie.
38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.
39 The Priests: the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three.
40 The sonnes of Immer, a thousande and two and fiftie.
41 The sonnes of Pashur, a thousande, two hundreth and seuen and fourtie.
42 The sonnes of Harim, a thousand and seuentene.
43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, & of the sonnes of [f] Hodeuah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundreth, and eight and fourtie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [g] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Hartha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Halomons seruaunts, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Halomons seruants were three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-harsha, Cherub, Addon, and Immer: but they could not shewe their fathers house, nor their seed, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fourtie.
63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which toke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not found: therefore they were put frō the Priesthoode.
65 And [g] the Tirshatha said vnto them, that they shoulde not eate of the most

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

f Reade Ezra 2. 43.

g Mearing, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.

Exod. 28. 30.

holy, til there rose vp a Priest with *Urim and Thummim.

65 All the Congregation together was two and fourtie thousande, three hundzeth and three score,

67 Besides their seruants & their maides, which were seuen thousand, three hundzeth & seuen and thirtie: and they had two hundzeth and fiue and fourtie singing men and singing women.

68 Their horses were seuen hundzeth and sixe and thirtie, & their mules two hundzeth and fiue and fourtie.

69 The camels foure hundzeth and fiue and thirtie, & sixe thousande, seuen hundzeth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousande [b] drammes of golde, fiftie bassins, fiue hundzeth & thirtie Priests garments.

b Reade Ezra 2.69.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, & two thousand and two hundzeth [a] pieces of siluer.

a Or, minas.

72 And the rest of the people gaue twentie thousand drams of golde, and two thousand pieces of siluer, and threescore and seuen Priests garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the [i] seuenth moneth came, the children of Israel were in their cities.

i Which conteined part of September and part of October.

CHAP. VIII.

Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keep the feast of Tabernacles or boothes.

1 AND all the people assembled themselues * together, in the streete that was before the watergate, and they spake vnto Ezra the [a] scribe, that hee would bring the booke of the Lawe of Moses, which the Lorde had commanded to Israel.

* Ebr. as one man.

a Read Ezra 7.6.

2 And Ezra the Priest brought the Lawe before the Congregation both of men and women, & of all that [b] could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age & discretion to vnderstand.

3 And he read therein in the streete that was before the watergate (from the morning vntill [c] midday) before men and women, and them that vnderstoode it, and the eares of all the people hearkened vnto the booke of the Lawe.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the scribe stoode vpon a pulpit of wood, which he had made for the preaching, and beside him stoode Mattithiah, and Shema, and Ananiah, and Uriah, and Hilkiah, and Maaseiah on his right hand, & on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

d To the intent that his voice might be the better heard.

5 And Ezra opened the booke before all the people: for hee was [d] aboue all the people: and when he opened it, all the people stoode vp.

6 And Ezra praysed the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed them selues, and worshipped the Lorde with their faces toward the ground.

7 Also Jeshua, & Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstande the Law, and the people stoode in their place.

8 And they read in the booke of the Law of God distinctly & gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, sayde vnto all the people, This day is holy vnto the Lord your God: mourne not, nether weepe: for all the people [e] wept, when they heard the words of the Law.

e In considering their offences against the Lawe. Therefore the Leuites doe not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

10 He said also vnto them, Goe, & eate of the fat, and drinke the sweete, and sende part vnto them, for whom none is [f] prepared: for this day is holy vnto our Lorde: be ye not sorie therefore: for the [g] ioy of the Lord is your strength.

f That is, remember the poore.

g Reioyce in the Lorde, and he will giue you strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sadde therefore.

12 Then all the people went to eat and to drinke, & to sende awaye part, & to make great ioye, because they had vnderstand the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests & the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the words of the Lawe.

14 And they founde written in the Lawe, (that the Lord had commanded by Moses) that the children of Israel should dwell in * boothes in the feast of the seuenth moneth,

Leuit. 23.34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth vnto the mount, and bring olive branches, and pine branches, & branches of [h] myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

h Or, goodly branches, as Leu. 23.40.

16 So the people went forth and brought them and made them boothes, euery one vpon the [h] roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

h For their houses were made flat aboue. reade Deut 22.8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, & sate vnder the boothes: for since the [i] time of Jeshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeres.

18 And

18 And hee read in the booke of the Lawe of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

1 IN the foure and twentieth day of this [a] moneth the children of Iſrael were aſſembled with * faſting, & with ſackcloth, and earth vpon them.

a Meaning, the ſeuenth. 1. Eſdr. 9. 4.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the [a] ſtrangers) and they ſtoode and confeſſed their ſinnes & the iniquities of their fathers.

a Ebr. ſtrange children.

3 And they ſtoode vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they [b] confeſſed & worſhipped the Lorde their God foure times.

b They made confeſſion of their ſinnes, and vſed prayers.

4 Then ſtoode vp vpon the ſtaires of the Leuites Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cryed with a loude voyce vnto the Lord their God.

5 And the Leuites ſaide, euen Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah, & Pethahiah, Stand vp, & praiſe the Lorde your God for euer, and euer, & let them praiſe thy glorious Name, O God, which excelleth aboue all thankeſgiuing and praiſe.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoſte, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſerueſt them all, and the hoſte of the heauen worſhippeth thee.

7 Thou art, O Lorde, the God, that haſt choſen Abram, and broughteſt him out of * Vr in Caldea, * and madeſt his name Abraham.

Gen. 11. 31. Gen. 17. 5.

8 And foundeſt his heart faithfull before thee, * and madeſt a couenant with him, to giue vnto his ſeed the land of the Cananites, Hittites, Amorites, and Perizzites, & Jebuſites, and Girgaſhites, and haſt performed thy wordes, becauſe thou art iuſt.

Gen. 15. 18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their crie by the red Sea,

Exod. 3. 7. and 14. 10.

10 And ſhewed tokens & wonders vpon Pharaoh, and on all his ſeruantes, and on all the people of his lande: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as appeareth this day.

11 * For thou diddeſt breake vp the Sea before them, and they went through the middes of the Sea on dry lande: and thoſe that purſued them, haſt thou caſt into [b] bottoms as a ſtone, in the mighty waters:

Exod. 14. 22.

12 And * leddeſt them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances and good commandements,

Exod. 19. 18, 20. and 20. 1.

14 And declareddſt vnto them thine holie Sabbath, and commandedſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 * And gaueſt them breade from heauen for their hunger, * and broughteſt forth water for them out of the rocke for their thirſt: and * promiſedſt them that they ſhould goe in, and take poſſeſſion of the land: for the which thou haddeſt lift vp thine hand for to giue them.

Exod. 16. 15. Exod. 17. 6. Deut. 1. 8.

16 But they & our fathers behaued themſelues proudely, & hardened their necke, ſo that they hearkened not vnto thy commandements,

17 But refuſed to obey, & would not remember thy marueylous workes that thou hadeſt done for them, but hardened their necks, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious, and full compaſſion, of long ſuffring and of great mercie, yet forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the lande of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wildernes: * the pillar of the cloude departed not from them by day to lead them the way, neither the pillar of fire by night, to ſhewe them light, and the way whereby they ſhould goe.

Exod. 13. 22. Nom. 14. 14. 1. Cor. 10. 1.

20 Thou gaueſt alſo thy good Spirite to inſtruct them, and withholdeſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feede them fourtie yeres in the wildernes: they lacked nothing: * their clothes ware not olde, and their feete [c] ſwelled not.

Deut. 8. 4.

c Though the way was tedious and long.

22 And thou gaueſt them kingdoms and people, and [d] ſcatteredſt them into corners: ſo they poſſeſſed * the land of Hiſhon & the lande of the king of Heſhbon, and the land of Og king of Bathan.

d Meaning, the heathen whome he droue out.

Nom. 21. 26.

23 And thou diddeſt multiplie their children, like the ſtarres of the heauen, and broughteſt them into the lande, whereof thou hadeſt ſpoken vnto their fathers, that they ſhould goe, and poſſeſſe it.

24 So the children went in, and poſſeſſed the lande, & thou ſubduedſt before them the inhabitantes of the lande, euen the Canaanites, and gaueſt them into their hands, with their kings and the people of the lande, that they might doe with them what they would.

25 And they tooke their ſtrong cities & the

fat lande, and poſſeſſed houſes, ful of all goods, ciſternes digged out, vineyards, and oliues, and trees for foode in abundance, and they did eat, and were filled, and became fatte, and liued in pleaſure through thy great goodnes.

26 Yet they were diſobedient, and rebelled againſt thée, and caſt thy Lawe behinde their backes, and ſlewe thy Prophets (which [e] proteſted among them to turne them vnto thée) and committed great blaſphemies.

27 Therefore thou deliueredſt them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thée, thou heardeſt them from the heauen, and through thy great mercies thou gaueſt them ſauiours, who ſaued them out of the hand of their aduerſaries.

28 But when they had [f] reſt, they returned to do euil before thée: therefore leftſt thou them in ꝑ hande of their enemies, ſo that thei had the dominiõ ouer them, yet when they conuerted & cryed vnto thée, thou heardeſt them from heauen, and deliueredſt them according to thy great mercies many times,

29 And proteſtedſt among them that thou mightest bring them againe vnto thy Law: but they behaued themſelues proudely, and hearkened not vnto thy commaundements, but ſinned againſt thy iudgements (*which a man ſhould do and liue in them) and [g] pulled away the ſhoulder, and were ſtiffenecked, and would not [h] heare.

30 Yet thou "bideſt forbeare them many yeres, and proteſtedſt among them by thy Spirite, euen by ꝑ hand of thy Prophets, but they would not heare: therefore gaueſt thou them into the hande of the people of the landes.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepeſt couenant and *mercie, let not all the affliction that hath come vnto vs, ſeeme a little before thée, that is, to our kings, to our Princes, and to our Prieſts, and to our Prophets, and to our fathers, and to all thy people ſince the time of the kings of [i] Aſſhur vnto this day.

33 Surely thou art iuſt in all that is come vpon vs: for thou [k] haſt dealt truly, but we haue done wickedly.

34 And our kings and our princes, our prieſtes and our fathers haue not done thy Law, nor regarded thy commandements nor thy proteſtations, wherewith thou haſt [l] proteſted among them.

35 And they haue not ſerued thée in their kingdome, and in thy great goodneſſe that thou ſhewedſt vnto them, and in the large and fat lande which thou didſt ſet before them, and haue not conuerted from their euil workes.

36 Beholde, we are ſeruantes this day, and the land that thou gaueſt vnto our fathers, to eate the [m] fruite thereof, and the goodnes thereof, beholde, we are ſeruants therein.

37 And it ꝓceedeth much fruite vnto the kings whome thou haſt ſet ouer vs, becauſe of our ſinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleaſure, and we are in great affliction.

38 Now becauſe of all this we make [a] a ſure couenant, and write it, and our princes, our Leuites & our Prieſts ſeale vnto it.

CHAP. X.

The names of them that ſealed the couenant betweene God and the people.

1 NOwe they that ſealed were Nehemiah the [1] Tirſhatha the ſonne of Hachaliah, and Zidkiah,

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchiah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: theſe are [a] the Prieſts.

9 ¶ And the Leuites: Jeſhua the ſonne of Azaniah, Binnui, of the ſonnes of Henadad Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of ꝑ people were Paroſh, [1] Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiah, Azzur,
18 Hodiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the reſt of the people, the Prieſts, the Leuites, the porters, the ſingers, the [b] Nethinims, and all that were [c] ſeparated from the people of the landes vnto the Lawe of God, their wiues, their ſonnes, and their daughters, all that could vnderſtand,

29 The chiefe of them [d] recened it for their brethren, and they came to [e] the curſe and to the othe to walke in Gods Lawe, which was giuen by Moſes the ſeruant of God, to obſerue and do all the commandements of the Lord our God and his iudgements and his ſtatutes:

30 And that we woulde not giue our daughters to the people of the land, nether take their daughters for our ſõnes.

31 And if the people of the lande bryought ware

[e] Taking heauẽ & earth to witnes ẏ God would deſtroy them, except they returned, as 2. Chron. 24. 19.

[f] He declareth howe Gods mercies euer cõtended with the wickednes of the people, who euer in their proſperitie forgate God. *Leuit.* 18. 5. *ezek.* 20. 11. *rom.* 10. 5. *gal.* 3. 12.

[g] Which is a ſimilitude taken of oxen, that ſhrinke at the yoke or burthen, as Zach. 7. 11.

[h] When thou dideſt admoniſh them by thy Prophetes.

" *Ebr. thou dideſt prolong vpon them many yeeres. Exod.* 34. 6, 7. *Pſal.* 143. 1, 2.

[i] By whome we were led away into captiuitie, and haue bene appointed to be ſlaine, as Eſter. 3. 13.

[k] He confeſſeth that all theſe things came to them iuſtly for their ſinnes, but he appealeth from Gods iuſtice to his mercies.

[l] That thou wouldeſt deſtroy them, except they would returne to thee, as verſe 26.

[m] That is, to be the lordes thereof.

[n] Thus by affliction they promes to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

[1] *Or, butler.*

[a] Which ſubſcribed to keepe the promes.

[1] *Or, captaine of Moab.*

[b] Reade Ezra. 2. 43.

[c] Which being idolaters forſooke their wickednes and gaue themſelues to ſerue God.

[d] They made the othe in the name of ẏ whole multitude.

[e] Whereunto they gaue themſelues, if they brake the Lawe, as Deut. 28. 15.

ware on the Sabbath or any vitailes to
sell, f that we would not take it of them
on the Sabbath and on the holie daies:
*and that we would let the seuenth yere
be free, and the debts of euery "person.
32 And we made statutes for our selues to
giue vp ỹ yere the third part of a shekel
for the seruice of the house of our God,
33 For the shewbread, and for the daily
offring, & for the daily burnt offring, the
Sabbaths, the newe moones, for the so-
lemne feasts, & for the things that were
sanctified, and for the sinne offrings to
make an atonement for Israel, and for
all the worke of the house of our God.
34 We cast also lots for the offring of the
wood, euen the Priests, the Leuites and
the people to bring it into the house of
our God, [1] vp the house of our fathers,
yerely at ỹ times appointed, to burne
it vpon the altar of the Lorde our God,
as it is written in the Law,
35 And to bring the first fruites of our
land, and the first of all the fruites of all
trees, yere vp yere, into the house of the
Lorde,
36 And the first borne of our sonnes, & of
our cattel, as it is [h] written in the Law,
and the first borne of our bullocks and
of our sheepe, to bring it into the house
of our God, vnto the Priestes that mi-
nister in the house of our God,
37 And that we should bring the first fruit
of our dough, and our offrings, and the
fruite of euery tree, of wine and of ople,
vnto the Priestes, to the chambers of
the house of our God: and the tithes of
our lande vnto the Leuites, that the Le-
uites might haue the tithes in all the ci-
ties of our [i] trauell.
38 And the Priest, the sonne of Aaron shal
be with the Leuites, when the Leuites
take tithes, and the Leuites shal *bring
vp the tenth part of the tithes vnto the
house of our God, vnto the chambers
of the treasure house.
39 For the children of Israel, & the chil-
dren of Leui shal bring vp the offerings
of the corne, of the wine, and of the oile,
vnto the chambers: and there shalbe ỹ
vessels of the Sanctuarie, & the Priests
that minister, and the porters, and the
singers, and [k] we will not forsake the
house of our God.

f Which notwithstãding they brake soone after, as Cha. 13.15 *Leuit.* 25.4. *deut.* 15.1. "*Ebr. hand.*

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30.13.

[1] *Or, into the house of.*

h By this rehearsall is ment that there was no part nor ceremonie in the Law, whereunto they did not bind thẽ selues by couenant.

i Whersoeuer we laboured, or trauelled, there the tithes were due vnto ỹ Lord both by the Law & according to the othe & couenant ỹ we made. *Num.* 18.26.

k We will not leaue it destitute of that, that shall be necessary for it.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,*
21 *And who in the cities of Iudah.*

1 AND the rulers of the people dwelt
in Ierusalem: the other people also
cast lots, [a] to bring one out of ten to
dwell in Ierusalem the holy citie, and
nine parts to be in the cities.
2 And the people thanked all the men
that were willing to dwell in Ierusalẽ.
3 These now are ỹ chiefe of the prouince,
that dwelt in Ierusalẽ, but in the cities
of Iudah, euery one dwelt in his owne
possession in their cities of Israel, the
Priestes and the Leuites, & the Nethi-
nims, and the sonnes of Salomons
seruantes.
4 And in Ierusalem dwelt certaine of the
children of Iudah, & of the children of
Beniamin. Of the sonnes of Iudah, Ata-
thaiah, the sonne of Vzziah, the sonne of
Zecharias, the sonne of Amariah, the
sonne of Shephatiah, the sonne of Ma-
halel, of the sonnes of [b] Perez,
5 And Maaseiah the sonne of Baruch, the
sonne of Col Hozeh, ỹ sonne of Hazaiah
the sonne of Adaiah, the sonne of Joia-
rib, the sonne of Zecharias, the sonne
[1] of Shiloni.
6 All the sonnes of Perez that dwelt at
Ierusalem, were foure hundreth, three
score and eight valiant men.
7 These also are ỹ sonnes of Beniamin,
Sallu, the sonne of Meshullã, the sonne
of Ioed, the sonne of Pedaiah, ỹ sonne
of Kolaiah, the sonne of Maaseiah, the
sonne of Ithiel, the sonne of Iesaiah.
8 And after him Gabai, Sallai, nine hũ-
dreth and twentie and eight.
9 And Joel the sonne of Zichri was go-
uernour ouer them: and Iudah, the
sonne of Hennah was the seconde ouer
the citie:
10 Of the Priestes, Jedaiah, the sonne of
Joiarib, Jachin.
11 Seraiah, the sonne of Hilkiah, the sonne
of Meshullam, the sonne of Zadok, the
sonne of Meraioth, the sonne of Ahitub
[c] was chiefe of the house of God.
12 And their brethren [d] ỹ did the worke
in the Temple, were eight hundreth, twen-
tie & two: and Adaiah, the sonne of Je-
roham, the sonne of Pelaliah, the sonne
of Amzi, the sonne of Zecharias, the
sonne of Pashur, ỹ sonne of Malchiah:
13 And his brethren, chiefe of the fathers,
two hundreth and two and fourty: and
Amashai the sonne of Azareel, the sonne
of Ahazai, the sonne of Meshilemoth,
the sonne of Immer:
14 And their brethren valiãt men, an hun-
dreth & eight & twentie: & their ouerseer
was Zabdiel the sonne [1] of Hagedolim.
15 And of the Leuites, Shemaiah, the
sonne of Hashub, ỹ sonne of Azrikã, the
sonne of Hashabiah, ỹ sonne of Bunni.
16 And Shabbethai, and Jozabad of the
chiefe of ỹ Leuites were ouer the works
of the house of God without.
17 And Mattaniah, the sonne of Micha,
the sonne of Zabdi, the sonne of Asaph
was the chiefe to [e] begin the thanksgiv-
ing and prayer: and Bakbukiah the se-
cond of his brethren, & Abda, the sonne
of Shammua, the sonne of Galal, the
sonne of Jeduthun.
18 All the Leuites in the holy citie, were
two hundreth foure score and foure.
19 And the porters Akkub, Talmon and
their brethren that kept the [f] gates, were
an hundreth twentie and two.
20 And the [g] residue of Israel, of ỹ priests,
& of the Leuites dwelt in all the cities of
Iudah, euery one in his inheritance.
21 And the Nethinims dwelt in the [h] for-
tres, and Ziha, and Gispa was ouer the

a Because their enemies dwelt round about thẽ they prouided that it might be replenished with men, & vsed this policie, because there were fewe that offred thẽ selues willingly.

b Which came of Perez ỹ sonne of Iudah.

[1] *Or, of a Shilonite.*

c That is, was the hie Priest.

d That serued & ministred in the Temple.

[1] *Or, of one of the great men.*

e That is, he began the psalme, and was the chanter.

f Meaning, of the Temple.

g Of thẽ, which dwelt not in Ierusalem.

[h] *Or, Ophel.*

Nethinims.
22 And the ouerseer of the Leuites in Jerusalem was Vzzi the sonne of Bani, the sonne of Hashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.
23 For it was the kings commandement concerning them, that faithfull prouision should be for the singers euery day.
24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Judah [h] was at the kings hande in all matters concerning the people.
25 And in the villages in their lands, some of the childre of Judah dwelt in Kiriath-arba, & in the villages thereof, & in Dibon, and in the villages thereof, and in Jekabzeel, and in the villages thereof,
26 And in Jeshua, and in Moladah, and in Beth-palet,
27 And in Hazer-shual, & in Beer-sheba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, and in Zareah, and in Jarmuth,
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof: at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba, in Michmash, & Aia, and Beth-el, and in the villages thereof,
32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod & Ono, in the carpenters valley.
36 And of the Leuites were diuisions in Judah and in Beniamin.

h Was chiefe about the King for all his affaires.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred, 27 And the wall is dedicated.

1 These also are the Priestes & the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, & Jeshua: to wit, Seraiah, Jeremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jedaiah,
7 Sallu, Amok, Hilkiah, Jedaiah: these were the [b] chiefe of the Priestes, and of their brethren in the dayes of Jeshua.
8 And the Leuites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah [c] were ouer the thanksgiuings, he, and his brethren.
9 And Bakbukiah & Unni, & their brethren were about them in the [d] watches.
10 And Jeshua begat Joiakim: Joiakim also begate Eliashib, & Eliashib begate Joiada.
11 And Joiada begate Jonathan, & Jonathan begate Jaddua.
12 And in the dayes of Joiakim were these the chiefe fathers of the Priestes: vnder [e] Seraiah was Meraiah, vnder Jeremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Jehohanan,
14 Vnder Melicu, Jonathan, vnder Shebaniah, Joseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder [f] Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Jehonathan,
19 Vnder Joiarib, Mattenai, vnder Jedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Jedaiah, Nethaneel.
22 In the daies of Eliashib, Joiada, and Johanan & Jaddua were the chiefe fathers of the Leuites written, & the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Johanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Jeshua the sonne of Kadmiel, & their brethren about the to giue praise and thanks, according to the ordinance of Dauid the man of God, warde ouer against warde.
25 Mattaniah & Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the threshholdes of the gates.
26 These were in the dayes of Joiakim the sonne of Jeshua, the sonne of Jozadak, and in the dayes of Nehemiah the captaine, & of Ezra the Priest & scribe.
27 And in the dedication of the wall at Jerusalem they sought the Leuites out of all their places to bring them to Jerusalem to kepe the dedication & gladnesse, both with thanksgiuings & with songs, cymbales, viols & with harpes.
28 Then the "singers gathered themselues together both from the plaine country about Jerusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countries of Geba, & Azmaueth: for the singers had built them villages round about Jerusalem.
30 And the Priests and Leuites were purified, and clensed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Judah vpon the wall, and appointed two great companies to giue thankes, and the one went on the right hande of the wall towarde the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Judah,
33 And Azariah, Ezra and Meshullam,
34 Judah, Beniamin, & Shemaiah, and Jeremiah,

35 And

a From Babylon to Ieruſalem.

b Next in dignitie to the hie Priests, & which were of the stocke of Aaron.

c Had charge of them that sang the psalmes.

d They kept their wardes and watches according to their turnes, as 1. Chro. 23. 6.

e That is, next to Seraiah, or rather of his order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euery one in his course.

"*Ebr. sonnes of the singers.*

h Which were a certeine familie, & had their possessions in the fields, 1. Chro. 2. 54.

i Meaning, Nehemiah.

35 And of the Priests sonnes with trum-
pets, Zechariah þ sonne of Jonathan,
the sonne of Shemaiah, þ sonne of Mat-
taniah, the sonne of Michaiah, the
sonne of Zaccur, the sonne of Asaph.

k That is, the brethren of Zaccur.

36 And k his brethren, Shemaiah, & Aza-
reel, Milalai, Gilalai, Maai, Nethaneel,
and Judah, Hanani, with the musicall
instruments of Dauid the man of God:
and Ezra the scribe went before them.

37 And to the gate of the fountaine, euen
ouer against them went they vp by l the
staires of the citie of Dauid, at the going
vp of the wall beyonde the house of Da-
uid, euē vnto the water gate Eastward.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

38 And the second companie of them that
gaue thanks, went on the otherside, and
I after them, and the halfe of the people
was vpon the wall, & vpon the towre of
the furnaces euen vnto the broad wall.

39 And vpō the gate of Ephraim, & vpon
the old gate, and vpon the fishgate, and
the towre of Hananeel, and the towre of
Meah, euen vnto the sheepegate: and
they stood in the gate of the warde.

40 So stood the two companies (of them
that gaue thankes) in the house of God,
and I and the halfe of the rulers with
mee.

41 The Priests also, Eliakim, Maaseiah,
Miniamin, Michaiah, Elioenai, Zecha-
riah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and
Eleazar, and Vzzi, and Jehohanan, and
Malchiah, & Elam, and Ezer: and the
singers m sang loude, hauing Jizrahiah
which was the ouerseer.

m Chr. caused to hear.

43 And the same day they offred great sa-
crifices and reioyced: for God had gi-
uen them great ioy, so that both the wo-
men, and the children were ioyfull:
and the ioye of Jerusalem was heard
farre off.

44 Also at the same time were men ap-
pointed n ouer the chambers of the store
for the offrings (for the first fruites, and
for the tithes) to gather into them out
of the fields of the cities, the portions of
the Lawe for the Priests & the Leuites:
for Judah reioyced for the Priestes and
for the Leuites, that serued.

n Which were chambers appointed by Hezekiah to put in the tythes, and such things, 2. Chro. 31. 11. and now were repaired againe for the same vse.

45 And both the singers and the Leuites
kept the warde of their God, and the
warde of the purification according to
the commandement of Dauid, and Sa-
lomon his sonne.

46 *For in the dayes of Dauid & Asaph,
of olde were chiefe singers, and songs of
praise and thankesgiuing vnto God.

1 Chron. 15. 16.

47 And in the dayes of Zerubbabel, and
in the dayes of Nehemiah did al Israel
giue portions vnto the singers and por-
ters, euery day his portion, & they gaue
the holy thinges vnto the Leuites, and
the Leuites o gaue the holy things vnto
the sonnes of Aaron.

o That is, the tenth part of the tithes.

CHAP. XIII.

1 *The Law is read.* 3 *They separate from them all strangers.* 15 *Nehemiah reproueth them that brake the Sabbath.* 30 *An ordinance to serue God.*

1 AND on that day did they read in the
booke of Moses, in the audience of
the people, and it was found writ-
ten therein, that the Ammonite, and the
Moabite * should not enter into the
Congregation of God,

* Deut. 23. 3.

2 Because they met not the children of
Israel with bread and with water, but
hired Balaam against them, that hee
should curse them: and our God tur-
ned the curse into a blessing.

* Numb. 22. 5, 6.

3 Nowe when they had heard the Lawe,
they separated from Israel a all those
that were mixed.

a That is, all such which had ioyned in vnlawfull mariage, & also those, with whom God had forbidden them to haue societie.

4 ¶ And before b this had the Priest Ei-
liashib the ouerlight of the chamber of
the house of our God, being c kinsman
to Tobiah:

b That the separatiō was made.

c He was ioyned in affinitie with Tobiah the Ammonite, and enemie of the Iewes.

5 And he had made him a great chamber
and there had they afore time layde the
offrings, the incense, and the vessels,
and the tithes of corne, of wine, and of
ople (appointed for the Leuites, and the
singers, and the porters) & the offrings
of the Priests.

6 But in al this time was not I in Jeru-
salem: for in the two and thirtieth yere
of d Artahshashte king of Babel, came
I vnto the king, and e after certaine
dayes I obteined of the king.

d Called also Darius, Ezra 7. 1.

e Or, at the yeres ende.

7 And when I was come to Jerusalem,
I vnderstoode f the euill that Eliashib
had done for Tobiah, in that hee had
made him a chamber in the court of the
house of God,

f Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also, Exod. 32. 1.

8 And it grieued me sore: therefore I cast
forth all the vessels of the house of To-
biah out of the chamber.

9 And I commanded them to cleuse the
chambers: & thither brought I againe
the vessels of the house of God with the
meate offring and the incense.

10 And I perceiued that the portions of
the Leuites had not bene giuen, & that
euery one was fled to his land, euen the
Leuites and singers that executed the
worke.

11 Then reproued I g rulers & said, Why
is the house of God forsaken? And I as-
sembled them, & set them in their place.

12 Then brought all Judah the tithes of
corne and of wine, and of ople vnto the
treasures.

13 And I made treasurers ouer the trea-
sures, Shelemiah the Priest, & Zadok
the scribe, & of the Leuites, Pedaiah, &
vnder their hand Hanan the sonne of
Zaccur the sonne of Mattaniah: for they
were counted faithfull, and their office
was to distribute vnto their brethren.

14 Remember me, O my God, herein, and
wipe not out my h kindnes that I haue
shewed on the house of my God, and on
the offices thereof.

f He protesteth that he did his duetie with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnes sake, as verse 22. and 31.

15 In those dayes saw I in Judah them,
that trode wine presses on þ Sabbath,
and that brought in sheaues, and which
lade o asses also with wine, grapes, and
figges, and all burdens, & brought them
into Jerusalem vpon the Sabbath day:

g I declared vnto them, that God would not suffer such transgressours of his Lawe to be vnpunished.
and ſ I protested to them in the day that they sold vitailes.
16 There dwelt men of Tyrus also therein, which brought fish & all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.
17 Then reproued I the rulers of Iudah, and said vnto them, What euill thing is this that ye doe, and breake the Sabbath day?
h Was not this a great cause, why God plagued vs in times past? meaning, that if thei transgressed nowe in the same againe, their plague should be greater.
18 Did not your fathers h thus, & our God brought all this plague vpon vs, and vpon this citie? yet ye increase ꝑ wrath vpon Israel, in breaking the Sabbath.
i About the time that the sunne went downe: for the Sabbath lasted from the sune going down of the one day, to the sunne setting of ỹ other.
19 And when the gates of Ierusalem began to be i darke before the Sabbath, I cõmanded to shut the gates, & charged, that they should not be opened till after the Sabbath, & some of my seruants set I at ỹ gates, that there should no burden be brought in on the Sabbath day.
20 So the chapmen and marchants of all marchandise remained once or twise al night without Ierusalem.
21 And I protested among them, & saide vnto them, Why tary ye al night about the wall? If ye do it once againe, I will lay handes vpon you. From that time came they no more on the Sabbath.
k Meaning, of the Temple, that none, that was vncleane, should enter.
22 ¶ And I said vnto ỹ Leuites that they shoulde cleanse themselues, and that they should come & keepe the k gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.
l Which was a citie of the Philistims, and they had maried wiues thereof, & so had corrupted their speach, & religiõ.
23 In those dayes also I sawe Iewes that maried wiues of l Ashdod, of Ammon, and of Moab.
24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and accoyding to the language of the one people, and of the other people.
m That is, I did excommunicate them, and drive them out of the Congregation.
25 Then I reproued them, & m cursed the, and smote certaine of them, and pulled off their heare, & tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.
1. *King.* 3. 7, 12.
26 * Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was * beloued of his God, and God had made him king ouer Israel: * yet strange women caused him to sinne.
2. *Sam.* 12. 24, 25. 1. *King.* 11. 1, 4. *ecclus.* 47. 19, 20.
27 Shal we then obey vnto you, to do all this great euill, & to transgresse against our God, euen to marie strange wiues?
28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.
29 Remẽber them, O my God, that n defile the Priesthoode, and the couenant of the Priesthood, and of the Leuites.
n Punish them according to their fault, and euil example, which they haue giuen to the rest of thy people, contrary to their vocation.
30 Then cleansed I them from all strangers, and appointed the wardes of the Priests and of the Leuites, euery one in his office,
31 And for the offering of the wood at times appointed, and for the first fruites. Remember me, O my God, o in goodnes.
o That is, to shew mercie vnto me.

ESTER.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their kings, & the supputation of yeeres, wherein the Ebrewes, and the Grecians do varie, diuers autors write diuersly as touching this Ahasuerosh, but it seemeth, Daniel 6. 1. & 9. 1. that he was Darius king of the Medes and sonne of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe fayleth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

a Called also Darius, who was now ỹ soueregne Monarch, & had the gouernment of the Medes, Persians & Chaldeans. some thinke he was Darius Hystaspis sonne, called also Artaxerxes.
b Daniel chap 6. 1. maketh mention but of fiue score, leauing out the nomber that is vnperfit, as the Scripture in diuers places vseth
c That is, had rest, & quietnes. *Nehem.* 2. 1.

CHAP. I.

3 King Ahasuerosh maketh a royall feast, 10 Wherevnto the Queene Vashti will not come, 19 For which cause she is diuorced. 20 The kings decree touching the preeminence of man.

1 AN the dayes of a Ahasuerosh (this is Ahasuerosh that reigned, from India euen vnto Ethiopia, ouer an b hundreth, and seuen & twentie prouinces.)
2 In those dayes when the king Ahasuerosh c sate on his throne, which was in the palace of * Shushan,
3 In the third yere of his reigne, he made a feast vnto al his princes & his seruats, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,
4 That he might shew the riches and glorie of his kingdome, and the honour of his great maiestie many dayes, euen an hundreth and foure score dayes.
5 And when these daies were expired, the king made a feast to all the people that were found in ỹ palace of Shushan, both vnto great & small, seuen dayes, in the court of the garden of the kings palace,
6 Vnder an hanging of white, greene, and blewe clothes, fastened with cordes of fine linen and purple, in siluer ringes, and pillars of marble: the d beddes were of golde, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blewe colour,
d Which they vsed in those countreis in stead of tables.

7 And

7 And they gaue them drinke in vessels of golde, and changed vessel after vessell, and royall wine in abundance accoꝛding to the [c] power of the king.

e As was beseeming for so magnificall a King.

8 And the drinking was [f] by an order, none might [g] compell: foꝛ so the king had appointed vnto all the officers of his house, that they shoulde doe accoꝛding to euery mans pleasure.

f None might be compelled to drinke more then it pleased him.

9 ¶ The Queene Vashti made a feast also foꝛ the women in the royall house of king Ahashueroth.

10 Vpon the [h] seuenth daꝛ when the king was merie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, & Abagtha, Ethar, & Carcas, the seuen eunuches (that serued in the presence of king Ahashueroth)

g Which was the last day of the feast that the King made for ȳ people, as vers. 5.

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: foꝛ she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings woꝛde, [*] which hee had giuen in charge to the eunuches: therefoꝛe the king was verie angrie, & his wꝛath kindled in him.

* Ebr. which was in the hand of the eunuches.

13 Then the king saide to the wise men, [i] that knewe the times (foꝛ so was the kinges maner towards all that knewe the lawe and the iudgement:

h That had experience of things, as they had learned by diligent marking in continuance of time.

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena & Memucan the seuen princes of Persia and Media, which sawe the [k] kings face, and sate the first in the kingdome)

i Which were his chiefe counselers, that might haue alwayes accesse to him.

15 What shall we doe vnto the Queene Vashti accoꝛding to the lawe, because she did not accoꝛding to the woꝛd of the king Ahashueroth by ȳ commission of the eunuches?

16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done [l] euill against the king, but against all the princes, & against all the people that are in all the prouinces of king Ahashueroth.

k By her disobedience she hath giuen an example to all women to do the like to their husbandes.

l That is, her disobedience.

17 Foꝛ the [l] acte of the Queene shall come abroade vnto all women, so that they shall despise their husbandes in their owne eies, and shal say, The king Ahashueroth cõmanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the [m] princesses of Persia and Media this daꝛ say vnto all the kinges princes, when they heare of the acte of the Queene: thus shall there be much despitefulnesse and wath.

m Meaning, that they would take first occasion hereof to do the like, & that the rest of women would by continuance doe the same.

19 If it please the king, let a royall decree proceede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come [n] no more before king Ahashueroth: and let the king giue her royall estate vnto her companion that is better then she.

n Let her be diuorced and another made Queene.

20 And when ȳ decree of the king which shalbe made, shalbe published throughout all his kingdome (though it bee [o] great) all the women shall giue their husbandes honour, both great & small.

o For he had vnder him an hundred twentie and seuen countreis.

21 And this saying pleased the king and the princes, and the king did accoꝛding to the woꝛde of Memucan.

22 Foꝛ he sent letters into all the prouinces of the king, into euery prouince accoꝛding to the writing thereof, and to euery people after their language, that euery man shoulde [p] beare rule in his owne house, and that he should publish it in the language of that same people.

p That is, that the wife shoulde be subiect to the husbande and at his commandement.

CHAP. II.

1 After the Queene is put away, certeine yong maides are brought to the King. 14 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that woulde betraye him.

AFter these things, when ȳ wꝛath of king Ahashueroth was appeased, hee [a] remembred Vashti, and what she had done, and what was decreed [b] against her.

a That is, he called the matter againe into communication.

2 And the kings seruants that ministred vnto him, saide, Let them seeke foꝛ the king beautifull yong virgins,

b By the seuen wise men of his counsell.

3 And let the king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kinges eunuche, [c] keeper of the women, to giue them their things [d] foꝛ purification.

c The abuse of these countreies was so great, that they inuented many meanes to serue the lustes of princes, and therfore, as they ordeined wicked lawes that the king might haue whose daughters he would, so they had diuers houses appointed, as one for them, whiles they were virgins, another when they were concubins, & for ȳ Queenes another.

4 And the maide that shal please the king, let her reigne in the steade of Vashti. And this pleased the king, and he did so.

d Reade what this purification was, verse 12. 2. King. 24. 15.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, ȳ sonne of Shimei, the sonne of Kish a man of Jemini,

6 Which had beene caried awaye from Jerusalem [*] with the captiuitie that was caried awaꝛ with Jekoniah king of Judah (whome Nebuchadnezzar king of Babel had caried awaꝛ)

* Ebr. portions.

7 And her nourished Hadassah, that is Ester, his vncles daughter: foꝛ she had neither father noꝛ mother, & the maide was faꝛre, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her foꝛ his owne daughter.

8 And when the kings commandement, and his decree was published, & many maides were brought together to the palace of Shushan, vnder the hande of Hege, Ester was brought also vnto the kings house vnder the hande of Hege the keeper of the women.

9 And the maide pleased him, and she found fauour in his sight: therefoꝛe hee caused her things foꝛ purification to be giuen her spedily, and her [*] state, and seuen comely maides to be giuen her out of the kinges house, and he gaue change to her and to her maides of the best in the

the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

e For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, & therfore did resort oft times to heare of her.

11 And Mordecai walked e euery day before the court of the womens house, to know if Ester did wel, and what should be done with her.

12 And when the course of euery maide came, to go in to king Ahasuerosh, after that she had bene twelue monethes according to the maner of the women (for so were the dapes of their purifications accomplished, sire monethes with oyle of myrrhe, and six monethes with sweete odours and in the purifying of the women:

13 And thus went the maides vnto the king) whatsoeuer shee required, was f giuen her, to goe with her out of the womens house vnto the kings house.

f What apparel she asked of the eunuch, that was he bounde to giue her.

14 In the euening she went, and on the morowe shee returned into the seconde house of the women vnder the hande of Shaashgaz the kinges eunuche, which kept the concubines: shee came in to the king no more, except she pleased the king, and that she were called by name.

15 Nowe when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his own daughter) came, that she should go in to the king, she desired nothing, but what [a]Hegee the kings eunuche the keeper of the women g saide: and Ester founde fauour in the sight of all them that looked vpon her.

[a] Or, Hegai.

g Wherein her modestie appeared because shee sought not apparell to commend her beautie, but stoode to the Eunuches appointment.

16 ¶ So Ester was taken vnto king Ahasuerosh into his house ropall in the tenth moneth, which is the h moneth Tebeth, in the seuenth peere of his reigne.

h Which conteined part of December and part of Ianuarie.

17 And the king loued Ester aboue all the women, and shee founde grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdom vpon her head, and made her Quene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, which was i the feast of Ester, and gaue rest k vnto the prouinces, and gaue giftes, according to [l] the power of a king.

i That is, made for her sake.

k He released their tribute.

l That is, great and magnificall.

19 And when the virgins were gathered the m seconde time, then Mordecai sate in the kings gate.

m That is, at the mariage of Ester, which was the second mariage of y king.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the kinges eunuches, Bigthan & Teresh, which kept the doore, were wroth, & sought to laye [n]hand on the king Ahasuerosh.

n Meaning, to kill him.

22 And the thing was knowne to Mordecai, & he told it vnto Quene Ester, & Ester certified p king therof in Mordecais name: and when inquisition was made, it was founde so: therefore they were both hanged on a tree: and it was written in the booke of the [o]Chronicles before the king.

o In the Chronicles of the Medes & Persians, as Cha. 10. 2.

CHAP. III.

1 *Haman, after he was exalted, obtained of the king, that all the Iewes shoulde be put to death, because Mordecai had not done him worship as other had.*

1 After these things did king Ahasuerosh promote Haman the sonne of Hammedatha the Agagite, & exalted him, & set his seate aboue all the princes that were with him.

2 And all the kinges seruants that were at the kinges gate, bowed their knees, and reuerenced Haman: for the king had so commaunded concerning him: but Mordecai [a]bowed not the knee, neither did reuerence.

a The Persians maner was to kneele downe and reuerence their kings, and such as he appointed in chiefe autoritie, which Mordecai would not doe to this ambitious and proude man.

3 Then the kinges seruants which were at the kings gate, saide vnto Mordecai, Why transgressest thou the kings commaundement?

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

4 And albeit they spake daply vnto him, yet he would not heare them: therefore they [b]told Haman, that they might see how Mordecais matters would stand: for he had told them, p he was a Iewe.

[b] *Ebr. declared in his eyes.*

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

c Which answereth to part of March and part of April.

6 Nowe hee [“] thought it too litle to laye handes onely on Mordecai: & because they had shewed him p people of Mordecai, Haman sought to destroy all the Iewes that were throughout p whole kingdome of Ahasuerosh, euen the people of Mordecai.

[“] *Ebr. despised in his eyes.*

d To know what moneth and day should be good to enterprise this thing, y it might haue good successe: but God disappointed their lots & expectation.

7 In the first moneth (that is the moneth [c]Nisan) in the twelft pere of king Ahasuerosh, they cast Pur (that is a lot) [d]before Haman, from day to day, & from moneth to moneth, vnto p twelft moneth, that is the moneth [e]Adar.

e Cõteining part of Februarie, and part of March.

8 Then Haman saide vnto king Ahasuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the [f] kinges lawes: therefore it is not the kings profite to suffer them.

f These be the two arguments which cõmonly the worldlings & the wicked vse towarde princes against the godly, that is, the cõtempt of their lawes, and diminishing of their profit: without respect how god is eyther pleased or displeased.

9 If it please the king, let it bee written that they may be destroyed, and I will [“] pay ten thousande talents of siluer by the handes of them that haue p charge of this business to bring it into p kings treasurie.

[“] *Ebr. weigh.*

10 Then the king tooke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the king saide vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kinges [g] scribes called on the thirteenth day of p first moneth, and

[g] *Or, secretaries.*

and there was written (according to all that Haman commanded) vnto the kinges officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people and to euery prouince, according to the writing thereof, & to euery people according to their language: in the name of king Ahashuerosh was it written, & sealed with the kings ring.

13 And the letters were sent "by postes into all the kinges prouinces, to roote out, to kill and to destroy all the Iewes, both yong & olde, children and women, in one daye vpon the thirteenth daye of the twelfth moneth, (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing was, that there shoulde be giuen a commandement in all prouinces, and published vnto all people, that they shoulde be readie against the same day.

15 And the posts compelled by the kings commandement went foorth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the citie of Shushan was in perplexitie.

"Ebr. the hands of poste.

g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

1 NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, and went out into the middes of the citie, and cried with a great crye, and a bitter.

2 And he came euen before the kings a gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, & place, whither the kings charge & his commission came, there was great sorow among the Iewes, and fasting, & weeping & mourning, and "many lay in sackcloth and in ashes.

4 Then Esters maydes and her eunuches came and tolde it her: therefore the Queene was very heauie, and shee sent rayment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whome he "had appointed to serue her, and gaue him a commaundement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went foorth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the "summe of the siluer that Haman had promised to pay vnto the kinges treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the h copie of the writing and commission that was giuen at Shushā, to destroy them, that he might shew it vnto Ester & declare it vnto her, and to charge her, that she should goe in to the king, and make petition and supplication before him for her people.

a Because he would aduertise Ester of this cruell proclamation.

"Ebr. sackecloth and ashes were spred for many.

"Ebr. had caused to stand before her.

"Ebr. declaration.

h Or, contents.

9 Then when Hatach came, he told Ester the wordes of Mordecai.

10 Then Ester spake vnto Hatach, & commanded him, to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces doe knowe, that whosoeuer, man or woman, that commeth to the king into the inner courte, which is not called, there is a law of his, that he shal die, except him to whom the king holdeth out the golden rod, that he may line. Nowe I haue not bene called to come vnto the king these thirty dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai spake, that they should answere Ester thus, Think not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, "comfort and deliuerance b shall appeare to the Iewes out of another place, but thou & thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for c such a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, and assemble all the Iewes that are founde in Shushan, and fast yee for me, & eate not, nor drinke in three daies, day nor night. I also and my maydes will fast likewise, and so wil I goe in to the king, which is not according to the law: and if I perish, d I perish.

17 So Mordecai went his way, & did according to all that Ester had commanded him.

"Ebr. breathing.

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer thē, though al would-ly meanes fayle.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger & referre the successe to God, seeing it is for his glory & the deliuerance of his Church.

CHAP. V.

Ester entreth in to the King, and biddeth him and Haman to a feast. 11 Haman prepareth against for Mordecai.

1 AND on the third a day Ester put on her royal apparel, and stode in the court of the kings palace whom, ouer against the kings house: & the king sate vpon his royall throne in the kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Quéene standing in the court, she found fauour in his sight: and the king b helde out the golden scepter that was in his hande: so Ester drewe nére, and touched the top of the scepter.

3 Then sayde the king vnto her, What wilt thou, Quéene Ester? and what is thy request? it shall be euen giuen c thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the king & Haman come this day vnto the banket, that I haue prepared for him.

5 And the king sayde, Cause Haman to make haste that he may doe as Ester hath sayd. So the king and Haman came to the banket that Ester had prepared.

6 And the king sayde vnto Ester at the banket of d wine, What is thy petition, that

a To wit, after that the Iewes had begunne to fast.

b Which was a signe that her comming was agreeable vnto him, as Cha. 4. 11.

c Meaning hereby, that whatsoeuer she asked, should be granted, as Mark. 6. 23

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or estemed.

that it may be giuen thee? and what is thy requeſt? it ſhall euen be perfourmed vnto the halfe of the kingdome.

7 Then anſwered Ester, and ſayde, My petition and my requeſt is,

8 If I haue found fauour in the ſight of the king, and if it pleaſe the king to giue me my petition, and to perfourme my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will doe to morowe accoꝛding to the kings [c] ſaying.

c I wil declare what thing I demande.

9 ¶ Then went Haman foorth the ſame day ioyfull and with a glad heart. But when Haman ſawe Mordecai in the kinges gate, that he ſtoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe Haman refrayned himſelfe: and when he came home, he ſent, and called for his friendes, and Zereth his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had [c] promoted him, and how that he had ſet him aboue the princes & ſeruants of the king.

f Thus the wicked when they are promoted, inſtead of acknowledging their charge & humbling themſelues, waxe ambitious, diſdainefull, and cruel.

12 Haman ſaid moreouer, Yea, Ester the Quene did let no man come in with the king to the banket that ſhe had prepared, ſaue me: and to morow am I bidden vnto her alſo with the king.

13 But all this doth nothing auaile me, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſaid Zereth his wife and all his friends vnto him, Let them make a tree of fiftie cubits hie, & to morow ſpeake thou vnto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king vnto the banket. And the thing pleaſed Haman, and hee cauſed to make the tree.

g Meaning, the higheſt that could be found.

CHAP. VI.

1 The King turneth ouer the Cronicles, & findeth the fidelitie of Mordecai, 10 And commandeth Haman to cauſe Mordecai to be had in honor.

1 THe ſame night [*] the king ſlept not, and he commaunded to bring the booke of the recoꝛdes & the chroniꝛcles: & they were read before the king.

[*] Ebr. the kings ſleepe departed.

2 Then it was found written that Mordecai [a] had told of Bigtana, and Tereth two of the kinges eunuches, keepers of the dooꝛe, who ſought to lay handes on the king Ahathueroth.

Chap. 2. 22.

a For he thought it vnworthie his eſtate to receiue a benefite, and not reward it.

3 Then the king ſaid, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſayde, There is nothing done for him.

b Thus while the wicked imagine the deſtruction of others, they themſelues fal into the ſame pit.

4 And the king ſayde, Who is in the court? (Nowe Haman was come into the inner court of the kings houſe, that he might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings ſeruants ſaid vnto him, Beholde, Haman ſtandeth in the court. And the king ſayd, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man, whome the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

7 And Haman anſwered the king, The man whome the king would honour,

8 Let them bring for him ropall apparel, which the king vſeth to weare, and the [c] horſe that the king rideth vpon, and that the crowne ropall may be ſet vpon his head.

c Meaning hereby, that the King ſhoulde make him next vnto himſelfe, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

9 And let the rayment and the horſe bee deliuered by the hande of one of the kings moſt noble princes, and let them apparell the man (whome the king will honour) and cauſe him to ryde vpon the horſe through the ſtreete of the citie, and proclaime before him, Thus ſhall it be done vnto the man, whome the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe as thou haſt ſayd, and doe ſo vnto Mordecai the Iewe, that ſitteth at the kinges gate: let nothing faple of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, & brought him on horſebacke through the ſtreet of the citie, & proclaimed before him, Thus ſhall it be done to the man, whome the king will honour.

12 And Mordecai came againe to ꝑ kings gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereth his wife, and all his friends all that had befallen him. Then ſayd his wiſe men, and Zereth his wife vnto him, If Mordecai be of the ſeede of the Iewes, before whom thou haſt begonne to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

d Thus God ſometime puniſheth in ꝑ mouth of the very wicked, to ſpeake that thing which he hath decreed ſhal come to paſſe.

14 And while they were yet talking with him, came the kings eunuches & haſted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene beddeth the King and Haman againe and prayeth for her ſelfe and her people. 6 She accuſeth Haman & he is hanged on the galous, which he had prepared for Mordecai.

1 SO the king & Haman came to banket with the Quene Ester.

2 And ꝑ king ſayd againe vnto Ester on the ſecond day at ꝑ banket of [a] wine, What is thy petition, Quene Ester, that it may be giuen thee? and what is thy requeſte? It ſhalbe euen perfourmed vnto the halfe of the kingdome.

a Reade Chap. 5. 6.

3 And Ester the Quene anſwered, and ſayde, If I haue founde fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen me at my petition, and my people at my requeſt.

4 For we are ſolde, I, and my people, to be

be destroyed, to be slaine and to perish: but if wee were solde for seruants, and for handmaides, I would haue holde my tongue: although the aduersarie couldne not [b] recompense the Kings losse.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of ỹ Iewes, and the tribute which he hath of them.

5 Then king Ahashuerosh answered, and said vnto the Queene Ester, Who is he? and where is he that [a] presumeth to doe thus?

[a] Ebr. filleth his heart.

6 And Ester saide, The aduersarie and enemie is this wicked Haman. Then Haman was afraide before the King and the Queene.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for ỹ same.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman stoode vp, to make request for his life to the Queene Ester: for he sawe that there was a [c] mischiefe prepared for him of the king.

d He fel downe at the beddes feete or couche, whereupon the saide, and made request for his life.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was [d] fallen vpon the bed whereon Ester sate: therefore the King saide, Will he force the Queene also before mee in the house? As the worde went out of the kings mouth, they [e] couered Hamans face.

e This was the maner of the Persians, when one was out of the Kings fauour

9 And Harbonah one of the eunuches, said in ỹ presence of the king, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake [f] good for the king. Then the king said, Hang him thereon.

f Which discouered the conspiracie against the King, Chap. 2.21,22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: the was the kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are sent vnto the Iewes.*

1 THe same day did king Ahashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai [a] came before the king: for Ester told what hee was [b] vnto her.

a That is, was receiued into the kings fauour and presence.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: & Ester set Mordecai ouer the house of Haman.

b That he was her vncle, & had brought her vp.

3 And Ester spake yet moze before the king, and fell downe at his feete weeping, and besought him that he would put away the [c] wickednes of Haman the Agagite, and his denice that he had imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

4 And the king held out ỹ golden [d] sceptre toward Ester. Then arose Ester, & stood before the king,

d Reade Chap. 5.2.

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the king, & I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may bee called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euil, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the king Ahashuerosh saide vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, who they haue hanged vpon the tree, because he [a] laid hand vpon the Iewes.

[a] Or, went about to slay the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring (for the writings written in the kinges name, and sealed with the kings ring, may no man reuoke)

e This was the law of ỹ Medes and Persians, as Dan. 6.15. notwithstanding the King reuoked the former decree graunted to Haman, for Esters sake.

9 Then were the kings scribes called at the same time, euen in ỹ third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Iewes, & to the princes, and captaines, & rulers of the prouinces, which were frō India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, & to euery people after their speach, and to the Iewes, according to their writing, & according to their language.

f Which conteineth part of May, and part of Iune.

10 And hee wrote in the king Ahashuerosh name, and sealed it with the kings ring: and hee sent letters by posts on horsebacke & ỹ rode on beastes of price, as dromedaries & [a] coltes of mares.

g That is, in such letters and language, as was vsuall in euery prouince.

[a] Or, mules.

11 Wherein the king graunted the Iewes (in what citie so euer they were) to gather themselues together, & to stand for [b] their life, & to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children & women, and to spoyle their goodes:

h That is, to defend themselues against all that would assayle them.

12 Vpon one day in all the prouinces of king Ahashuerosh, euen in the thirteenth day of the twelft moneth, which is the moneth [i] Adar.

i Which hath part of Februarie and part of March.

13 The copie of the writing was, howe there shoulde be a cōmandement giuen in all and euerie prouince, published among all the people, & that the Iewes should be readie against that day to [k] auenge themselues on their enemies.

k The King gaue them libertie to kill all that did oppresse them.

14 So the postes rode vpon beasts of price, and dromedaries, and went forth with speede, to execute the kinges commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blewe, and white, and with a great crowne of gold, and with a garment of fine linen and purple, & the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and [l] ioy and gladnes, and honour,

17 Also in all and euery prouince, and in all and euery citie and place, where the kinges

l Hee sheweth by these wordes that solow, what this light was.

kinges commaundement and his decree came, there was hope and gladnes to the Iewes, a feast and good day, and many of the people of the lande [m] became Iewes: for the feare of the Iewes fell vpon them.

[m] Conformed themselues to ỹ Iewes religion.

CHAP. IX.

1 *At the commaundement of the King the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

1 SO in þ twelft moneth, which is the moneth Adar, vpon þ thirteenth day of the same, when þ kings cõmaundement & his decree dewe nere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrarie: for the Iewes had rule ouer them that hated them)

[a] This was by Gods great prouidence, who turneth ỹ ioy of the wicked into sorow, and the teares of the godly into gladnes.

2 The Iewes gathered them selues together vnto their cities throughout all the prouinces of the king Ahasuerosh, to laye hande on such as sought their hurt, and no man could withstand thẽ: for the feare of them fel vpon al people.

3 And al the rulers of the prouinces, and the princes and the captaines, & the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon thẽ.

[b] Did them honour, & shewed them friendship.

4 For Mordecai was great in the kings house, & the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the swoorde and slaughter, & destruction, and did what they would vnto those that hated thẽ.

[c] Which had conspired their death by the permission of the wicked Haman.

6 And at Shushan the palace slewe the Iewes & destroyed [d] fiue hundred men,

[d] Besides those three hundreth, that they slewe the seconde day, as verse 15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layed not their hands [e] on the spoyle.

[e] Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the nomber of those that were slayne, vnto the palace of Shushan before the king.

12 And the king saide vnto the Queene Ester, The Iewes haue slayne in Shushan the palace and destroyed fiue hundreth men, and the tenne sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then saide Ester, If it please the king, let it be graunted also to morowe to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

[f] This she requireth, not for desire of vengeance, but with zeale to see gods iudgements executed against his enemyes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans tenne sonnes.

15 ¶ So þ Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, & slewe three hundreth men in Shushan, but on the spoyle they laied not their hand.

16 And the rest of þ Iewes that were in þ kings prouinces assembled themselues, and stoode for their liues, and had rest from their enemies, and slue of them that [g] hated them, seuentie and fiue thousand: but they layd not their hand on the spoyle.

[g] Reade Chap. 8.11.

17 This they did on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioye.

[h] Meaning, that they layd hands on none, that were not the enemies of God.

18 But the Iewes that were in Shushan, assembled themselues on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

[i] Meaning, in all places sauing in Shushan.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyful day, and euery one sent presents vnto his neighbour.

[k] As the Iewes do, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote [l] these wordes, and sent letters vnto al the Iewes that were through all the prouinces of the king Ahasuerosh, both neere and farre,

[l] The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

21 Inioyning them þ they shoulde kéepe the fourteenth day of þ moneth Adar, and the fifteenth day of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioy, & from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and [m] to send presents euery man to his neighbour, and giftes to the poore.

[m] He setteth before our eyes the vse of this feast, which was for ỹ remembrance of gods deliuerãce, the maintenance of mutuall friendship, and relefe of the poore.

23 And the Iewes promised to doe as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite al the Iewes aduersarie, had imagined against the Iewes, to destroy thẽ, & had [n] cast Pur (that is a lot) to consume & destroy thẽ.

[n] Reade Chap. 3.7.

25 And when [o] she came before the king, he commanded by letters, Let his wicked [p] deuice (which hee imagined against the Iewes) turne vpon his own head, and let them hang him and his sonnes on the tree.

[o] That is, Ester.

[p] These are the wordes of the Kings commandement to disanul Hamans wicked enterprise.

26 Therefore they called these dayes Purim, by the name of Pur, & because of all the wordes of this letter, & of that which they had seene besides this, & of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their seede, and for al that ioyned vnto them, þ they would not [q] faile to obserue those two dayes euery yeere, according to their writing, and

[*] *Or, transgresse.*

[q] Meaning, the fourteenth and the fifteenth day of the moneth Adar,

and according to their ſeaſon,
28 And that theſe dayes ſhould be remẽbred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euen theſe dayes of Purim ſhoulde not fayle among the Iewes, & the memoriall of them ſhould not perish from their ſeede.
29 And the Quéne Eſter the daughter of Abihail, & Mordecai the Iewe wrote with all [a] authoritie (to confirme this letter of Purim the ſecond time)
30 And ſent letters vnto al the Iewes to the hundreth and ſeuen and twentie prouinces of the kingdome of Ahaſhueroſh, with [b] wordes of peace and trueth,
31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai the Iewe & Eſter the Quene had appointed them, and as they had promiſed for them ″ ſelues and for their ſeede with [c] faſting and prayer.
32 And the decree of Eſter cõfirmed theſe wordes of Purim, and was written in the booke.

[a] Or, ſtrength, or efficacie.
[b] Which were letters declaring vnto them quietnes, & aſſurance, & putting them out of doubt and feare.
[c] Ebr. ſoules.
[d] That they would obſerue this feaſt with faſting, and earneſt prayer, which in Ebrew is ſignified by this worde (their cry.)

CHAP. X.

The eſtimation and authoritie of Mordecai.

1 AND the king Ahaſhueroſh layed a tribute vpon the lande, and vpon the yles of the ſea.
2 And all the actes of his power, & of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Perſia?
3 For Mordecai the Iewe was the ſeconde vnto king Ahaſhueroſh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeede.

[a] Theſe three poynts are here ſet forth as commendable, & neceſſary for him that is in auctoritie: to haue the fauour of the people, to procure their welth, & to be gentle and louing toward them.

IOB.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holie man Iob was not onely extremely afflicted in outwarde thinges and in his bodie, but alſo in his minde, and conſcience by the ſharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and ſubtill diſputations brought him almoſt to deſpayre: for they ſet foorth God as a ſeuere Iudge, and mortall enemie vnto him, which had caſt him off, therefore in vayne he ſhould ſeeke vnto him for ſuccour. Theſe friendes came vnto him vnder pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtorie wee haue to marke that Iob maintayneth a good cauſe, but handleth it euill: againe his aduerſaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway puniſh men according to their ſinnes, but that he had ſecret iudgements, whereof man knew not the cauſe, & therefore man could not reaſon againſt God therein, but he ſhould be conuicted. Moreouer, he was aſſured that God had not reiected him, yet through his great torments, and affliction he braſteth foorth into many inconueniences both of wordes and ſentences, and ſheweth himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Againe the aduerſaries maintaine with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euil: for they labour to bring Iob into deſpaire, and ſo they maintayne an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14.14. and Iames ſetteth out his patience for an example, Iam. 5.11.

CHAP. I.

1 *The holineſſe, riches, & care of Iob for his children.* 10 *Satan hath permiſſion to tempt him.* 13 *He tempteth him by taking away his ſubſtance, & his children.* 20 *His faith and patience.*

1 THERE was a man in the land of [a] Vz called Iob, & this man [b] was an vpright & iuſt man, [c] one that feared God, and eſchewed euill.
2 And he had ſeuen ſonnes, and three daughters.
3 His [d] ſubſtance alſo was ſeuen thouſand ſheep, and three thouſand camels, and fiue hundreth yoke of oxen, and fiue hundreth aſſes, & his familie was verie great, ſo that this man was the greateſt of all the ″ men of [e] the Eaſt.
4 And his ſonnes went and banketted in their houſes, euery one his daye, and ſent, and called their three ſiſters to eate and to drinke with them.
5 And when [f] dayes of their banketting were gone about, Iob ſent, & [g] ſanctified them, & roſe vp earely in the morning, & offered burnt offrings according to the nomber of them all. For Iob thought, It may be that my ſonnes haue ſinned, and [h] blaſphemed God in their hearts: thus did Iob euery day.
6 ¶ Nowe on a day when the [k] children

[a] That is, of the countrey of Idumea, as Lamenta. 4.21, or bordering therupon: for the lande was called by the name of Vz the ſonne of Diſhã the ſonne of Seir, Gen. 36. 28.
[b] Forasmuch as he was a Gentile and not a Iewe, & yet is pronounced vpright, & without hypocriſie, it declareth that among the heathen God hath his.
[c] Hereby is declared, what is meant by an vpright and iuſt man.
[d] His children and riches are declared, to commend his vertue in his proſperitie, and his patience, and conſtancie, when God had taken them from him.
[e] Ebr. children.
[e] Meaning, the Arabians, Chaldeans, Idumeans, &c.
[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faultes, that they had committed, and reconcile themſelues for the ſame.
[g] That is, he offred for euery one of his children an offring of reconciliation, which declared his religion towarde God, and the care that he had towarde his children.
[h] In Ebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1. King. 21.10. & 13. &c.
[i] While the feaſt laſted.
[k] Meaning, the Angels, which are called the ſonnes of God, becauſe they are willing to execute his will.

l Because our infirmitie cannot comprehend God in his maiestie, he is set forth vntovs as a king, that our capacitie may be able to vnderstand that which is spoken of him.

of God came & stode l before the Lorde, Satan m came also among them.

7 Then the Lorde sayde vnto Satan, Whence a commest thou? And Satan answered the Lord, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lorde sayd vnto Satan, Hast thou not considered my seruaunt Iob, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

m This declareth y although Satan be aduersarie to God, yet he is compelled to obey him, and do him all homage, without whose permissiō & appoyntment he can do nothing.

9 Then Satan answered the Lorde, and said, Doth Iob feare God p for nought?

10 Hast thou not made q an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his handes, and his substance is encreased in the land.

n This question is asked for our infirmitie: for God knewe whēce he came.

11 But stretch out nowe thine hand and r touche all that he hath, to see if he will not blaspheme thee to thy face.

o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8.

12 Then the Lorde sayd vnto Satan, Lo, all that he hath is in s thine hand: onely vpon himselfe shalt thou not stretch out thine hande. So Satan departed from the t presence of the Lord.

p He feareth thee not for thine owne sake, but for the commoditie y he receiueth by thee.

13 ¶ And on a day, when his sonnes and his daughters were eating, & drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, & sayde, The oxen were plowing, and the asses feeding in their places,

q Meaning, the grace of God, which serued Iob, as a rampar against all tentations.

15 And the u Shabeans came violently & tooke them: yea, they haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

r This signifieth that Satan is not able to touche vs, but it is God that must do it.

16 And whiles he was yet speaking, another came, and said, The y fire of God is fallen from the heauen, & hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone, to tell thee.

s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, & fell vpon the camels, and haue taken them, & haue slayne the seruantes with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whyles hee was yet speaking, came another, & said, Thy x sonnes, and thy daughters were eating, & drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernes, and smote the foure corners of the house, which fell vpon the children, and they are dead, & I onely am escaped alone to tell thee.

t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.

20 Then Iob arose, and a rent his garment, and shaued his head, & fell downe vpon the ground, and worshipped,

21 And sayd, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the Lord hath giuen, and the Lorde hath taken it: c blessed be the Name of the Lord.

u That is, went to execute that which God had permitted him to do: for els he can neuer goe out of Gods presence.

22 In all this did not Iob sinne, nor chacge God d foolishly.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.

a Which came not of impacience, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, & griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked do. *Eccles. 5. 14. 1. Tim. 6. 7.*

b That is, into the bellie of the earth, which is the mother of all.

c Hereby he confesseth that God is iust, and good, although his hande be sore vpon him.

d But declared that God did all thinges according to iustice and equitie.

z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can sende vs another farre more grieuous, to trie his, and teach them obedience.

CHAP. II.

Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 12 His three friends visite him.

1 AND on a day the a children of God came and stood before the Lord, and b Satan came also among them, & stode before the Lord.

a That is, the Angels, as Chap. 1. 6.

b Reade, Chap. 1. 6. *Ezek. 14. 14. chap. 1. 1.*

2 Then y Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, & sayd, From compassing the earth to & fro, and from walking in it.

c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.

3 And the Lorde sayd vnto Satan, Hast thou not considered my seruaunt Iob, howe none is like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill: for yet he continueth in his vprightnesse, c although thou mouedst mee against him, to destroy him d without cause.

d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.

4 And Satan answered the Lorde, and said, e Skinne for skinne, and all that a man hath, will he giue for his life.

e Hereby he meant y a mans own skin is dearer vnto him then another mans.

5 But stretch nowe out thine hande, and touch his f bones & his flesh, to see if hee will not blaspheme thee to thy face.

f Meaning, his owne person.

6 Then the Lord sayd vnto Satan, Loe, he is in thine hand, but saue g his life.

g Thus Satan doth go no further in punishing, then God hath limited him.

7 ¶ So Satan departed from the presence of the Lorde, and smote Iob with sore h boyles, from the sole of his foote vnto his crowne.

8 And he tooke a i potshard to scrape him, and he sate downe among the ashes.

9 Then sayd his k wife vnto him, Dost thou l continue yet in thine vprightnes? m Blaspheme God, and die.

h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threateneth to punish the rebellious people, Deut. 28. 27. so that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.

k Satan vseth the same instrumēt against Iob, as he did against Adam.

l Meaning, what gaineth thou to serue God, seeing hee thus plagueth thee as though he were thine enemie?

m This is the most grieuous tentation of the faithful, when their faith is assayled, and when Satan goeth about to perswade them, that they trust in God in vayne.

n For death was appointed to the blasphemer, & so she meant that he should be soone rid out of his payne.

10 But

10 But he sayde vnto her, Thou speakest like a foolishe woman: what? shall wee receyue good at the hande of God, & not a receyue euill? In all this did not Iob sinne with his o lippes.

11 Now when Iobs three p friends heard of all this euill þ was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eies a farre off they knew him not: therfore they lift vp their voyces and wept, and euery one of them rent his garment, & sprinkled q dust vpon their heades towarde the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, & none spake a worde vnto him: for they sawe, that the griefe was very r great.

n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, & so to acknowledge him to be both mercifull and iust.

o He so brideled his affections, that his tongue through impatiencie did not murmure against God.

p Which were mē of autoritie, wise & learned, & as the Septuagint write, Kings & came to comfort him, but when they sawe howe hee was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes.

q This was also a ceremonie, which they vsed in those countreis, as the renting of their clothes in signe of sorowe, &c.

r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 *Iob complaineth and curseth the day of his birth.*
11 *Hee desireth to die, as though death were the ende of all mans miserie.*

1 AFterward a Iob opened his mouth, and b curssed his day.
2 And Iob cried out, and said,
3 Let the day c perishe, wherein I was borne, and the night when it was sayd, There is a man child conceiued.
4 Let that day be darkenesse, let not God d regard it from aboue, neither let the light shine vpon it,
5 But let darkenesse, and the e shadowe of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.
6 Let darkenesse possesse that night, let it not be ioyned vnto the daies of f pere, nor let it come into the count of the monthes.
7 Yea, desolate be that night, and let no ioy be in it.
8 Let them þ curse the day, (being g redy to renue their mourning) curse it.
9 Let the starres of that twilight be dim, yea though darkenesse of it: let it looke for light, but haue none: neither let it h see the dawning of the day,
10 Because it shut not vp the doores of my mothers wombe: nor hid sorow from mine eyes.

a The seuen dayes ended, Chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betwene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to be wearie of their life, and curse it, because of þ infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

d Let it bee put out of the nomber of dayes, and let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darkenesse, which maketh them afraide of death, that are in it.

f Which curse the day of their birth, let them lay that curse vpon this night.

g Let it bee alwaies night, and neuer see day. *Ebr. the eyelidde of the morning.*

11 h Why died I not in the birth? or why died I not, when I came out of the wombe?
12 Why did the knees preuent me? and why did I sucke the breastes?
13 For so should I now haue i lyen and bene quiet, I should haue slept then, and bene at rest,
14 With the kings and counsellers of the earth, which haue builded themselues k desolate places:
15 Or with the princes that had gold, and haue filled their houses with siluer.
16 Or why was I not hid, as an vntimely birth, either as infantes, which haue not seene the light?
17 The wicked l haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.
18 The m prisoners rest together, & heare not the voyce of the oppressour.
19 There are small and great, and the seruaunt is free from his master.
20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauie hearts?
21 Which long for death, and if it come not, they would euen search it more then treasures:
22 Which ioye for gladnesse, and reioyce when they can finde the graue.
23 Why is the light giuen to the man whose wape is o hid, and whome God hath hedged in?
24 For my sighing commeth before I eate, and my roarings are powred out like the water.
25 For the thing I p feared, is come vpon me, and the thing that I was afraid of, is come vnto me.
26 I had no peace, neither had I quietnesse, neither had I rest, q yet trouble is come.

h This and that which followeth, declareth that when mā giueth place to his passions, hee is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this errour of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and builde in most barren places, because they would here by make their names immortall.

l That is, by death the cruelties of the tyrantes hath ceased.

m All they that sustaine any kinde of calamitie and miserie in this worlde: which hee speaketh after the iudgement of the flesh.

n Hee sheweth that the benefites of God are not comfortable, except the heart bee ioyfull, and the conscience quiered.

o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is come nowe to passe.

q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 *Iob is reprehended of impatiencie,* 7 *And vniustice,* 17 *And of the presumption of his owne righteousnesse.*

1 THen Eliphaz the Temanite answered, and sayd,
2 If we assay to commune with thee, wilt thou be grieued? but a who can withhold him selfe from speaking?
3 Beholde, thou hast taught many, and b hast strengthened the weake hands.
4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.
5 But now it is come vpon thee, & thou art

a Seeing this thine impatiencie.

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.

c This he concludeth that Iob was but an hypocrite, & had no true feare nor trust in God.
d He concludeth that Iob was reproued, seeing that God handled him so extremely, which is the argument that the carnall men make against ỹ children of God.
e They that doe euill, cannot but receiue euill.
f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whom for their cruelties he compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.
h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoeuer thinketh him selfe iust, shalbe founde a sinner, when he commeth before God.
i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that ỹ autoritie therof might be had in greater reuerence.
k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. King. 19. 12.
l Hee proueth that if God did punish the innocēt, the creature should be more iust then the Creator, which were a blasphemie.
m If God finde imperfection in his Angels, when they are not maintained by his power, howe much more shall he lay folly to mans charge, when he would iustifie him selfe against God?
n That is, in this mortall body, subiect to corruption, 2. Cor. 5. 1.
o They see death continually before their eyes, & daily approching toward them.
p No man for all this doth consider it.
q That is, before that any of them were so wise as to thinke on death.

art grieued: it toucheth thee, and thou art troubled.
6 Is not this thy c feare, thy cōfidēce, thy patience, & ỹ vprightnes of thy waies?
7 Remember, I pray thee: who euer perished being an d innocent? or where were the vpright destroyed?
8 As I haue seene, they that e plow iniquitie, & sowe wickednes, reape ỹ same.
9 With the f blast of God they perish, & with the breath of his nostrels are they consumed.
10 The roring of the s Lion, and the voice of the Lyonesse, & the teeth of the Lyons whelpes are broken.
11 The Lyon perisheth for lacke of pray, & ỹ Lyons whelpes are scattered abroad.
12 But a thing was brought to mee h secretly, and mine eare hath receiued a little thereof.
13 In the thoughts of the visions of the night, when sleepe falleth on men,
14 Feare came vpon mee, & dread which made all my bones i to tremble.
15 And the winde passed before mee, and made ỹ heares of my flesh to stande vp.
16 Then stode one, and I knewe not his face: an image was before mine eyes, and in k silence heard I a voyce, saying,
17 Shall man be more l iust then God? or shall a mā be more pure thē his maker?
18 Beholde, he founde no stedfastnesse in his seruants, and laide folie vpon his m Angels.
19 Howe much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?
20 They be destroyed from o the morning vnto the euening: they perishe for euer, p without regard.
21 Doth not their dignitie go away with them? doe they not die, and that without q wisedome?

2 Doutlesse b anger killeth the foolishe, and enuie slayeth the idiote.
3 I haue seene the c foolishe well rooted, and suddenly I d cursed his habitation, saying,
4 His e children shalbe farre from saluation, and they shall be destroyed in the f gate, and none shall deliuer them.
5 The hungrie shall eate vp his harueste: yea, they shall take it from among the s thornes, and the thirstie shal drinke vp their substance.
6 For miserie commeth not forth of the dust, h neither doth affliction spring out of the earth.
7 But man is borne vnto i trauaile, as the sparkes flie vpward.
8 But I would inquire k at God, & turne mine talke vnto God:
9 Which l doeth great things and vnsearchable, & marueilous things without nomber.
10 He m giueth raine vpon the earth, and powreth water vpon the streetes,
11 And setteth vp on hie them that be low, that the sorowful may be exalted to saluation.
12 Hee scattereth the deuices of the craftie: so that their handes can not accomplish that which they doe enterprise.
13 * He taketh the wise in their craftines, and the counsell of the wicked is made foolish.
14 They meete with n darkenesse in the day time, and o grope at noone day, as in the night.
15 But hee saueth the p poore from the swoorde, from their q mouth, and from the hand of the violent man,
16 So ỹ the poore hath his hope, but iniquitie shall r stop her mouth.
17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.
18 For hee maketh the wounde, and bindeth it vp: hee smiteth, and his handes make whole.
19 He shall deliuer thē t in fiue troubles, and in the seuenth the euill shall not touche thē.
20 In famine he shall deliuer thē from death: and in battell from the power of the swoord.
21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

b Murmuring against God in afflictions increaseth the paine, and vexeth mans follie.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperitie, but knew that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this worlde, yet his iudgements wil light vpon their wicked children.
f By publique iudgement they shalbe condemned, and none shal pitie them.
g Though there be but two or three eares left in the hedges, yet these shall be taken from him.
h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.
i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.
k If I suffred as thou doest, I would seeke vnto God.
l He counselleth Iob to humble him self vnto God, to whome all creatures are subiect, and whose workes declare that man is inexcusable, except hee glorifie God in all his workes.
m He sheweth by particular exāples, what ỹ workes of God are. 1. Cor. 3. 19
n In things plaine and euident they shewe themselues fooles in steade of wise men.
o This declareth that God punisheth the worldly wise, as he threatned, Deut. 28 29.
p That is, he that humbleth himselfe before God.
q Hee compareth the slaunder of the wicked to sharpe swordes.
r If the wicked be compelled at Gods workes to stop their mouthes, much more they that professe God.
s He will sende trouble after trouble, that his children may not for one time, but continually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

CHAP. V.

1. 2 *Eliphaz sheweth the difference betweene the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power who destroyeth the wicked, and deliuereth his.*

a He willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.

1 CAll nowe, if any wil a answere thee, and to which of the Saintes wilt thou turne?

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

22 But thou shalt t laugh at destruction and dearth, and shalt not be afraide of the beast of the earth.

u When we are in Gods fauour, all creatures shall serue vs.

23 For the stones of the fielde u shall be in leage with thée, and the beastes of the fielde shall be at peace with thée.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

24 And thou shalt knowe, that peace shal be in thy tabernacle, and thou shalt visite thine habitation, & shalt not x sinne.

25 Thou shalt perceme also, that thy séede shall be great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in y a full age, as a ricke of corne commeth in due season into the barne.

27 Lo, z thus haue we enquired of it, & so it is: heare this & know it for thy selfe.

y Though the children of God haue not alwayes this promise performed, yet God doth recompense it otherwise to their aduantage. z We haue learned these pointes by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man suffereth, commeth for his owne sinne.

CHAP. VI.

Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

a To know whether I complaine without iust cause.

1 BVt Iob answered, and said,

2 Oh a my griefe were wel weighed, and my miseries were layed together in the b balance!

b My griefe is so great, that I lacke wordes to expresse it.

3 For it would be nowe heauier then the sande of the sea: therefore my wordes are b swallowed vp.

c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

4 For the arrowes of the Almightie are in me, the venime whereof doth drinke vp my spirite, and the terrours of God c fight against me.

d Thinke you that I cry without cause, seeing the brute beasts do not complaine when they haue what they would?

5 Doth the d wilde asse bray when he hath grasse? or loweth the ore when he hath fodder?

e Can a mans taste delite in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they can not away with things that are vnsauerie to the mouth.

6 That which is e vnsauerie, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Such thinges as my soule refused to touch, as were sorowes, are my meate.

f Herein hee sinneth double, both in wishing through impaciencie to die, and also in desiring of God a thing which was not agreeable to his will.

8 Oh that I might haue my f desire, and that God would graunt me the thing that I long for!

g That is, let mee die at once, before I come to distrust in Gods promise through mine impaciencie.

9 That is, g God would destroy me: that he would let his hand go, & cut me off.

h He feareth lest he should be brought to inconueniences, if his sorowes should continue.

10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare) h because I haue not denyed the wordes of the Holy one.

i Haue I not sought to helpe my selfe as much as was possible?

11 What power haue I that I should endure? or what is mine h ende, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of braste?

13 Is it not so, i there is in me no i helpe? and that k strength is taken from me?

k Or, wisdome, or lawe.

14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.

l He compareth those friendes which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is drie, in winter is hard frosen, and in the time of rayne, when we haue no neede, ouerfloweth with water.

15 My brethren haue deceiued mée as a l brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, & wherein the snowe is hid.

17 But in time they are dried vp with heate and are consumed: and when it is hot, they faile out of their places.

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, l considered them, and they that goe to Sheba, wayted for them.

l They that passe thereby to go into the hote countreis of Arabia, thinke to find water there, to quench their thirst, but they are deceiued.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely nowe are ye like m vnto it: ye haue séene my fearefull plague, and are afraid.

m That is, like to this brooke, which deceiueth them, & thinke to haue water there in their needle, as I looked for consolation at your handes.

22 Was it because I saide, Bring vnto me? or giue a rewarde to me of your n substance?

n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable wordes.

23 And deliuer mee from the enemies hand, or ransome me out of the hand of tyrantes?

o Shewe mee wherein I haue hath a good conscience, or reasonings of others, except they be able to perswade him by reason.

24 Teach me, & I wil o hold my tongue: and cause me to vnderstand, wherein I haue erred.

q Do you cauill at my wordes, because I should be thought to speake foolishly, which am nowe in miserie?

25 How p stedfast are the wordes of righteousnes? and what can any of you iustly reprooue?

r Consider whether I speake as one that is driuen to this impaciencie through very sorow, or as an hypocrite, as you condemne me.

26 Doe ye imagine to reproue q wordes, that the talke of the afflicted should be as the winde?

CHAP. VII.

Iob sheweth the shortnes and misery of mans life.

1 IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hireling?

a Hath not an hyred seruant some rest and ease? then in this my continuall torment I am worse then an hyreling.

2 As a seruant longeth for the shadowe, and as an hireling looketh for the ende of his worke,

3 So haue I had as an inheritance the b monethes of vanitie, and painefull nightes haue bene appointed vnto me.

b My sorowe hath continued from moneth to moneth, and I haue looked for

4 If I layed me downe, I saide, When shall I arise? and measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.

hope in vaine.

5 My flesh is c clothed with wormes & filthinesse

c This signifieth that his disease was rare and most horrible.

26 Doe ye imagine to reproue q wordes, that the talke of the afflicted should be as the winde?

27 Ye make your wrath to fall vpon the fatherles, and dig a pit for your friend.

28 Now therfore be content to r looke vpon me: for I wil not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see my cause in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

d Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning: in conſideration whereof, he deſireth God to haue compaſſion on him.

e If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.

f Shall no more enioy this mortall life.

g Seeing I can by none other meanes comfort my ſelfe, I will declare my griefe by words: and thus hee ſpeaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me?

i So that I can haue no reſt, night nor day.

k He ſpeaketh as one ouercome with ſoſow, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is ſo ſhort, let me haue ſome reſt and eaſe.

thineſſe of the duſt: my ſkinne is rent, and become horrible.
6 My dayes are ſwifter then [d] a weauers ſhuttle, & they are ſpent without hope.
7 Remember that my life is but a winde, and that mine eye ſhall not returne to ſee pleaſure.
8 The eye that hath ſéene me, ſhall ſée me no more: thine eyes are vpon me, and I ſhalbe no longer.
9 [e] As the cloude vaniſheth and goeth away, ſo he that goeth downe to the graue, ſhall [f] come vp no more.
10 He ſhal returne no more to his houſe, neither ſhall his place knowe him any more.
11 Therfore I will not [g] ſpare my mouth, but will ſpeake in the trouble of my ſpirite, and muſe in the bitternelle of my minde.
12 Am I a ſea [h] or a whaleſiſh, that thou kéepeſt me in ward?
13 When I ſay, My couch ſhall relieue me, and my bed ſhal bring comfort in my meditation,
14 Then feareſt thou me [i] with dreames, and aſtoniſheſt me with viſions.
15 Therefore my ſoule [k] chuſeth rather to be ſtrangled and to die, then to be in my bones.
16 I abhorre it, I ſhall not liue alway: [l] ſpare me then, for my dayes are but vanitie.
17 What is man, that thou [m] doeſt magnifie him, and that thou ſetteſt thine heart vpon him?
18 And doeſt viſite him euery morning, and trieſt him euery moment?
19 Howe long will it be yer thou depart from me? thou wilt not let me alone whiles I may ſwallowe my ſpettle.
20 I haue [n] ſinned, what ſhall I do vnto thée? O thou preſeruer of men, why haſt thou ſet me as a marke againſt thée, ſo that I am a burden vnto my ſelfe?
21 And why doeſt thou not pardon my treſpas? and take away mine iniquitie? for now ſhall I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhall [o] not be found.

m Seeing that man of himſelfe is ſo vile, why doeſt thou giue him that honour to contend againſt him? Iob vſeth all kindes of perſwaſion with God, that he might ſtay his hand. n After all tentations faith braſteth foorth, and leadeth Iob to repentance: yet it was not in ſuch perfection, that hee could bridle himſelfe from reaſoning with God, becauſe that hee ſtill tried his faith.

o That is, I ſhall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a ſinner, becauſe God puniſheth the wicked, and preſerueth the good.

1 Then anſwered Bildad the Shuhite, and ſaid,
2 How long wilt thou talke of theſe things? and how long ſhall the woordes of thy mouth [a] be as a mightie winde?
3 Doth God peruert iudgement? or doth the almightie ſubuert iuſtice?
4 If thy ſonnes haue ſinned againſt him, and he hath ſent them into the place of their [b] iniquitie,
5 Yet if thou [c] wilt early ſéeke vnto God, and pray to the Almightie,
6 If thou be pure & vpright, then ſurely he will awake vp vnto thée, and he will make the habitation of thy righteouſneſſe proſperous.
7 And though thy beginning [d] be ſmall, yet thy latter end ſhall greatly encreaſe.
8 [e] Inquire therefore, I pray thée, of the former age, & prepare thy ſelfe to ſearch of their fathers.
9 (For we are but [f] of yeſterday, and are ignorant: for our dayes vpon earth are but a ſhadowe)
10 Shall not they teach thée and tell thee, and vtter the woordes of their heart?
11 Can a ruſh growe without myre? or can the graſſe growe without water?
12 Though it were in greene and not cut downe, yet ſhall it wither before any other herbe.
13 So are the paths of all that forget God, and the hypocrites hope ſhall periſh.
14 His confidence alſo ſhalbe cut off, and his truſt ſhalbe as the houſe of a [h] ſpider.
15 He ſhall leane vpon his houſe, but it ſhall not ſtand: he ſhall hold him faſt by it, yet ſhall it not endure.
16 The [i] tree is greene before the ſunne, and the branches ſpreade ouer the garden thereof.
17 The roote thereof are wrapped about the fountaine, and are folden about the houſe of ſtones.
18 If any plucke it from his place, and it [k] denie, ſaying, I haue not ſéene thée,
19 Behold, it will reioyce [l] by this meanes, that it may growe in another molde.
20 Beholde, God will not caſt away an vpright man, neither will he take the wicked by the hand,
21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.
22 They that hate thée, ſhalbe clothed with ſhame, and the dwelling of the wicked ſhall not remaine.

a He declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of winde that vaniſheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne betime, whiles God calleth thee to repentance.

d Though the beginnings be not ſo pleaſant, as thou wouldeſt deſire, yet in the ende thou ſhalt haue ſufficient occaſion to content thy ſelfe.

e He willeth Iob to examine all antiquitie, and he ſhall finde it true which he here ſaith.

f Meaning, that it is not ynough to haue the experience of our ſelues, but to be confirmed by the examples of them that went before vs.

g As a ruſh can not grow without moyſtnes, ſo can not the hypocrite, becauſe he hath not faith which is moiſtened with Gods Spirit.

h Which is to day, and to morow ſwept away.

i He compareth the iuſt to a tree, which although it be remoued out of one place vnto another, yet floriſheth: ſo the affliction of the godly turneth to their profite.

k That is, ſo that there remaine nothing there to proue whether the tree had growen there or no.

l To be planted in another place, where it may growe at pleaſure.

m If thou be godly, hee will giue thee occaſion to reioyce, and if not, thine affliction ſhall increaſe.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteouſnes is nothing.

1 Then Iob anſwered, and ſaid,
2 I know verely that it is ſo: for how ſhould man compared vnto God, be [a] iuſtified?
3 If hee would diſpute with him, hee coulde not anſwere him one thing of a

a Iob here anſwereth to that point of Eliphaz and Bildads oration, touching the iuſtice of God and his innocencie, confeſſing God to be infinite in iuſtice, and man to be nothing in reſpect.

b Of a thousand things, which God could lay to his charge, man cannot answere him one.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe, if he would set forth his power.

d These are the names of certeine starres, whereby hee meaneth that all starres both knowen and vnknowen are at his appointmēt.

e I am not able to comprehende his workes, which are common, and daily before mine eyes, much lesse in those things which are hid and secret.

f He sheweth that when God doth execute his power, he doeth it iustly, forasmuch as none can controule him.

g God will not be appeased for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that mē can lay to approue their cause.

b thousand.

4 Yee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?
5 He remoueth the mountaines, & they feele not when he ouerthroweth them in his wrath.
6 Yee c remoueth the earth out of her place, that the pillars thereof do shake.
7 He commandeth the sunne, and it ri-seth not: hee closeth vp the starres, as vnder a signet.
8 Yee hym selfe alone spreadeth out the heauens, and walketh vpon the height of the sea.
9 He maketh the starres d Arcturus, Ori-on, and Pleiades, and the climates of the South.
10 He doth great things, and vnsearcha-ble: yea, marueilous things without number.
11 Loe, when he goeth e by me, I see him not: and when he passeth by, I perceiue him not.
12 Behold, when he taketh a pray, f who can make him to restore it? who shal say vnto him, What doest thou?
13 God s will not withdraw his anger, and the most mighty helpes h do stoupe vnder him.
14 How much lesse shall I answer him? or how should I finde out i my wordes with him?
15 For though I were iust, yet coulde I k not answere, but I would make sup-plication to my Iudge.
16 If I l cry, & he answere me, yet would I not beleeue, that he heard my voyce.
17 For he destroyeth me with a tempest, and woundeth me m without cause.
18 He wil not suffer me to take my breath, but filleth me with bitternes.
19 If we speake of strength, beholde, he is n strong: if we speake of iudgement, who shall bring me in to pleade?
20 If I woulde iustifie my selfe, mine owne mouth shall condemne mē: o if I woulde be perfite, he shall iudge mee wicked.
21 Though I were perfite, yet I know not my soule: therefore abhorre I my life.
22 This is one point: therfore I said, He destroyeth the p perfite and the wicked.
23 If the scourge should suddenly q slay, shoulde God r laugh at the punishment of the innocent?
24 The earth is giuen into the hande of the wicked: hee s couereth the faces of the iudges thereof: if not, where t is he? or who is he?
25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.
26 They are passed as with the most swift shippes, and as the eagle that flyeth to the pray.
27 If u I say, I wil forget my complaint, I will cease from my wrath, and com-fort me,
28 Then I am afraide of all my sorowes, knowing that thou wilt not iudge mee innocent.
29 If I be wicked, why x labour I thus in vaine?
30 If I y wash my selfe with snowe wa-ter, and purge mine hands most cleane,
31 Yet shalt thou plunge me in the pitte, and mine owne z clothes shal make me filthie.
32 For he is not a man as I am, that I shoulde answere him, if we come toge-ther to iudgement.
33 Neither is there any vmpire a that might lay his hand vpon vs both.
34 Let him take his rod away from me, and let not his feare astonish me:
35 Then will I speake, and feare him not: b but because I am not so, I hold me sil.

i How should I be able to answere him by eloquence? wherby he noteth his friendes, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.

k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I can not but breast forth into many inconueni-ences, although I know stil that God is iust.

m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weakenes, hee continueth to iustifie God and his power.

o If I would stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.

p If God punish according to his iustice, he will destroy aswell them that are counted perfite, as them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though hee would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tor-mēted by them?

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke noe to fall into these affections, but my sorowes bring mee to these manifold infirmities, and my conscience codemneth me.

x Why doeth not God destroy me at once? thus he speaketh ac-cording to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shal dis-close me so much more.

a Which might make an accorde be-twene God and mee, speaking of impaciencie, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudge-ments keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hande. 22 A description of death.

1 My soule is cut off a though I liue: I wil leaue my b complaint vpon my selfe, and wil speake in the bit-ternesse of my soule.
2 I will say vnto God, c Condemne me not: shewe me, wherefore thou contē-dest with me.
3 Thinkest thou it d good to oppresse me, & to cast off the e labour of thine hands, and to fauour the f counsell of the wic-ked?
4 Hast thou g carnal eyes? or doest thou see as man seeth?
5 Are thy daies as mans h daies? or thy peres, as the time of man,
6 That thou inquirest of mine iniquitie, and searchest out my sinne?

a I am more like to a dead man, then to one that liueth.

b I wil make an ample declarati-on of my tor-ments, accusing my selfe, and not God.

c He would not that God should proceed against him by his se-crete iustice, but by the ordinary meanes that he punisheth others.

d Is it agreeable to thy iustice to doe mee wrong?

e Wilt thou be without compasion?

f Wilt thou gratifie the wicked and condemne mee?

g Doest thou this of ignorance?

h Art thou inconstant and changeable, as the times, to day a friend, to morowe an enemie?

7 Thou knowest þ I can not doe [i] wickedly: for none can deliuer mee out of thine hand.
8 Thine [k] hands haue made me, and fashioned me wholy rounde about, & wilt thou destroy me?
9 Remember, I pray thee, that thou hast made mee as [l] the clape, and wilt thou bring me into dust againe?
10 Hast þ not powred me out as milke? and runned me to cruds like cheese?
11 Thou hast clothed me with skinne and flesh, & ioyned me together with bones and sinewes.
12 Thou hast giuen me life, & [m] grace: and thy [n] visitatio hath preserued my spirite.
13 Though thou hast hid these things in thine heart, yet I knowe [o] that it is so with thee.
14 If I haue sinned, then þ wilt straightly looke vnto me, and wilt not holde me giltlesse of mine iniquitie.
15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not [p] lift vp mine head, being ful of confusion, because I see mine affliction.
16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe [q] marueilous vpon me.
17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: [r] changes and armies of sorowes are against me.
18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!
19 And that I were as I had not bene, but brought from the wombe to the graue.
20 Are not my daies fewe: let him [s] cease, and leaue off from me, that I may take a litle comfort,
21 Before I goe and shall not [t] returne, euen to the land of darknesse and shadow of death:
22 Into a land, I say, darke as darknes it selfe, & into the shadow of death, where is none [u] order, but the light is there as darkenesse.

q Iob being sore assaulted in this battell betwene the flesh and the spirit, brasteth out into these affections, wishing rather short daies then long paine. r That is, diuersitie of diseases & in great abundance, shewing that God hath infinite meanes to punish man. s He wisheth that God woulde leaue off his affliction, considering his great miserie and the breuitie of his life. t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darkenes, but where all is very darkenes it selfe.

CHAP. XI.

1 *Iob is vniustly reprehended of Zophar.* 7 *God is incomprehensible.* 14 *He is mercifull to the repentant.* 18 *Their assurance that liue godly.*

1 Then answered Zophar þ Naamathite, and sayd,
2 Should not the multitude of words be answered? or should a great [a] talker be iustified?
3 Shoulde men holde their peace at thy lies: and when thou mockest others, shal none make thee ashamed?
4 For thou hast saide, [b] My doctrine is pure, and I am cleane in thine eyes.
5 But oh, that God would speake and open his lippes against thee!
6 That he might shew thee [c] the secretes of wisdome, howe thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.
7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?
8 The heauens are hie, what canst thou doe? [d] it is deeper then the hell, howe canst thou know it?
9 The measure therof is longer then the earth, and it is broader then the sea.
10 If he cut off and [e] shut vp, or gather together, who can turne him backe?
11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.
12 Yet vaine man would be wise, though man new borne is like a wild asse [f] colt.
13 If thou [g] prepare thine heart, & stretch out thine hands toward him:
14 If iniquitie be in thine [h] hande, put it farre away, and let no wickednes dwell in thy tabernacle.
15 Then truely shalt thou lift vp thy [i] face without spot, and shalt be stable, & shalt not feare:
16 But thou shalt forget thy miserie, and remember it as waters that are past.
17 Thine age also shal appeare more cleare then the noone day: thou shalt shine and be as the morning.
18 And thou shalt be bold, because there is hope: and thou shalt digge pittes, & shalt lie downe safely.
19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.
20 But the eies [k] of the wicked shal faile, and their refuge shall perishe, and their hope shalbe sorow of minde.

a Should he perswade by his great talke, that he is iust?

b He chargeth Iob with this, that he should say, that ỳ thing which he spake, was true, & that he was without sinne in the sight of God.
c Which is, not to stand in iustifying of thy self: hee signifieth that man will neuer be ouercome, whiles he reasoneth with another, & therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God, and if man bee not able to comprehend the height of the heauen, ỳ depth of hell, the length of the earth, ỳ bredth of the sea, which are but creatures: how can he attaine to ỳ perfection of the Creator?
e If God should turne the state of things, and establish a newe order in nature, who could controule him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euil workes, & see that they offend not God, ouer whome thou hast charge.
i He declareth what quietnes of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leu.* 26.5,6.
k He sheweth that contrary things shal come vnto them that doe not repent.

CHAP. XII.

1 *Iob accuseth his frends of ignorance.* 7 *He declareth the might and power of God,* 17 *And how he changeth the course of things.*

1 Then Iob answered, and sayd,
2 In deede because that ye are the people onely, [a] wisdome must die with you.
3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knowe not such things as these?

a Because you seeke not that which you speake, you thinke ỳ whole standeth in none knewe any

who

Prou. 14. 2.

who knoweth not such things?

b He reproueth these his friendes of two fautes: the one, ỹ they thought they had better know ledge then in deede they had, and the other, that in stead of true consolation they did deride and despise their friend in his aduersitie.

4 * I am b as one mocked of his neighbour, who calleth vpon God, & he c heareth him: the iust and the vpright is laughed to scorne.

5 d Hee that is readie to fall, is as a lampe despised in the opinion of the riche.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, * whom God hath enriched with his hand.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.

7 Aske nowe the beastes, e and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shal shew thee: or the fishes of the sea, & they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lorde hath made these?

10 In whose hande is the soule of euery liuing thing, and the breath of all * mankinde.

d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

11 Doeth not the eares f discerne the wordes? and the mouth taste meate for it selfe?

12 Among the g auncient is wisdome, and in the length of dayes is vnderstanding.

13 With him is wisdome and strength: he hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it cannot be built: hee shutteth a man vp, and he cannot be loosed.

15 Behold, he withholdeth the waters, & they drie vp: but when he sendeth them out, they destroy the earth.

*Or, to whom God hath brought in with his hand.

16 With him is strength and wisdome: he that is deceiued, and that h deceiueth, are his.

e He declareth to them ỹ did dispute against him, that their wisdome is common to all, and such as the very brute beastes do dayly teach.

17 Hee causeth the counsellers to goe as spoyled, and maketh the iudges fooles.

18 i He looseth k the collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mightie.

* Or, flesh.

20 He taketh away the speache from the l faithfull counsellers, and taketh away the iudgement of the ancient.

f He exhorteth them to be wise in iudging, and as well to knowe the right vse why God hath giuen them eares, as he hath done a mouth.

21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenes, and bringeth foorth the shadow of death to light.

23 Hee m increaseth the people, & destroyeth them: he enlargeth the nations, and bringeth them in againe.

g Though men by age, and continuance of time attaine to wisdome, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein hee answereth to that, which was alledged, Chap. 8. 8.

24 Hee taketh away the heartes of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernes out of the way.

25 They grope in ỹ darke without light: and hee maketh them to stagger like a drunken man.

h Hee sheweth ỹ there is nothing done in this world without Gods will and ordinance: for else hee should not be almighty.

i He taketh wisdome from them. k He abateth the honour of princes, and bringeth them into the subiection of others. l He causeth that their wordes haue no credite, which is when he will punish sinne. m In this discourse of Gods wonderful works, Iob sheweth that whatsoeuer is done in this world, both in the order and change of thinges, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in wordes, as they that reasoned against, were.

CHAP. XIII.

Iob compareth his knowledge with the experience of his frendes. 16 The penitent shalbe saued, and the hypocrite condemned. 20 Hee prayeth vnto God that he would not handle him rigorously.

1 Loe, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I knowe also as much as you knowe: I am not inferior vnto you.

3 But I wil speake to the Almightie, and I desire a to dispute with God.

4 For ye forge lies, and all you are b physitions of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisdome!

6 Nowe heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake c wickedly for Gods defence, and talke deceitefully for his cause?

8 Will ye accept his person? or will ye contende for God?

9 Is it well that he should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reproue you, if ye do secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your d memories may be compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon me what will.

14 Wherefore do I e take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shall be my saluation also: for the f hypocrite shall not come before him.

17 Heare diligently my wordes, & marke my talke.

18 Beholde nowe: if I prepare me to iudgement, I know that I shalbe g iustified.

19 Who is he, that wil pleade h with me? for if I now hold my tongue, I i die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 k Withdraw thine hand from me, and let not thy feare make me afraide.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

a For although he knewe ỹ God had a iustice, which was manifest in his ordinarie working, & another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You do not well apply your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shal come to nothing.

e Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite as they charged him. g That is, cleared, & not cast off for my sinnes, as you reason. h To proue that God doth thus punish me for my sinnes. i If I defend not my cause, euery man will condemne me. k He sheweth what these two things are.

1 His pangs thus moove him to reason with God, not denying but that hee had sinned: but he desired to vnderstād what were his great sinnes that had deserued such rigour, wherein he offended, that he would know a cause of God why he did punish him.

23 Now many are [l] mine iniquities and sinnes? shewe me my rebellion, and my sinne.
24 Wherefore hidest thou thy face, and takest me for thine enemie?
25 Wilt thou breake a leafe driuen to and fro? & wilt thou pursue the drie stubble?
26 For thou writest bitter things against me, and makest me to possesse [m] the iniquities of my youth.
27 Thou puttest my feete also in the [n] stockes, and lookest narrowly vnto all my paths, and makest the print thereof in the "heeles of my feete.
28 Such one consumeth like a rotten thing, and as a garment that is moth-eaten.

m Thou punishest me now for ỹ faults that I cōmitted in my youth. n Thou makest me thy prisoner, & doest so presse me that I cannot stirre hand nor foote. "Ebr. rootes.

CHAP. XIIII.

1 *Iob describeth the shortnes and miserie of the life of man.* 14 *Hope sustaineth the godly.* 22 *The condition of mans life.*

1 MAn [a] that is borne of a woman, is of short continuance, and full of trouble.
2 He shooteth foorth as a flower, and is cut downe: he vanisheth also as "a shadow, and continueth not.
3 And pet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgement with thee.
4 "Who can bring a cleane thing out of filthinesse? there is not one.
5 Are not his dayes determined? the nomber of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.
6 Turne from him that he may cease vntill hys desired day, [c] as an hireling.
7 For there is hope of a tree, if it be cut downe, that it will pet spzoute, and the branches thereof will not cease.
8 Though the roote of it ware old in the earth, and the stocke thereof be dead in the ground,
9 Yet by the sent of water it will bud, and bring foorth boughes like a plant.
10 [d] But man is sicke, and dieth, and man perisheth, and where is he?
11 As the waters passe from the sea, and as the flood decayeth and dzyeth vp,
12 So man sleepeth and riseth not: for he shall not wake againe, nor be rayſed from his sleepe till the heauen be no more.
13 Oh that thou wouldest hide me in the graue, and keepe mee secrete, vntill thy [e] wrath were past, and wouldest giue me terme, and [f] remember me.
14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, til [g] my changing shall come.
15 Thou shalt call me, & I shall [h] answere thee: thou louest the worke of thine own handes.
16 But nowe thou "nombrest my steps, and doest not delay my sinnes.
17 Mine iniquitie is sealed vp, as in a [i] bag, and thou addest vnto my wickednes.
18 And surely as the mountaine that falleth, commeth to nought, and the [k] rock that is remoued from his place:
19 As the water breaketh the stones, when thou ouerflowest ỹ things which grow in the dust of the earth: so thou destroyest the hope of man.
20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.
21 And he knoweth not if his sonnes shal be honorable, neither shal he vnderstand concerning them, whether they shall be of lowe degree,
22 But while his [l] flesh is vpon him, hee shalbe sorowfull, and while his soule is in him, it shall mourne.

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death. *Chap.8.9. Psal.144.4.*
b His meaning is, that seeing ỹ man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. *Psal.51.5,7.*
c Vntil the time that thou hast appointed for him to die, which he desireth, as the hireling wayteth for the ende of his labor to receiue his wages.
d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections & torments.
e Hereby he declareth that the feare of Gods iudgement was ỹ cause why he desired to die. f That is, release my paines, and take me to mercy. g Meaning, vnto the day of the resurrection when he should be changed, and renued.
h Though I bee afflicted in this life, yet in the resurrection I shall feele thy mercies & answere when thou calleſt me. *Prou.5.21.*
i Thou layest them al together and suffrest none of my sinnes vnpunished.
k He murmureth through the impaciencie of the flesh against God, as though hee vsed as great seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the occasion of his hope is taken away. l Yet whiles he liueth, he shalbe in paine and miserie.

CHAP. XV.

1 *Eliphaz reprehendeth Iob, because hee ascribeth wisdome, and pureues to himselfe.* 16 *He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.*

1 THen answered Eliphaz the Temanite, and said,
2 Shal a wise man speake words of the [a] winde, and fill his belly [b] with the East winde?
3 Shal he dispute with words not conuenly? or with talke that is not profitable?
4 Surely thou hast cast off [c] feare, and restrayned prayer before God.
5 For thy mouth declareth thine iniquitie, seeing thou hast chosen [d] the tongue of the craftie.
6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.
7 Art thou ỹ [e] first man, that was borne? and wast thou made before the hilles?
8 Hast thou heard the secrete counsell of God, and doest thou restraine wisdome to thee?
9 What knowest thou that we know not? and vnderstandest that is not in vs?
10 With vs are both auncient and very aged men, farre older then thy father.
11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?
12 Why doeth thine heart [h] take thee away, and what do thine eyes meane,
13 That thou answerest to God "at thy pleasure, and bringest such words out of thy mouth?
14 What is man, that he should be cleane? and he that is borne of woman, that he should [i] be iust?

a That is, vaine wordes, & without consolation?
b Meaning, with matters that are of none importance, which are forgotten assoone as they are vttered, as the East winde drieth vp the moysture assoone as it falleth.
c Hee chargeth Iob as though his talke caused men to cast off the feare of God and prayer.
d Thou speakest as do the mockers, & contemners of God.
e That is, ỹ most auncient, and so by reason the most wise?
f Art thou only wise?
g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.
h Why doest thou stand in thine owne cōceits "*Eb. in thy spirite.*
i His purpose is to proue, that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap.4.18.

15 Beholde, he founde no stedfastnesse in his Saintes: yea, the heauens are not cleane in his sight.
16 How much more is man abominable, and filthy, which k drinketh iniquitie like water?
17 I will tell thee: heare me, and I will declare that which I haue seene:
18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secrete:
19 To whom alone the land was l giuen and no stranger passed through them.
20 The wicked man is continually as one that trauaileth of childe, and the number m of yeeres is hid from the tyrant.
21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.
22 Hee beleeueth not to returne out of n darkenesse: for he seeth the sworde before him.
23 Hee wandreth o to and fro for bread where he may: he knoweth that the day of darkenesse is prepared at hand.
24 Affliction and p anguish shall make him afraide: they shall preuaile against him as a king readie to the battell.
25 For he hath stretched out his hand against God, and made him selfe strong against the Almightie.
26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shielde,
27 Because he hath couered his face with q his fatnes, and hath colloppes in his flancke.
28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,
29 Hee shall not be riche, neither shall his substance continue, neither shall he prolong the s perfection thereof in the earth.
30 Hee shall neuer depart out of darknes: the flame shall drie vp his braches, and he shall go away with the breath of his mouth.
31 Hee t beleeueth not that he erreth in vanitie: therefore vanitie shalbe his change.
32 His branche shall not bee greene, but shall be cut off before his day.
33 God shall destroy him as the vine her sowne u grape, and shall cast him off, as the olive doeth her flower.
34 For the congregation of the hypocrite shalbe desolate, & fire shall deuoure the houses of x bribes.
35 For they y conceiue mischiefe and bring forth vanitie, and their bellie hath prepared deceite.

into extreme miserie. s Meaning, that his sumptuous buildings should neuer come to perfection. t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were built or maintained by powling, and briberie. y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

Iob moued by the importunacie of his friendes, 7 Counteth in what extremitie he is, 19 And taketh God witnes of his innocencie.

1 BVt Iob answered, and saide,
2 I haue oft times hearde such things: miserable comfoyters are ye all.
3 Shall there be none ende of wordes of a winde? or what maketh thee bolde so to b answere?
4 I coulde also speake as ye doe: (but woulde God your c soule were in my soules steade) I coulde herpe you compasse in speaking, and coulde d shake mine head at you,
5 But I woulde strengthen you e with my mouth, and the comfort of my lips should asswage your sorowe.
6 Though I speake, my sorow f can not be asswaged: though I cease, what release haue I?
7 But now g he maketh me wearie: O God, thou hast made all my h congregation desolate,
8 And hast made me full of i wrinkles which is a witnesse thereof, and my leanesse ryseth vp in me, testifying the same in my face.
9 k His wrath hath torne me, and he hateth me, and gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me, and smitten me on the l cheeke in reproche: they gather themselues together against me.
11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the m hands of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set me as a marke for himselfe.
13 His n archers compasse me rounde about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.
14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.
15 I haue sowed a sackecloth vpon my skinne, and haue abased mine p horne vnto the dust.
16 My face is withered with weeping, & the shadow of death is vpon mine eies,
17 Though there be no wickednesse in q myne hands, and my prayer r be pure.
18 O earth, couer not thou my s blood, and let my crying finde no place.
19 For lo, now my t witnesse is in the heauen, and my record is on hie.
20 My friendes u speake eloquently as

a Which serue for vaine ostentation & for no true comfort.
b For Eliphaz did reply against Iobs answere.
c I would ye felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then cõfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by words or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorowe and griefe.
k That is, God by his wrath: & in this diuersitie of words and hie style he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on the cheeke signified 1. King. 22. 24. mar. 14. 65.
m They haue led me whither they would.
n His manifold afflictions. o I am wounded to the heart. p Meaning, his glory was brought lowe. q Signifying, that he is not able to comprehend the cause of this his grieuous punishment. r That is, vnfained, and without hypocrisie. s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. t Though man condemne me, yet God is witnesse of my cause. u Vse painted wordes in steade of true consolation.

gainst

x Thus by his great torments he is caried away, and brasteth out into passions, and speaketh madwisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

gainst me: but mine eye powreth out teares vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For ꝑ yeres accounted come, & I shall go the way, whence I shal not returne.

CHAP. XVII.

1 *Iob sayth that he consumeth away, and yet doth patiently abide it.* 10 *He exhorteth his friendes to repentance,* 13 *Shewing that he looketh but for death.*

a In steade of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vexe me.

c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light

d And answere for thee?

e That these mine afflictions are thy iust iudgments, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie be punished.

g God hath made all the world to speake of me, because of mine afflictions.

h That is, as a continual sound in their eares.

1 My breath is corrupt: my daies are cut off, & the graue is readie for me.

2 a There are none but mockers with me, and mine eye continueth in b their bitternes.

3 c Lay downe now and put me in suretie for thee: who is he, that d wil touche mine hand?

4 For thou hast hid their heart frō e vnderstanding: therefore shalt thou not set them vp on hie.

5 f For the eyes of his children shal faile, that speaketh flatterie to his friendes.

6 He hath also made me a g bywoorde of the people, and I am as a tabret b before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadowe.

8 The righteous shalbe astonied at this, and the innocent shalbe moued against the hypocrite.

9 But the righteous wil hold his k way, and he whose handes are pure, shall increase his strength.

10 All i you therefore turne you, and come nowe, and I shall not finde one wise among you.

11 My daies are past, mine enterprises are broken, and the thoughtes of mine heart

12 Haue changed the m night for the day, and the light ꝑ approcheth, for darknes.

13 Though I hope, n yet the graue shalbe mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, and to ꝑ worme, Thou art my mother and my sister.

15 Where is then nowe mine hope? or who shall consider the thing, that I hoped for?

16 p They shall goe downe into the bottome of the pit: surely it shal lye together in the dust.

i To wit, when they see the godly punished: but in the ende they shall come to vnderstanding, and knowe what shall be the reward of the hypocrite. k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

l Iob speaketh to them three, that came to comfort him.

m That is, haue brought me sorowe in steade of comfort.

n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shal be to me in steade of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perishe, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad rebuketh the pauses of the vnfaithfull and wicked.*

1 Then answered Bildad the Shuhite, and said,

2 When will a ye make an end of your wordes? b cause vs to vnderstand, and then we will speake.

3 Wherefore are we counted as beastes, and are vile in your sight?

4 Thou art c as one that teareth his soule in his anger. Shall the d earth be forsaken for thy sake? or the rocke remoued out of his place?

5 Yea, the light of the wicked shalbe e quenched, and the sparke of his fire shall not shine.

6 The light shalbe darke in his dwelling, and his candle shalbe put out with him.

7 The steppes of his strength shalbe restrained, and his owne counsel shal cast him downe.

8 For he is taken in the net by his fete, and he f walketh vpon the snares.

9 The grenne shall take him by the heele, and the theefe shall come vpon him.

10 A snare is laied for him in the ground, and a trappe for him in the way.

11 Fearefulnesse shall make him afraide on euery side, and shall driue him to his feete.

12 His strength shalbe g famine: and destruction shalbe readie at his side.

13 It shall deuoure the inner parts of his skinne, and the h first borne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the i king of feare.

15 Feare shall dwell in his house (because it is not k his) l and brimstone shalbe scattred vpon his habitation.

16 His rootes shalbe dried vp beneath, and aboue shall his branche be cut downe.

17 His remembrance shall perishe from the earth, and he shall haue no name in the streete.

18 They shall driue him out of the m light vnto darkenesse, and chase him out of the worlde.

19 He shal neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shalbe astonied at his n day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

a Which count your selues iust? as Chap. 12.4.

b Whom you take to be but beasts, as chap. 12.7.

c That is, like a mad man.

d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.

f Meaning, that the wicked are in continuall danger.

g That which should nourish him, shalbe consumed by famine.

h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or partes.

i That is, with most great feare

k Meaning, not truely come by.

l Though al the world would fauour him, yet God would destroy him and his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

CHAP. XIX.

2 *Iob reproueth his friendes,* 15 *And receiteth his miseries and grieuous paines.* 25 *He assureth himselfe of the generall resurrection.*

1 But Iob answered, and said,

2 How long will ye vexe my soule, and torment me with wordes?

3 Ye haue nowe a tenne times reproched me, and are not ashamed: ye are impu-

a That is, many times, as Nehe. 4.12.

dent

dent toward me.
4 And though I had in deede erred, mine
b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.
errour [b] remaineth with me.
5 But in deede if ye will aduance your selues against mee, and rebuke mee for my reproche,
6 Knowe nowe, that God hath [c] ouerthrowen mee, and hath compassed me with his net.
c He brasteth out againe into his passions, and declareth still ỹ his affliction cōmeth of God, though he be not able to feele the cause in him selfe.
7 Beholde, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.
8 He hath hedged by my way that I can not [d] passe, and he hath set darkenes in my paths.
d Meaning, out of his afflictions.
9 He hath spoyled mee of mine honour, & taken the [e] crowne awaye from mine head.
e Meaning, his children, & what soeuer was deare vnto him in this world.
10 He hath destroyed mee on euery side and I am gone: and he hath remoued mine hope like [f] a tree.
f Which is pluckt vp, and hath no more hope to growe.
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.
12 His [g] armies came together, & made their way vpon me, and camped about my tabernacle.
g His manifolde afflictions.
13 He hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken mee, & my familiars haue forgotten me.
h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.
15 [h] They that dwell in mine house, and my maydes tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answere, though I prayed him with my mouth.
i Which were hers and mine.
17 My breath was straūge vnto my wife, though I prayed her for the childrens sake of mine [i] owne body.
k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth.
18 The wicked also despised me, & when I rose, they spake against me.
19 All my secrete friendes abhorred me, and they whome I loued, are turned against me.
l All my flesh was consumed.
20 My bone [k] cleaueth to my skinne and to my flesh, and I haue escaped with the [l] skinne of my teeth.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.
21 Haue pitie vpon me: haue [m] pity vpon me, (O ye my friendes) for the hande of God hath touched me.
22 Why doe ye persecute me, as [n] God: and are not satisfied with my [o] flesh?
n Is it not ynough that God doth punish me, except you by reproches increase my sorowe?
23 Oh that my wordes were nowe written! oh that they were written euen in a booke,
24 And grauen with [p] an yron penne in lead, or in stone for euer!
25 For I am sure, that my [q] Redeemer liueth, and he shall stande the last on the earth.
26 And though after my skinne wormes destroy this bodie, yet shall I see God
o To see my bodie punished, except yet trouble my minde?
p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.
q I do not so iustifie my selfe before the worlde, but I knowe that I shall come before the great Iudge, who shalbe my deliuerer and Sauiour.
[r] in my flesh.
27 Whome I my selfe shall see, and mine eyes shal behold, and none other for me, though my reines are consumed within me.
r Herein Iob declareth playnely that he had a full hope, that both the soule & bodie should enioy the presence of God in the last resurrection.
28 But ye saye, Why is he persecuted? And there was [s] a deepe matter in me.
29 Be ye afraid of the sworde: for ỹ sworde will be [t] auenged of wickednes, that ye may knowe that there is a iudgement.
s Though his friendes thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the tryall of his faith & patience, and so to be an example for others.
t God will bee reuenged of this hastie iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short ende, 22 Though for a time they florish.

1 Then answered Zophar the Naamathite and sayd,
2 Doubtles my thoughtes cause me to answere, and therefore I make haste.
3 I haue heard [a] the correction of my reproche: therefore the spirit of mine vnderstanding causeth me to answere.
a He declareth that two thinges moued him to speake: to wit, because Iob seemed to touche him, and because he thought he had knowledge sufficient to confute him.
4 Knowest thou not this of olde? & since God placed man vpon the earth?
5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?
6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,
b His purpose is to proue Iob to be a wicked mā, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.
7 Yet shall he perishe for euer, like his dung, & they which haue seene him, shal say, Where is he?
8 He shall flee away as a dreame, & they shal not finde him, and shal passe away as a vision of the night,
9 So that the eye which had seene him, shal do so no more, and his place shal see him no more.
c Where as the father through ambition and tyrannie oppressed the poore, ỹ children through pouertie & miserie shal seeke fauour at ỹ poore.
10 His children shall [c] flatter the poore, & his hands shall [d] restore his substance.
d So that the thing, which he hath taken away by violence, shall be restored againe by force.
11 His bones are full of the sinne of his youth, and [e] it shal lye downe with him in the dust.
e Meaning, that he shal carie nothing away with him, but his sin.
12 When wickednes [f] was sweete in his mouth, and he hid it vnder his tongue,
f As poyson that is sweete in the
13 And fauoured it, and would not forsake it, but kept it close in his mouth.
14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.
mouth bringeth destruction, when it commeth into the body: so all vice at ỹ first is pleasant, but afterward God turneth it to destruction.
15 He hath deuoured substance, and hee shal vomit it: for God shal drawe it out of his belly.
g He compareth euill gotten goods to the venime of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for ỹ same.
16 He shal sucke the [g] gall of Aspes, & the vipers tongue shal slay him.
17 He shall not see the [h] riuers, nor the
h Though God giue to all other abundance of his blessings, yet he shal haue no part thereof.

i That is, these raueners & spoilers of the poore shal enioy their theft but for a time: for after God will take it from them and cause them to make restitutiõ, so that it is but an exchange.

k He shal leaue nothing to his posteritie.

l The wicked shal neuer be in rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten w a scab.

n Some reade, of the quiuer.

o Al feare & sorow shal light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flow away like riuers and be dispersed in diuers places.

r Thus God wil plague the wicked.

s Against God, thinking to excuse himselfe and to escape Gods hand.

floods & streames of honie and butter.
18 Ye shal restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, i and yee shal enioy it no more.
19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he buylded not.
20 Surely he shal feele no quietnes in his body, neyther shall yee reserue of that which he desired.
21 There shal none of his k meate be left: therefore none shall hope for his goods.
22 When he shalbe filled with his abundance, he shalbe in payne, and the hand l of all the wicked shal assaile him.
23 He shall be about to fill his bellie, but God shal send vpõ him his fierce wrath, m and shal cause to raine vpon him, euen vpon his meate.
24 He shal flee from the yron weapons, and the bowe of steele shall strike him thorough.
25 The arrowe is drawen out, & commeth forth of the n bodie, and shineth of his gall, so feare commeth vpon him.
26 o All darkenes shalbe hid in his secrete places: the fire that is not p blowen, shal deuour him, and that which remaineth in his tabernacle, shalbe destroyed.
27 The heauen shall declare his wickednes, & the earth shal rise vp against him.
28 The q increase of his house shall go away: it shall flowe away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage that he shal haue of God for his s wordes.

olde, and grow in wealth?
8 Their seede is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, & the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their cowe calueth, and casteth not her calfe.
11 They sende forth their children t like sheepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spend their dayes in welth, and suddenly u they go downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the x knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profite should we haue, if we should pray vnto him?
16 Lo, their wealth is not in their y hand: therefore let the counsell of the wicked z be farre from me.
17 How oft shal the candle of the wicked be put out? and their destruction come vpon them? he will deuide their lines in his wrath.
18 They shalbe as stubble before a wind, and as chaffe that the storme carpeth away.
19 God will lay vp the sorow of the father for his children: when hee rewardeth him, he shal know it.
20 a His eyes shal see his destruction, and he shall drinke of the wrath of the Almightie.
21 For what pleasure hath hee in his house after him, when the nomber of his moneths is cut off?
22 Shall any teach b GOD knowledge, who iudgeth the hiest things?
23 One c dyeth in his ful strength, being in all ease and prosperitie.
24 His breastes are full of milke, and his bones runne full of marowe.
25 And another d dieth in the bitternes of his soule, & neuer eateth with pleasure.
26 They shal sleepe both in e the dust, and the wormes shal couer them.
27 Behold, I know your thoughts, & the enterprises, wherewith ye do me wrong.
28 For ye say, Where is the princes f house? and where is the tabernacle of the wickeds dwelling?
29 May ye not g aske them that go by the way? and ye can not deme their signes.
30 But the wicked is kept vnto the day h of destruction, and they shalbe brought forth to the day of wrath.
31 Who shall declare his way i to his face? and who shal reward him for that he hath done?

t They haue store of childrē, lusty and helthful, and in these points he answereth to that which Zophar alleaged before.

u Not being tormented with long sickenesse.

x They desire nothing more then to be exēpt frō all subiection that they should beare to God. this Iob sheweth his aduersaries, that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt withal, then they that loue him.

y It is not their owne, but God onely lendeth it vnto them.

z God keepe me from their prosperitie.

a When God recōpenseth his wickednes, he shal know that his prosperitie was but vanitie.

b Who sendeth to the wicked prosperitie, and punisheth the godly.

c Meaning, the wicked.

d To wit, the godly.

e As cōcerning their bodies: and this he speaketh according to the common iudgement.

f Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

g They desire nothing more then to be exēpt frō all subiection that they should beare to God. this Iob sheweth his aduersaries, that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt withal, then they that loue him.

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l Who sendeth to the wicked prosperitie, and punisheth the godly.

m Meaning, the wicked.

n To wit, the godly.

o As cōcerning their bodies: and this he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe prosper and the godly liue in affliction.

r Though the wicked florish here, yet God wil punish him in the last day.

s Though men doe flatter him, and none dare reproue him in this worlde, yet death is a token, that God wil bring him to an account.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God. 16 Their destruction is at hande. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

1 BVt Iob answered, and said,
2 Heare diligently my words, & this a shall be in stede of your consolations.
3 Suffer me, that I may speake, & when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it b were so, howe should not my spirit be troubled?
5 Marke me, & be abashed, and lay your hand vpon your c mouth.
6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.
7 Wherefore do the wicked d liue, & wax

a Your diligent marking of my words shal be to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who will not answere me, & therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries that God punisheth not straightwayes the wicked, but oft times giueth them long life, and prosperitie: so that wee must not iudge God iust or vniust by the things that appeare to our eye.

t He shalbe glad to lie in a slimie pit, which before could not be content with a royall palace.
u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

32 Yet shall hee be brought to the graue, and remaine in the heape.
33 The t slimie valley shalbe sweete vnto him, and euery man shall drawe after him, as before him there were innumerable.
34 Howe then comfort u ye me in vaine, seeing in your answeres there remaine but lyes?

CHAP. XXII.

Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

1 Then Eliphaz the Temanite answered, and said,
a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regarde to his iustice, but to his sinne. *Chap. 35. 7.*
2 Can a man be a profitable vnto God, as he that is wise, may be profitable to himselfe?
3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, þ thou makest thy waies vpright?
4 Is it for feare b of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
b Lest thou shouldest reproue or hurt him?
6 For thou hast taken the c pledge from thy brother for nought, and spoyled the clothes of the naked.
c Thou hast bin cruel and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungrie.
8 But the mightie man d had the earth, & he that was in autoritie, dwelt in it.
d When thou wast in power and authoritie, thou didst not iustice, but wrong.
9 Thou hast cast out widowes emptie, and the armes of e the fatherlesse were broken.
e Thou hast not only not shewed pitie, but oppressed them.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darkenesse that thou shouldest not see, and f abundance of waters shal couer thee.
f That is, manifold afflictions.
12 Is not God on hie in the heauen? and beholde the height of the h starres how hie they are.
13 But thou sayest, Howe should GOD g knowe? can he iudge through þ darke cloude?
g He accuseth Iob of impietie & contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie.
14 The cloudes hide him that hee can not see, and he walketh in the circle of heauen.
15 Hast thou marked the waye of the worlde, k wherein wicked men haue walked?
h That so much the more by that excellent woorke thou maiest feare God & reuerence him. i He reproueth Iob as though he denied Gods prouidence, and that he coulde not see the things that were done in this world. k Howe God hath punished them from ỹ beginning?
16 Which were l cut downe before the time, whose fundation was as a riuer that ouerflowed:
l He proueth Gods prouidence by ỹ punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
17 Which said vnto God, Depart from vs, and asked what the Almightie could doe for them.
18 Yet he m filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them, and shall reioyce, n and the innocent shall laugh them to scorne.
20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.
21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: therby thou shalt haue prosperitie.
22 Receiue, I pray thee, the lawe of his mouth, and lay vp his wordes in thine heart.
23 If thou returne to the Almightie, thou shalt r be built vp, and thou shalt put iniquitie farre from thy Tabernacle.
24 Thou shalt lay vp golde for ſ dust, and the golde of Ophir, as the stones of the riuers.
25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.
26 And thou shalt then delite in the Almightie, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the t light shall shine vpon thy wayes.
29 u When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.
30 The innocent shall deliuer the x land, and it shall be preserued by the pureness of thine hands.
m He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this worlde: desiring that hee might not be partaker of the like.
n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour & glory: secōdly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.
o That is, the state and preseruation of the godly is hid vnder Gods wings.
p Meaning, of the wicked.
q He exhorteth Iob to repentance and to returne to God.
r God will restore vnto thee all thy substance.
ſ Which shalbe in abundance like dust.
t That is, the fauour of God.
u God will deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom.
x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

Iob affirmeth that he both knoweth and feareth the power and sentence of the iudge, 10 And that he is not punished onely for his sinnes.

1 But Iob answered and said,
2 Though my talke be this day in a bitternes, and my plague greater then my groning,
a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. he declareth that he desireth nothing more: but it seemed that God woulde not be found of him.
3 Would God yet I knewe how to finde him, I would enter vnto his place.
4 I woulde pleade the cause before him, and fill my mouth with arguments.
5 I would know þ wordes, that he would answere me, and woulde vnderstande what he would say vnto me.
6 Woulde he b plead against me with his great power? No, but he would c put strength in me.
b Vsing his absolute power, & c Of his mercie he woulde giue me power to answere him.
7 d There the righteous might reason with him, so I shoulde be deliuered for euer from my Judge.
d When he of his mercie hath giuen strength to maintaine their cause.

saying, Because I am God, I may do what I will.

e Meaning, that if he consider Gods iustice, he is not able to cõprehẽd his iudgments on what side or part soeuer he turneth himselfe.

f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocẽt, & I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit

g His worde is more precious vnto me, then the meat wherewith the bodie is sustained.

h Iob confesseth that at this present he felt not Gods fauour, & yet was assured, that he had appointed him to a good ende. i In many pointes man is not able to attaine to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

8 e Beholde, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:
9 If to the North where he worketh, yet I cannot see him: he will hide himselfe in the South, & I cannot beholde him.
10 But he knoweth my f way, and trieth me, and I shall come forth like the gold.
11 My foote hath followed his steps: his way haue I kept, and haue not declined.
12 Neither haue I departed from the commandement of his lips, and I haue g esteemed the woordes of his mouth more then mine appointed foode.
13 Yet he is in one minde, and who can h turne him? yea, he doeth what his minde desireth.
14 For he will performe that, which is decreed of me, and i many such thinges are with him.
15 Therefore I am troubled at his presence, & in considering it, I am afraide of him.
16 For God k hath softened mine heart, and the Almightie hath troubled me.
17 For I am not cut off m l darknes, but he hath hid the darknes from my face.

CHAP. XXIIII.

Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all thinges are gouerned by Gods prouidence, 17 And the destruction of the wicked.

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer al, because he punisheth not y wicked, nor reuengeth the godly.

b When he punisheth the wicked and rewardeth the good.

c And for cruelties and oppression dare not shew their faces.

d That is, spare no diligence.

1 HOwe should not the times a be hid from the Almightie, seeing that they which know him, see not his b dayes?
2 Some remoue the lande markes, that robbe the flockes and feede thereof.
3 They leade awaye the asse of the fatherlesse: and take p widowes oxe to pledge.
4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.
5 Beholde, others as wilde asses in the wildernesse, goe forth to their businesse, and d rise early for a pray: the wildernesse e giueth him and his children foode.
6 They reape f his prouision in the fielde, but they gather the latter vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the colde.
8 They are wet with the showres of the mountaines, h and they imbrace the rocke for want of a couering.
9 They pluckе the fatherlesse i from the breast, & take the pledge k of the poore.
10 They cause him to goe naked without clothing, and take the gleaning from the hungrie.
11 They that make oyle l betweene their walles, and treade their wine presses, suffer thirst.
12 When m crie out of the citie, and the soules of the slaine n crie out: yet God doth o not charge them with follie.
13 These are they, that abhorre the light: they knowe not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riseth early, and killeth the poore and the needie: and in p night he is as a theefe.
15 The eye also of the q adulterer waiteth for the twylight, and sayeth, None eye shall see me, and disguiseth his face.
16 They digge through houses in p dark, which they marked for themselues in the day: they know not the light.
17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrours of the shadowe of death.
18 Ye is swift vpon the r waters: their s portion shalbe cursed in the earth: he will not beholde the way of the vineyardes.
19 As the drie ground and heate consume the snow waters, so shall the graue t the sinners.
20 a The pitifull man shall forget him: the worme shall feele his sweetenes: he shalbe no more remembred, & the wicked shalbe broken like a tree.
21 Ye x doth euill intreat the baren, that doth not beare, neither doth he good to the widowe.
22 Ye draweth also the y mightie by his power, and when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the toppe of an eare of corne.
25 But if it be not z so, where is he? or who will proue me a lyer, and make my woordes of no value?

k That is, his garment, wherewith he should be couered or clad.

l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger.

m For the great oppression and extortion.

n Crie out and call for vengeance.

o God doeth not condemne the wicked, but seemeth to passe ouer it by his long silence.

p That is, Gods word, because they are reproued thereby.

q By these particular vices, and the licence thereunto, he woulde proue that God punisheth not the wicked, and rewardeth the iust.

r Hee fleeth to the waters for his succour.

s They thinke that all y worlde is bent against them, and dare not goe by the hie way.

t As the drie grounde is neuer full with waters, so will they neuer cease sinning, till they come to the graue. u Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this point Iob commeth to himselfe and sheweth his confidence.

x He sheweth why the wicked shall not be lamented, because he did not pitie others. y He declareth that after that the wicked haue destroyed the weakest, they will do like to the stronger, and therefore are iustly preuented by Gods iudgementes.

z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

1 THen answered Bildad the Shuhite, and saide,

2 a Power

a His purpose is to proue, that albeit God trie & afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he cōcludeth that he is wicked.
b Who can hide him from his presence?

2 a Power & feare is with him, that maketh peace in his hie places.
3 Is there any nomber in his armies? & vpon whome b shal not his light arise?
4 And howe may a man c be iustified with God? or how can he be cleane, that is borne of woman?
5 Beholde, hee will giue no light to the moone, d and the starres are vncleane in his sight.
6 Howe much more man, a worme, euen the sonne of man, which is but a worme?

c That is, be iust in respect of God? d If God shewe his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellēcie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on gods behalf, who hath no neede of thy defence.
b But thou doest not applie it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power & prouidence in ſ mines & metals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but he seeth it.
f Meaning, the graue wherein things putrifie.
g He causeth ſ whole heauen to turne about the North pole.
h That is, he hideth the heauens, which are called his throne.
i So long as this worlde endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he woulde say, The heauen it selfe is not able to abide his reproche.
l Which is a figure of starres facioned like a serpent, because of the crookednes.
m If these fewe things, which we see dayly with our eyes, declare his great power and prouidence, howe much more would they appeare, if we were able to comprehend all his workes?

1 BVt Iob answered, and sayd,
2 a Whome helpest thou? him that hath no power? sauest thou ꝑ arme that hath no strength?
3 Whom counsellest thou? him that hath no wisedome? thou b shewest right well as the thing is.
4 To whome doest thou declare these woords? or whose spirite c commeth out of thee?
5 The d dead thinges are formed vnder the waters, and nere vnto them.
6 The graue is e naked before him, and there is no couering for f destruction.
7 He stretcheth out the g North ouer the emptie place, & hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, & the cloude is not broken vnder them.
9 He holdeth back the face of his throne: h and spreadeth his cloude vpon it.
10 He hath set bounds about the waters, vntil the i day & night come to an ende.
11 The k pillars of heauen tremble and quake at his reproofe.
12 The sea is calme by his power, and by his vnderstanding he smiteth the pryde thereof.
13 His Spirite hath garnished the heauens, & his hand hath formed the crooked l serpent.
14 Loe, these are part of his wayes: but m howe litle a portion heare we of him? and who can vnderstande his fearefull power?

CHAP. XXVII.

The constancie and perfitnes of Iob. 13 The reward of the wicked and of the tyrants.

1 MOreouer Iob proceeded and continued his parable, saying,
2 The liuing God hath taken away my a iudgement: for the Almightie hath put my soule in bitternes.
3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,
4 My lips surely shal speake no wickednes, b & my tongue shal vtter no deceite.
5 God forbid, that I should c iustifie you: vntill I dye, I will neuer take awaye mine d innocencie from my selfe.
6 I wil kéepe my righteousnes, and wil not forsake it: mine heart shall not reproue me of my e dayes.
7 Mine enemie shalbe as the wicked, and he that riseth against me, as the vnrighteous.
8 For what f hope hath the hypocrite when he hath heaped vp riches, if God take awap his soule?
9 Wil God heare his cry, when trouble commeth vpon him?
10 Wil he set his delite on the Almightie? wil he call vpon God at all times?
11 I wil teache you what is in the hand of g God, & I will not concele that which is with the Almightie.
12 Behold, all ye your selues h haue séene it: why then do you thus vanish i in vanitie?
13 This is the k portion of a wicked man with God, and the heritage of tyrants, which they shal receiue of the Almightie.
14 If his children be in great nomber, the sword shal destroy them, and his posteritie shal not be satisfied with bread.
15 His remnant shalbe buryed in death, and his widowes l shal not weepe.
16 Though he shoulde heape vp siluer as the dust, & prepare rayment as the clay,
17 He may prepare it, but the iust shall put it on, and the innocent shall deuide the siluer.
18 He buildeth his house as the m moth, and as a lodge that the watchman maketh.
19 When the rich man sleepeth, n he shall not be gathered to his fathers: they opened their eyes, and he was gone.
20 Terrours shal take him as waters, & a tempest shal carp him awap by night.
21 The East winde shall take him awap, and he shall depart: & it shall hurle him out of his place.
22 And God shall cast vpon him and not spare, though he would fayne flee out of his hand.
23 Euery man shall clappe their handes at him, and hisse at him out of their place.

a His purpose is to declare that man may atteine in this worlde to diuers secrets of nature, but man is neuer able to comprehend the wisdome of God.
b He hath so sore afflicted me, that men cannot iudge of mine vprightnes: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet wil I not speake contrary to that, which I haue said, and do wickedly in betraying the trueth.
c Which condemne me as a wicked man, because ſ hand of God is vpon me.
d I wil not confesse ſ God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shal lose his own soule?
g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to al.
h That is, these secret iudgemēts of God, and yet do not vnderstand them.
i Why maynteine you then this errour?
k Thus will God order ſ wicked, and punish him, euen vnto his posteritie.
l None shal lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buryed honourably.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

1 THe siluer surely hath his vayne, and a ꝑ gold his place, where they take it.
2 Yron is taken out of ꝑ dust, & braſſe

is maken out of the stone.

3 God putteth an end to darkenes, [b] and he trieth the perfection of all things: he setteth a bonde of darkenes, and of the shadowe of death.

4 The flood breaketh out against the [c] inhabitant, & the waters [d] forgotten of the foote, being higher then man, are gone awap.

5 Out of þ same earth commeth [e] bread, & vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is golde.

7 There is a path which no foule hath knowen, neither hath þ kites eye seen it.

8 The lions whelps haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the [g] rocks, and ouerthrowoth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euerp precious thing.

11 He bindeth the floods, that they do not ouerflowe, & the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not þ price thereof: for it is not found in the land of the liuing.

14 The depth saph, It is not in me: the sea also saph, It is not with me.

15 [k] Golde shal not be giuen for it, neither shall siluer bee wepghed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the chrystall shalbe equal vnto it, nor the exchange shalbe for plate of fine gold.

18 No mention shalbe made of coral, nor of the [l] gabish: for wisdome is more precious then perles.

19 The Topaz of Ethiopia shall not be equall vnto it, neyther shall it be valued with the wedge of pure golde.

20 Whence then commeth wisdom? and where is the place of vnderstanding.

21 Seeing it is hid from the eyes of al the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death saye, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For he beholdeth þ ends of the world, and seeth all that is vnder heauen,

25 To make the wepght of the windes, & to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 And vnto man he said, Beholde, [o] the feare of the Lorde is wisedome, and to depart from euill is vnderstanding.

Prou. 3.

o He declareth ỹ man hath so much of this heauenly wisdome, as he sheweth by fearing God, & departing from euill.

CHAP. XXIX.

Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 Iustice and equitie.

1 MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as [*] in times past, when God preserued me!

3 When his [a] light shined vpon mine head: and when by his light I walked through the [b] darkenes,

4 As I was in the dayes of my youth: when [c] Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths [d] with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I caused them to prepare my seat in the streete.

8 The young men sawe me, & [e] hid themselues, and the aged arose, and stood vp.

9 The princes staped talke, & laped their hand on their [f] mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard me, it blessed me: & when the eye sawe me, it gaue witnes to [h] me.

12 For I deliuered the [i] poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 [k] The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put [l] on iustice, & it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, & I was the feete to the lame.

16 I was a father vnto the poore, & when I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my [m] nest, & I shal multiply my dayes as the sande.

19 For my roote is [n] spred out by the water, and the dewe shall lye vpon my branche.

20 My glory shal renue toward me, & my bowe shalbe restored in mine hand.

21 Vnto me men gaue eare, and wayted, and held their tongue at my counsell.

22 After my words they replied not, and my talke [o] dropped vpon them.

23 And they wayted for mee, as for the rayne, & they opened their mouth [p] as for the latter rayne.

24 If I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.

25 I appointed out [s] their way, and did sitte as chiefe, and dwelt as a king in the armie, and like him that comforteth

*) Ebr. moneth before.

a When I felt his fauour.

b I was free frō affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to beesuch a sinner as they accused him.

e Being asshamed of their lightnes, & afraid of my grauitie.

f Acknowledging my wisdom.

g All that heard me, praysed me.

h Testifying ỹ I did good iustice.

i Because his aduersaries did so much charge him w wickednes, he is cōpelled to render a count of his life.

k That is, I did succour him that was in distresse, and so he had cause to praise me.

l I delited to do iustice, as others did to weare costly apparel.

m That is, at home in my bed vour all trouble, & vnquietnesse.

n My felicitie doeth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the rayne.

q That is, they thought it not to be a iest, or they thought not that I would to offend me, and condescend vnto them.

r They were afrayd to cause me to be angry.

s I had them at commandement.

the

the mourners.

CHAP. XXX.

1 *Iob complaineth that he is contemned of the most contemptible,* 11.21 *Because of his aduersitie and affliction.* 23 *Death is the house of all flesh.*

BVt now they that are ponger then I, a mocke me: yea, they whose fathers I haue refused to set with the b dogs of my flockes.

2 For whereto shoulde the strength of their handes haue serued me, seeing age c perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp d nettels vp the bushes, and the iuniper roots was their meate.

5 They were e chased forth from among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, & vnder the thistles they gathered themselues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their f song, & I am their talke.

10 They abhorre me, & flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my g cord and humbled me, s they haue loosed the bridle before me.

12 The youth rise vp at my right hande: they haue pulled my feete, & haue trode on me as on the h paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none i helpe.

14 They came as a great breache of waters, & k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: & they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is nowe l powred out vpon me, and the dayes of affliction haue taken holde on me.

17 m It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coate.

19 n He hath cast me into the myre, and I am become like ashes and dust.

20 When I crie vnto thee, thou doest not heare me, neither regardest me, when I stand vp.

21 Thou turnest thy selfe o cruelly against me, and art enemie vnto me with the strength of thine hand.

22 Thou takest me vp and causest me to ride vpon the p winde, and makest my q strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtes none can stretche his hande vnto the graue, though they crie in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauines for the poore?

26 Yet when I looked for good, r euil came vnto me: and when I waited for light, there came darknes.

27 My bowels did boyle without rest: for s daies of affliction are come vpon me.

28 I went mourning t without sunne: I stoode vp in the congregation u & cried.

29 I am a brother to the x dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with y heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, & number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant vvith mine a eies: why then should I thinke on b a maide?

2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not destruction to the wicked, and strange punishment to c the workers of iniquitie?

4 Doeth not hee beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weigh me in the iust balance, and he shall know mine d vprightnes.

7 If my step hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaned to mine hands,

8 Let me sowe, and let another f eat: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife g grinde vnto another mã, and let other men bowe downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned,

12 Yea, this is a fire that shal deuoure h to destruction, and which shal roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my maide, when they i did contend with me,

14 What then shall I doe when k God ulterie, yet the wrath of God will neuer cease till such bee destroyed. i When they thought themselues euil intreated by me. k If I had oppressed others, how should I haue escaped Gods iudgement?

a That is, mine estate is chãged, and where as before the ancient men were glad to do me reuerence, the yong men now contemne me.

b Meaning, to be my shepheards, or to keepe my dogges.

c That is, their fathers died for famine before they came to age.

d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, & lewde fellowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.

f God hath taken from me the force, credit and authoritie, wherewith I kept them in subiection.

g He sayd that the yong men when they sawe him, hid themselues, as Chap. 29.8. and now in his miserie they were impudent and licentious.

h That is, they sought by all meanes how they might destroy me.

i They needed none to help thẽ.

k By my calamity they tooke an occasion against me.

l My life faileth me, and I am as halfe dead.

m Meaning sorow.

n That is, God hath brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.

p He compareth his afflictions to a tempest or whirlewinde.

q Or, substance, or Law.

q None can deliuer me thence though they lamẽt at my death

r In stead of comforting they mocked at me.

s Not deliting in any worldly thing, no not so much as in the vse of the sunne.

t Lamenting thẽ ỹ were in affliction, & mouing others to pity thẽ.

u I am like the wilde beasts ỹ desire most solitarie places.

x With the heat of affliction.

a I kept mine eyes from all wanton lookes.

b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednes.

d He sheweth wherein his vprightnesse standeth, that is, in asmuch as he was blameleſſe before men, and sinned not against the second table.

e That is, hath accomplished the lust of mine eye.

f According to the curse of the Lawe, Deut. 28. 33.

g Let her be made a slaue.

h He sheweth that albeit man neglect the punishment of ad-

l He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was.
m By long waiting for her requeſt.
n He nouriſhed the fatherleſſe & maintained the widowes cauſe.
o To oppreſſe him and doe him iniurie.
p Let me rotte in pieces.
q I refrained not from ſinning for feare of men, but becauſe I feared God.
r If I was proude of my worldly proſperitie & felicitie, which is ment by the ſhining of the ſunne and brightnes of the moone.
ſ If mine owne doings delighted me.
t By putting confidence in any thing, but in him alone.
u My ſeruants moued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.
x And not confeſſed it freely: whereby it is euident that he iuſtified him ſelfe before men and not before God.
y That is, I reuerenced the moſt weake and contemned, and was afraide to offend them.
z I ſuffred them to ſpeake euil of me, & went not out of my houſe to reuenge it.
a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

ſtandeth vp: and when he ſhall viſit me, what ſhall I anſwere?
15 He that hath made me in the wombe, hath he not made him? hath not he alone faſhioned vs in the wombe?
16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe [m] to faile,
17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten therof,
18 (For from my youth he hath growen vp with me [n] as with a father, and from my mothers wombe I haue bene a guide vnto her)
19 If I haue ſene any periſh for want of clothing, or any poore without couering,
20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,
21 If I haue lift [o] vp mine hand againſt the fatherleſs, when I ſaw that I might helpe him in the gate,
22 Let mine [p] arme fal from my ſhoulder, & mine arme be broken from the bone.
23 For Gods puniſhment was [q] fearful vnto me, and I could not be deliuered from his highnes.
24 If I made golde mine hope, or haue ſaid to the wedge of golde, Thou art my confidence,
25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hande had gotten much,
26 If I did beholde the [r] ſunne, when it ſhined, or the moone, walking in her brightneſſe,
27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine [ſ] hand,
28 (This alſo had bene an iniquitie to be condemned: for I had denied the God [t] aboue)
29 If I reioyced at his deſtruction that hated me, or was moued to ioy when euill came vpon him,
30 Neither haue I ſuffred my mouth to ſinne, by wiſhing a curſe vnto his ſoule.
31 Did not the men of my [u] tabernacle ſay, Who ſhall giue vs of his fleſhe? we can not be ſatisfied.
32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him, that went by the way.
33 If I haue hid [x] my ſinne, as Adam, concealing mine iniquitie in my boſome,
34 Though I could haue made afraide a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.
35 Oh that I had ſome to heare me! behold my [a] ſigne that the Almightie will witneſſe for me: though mine aduerſary ſhould write a booke againſt me,
36 Would not I take it vpon my ſhoulder, & binde it as [b] a crowne vnto me?
37 I will tell him the nomber of my goings, and go vnto him as to a [c] prince.
b Shoulde not this booke of his accuſations be a praiſe & commendation to me?
c I wil make him a count of all my life, without feare.
38 If my land [d] cry againſt me, or the furrowes therof complaine together,
39 If I haue eaten the fruites therof without ſilver: or if I haue grieued [e] the ſoules of the maiſters therof,
40 Let thiſtles growe in ſteade of wheate, and cockle in the ſteade of barlie.

THE [f] WORDES OF IOB ARE ENDED.

CHAP. XXXII.

Elihu reproueth them of folie. 8 Age maketh not a man wiſe, but the Spirit of God.

1 So theſe three men ceaſed to anſwere Iob, becauſe he "eſteemed him ſelfe iuſt.
2 Then the wrath of Elihu the ſonne of Barachel the [a] Buzite, of the famile of [b] Ram, was kindled: his wrath, I ſaye, was kindled againſt Iob, becauſe hee iuſtified himſelfe [c] more then God.
3 Alſo his anger was kindled againſt his three friendes, becauſe they coulde not finde an anſwere, and yet condemned Iob.
4 (Now Elihu had waited till Iob had ſpoken: for [d] they were more ancient in peares then he)
5 So when Elihu ſawe, that there was none anſwere in the mouth of the three men, his wrath was kindled.
6 Therefore Elihu the ſonne of Barachel the Buzite anſwered, and ſayde, I am yong in peares, & ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.
7 For I ſaid, The daies [e] ſhal ſpeake, & the multitude of peres ſhal teach wiſdome.
8 Surely there is a ſpirite in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.
9 Great men are not alway wiſe, neither do the aged alway vnderſtande iudgement.
10 Therefore I ſaye, Heare me, and I wil ſhew alſo mine opinion.
11 Behold, I did wait vpon your wordes, and hearkened vnto your knowledge, whiles you ſought out reaſons.
12 Yea, when I had conſidered you, loe, there was none of you that reproued Iob, nor anſwered his wordes:
13 Leſt ye ſhoulde ſaye, We haue [h] found wiſedome: for God hath caſt him down, and no man.
14 Yet hath [i] hee not directed his wordes to me, neither will I anſwere [k] him by your wordes.
15 Then they feared, anſwered no more, but left off their talke.
16 Whe I had waited (for they ſpake not, but ſtoode ſtill and anſwered no more)
17 Then anſwered I in my turne, and I ſhewed mine opinion.
18 For I am full of [l] matter, and the ſpirite within me compelleth me.
19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that burſt.
20 Therfore will I ſpeake, that I may take breath:

d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the talke which hee had with his three friends.

"*Eli. was iuſt in his owne eyes.*

a Which came of Buz the ſonne of Nahor Abrahams brother.
b Or, as the Chalde paraphraſt readeth, Abram.
c By making himſelfe innocent, & by charging God of rigour.
d That is, the three mencioned before.
e Meaning, the ancient which haue experience.
f It is a ſpeciall gift of God that man hath vnderſtanding, & commeth neither of nature nor by age.
g To preue that Iobs affliction came for his ſinnes.
h And flatter your ſelues, as though you had ouercome him.
i To wit, Iob.
k He vſeth almoſt the like arguments, but without tanting and reproches.
l I haue conceiued in my minde great ſtore of reaſons.

m I wil neither haue regard to riches, credite, nor autoritie, but will speake the very trueth.

n The Ebrewe word signifieth, to change the name, as to call a foole a wise mã: meaning that he would not cloke the truth to flatter men.

breath: I will open my lippes, and will answere.
21 I will not nowe accept the person of man, [m] neither wil I giue titles to man.
22 For I may not giue [n] titles, least my Maker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to draw him from sinne. 19. 29 Hee afflicteth man and suddenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

1 Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.
2 Beholde nowe, I haue opened my mouth: my tongue hath spoken in my mouth.
3 My wordes are in the vprightnesse of mine heart, and my lippes shall speake pure knowledge.
4 The [a] Spirit of God hath made mee, and the breath of the Almightie hath giuen me life.
5 If thou canst giue me answere, prepare thy selfe and stand before me.
6 Behold, I am according thy wish in [b] Gods stead: I am also formed of the clay.
7 Behold, my terrour shal not feare thee, neither shal mine hand [c] be heauy vpon thee.
8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.
9 I am [d] cleane, without sinne: I am innocent, & there is none iniquitie in mee.
10 Loe, he hath found occasions against me, and counted me for his enemy.
11 He hath put my feete in the stockes, & loketh narowly vnto all my paths.
12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.
13 Why doest thou striue against him? for he doth not [e] giue account of all his matters.
14 For God speaketh [f] once or twise, and one seeth it not.
15 In dreames and [g] visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,
16 Then he openeth the eares of men, euen by their corrections, which he [h] had sealed,
17 That he might cause man to turne away from his enterprise, and that hee might hide the [i] pride of man,
18 And keepe back his soule from the pit, and that his life should not passe by the sword.
19 He is also striken with sorow vpon his bed, and the griefe of his bones is sore,
20 So that his [k] life causeth him to abhorre

a I confesse the power of God, & am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 16.21. so that he might do it without feare, Elihu saith, he wil reason in Gods steade, whom he needeth not to feare, because he is a man made of the same matter that he is.

c I will not handle thee so roughly as these others haue done.

d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. & 30. Chap.

e The cause of his iudgementes is not always declared to man.

f Though God by sundry examples of his iudgemẽts speake vnto man, yet the reason thereof is not knowen: yea, and though God should speake, yet he is not vnderstood.

g God, saith he, speaketh cõmonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger.

h That is, determined to send vpon them.

i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill.

k That is, his painefull and miserable life.

bread, and his soule daintie meat.
21 His flesh fayleth that it cannot be seene, & his bones which were not seene, clatter.
22 So his soule draweth to the graue, and his life [l] to the buriers.
23 If there be a [m] messenger with him, or an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,
24 Then wil he haue [o] mercie vpon him, and will say, [p] Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.
25 Then shall his flesh be [q] as fresh as a childes, and shal returne as in the dayes of his youth.
26 He shall pray vnto God, and he wil be fauourable vnto him, & he shall see his face with ioy: for he will render vnto man his [r] righteousnes.
27 He loketh vpon men, and if one say, I haue sinned, and [s] perverted righteousnes, and it did not profite [t] me,
28 [u] He will deliuer his soule from going into the pit, and his life shall see the light.
29 Loe, all these thinges will God worke [x] twise or thrise with a man,
30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.
31 Marke wel, O Iob, & heare me: keepe silence, and I will speake.
32 If there be [y] matter answere me, and speake: for I desire to [z] iustifie thee.
33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisdome.

l To them that shall burie him.

m A man sent of God to declare his will.

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: & where in mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached to them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenes of his sinnes.

q He shall feele Gods fauour and reioyce: declaring here by, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God wil forgiue his sinnes and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath toward me.

u God will forgiue the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shew thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

1 Moreouer Elihu answered, & said,
2 Heare my words, ye wise men, and hearken vnto mee, ye that haue knowledge.
3 For the eare trieth the wordes, as the mouth tasteth meat.
4 Let vs seeke [b] iudgement among vs, & let vs knowe among our selues what is good.
5 For Iob hath saide, I am righteous, & God hath taken [c] away my iudgement.
6 Should I lie in my [d] right? my wound of the arrow is [e] grieuous without my sinne.
7 What man is like Iob, that drinketh [f] scorne like water?
8 Which goeth in the [g] company of them that worke miquitie, and walketh with wicked men?

a Which are esteemed wise of the world.

b Let vs examine the matter vprightly.

c That is, hath afflicted me without measure.

d Should I say, I am wicked, being an innocent?

e I am sorer punished, then my sinne deserueth.

f Which is compelled to receiue the reproch and scornes of many for his foolish wordes.

g Meaning, that Iob was like to the wicked, because hee seemed not to glorifie God, and submit himselfe to his iudgements.

h He wresteth Iobs wordes, who said ſ Gods children are oft times punished in this world, & the wicked goe free.
i That is, liue godly, as Gen. 5. 22.
Chap. 36. 23.
k To destroy him.
l The breath of life, which he gaue man.
m If God were not iust, howe could he gouerne the world?
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.
o When they looke not for it.
p The messengers or visitation that God shall send.
q God doth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For al his creatures are at hand to serue him, so that he needeth not to seeke for any other army.
s Make them manifest ſ they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their cruelty, & extortion.
y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites & oppresse the people, it is a signe that God hath drawne backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob because he would be wiser then God.

9 For he hath saide, h It profiteth a man nothing ṗ he should i walke with God.
10 Therefore hearken vnto me, ye men of wisdome, God forbid that wickednesse should be in God, and iniquitie in the Almightie.
11 For he wil render vnto man according to his worke, and cause euery one to finde according to his way.
12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.
13 Whome * hath he appointed ouer the earth beside himselfe? or who hath placed the whole worlde?
14 If k he set his heart vpon man, & gather vnto himselfe his spirite l & his breath,
15 All flesh shall perish together, and man shall returne vnto dust.
16 And if thou hast vnderstanding, heare this and hearken to the voyce of my wordes.
17 Shal he that hateth iudgement, m gouerne? and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a king, Thou art n wicked: or to princes, Ye are vngodly?
19 Howe much lesse to him that accepteth not the persons of princes, and regardeth not the riche, more then the poore? for they be all the worke of his handes.
20 They shal die suddenly, o and the people shalbe troubled at midnight, p and they shall passe forth and take away the mighty without hand.
21 For his eyes are vpon the wayes of man, and he seeth all his goings.
22 There is no darkenesse nor shadow of death, that the workers of iniquitie might be hid therein.
23 For hee will not lay on man so much, that hee should q enter into iudgement with God.
24 He shal breake the mighty vpon r search king, and shal set vp other in their stead.
25 Therefore shal he declare their s works: he shall turne the t night, and they shall be destroyed.
26 Hee striketh them as wicked men in the places of the u seers,
27 Because they haue turned backe from him, & would not consider al his waies:
28 So that they haue caused the voyce of the poore to x come vnto him, and hee hath heard the cry of the afflicted.
29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can beholde him, whether it be vpon nations, or vpon a man only?
30 Because the y hypocrite doeth reigne, and because the people are snared.
31 Surely it appertaineth vnto God z to say I haue pardoned, I wil not destroy.
32 a But if I see not, teach thou me: if I haue done wickedly, I wil do no more.
33 Will he perfourme the thing though b thee? for thou hast refused c it, because that thou hast chosen, and not I. now speake what thou knowest.
34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, neither were his wordes according to wisdome.
36 I desire that Iob may be d tried, vnto the ende touching the answers for wicked men.
37 For he e addeth rebellion vnto his sinne: he clappeth his handes among vs, and multiplieth his wordes against God.

b Will God vse thy counsell in doing his works?
c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.
d That he may speake as much as he can, that we may answere him and all the wicked that shal vse such arguments.
e He standeth stubbernely in the maintenance of his cause.

CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt God, but man. 13 The wicked cry vnto God and are not heard.

1 Elihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast saide, I am a more righteous then God?
3 For thou hast saide, What profiteth it thee? and what auaileth it mee, to purge me from my sinne?
4 Therefore will I answere thee, and thy b companions with thee.
5 Looke vnto the heauen, & see and beholde the c cloudes which are hier then thou.
6 If thou sinnest, what doest thou d against him, yea, when thy sinnes be many, what doest thou vnto him?
7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?
8 Thy wickednes may hurt a man as thou art: and thy righteousnes may profite the sonne of man.
9 They cause many that are oppressed, e to cry, which cry out for the violence of the mighty.
10 But none saith, Where is God ṗ made me, which giueth songs in the night?
11 Which teacheth vs more then ṗ beasts of the earth, and giueth vs more wisdome then the foules of the heauen.
12 Then they cry because of the violence of the wicked, but f he answereth not.
13 Surely God will not heare vanitie, neither will the Almightie regard it.
14 Although thou sayest to God, Thou wilt not regard it, & yet iudgement is before him: trust thou in him.
15 But nowe because his anger hath not visited, nor called to count the euill with great extremitie,
16 Therefore Iob h openeth his mouth in vaine, and multiplieth words without knowledge.

a Iob neuer spake these wordes: but because he maintained his innocencie, it seemed as though he would say, that God tormented him without iust cause.
b Such as are in the like errour.
c If thou canst not control the cloudes, wilt thou presume to instruct God?
d Neither doth thy sin hurt God, nor thy iustice profite him: for he will be glorified in thee.
e The wicked may hurt man & cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.
f Because they pray not in faith as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore hee punisheth. 13 The propertie of the wicked.

1 Elihu also proceeded and said,
2 Suffer me a litle, & I will instruct thee: for I haue yet to speake on Gods behalfe.
3 I will

a He ſheweth that when we ſpeake of God we muſt lift our ſpirits more hie then our natural ſenſe is able to reach.
b Thou ſhalt perceiue that I am a faithfull inſtructour, and that I ſpeake to thee in the name of God.
c Strong & conſtant, & of vnder ſtãding: for theſe are the giftes of God, & he loueth them in man: but forasmuch as God puniſhed now Iob, it is a ſigne that theſe are not in him.
d Therefore he wil not preſerue the wicked: but to the humble & afflicted hearthe will ſhewe grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their ſinnes ℣ they may come to him by repentance, as he did Manaſſeh. *Iſai.19.*
g That is, in their follie or obſtination, & ſo ſhalbe cauſe of their owne deſtructiõ.
h Which are maliciouſly bent againſt God and flatter theſelues in their vices.
i When they are in affliction they ſeeke not to God for ſuccour, as Aſa, 2.Chro.16. 12.Reuel.16.11.
k They die of ſome vile death, & ℣ before they come to age.
l If thou haddeſt bene obedient to God, he would haue brought thee to libertie & welth. m Thou art altogether after the maner of the wicked: for thou doeſt murmure againſt ℣ iuſtice of God.
n God doeth puniſh thee, leaſt thou ſhouldeſt forget God in thy wealth, and ſo periſh. o Be not thou curious in ſeeking the cauſe of Gods iudgements, when he deſtroyeth any. p And ſo murmure againſt God through impacience.

3 I will fetch a my knowledge afarre off, and will attribute righteouſneſſe vnto my Maker.
4 For truely my words ſhal not be falſe, and hee that is b perfite in knowledge, ſpeaketh with ther.
5 Behold, the mighty God caſteth away none that is c mightie and valiant of courage.
6 d He maintaineth not the wicked, but he giueth iudgement to the afflicted.
7 He withdraweth not his eies from the righteous, but they are with e kings in the throne, where hee placeth them for euer: thus they are exalted.
8 And if they be bound in fetters & tied with the cordes of affliction,
9 Then wil he ſhewe them their f worke and their ſinnes, becauſe they haue bene proude.
10 He openeth alſo their eare to diſcipline, & commandeth them that they returne from iniquitie.
11 *If they obey and ſerue him, they ſhal end their dayes in proſperitie, and their yeres in pleaſures.
12 But if they will not obey, they ſhall paſſe by the ſworde, and periſhe g without knowledge.
13 But the hypocrites h of heart increaſe the wrath: for they cal not when he bindeth them.
14 Their ſoule dieth in k youth, and their life among the whoremongers.
15 He deliuereth the poore in his affliction, and openeth their eare in trouble.
16 Euen ſo would he haue taken thee out of the ſtreight place into a broad place & not ſhut vp beneath: and ℣ which reſteth vpon thy table, had bene ful of fat.
17 But thou art full of the m iudgement of the wicked, though iudgement & equitie maintaine all things.
18 n For Gods wrath is, leſt he ſhould take thee away in thine abundance: for no multitude of giftes can deliuer thee.
19 Will he regard thy riches? he regardeth not golde, nor all them that excell in ſtrength.
20 o Be not carefull in the night, how he deſtroyeth the people out of their place.
21 Take thou heede: looke not to p iniquitie: for thou haſt choſen it rather then affliction.
22 Behold, God exalteth by his power: what teacher is like him?
23 Who hath appointed to him his way? or who can ſaye, Thou haſt done wickedly?
24 Remember that thou magnifie his worke, which men behold.
25 All men ſee it, and men beholde it

q a farre off.
26 Behold, God is excellent, r & we know him not, neither can the nomber of his yeres be ſearched out.
27 When he reſtraineth the drops of water, the raine ſ powreth downe by the vapour thereof,
28 Which raine the cloudes doe drop and let fall abundantly vpon man.
29 Who can knowe the diuiſions of the cloudes, and the thunders of his t tabernacle?
30 Behold, he ſpreadeth his light vpõ u it, and couereth the x bottome of the ſea.
31 For thereby iudgeth y the people, and giueth meate abundantly.
32 He couereth the light with the clouds, & commandeth them to goe z againſt it.
33 a His companion ſheweth him thereof, and there is anger in riſing vp.

q The workes of God are ſo manifeſt, that a man may ſee them afarre off, and know God by the ſame.
r Our infirmitie hindreth vs ſo, that we cannot attaine to the perfite knowledge of God.
ſ That is, the raine commeth of thoſe drops of water, which he keepeth in the cloudes.
t Meaning, of the cloudes, which he calleth the Tabernacle of God.
u Vpon the cloude.
x That men can not come to the knowledge of the ſpringes thereof.
y He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doth ouerflow any places, & the other that it maketh the land fruitfull.
z That is, one cloude to daſhe againſt another.
a The colde vapour ſheweth him: that is, the cloude of the hote exhalation, which being taken in the cold cloude mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noyſe and thunder claps.

CHAP. XXXVII.

Elihu proueth that the vnſearchable wiſdome of God is manifeſt by his works, 4 As by the thunders, 6 The ſnow, 9 The whirlewind, 11 And the rain.

1 At this alſo mine heart is a aſtonied, and is moued out of his place.
2 Heare the b ſound of his voyce, and the noiſe that goeth out of his mouth.
3 Hee directeth it vnder the whole heauen, and his light vnto the endes of the worlde.
4 After it a noiſe ſoundeth: he thundreth with the voice of his maieſtie, & he will not ſtay c them when his voice is heard.
5 God thundreth marueilouſly with his voyce: he worketh great things, which we knowe not.
6 For he ſayth to ℣ ſnow, Be thou vpon the earth: d likewiſe to the ſmall raine and to the great raine of his power.
7 With the force thereof he e ſhutteth vp euery man, that all men may know his worke.
8 Then the beaſts go into the denne, and remaine in their places.
9 The whirlewinde commeth out of the f South, and the colde from the f North winde.
10 At the breath of God the froſt is giuen, and the breadth of the waters g is made narrowe.
11 He maketh alſo the clouds to h labour to water the earth, & ſcattereth ℣ cloude of i his light.

a At the marueiling of the thunder, and lightnings: whereby he declareth ℣ the faithfull are liuely touched with the maieſty of God, when they behold his workes.
b That is, the thunder, wherby he ſpeaketh to men to waken their dulnes, and to bring them to the cõſideration of his workes.
c Meaning, the raines & thũders
d So that neither ſmall raine nor great, ſnowe nor any thing
e is els cõmeth with out Gods appointment.
f By raines and thunders God cauſeth men to keepe themſelues within their houſes
g In Ebrew it is called ℣ ſcattering winde, becauſe it driueth away the clouds & purgeth the aire.
h Gather the vapours, & moue to and fro to water the earth.
i That is, the cloude that hath lightning in it.

k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profit the earth, or to declare his fauour towarde man, as Chap. 36.31.

l That is, the lightening to breake forth in the cloudes?

m Which is sometime changed into raine, or snow, or haile or such like.

n Why thy clothes should kepe thee warme, whē the South winde bloweth, rather then when any other winde bloweth?

o For their clearenesse.

p That is, our ignorance: signifying that Iob was so presumptuous that hee would controlle the workes of God.

q Hath God neede that any should tell him when man murmureth against him?

r If God would destroy a man, shoulde he repine?

s The cloude stoppeth the shining of the sunne, that man cannot see it till the winde haue chased away the cloude: and if mā be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements?

t In Ebrewe, golde: meaning, faire weather and cleare as gold.

u Meaning, without cause.

k Raine, colde, heate, tempests and such like are sent of God, eyther to punish man, or to profit the earth, or to declare his fauour towarde man, as Chap. 36.31.

12 And it is turned about by his gouernment, that they may doe whatsoeuer he cōmaundeth them vpon ꝑ whole worlde:
13 Whether it be for k punishment, or for his lande, or of mercie, hee causeth it to come.
14 Hearken vnto this, O Iob: stand and consider ꝑ wonderous workes of God.
15 Diddest thou know when God disposed theme and caused the l light of his cloud to shine?
16 Hast thou knowen the m varietie of ꝑ cloude, and the wonderous workes of him, that is perfite in knowledge?
17 Or how thy clothes are n warme, whē he maketh the earth quiet through the South winde?
18 Hast thou stretched out the heauens, which are strōg, & as a molten o glasse?
19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of p darkenesse.
20 Shall it be q told him when I speake? or shall man speake when he shalbe r deuoured?
21 And now men see not the light, which shineth in the cloudes, but the winde passeth and clenseth them.
22 The s brightnesse commeth out of the North: the praise thereof is to God, which is terrible.
23 It is the Almighty: we cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he t afflicteth not.
24 Let men therefore feare him: for he wil not regarde any that are wise in their owne conceite.

a That his words might haue greater maiestie, and that Iob might know ẅ whome he had to do.

b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure and sheweth his owne folly.

c Because he had wished to dispute with God, Chap. 13.3. God reasoneth with him to declare his rashnesse.

d Seeing he could not iudge of those things, which were done so long before he was borne, hee was not able to comprehende al Gods works: much lesse the secrete causes of his iudgements.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice & prouidence of the Creator is knowen.

1 THen answered the Lorde vnto Iob out of the a whirlewinde, and sayde,
2 Who is this that b darkeneth the counsel by words without knowledge?
3 Gird vp now thy lopnes like a man: I c will demaund of thee and declare thou vnto me.
4 Where wast thou when I layed the d foundations of the earth? declare, if thou hast vnderstanding.
5 Who hath layed the measures therof, if thou knowest, or who hath stretched the line ouer it?
6 Whereupon are the fundations therof set: or who laid the corner stone therof:
7 When ꝑ starres of the morning e praised me together, and all the f children of God reioyced:
8 Or who hath shut vp the sea ẅ doores, when it issued and came forth as out of the wombe:
9 When I made the cloudes as a couering thereof, & darkenesse as the swadling bands thereof:
10 When I stablished my cōmandement vpon it, and set barres and doores,
11 And saide, Hitherto shalt thou come, but no farther, and here g shall it stay thy proude waues.
12 Hast thou commanded the l morning since thy dayes? hast thou caused the morning to know his place?
13 That it might take hold of the corners of the earth, and that the wicked might be h shaken out of it?
14 It is turned as clay to facion, i and al stand vp as a garment.
15 And from the wicked their light shalbe taken away, and the hye arme shall be broken.
16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?
17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadowe of death?
18 Hast thou perceiued the breadth of ꝑ earth? tell if thou knowest all this.
19 Where is ꝑ way where light dwelleth? and where is the place of darkenes,
20 That thou n shouldest receiue it in the boundes thereof, & that thou shouldest know the paths to the house thereof?
21 Knewest thou it, because ꝑ wast then borne, and because the nomber of thy daies is great?
22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the haile,
23 Which I haue o kept against the time of trouble, against the day of warre and battell?
24 By what way is the light parted, which scattereth the East winde vpon the earth?
25 Who hath diuided the spowts for the raine? or the way for the lightning of the thunders,
26 To cause it to raine on the earth where no man is, and in the wildernesse where there is no man?
27 To fulfill the wilde and waste place, and to cause ꝑ bud of the herbe to spring forth?
28 Who is the father of the raine? or who hath begotten the droppes of the dewe?
29 Out of whose woombe came the yce? who hath engendred the frost of the heauen?
30 The waters are hid p as with a stone: and the face of the depth is frosen.
31 Canst thou restraine the swete influences of q the Pleiades? or loose the bands of r Orion?

e The starres & dūme creatures are said to praise God, because his power, wisdome and goodnes is manifest and knowen therein.

f Meaning, the Angels.

g As though ꝑ great sea were but as a litle babe in the hāds of God to turne to and fro.

h That is, Gods decree and commandement, as vers. 10.

i To wit, to rise, since thou wast borne?

k Who hauing in ꝑ night bene giuen to wickednes, cānot abide the light, but hide themselues.

l The earth which seemed in ꝑ night to haue no forme, by the rising of the sunne is as it were created anew, & all things therin clad with newe beautie.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest apoint it his way and limites.

o To punishe mine enemies with them, as Exod. 9.18. Iosh. 10.11.

p The yce couereth it, as though it were paued ẅ stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

32 Canst

f Certain starres so called: some thinke they were the twelue signes.
t The North starre with those that are about him?
u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?
x In the secret partes of man.
y That is, the cloudes, wherein the water is contained as in bottels.
z For when God doth not open these bottels, the earth commeth to this inconuenience.

32 Canst thou bring forth f Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?
33 Knowest thou the course of heauen, or canst thou set u the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?
35 Canst thou sende the lightninges that they may walke, and say vnto thee, Loe, here we are?
36 Who hath put wisdom in the x reines? or who hath giuen the heart vnderstanding?
37 Who can nomber cloudes by wisdom? or who can cause to cease the y bottels of heauen,
38 When the earth groweth into hardenes, z and the clottes are fast together?

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth manifold occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

a After he had declared Gods workes in the heauēs, he sheweth his marueilous prouidence in earth, euen toward the brute beasts.
b Reade Psal. 147. 9.
c He chiefly maketh mention of wilde goates & hindes, because they bring forth their yong with most difficultie.
d That is, howe long they goe with yong?
e They bring forth with great difficultie.
f That is, the baren ground where no good fruites grow.

1 Wilt a thou hunt the praye for the lion? or fill the appetite of the lions whelpes,
2 When they couch in their places, and remaine in the couert to lye in waite?
3 Who prepareth for b rauen his meat, when his birdes c cry vnto God, wandring for lacke of meate?
4 Knowest thou the time when the wilde goates bring foorth yong? or doest thou marke when the c hindes do calue?
5 Canst thou nomber the moneths that they d fulfill? or knowest thou the time when they bring foorth?
6 They bowe themselues: they e bruse their yong and cast out their sorowes.
7 Yet their yong ware fat, and growe vp with corne: they goe foorth and returne not vnto them.
8 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wilde asse?
9 It is I which haue made the wildernes his house, and the f salt places his dwellings.
10 He derideth the multitude of the citie: he heareth not the cry of the driuer.
11 He seeketh out the mountaine for his pasture, & searcheth after euery greene thing.
12 Will the vnicorne g serue thee? or will he tary by thy cribbe?
13 Canst thou bind the vnicorne with his band to labour in the furrow? or will he plowe the valleyes after thee?
14 Wilt thou trust in him, because his strength is great, & cast off thy labour vnto him?
15 Wilt thou beleeue him, that he will bring home thy seede, and gather it vnto thy barne?
16 Hast thou giuen the pleasant wings vnto the pecockes? or wings and fethers vnto the ostriche?
17 Which leaueth his egges in the earth and maketh h them hote in the dust,
18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.
19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is wout feare, as if he trauelled i in vaine,
20 For God hath depriued him of k wisdome, and hath giuen him no part of vnderstanding.
21 When l time is, he mounteth on hie: he mocketh the horse and his rider.
22 Hast thou giuen the horse strength? or couered his necke with m neping?
23 Hast thou made him afraid as n grashopper? his strong neping is fearefull.
24 He o diggeth in the valley, & reioyceth in his strength; hee goeth forth to meete the harnessed man.
25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,
26 Though the quiuer rattle against him, the glittering speare and the shield.
27 He p swalloweth the ground for fiercenes and rage, and he beleeueth not that it is the noise of the trumpet.
28 He saith among the trumpets, Ha, ha: he smelleth the battel a farre off, and the noise of the captains, and the shouting.
29 Shall the hauke flie by thy wisdome, stretching out his winges towarde the q South?
30 Doth the egle mount vp at thy commandement, or make his nest on hie?
31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, and her eyes behold afarre off.
33 His yong ones also sucke vp blood: and where the slaine are, there is she.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he gouerneth all the world.
h They write that the ostrich couereth her egges in the sand, and because the coūtrey is hote and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care, and naturall affection toward his yong.
l Whē the yong ostrich is growen vp, he outrunneth the horse.
m That is, giuen him courage?
n That is, which is ment by neying and shaking his mane: for with his breath he couereth his neck.
o He beateth with his hoofe.
p That is, when cold commeth, to flie into the warme countreis.
q Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.

34 Moreouer the Lorde spake vnto Iob, and said,
35 Is this to r learne, to striue with the Almightie? he that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am s vile: what shall I answere thee? I will lay mine hande vpon my mouth.
38 Once haue I spoken, but I will answer no more, yea twise, but I will proceede no farther.

r Whereby he sheweth that he repented, and desired pardon for his faults.

CHAP. XL.

2 Howe weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beastes.

1 Againe the Lorde answered Iob out of * the whirlewinde, and said,
2 Girde vp nowe thy lopnes like a man: I will demand of thee, and declare thou vnto me.
3 Wilt thou disanull s my iudgement? or wilt thou condemne me, that thou mayest be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

Chap. 38. 1.

s Signifying that they that iustifie themselues, condemne God as iniust.

b Meaning, that these were proper vnto God, & belonged to no man.
c Cause them to die if thou canst.
d Proving hereby that whosoeuer attributeth to himselfe power & abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen.
f Whom I made as well as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a Lion, nothing were able to resist him or content him.
h He is one of the chiefest workes of God among ‡ beasts.
i Though man dare not come neere him, yet God can kil him.
k He drinketh at leasure, & feareth no body.
l Meaning, the whale.
m Because he feareth lest thou shouldest take him.
n To do thy busines, and be at thy commandements
o If thou once cõsider the danger, thou wilt not meddle w̃ him.
p To wit, that trusteth to take him.

5 Decke thy selfe now with [b] maiestie and excellencie, & arap thy selfe with beautie and glorie.
6 Cast abroade the indignation of thy wrath, and beholde euery one that is proude, and abase him.
7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.
8 Hide them in the dust together, & binde [c] their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can [d] saue thee.
10 ¶ Behold now [e] Behemoth (whom I made [f] with thee) which eateth [g] grasse as an ore.
11 Beholde nowe, his strength is in his lopnes, and his force is in the nauill of his belly.
12 When he taketh pleasure, his taple is like a cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of brasse, and his small bones like staues of iron.
14 [h] He is the chiefe of the wayes of God: [i] he that made him, will make his sword to approche vnto him.
15 Surely the mountains bring him forth grasse, where all ‡ beasts of ‡ field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?
18 Behold, he spoileth the riuer, [k] and hasteth not: he trusteth that he can drawe vp Iorden into his mouth.
19 He taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.
20 ¶ Canst thou drawe out [l] Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou perce his iawes w̃ an angle?
22 Will hee make manie [m] prayers vnto thee, or speake thee faire?
23 Will he make a couenant with thee? & wilt ‡ take [n] him as a seruant for euer?
24 Wilt thou play with him as w̃ a bird? or wilt thou bind him for thy maydes?
25 Shall the companions banket with him? shall they deuide him among the marchantes?
26 Canst thou fill the basket with his skinne? or the fishpanier with his head?
27 Lay thine hand vpon him: remember [o] the battel, and do no more so.
28 Behold, [p] his hope is in vaine: for shal not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnes of this monster Liuiathan God sheweth his greatnes, and his power, which nothing can resist.

1 NOne is so fierce that dare stirre him vp. Who is he then that can stand [a] before me?
2 Who hath preuented me that I should [b] make an end? All vnder heauē is mine.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the creator?
b Who hath taught me to accomplish my worke?

3 I will not kéepe silence concerning [c] his partes, nor his power, nor his comelie proportion.
4 Who can discouer the face [d] of his garment? or who shall come to him with a double [e] bridle?
5 Who shall [f] open the doores of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong shields, and are sure sealed.
7 One is set to another, that no winde can come betweéne them.
8 One is ioyned to another: they sticke together, that they cannot be sundered.
9 His nieesings [g] make the light to shine, and his eyes are like the eye lids of the morning.
10 Out of his mouth goe lampes, and sparkes of fire leape out.
11 Out of his nostrels cõmeth out smoke, as out of a boyling pot or caldron.
12 His breath maketh the coles burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they are strong in themselues, & cannot be moued.
15 His heart is as strong as a stone, and as hard as the nether millstone.
16 The mightie are afraid of his maiestie, and for feare they faint in themselues.
17 When the sworde doth touche him, he will not rise vp, nor for the speare, darte nor habergeon.
18 He esteemeth iron as straw, and brasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The dartes are counted as straw: and he laugheth at the shaking of the speare.
21 Sharpe stones [i] are vnder him, and he spreadeth sharpe things vpon the mire.
22 He maketh ‡ depth to [k] boile like a pot, & maketh the sea like a pot of ointment.
23 He maketh a path to [l] shine after him: one would thinke the depth as an hoare head.
24 In the earth there is none like him: he is made without feare.
25 He beholdeth [m] all hie things: he is a king ouer all the children of pride.

c The partes, & members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.
h Nothing is paineful or hard vnto him.
i His skinne is so hard that he lyeth with as great ease on the stones as in the myre.
k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundãce, as it would seeme that the sea boyled.
l That is, a white froth, and shining streame before him.
m He despiseth all other beasts and monsters, & is the proudest of all others.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friendes. 12 His goods are restored double vnto him. 13 His children, age and death.

1 THen Iob answered the Lord, & said,
2 I knowe that thou canst doe all things, & that there is no [a] thought hid from thee.
3 Who is he that hideth counsel without [b] knowledge? therfore haue I spoken ‡ I vnderstood not, euen things too wonderfull for me, [c] and which I knewe not.
4 Heare, I beseech thee, & I will speake: I will demaund of thee, [d] and declare thou vnto me.

a Nothing so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge, Cha. 38.2
c I confesse herein mine ignorance, and that I spake I wist not what.
d Hee sheweth that he will be Gods scholer to learne of him.

5 I haue

e I knewe thee onely before by heare say: but now thou hast cause me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outwarde afflictions, and not comforted him with my mercies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for ỹ faultes that you haue committed against him, he shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

5 I haue [e] heard of thee by the hearing of the eare, but now mine eie seeth thee.
6 Therefore I abhorre my selfe, and repent in dust and ashes.
7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also saide vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of mee the thing that is [f] right, like my seruant [g] Iob.
8 Therefore take vnto you nowe seuen bullockes, & seuen rammes, & go to my seruant Iob, & offer vp for your selues a burnt offring, and my seruant Iob shal [h] pray for you: for I will accept him, lest I should put you to shame, because ye haue not spoken of mee the thing, which is right, like my seruant Iob.
9 So Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of Iob, when hee prayed for his friends: also the Lord gaue Iob twise so much as he had before.
11 Then came vnto him all his [k] brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, & had compassiō of him, & comforted him for all ỹ euil, that the Lord had brought vpō him, & euery man gaue him a [l] piece of money, & euery one an earing of golde.
12 So the Lorde blessed the last dayes of Iob more then ỹ first: for he had [l] fourteene thousand sheepe, & sixe thousand camels, and a thousande yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one [m] Iemimah, and the name of the seconde [n] Keziah, and the name of the thirde [n] Keren-happuch.
15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and fourtie yeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.
17 So Iob died, being old, & full of dayes.

k That is, all his kinred, reade Chap. 19.13.

l Or, lambe, or money so marked.

l God made him twise so riche in cattell as he was afore, and gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleasant as cassia, or sweete spice.

o That is, the horne of beautie.

THE *PSALMES OF DAVID.

THE ARGVMENT.

THIS booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are conteined that appertaine to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs, to take thereof most abundantly. If we would know the great, and hie maiestie of God, here we may see the brightnes thereof shine most clearely. If we woulde seeke his incomprehensible wisedome, here is the schole of the same profession. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill our handes with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we would knowe wherein standeth our saluation, and howe to attaine to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The riche man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioye, and howe to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and howe they ought to prayse God when he sendeth them deliuerance. The wicked and the persecuters of the children of GOD shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they can not touche an heare of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefely, here we haue most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is laide vp for all them that loue the comming of our Lord Iesus Christ.

*Or, prayses, according to the Ebrewes: & were chiefly instituted to prayse, & giue thankes to God for his benefites. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

PSALM. I.

VVhether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to study, & meditate the heauenly wisdome. For the effect hereof is, 1 That they be blessed, which giue themselues wholy all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seeme for a while happie, yet at length shal come to miserable destructiō.

1 BLessed is the man that doeth not walke in the [a] counsell of the wicked, nor stande in the way of sinners, nor sitte in the seate of the scornefull:
2 But his delite is in the *Lawe of the Lorde, and in his [b] Lawe doth he meditate day and night.
3 For he shalbe like a *tree planted by the riuers of waters, that will bring forth her fruite in due season: whose leafe shall not fade: so [c] whatsoeuer he shall doe, shall prosper.
4 [d] The wicked are not so, but as the chaffe, which the winde driueth away.
5 Therefore the wicked shal not stand in the [e] iudgement, nor sinners in the assemblie

a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners.

*Deut. 6.6. Ios. 1.8. prou. 6.20.

b In the holy Scriptures.

c Gods children are so moysstened euer with his grace, that what socuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the companie of the righteous.

e But tremble when they feele Gods wrath.

f Doth approue and prosper, like as not to knowe, is to reproue and reiect.

semblie of the righteous.
6 For the Lord f knoweth the way of the righteous, and the way of the wicked shall perish.

PSAL. II.

1 *The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduaunce it euen to the end of the world,*
10 *And therefore exhorteth Kinges and rulers, that they woulde humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.*

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings can not preuaile against Christ. *Actes 4.25.*
*Or, anointed.
b Thus the wicked say, ỹ they will cast off the yoke of God and of his Christ. *Prou.1.26.*
c Gods plagues will declare that in resisting his Christ, they fought against him.
d To shewe that my vocation to the kingdome is of God. *Actes 13.33. hebr.1.5.*
e That is to say, as touching mãs knowledge, because it was ỹ first time that Dauid appeared to be elected of God. So is it applied to Christ in his first cõming and manifestation to the worlde.

1 WHy p doe the a heathen *rage, 2 and the people murmure in vaine?
The Kinges of the earth bande themselues, and the princes are assembled together against the Lorde, and against his *Christ.
3 b Let vs breake their bandes, and cast their cordes from vs.
4 * But hee that dwelleth in the heauen shal laugh: the Lord shall haue them in derision.
5 c Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,
6 Euen I haue set my King vpon Zion mine holy mountaine.
7 I will declare the d decree: that is, the Lord hath said vnto me, * Thou art my Sonne: this e day haue I begotten thee.
8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the f endes of the earth for thy possession.
9 * Thou shalt kruth them with a scepter of yron, and breake them in pieces like a potters vessell.
10 g Be wise nowe therefore, ye Kinges: be learned ye iudges of the earth.
11 Serue the Lord in feare, and reioyce in trembling.
12 h Kisse the Sonne, least he be angrie, and ye i perishe in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

Not onely the Iewes but the Gentiles also. *Reuel.2.27.* g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall saye, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1.Thessa.5.3.

PSAL. III.

1 *Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therfore calleth vpon God, and waxeth bold through his promises against the great raylings and terrours of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally he reioiceth for the good successe, that God gaue him, and all the Church.*

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

1 LOrde, howe are mine aduersaries a increased? how many rise against me?
2 Many say to my soule, There is no helpe for him in God. b Selah.
3 But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.
4 I did call vnto ỹ Lord with my voice, and he heard me out of his holy mountaine. Selah.
5 I laied me downe and slept, and rose vp againe: for the Lord susteyned me.
6 I will not be afraid for c ten thousandes of ỹ people, that should beset me rounde about.
7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broke the teeth of the wicked.
8 d Saluation belongeth vnto the Lorde, and thy blessing is vpon thy people. Selah.
d Be the dangers neuer so great or many, yet meanes to deliuer his.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.
b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.
c When he considered the truth of Gods promes, and tried the same, his faith increased marueilously.
God hath euer

PSAL. IIII.

1 *When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therfore boldly reproueth his enemies, who wilfully resisted his dominion,*
7 *And finally preferreth the fauour of God before all worldly treasures.*

¶ a To him that excelleth on Neginoth. A Psalme of Dauid.

1 HEare me when I call, b O God of my righteousnesse: thou hast set me at libertie, when I was c in distresse: haue mercie vpon me and hearken vnto my prayer.
2 O ye d sonnes of men, howe long will ye turne my glorie into shame, e louing vanitie, and seeking lyes? Selah.
3 For be ye sure that the Lorde hath chosen to himselfe f a godly man: the Lorde will heare when I call vnto him.
4 g Tremble, and sinne not: examine your owne heart vpon your bed, and be h still. Selah.
5 i Offer the sacrifices of righteousnesse, and trust in the Lord.
6 Many say, Who will shewe vs any k good? but Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.
8 I will lay me downe, and also sleepe in peace: for thou, Lord, l onely makest me dwell in safetie.

a Among them that were appointed to sing the Psalmes, and to play on the instrumentes, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and bodie.
d Ye that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God will bring them to nought. f A King that walketh in his vocation. g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he shoulde dwell as ioyfully alone, as if he had manie about him, because the Lord is with him.

PSAL.

PSAL. V.

Dauid oppressed with the cruelties of his enemies, and fearing greater dangers, calleth to God for succour, shewing howe requisite it is that God shoulde punishe the malice of his aduersaries. 7 After being assured of prosperous successe, he conceyueth comfort, 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

¶ To him that excelleth vpon [1] Nehiloth. A Psalme of Dauid.

1 HEare my wordes, O Lorde: vnderstand my [a] meditation.
2 Hearken vnto the voyce of my crie, my King and my God: for vnto thée do I pray.
3 Heare my voice in the morning, O Lord: for in the morning will I direct me vnto thée, and I will [b] waite.
4 For thou art not a God that loueth [c] wickednes: neyther shall euill dwell with thée.
5 [d] The foolish shal not stand in thy sight: for thou hatest all them that worke iniquitie.
6 Thou shalt destroy thé that speake lies: the Lorde will abhorre the bloodie man and deceitfull.
7 But I [e] will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.
8 Leade me, O Lord, in thy righteousnes, [f] because of mine enemies: make thy way plaine before my face.
9 For no constancie is in their mouth: within, they are very corruption: their [x] throte is an open sepulchre, and they flatter with their tongue.
10 Destroy them, O God: [g] let them [h] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
11 And [b] let all them that trust in thee, reioyce and triumphe for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.
12 For thou Lord wilt [i] blesse the righteous, & with fauour wilt compasse him, as with a shield.

[1] *Or, a musicall instrument or tune.*
a That is, my vehement praier and secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednes, he must needs punish the wicked and saue the godly.
d Which runne most ragingly after their carnal affections.
e In the deepest of his tentations he putteth his full confidence in God.
f Because thou art iust, therfore leade me out of the dangers of mine enemies.
x *Rom.3.13.*
g *Or, cause them to erre.*
h Thy fauour toward me shal confirme y faith of all others.
i *Or, giue good successe.*

PSAL. VI.

When Dauid by his sinnes had prouoked Gods wrath, & now felt not only his hand against him, but also cõceiued the horrors of death euerlasting, he desireth forgiuenes, 6 Bewayling that if God tooke him away in his indignation, he should lack occasion to praise him as he was wont to doe, whiles he was amõg men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eyght tune. A Psalme of Dauid.

1 O Lorde, [a] rebuke mee not in thine anger, neyther chastise me in thy wrath.
2 Haue mercie vpon me, O Lorde, for I am weake: O Lorde heale mee, for my [b] bones are vexed.
3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?
4 Returne, O Lorde: deliuer my soule: saue me for thy mercies sake.
5 For in [d] death there is no remembrance of thee: in the graue who shal praise thee?
6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couche with my teares.
7 [e] Mine eye is dimmed for despite, and sunke in because of all mine enemies.
8 [f] Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies shalbe confounded & sore vexed: they shall be turned backe, and put to shame [g] suddenly.

a Though I deserue destructiõ, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgemẽt.
d He lamenteth that occasion should be taken frõ him to praise God in the Congregation.
e *Or, mine eye is eaten as it were with wormes.*
f When the wicked thinke that the godly shal perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender, 3 To whome he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of anie euill towardes Saul: 10 Next that it touched Gods glory to awarde sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, he waxeth bold & derideth the vaine enterprises of his enemies, 16 Threatning that it shal fall on their owne necke that which they haue purposed for others.

¶ [1] Shigaion of Dauid, which he sang vnto the Lorde, concerning the [2] wordes of [x] Chush the sonne of Jemini.

1 O Lorde my God, in thee I put my trust: saue me from all that persecute me, and deliuer me,
2 Least [a] he deuoure my soule like a lion, and teare it in pieces, whyle there is none to helpe.
3 O Lord my God, if I haue done [b] this thing, if there be any wickednes in mine handes,
4 [c] If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him y vexed me without cause)
5 Then let the enemie persecute my soule and take it: yea, let him treade my life downe vpon the earth, and laye mine [d] honour in the dust. Selah.
6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies,

[1] *Or, kinde of tune.*
[2] *Or, accusation.*
x *2.Sam.16.7.*
a He desireth God to deliuer him from y rage of cruel Saul.
b Wherewith Chush chargeth me.
c If I reuerẽced not Saul for affinities sake and preserued his life, 1 Sam. 26.8,9
d Let me not onely die, but be dishonoured for euer.

mies, and awake for me according to the
e iudgement that thou hast appointed.
7 So shal the Congregation of the peo-
ple compasse thee about: for their sakes
therefore f returne on hie.
8 The Lord shall iudge the people: iudge
thou me, O Lord, according to mine right-
eousnesse, and according to mine inno-
cencie, that is in me.
9 Oh let the malice of the wicked come to
an ende: but guide thou the iust: for the
righteous God tryeth the h hearts and
reines.
10 My defence is in God, who preserueth
the vpright in heart.
11 God iudgeth the righteous, and him
that contemneth God, i euery day.
12 Except k he turne, he hath whet his
sword: he hath bent his bowe and made
it readie.
13 Yea hath also prepared him deadly
weapons: he will ordeine his arrowes
for them that persecute me.
14 *Behold, he shal trauaile with wicked-
nes: for he hath conceiued mischiefe, but
he shal bring forth a lye.
15 He hath made a pit and digged it, and
is fallen into the pit that he made.
16 His mischiefe shall returne vpon his
owne head, & his crueltie shall fall vpon
his owne pate.
17 I will praise the Lord according to his
l righteousnes, and will sing praise to
the Name of the Lord most high.

e In promising me the kingdome.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I dye: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace. *Isa.* 59. 4. *Iob.* 15. 35. l In keeping faithfully his promes with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towardes man, whome he made, as it were a god ouer all his works, doeth not only giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on [a] Gittith.
A Psalme of Dauid.

O Lord our Lorde, how [b] excellent is thy Name in al the world! which hast set thy glorie aboue the heauens.
2 Out of the [a] mouth of babes and sucklings hast thou [b] ordeined strength, because of thine enemies, that thou mightest [b] still the enemie and the auenger.
3 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeined,
4 What is [b] man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?
5 For thou hast made him a litle lower then [c] God, and crowned him with glorie and worship.

[a] Or, kinde of instrument, or, tune.
[b] Or, noble, or, marueilous.
a Though the wicked would hide Gods prayses, yet the very babes are sufficient witnesses of the same.
[a] Or, established.
[b] Or, confound.
b It had bene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust. c Touching his first creation.

6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:
7 All [d] sheepe & oxen: yea, and the beastes of the fielde:
8 The fowles of the aire, and the fish of the sea, and that which passeth through the paths of the seas.
9 O Lord our Lord, how excellent is thy Name in all the world!

d By the temporall gifts of mans creation he is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thankes to God for the sundry victories that he had sent him against his enemies, & also proued by manifolde experience howe ready God was at hand in all his troubles: 14 He being now likewise in danger of newe enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon [a] Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I wil speake of all thy marueilous workes.
2 I wil be glad, & reioyce in thee: I will sing praise to thy Name, O most high,
3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.
4 For [b] thou hast maintayned my right and my cause: thou art set in the throne, and iudgest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 [c] O enemie, destructions are come to a perpetual ende, and thou hast destroyed the cities: their memoriall is perished with them.
7 But the Lord [a] shal sit for euer: he hath prepared his throne for iudgement.
8 For he shall iudge the world in rightes ousnes, and shall iudge the people with equitie.
9 The Lorde also will be a refuge for the [d] poore, a refuge in due time, euen in affliction.
10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not forsaken them that seeke thee.
11 Sing prayses to the Lord, which dwelleth in Zion: shew his people his workes.
12 For [e] when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death,
14 That I may shew all thy praises within the [f] gates of the daughter of Zion, & reioyce in thy saluation.
15 The heathen are sunken downe in the pit, that they made: in the net that they hid, is their foote taken,

[a] Or, kinde of instrument, or tune: or for the death of Labben or Goliath.
a God is not prayed, except the whole glory be giuen to him alone.
b Howsoeuer enemie seeme for a time to preuayle, yet God preserueth the iust.
c A derision of the enemie, that misdeth nothing but destruction: but the Lord wil deliuer his, and bring him into iudgement.
[a] Or, reigne as iudge
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assemblie of the Church.
g For God ouerthroweth the wicked in their enterprises.

16 h The

h The mercie of God toward his Saintes must be declared, & the fal of the wicked must alwayes be considered.

16 h The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne handes. Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alwayes forgotten: the hope i of the afflicted shall not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lorde, that the heathen may knowe that they are but k men. Selah.

Or, this is worthie to be noted.

i God promiseth not to helpe vs before we haue felt the crosse.

k Which they can not learne without y feare of thy iudgement.

PSAL. X.

He complaineth of the fraude, rapine, tyrannie, & al kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, & therfore setting apart al feare and reuerence towards God, thinke they may doe all things without controwling. 15 Therefore he calleth vpon God to sende some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deliuerance.

1 WHy p standest thou farre off, O Lorde, and hidest thee in a due time, euen in affliction?

a So sone as we enter into affliction, we thinke God shoulde helpe vs, but that is not alwaies his due time.

2 The wicked with pride doeth persecute the poore: let them be taken in p crafts that they haue imagined.

3 For the wicked hath b made boast of his owne heartes desire, and the couetous blesseth himselfe: hee contemneth the Lord.

b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and welth, and blesseth himselfe, and thus blaspheneth the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alway prosper: thy iudgements are hie aboue his sight: therefore c defieth he all his enemies.

6 He saith in his heart, I shall c neuer be moued, c not be in danger.

7 His mouth is full of cursing and deceit and fraude: vnder his tongue is mischiefe and iniquitie.

8 d He lieth in waite in the villages: in the secrete places doeth he murther the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, euen as a lyon in his denne: he lyeth in waite to spoyle the poore: he doeth spoyle the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heapes of the e poore doe fall by his might.

11 He hath saide in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 f Arise, O Lord God: lift vp thine hand: forget not the poore.

Or, not be moued, because he was neuer in euill.

c The euill shal not touche me, Isa. 28. 15. or else he speaketh thus, because he neuer felt euill.

d He sheweth that the wicked haue many meanes to hide their crueltie,

13 Wherefore doth the wicked contemne God? he saieth in his heart, Thou wilt not s regard.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou maiest h take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednes, and thou shalt finde i none.

16 The Lorde is king for euer and euer: the k heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,

18 l To iudge the fatherlesse and poore, that earthly man a cause to feare no more.

and therefore ought more to be feared. e By the hypocrisie of them that haue autoritie, the poore are deuoured. f He calleth to God for helpe, because wickednes is so farre outgrowen that God must now helpe or neuer.

g Therefore thou must needes punish this their blasphemie.

h To iudge betweene the right and the wrong.

i For thou hast vtterly destroyed him.

k The hypocrites, or such as liue not after Gods lawe, shall be destroyed.

l God helpeth when mans help ceaseth.

Or, destroy no more man vpon the earth.

PSAL. XI.

This Psalme conteineth two partes. In the first Dauid sheweth how hard assaults of tentations he sustained, & in how great anguish of minde he was, when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good, and the wicked men, as the whole worlde.

¶ To him that excelleth. A Psalme of Dauid.

1 IN the Lord put I my trust: how say ye then to my soule, a Flee to your mountaine as a birde?

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.

2 For loe, the wicked bende their bowe, and make readie their arrowes vpon the string, that they may secretly shoote at them which are vpright in heart.

3 For the b foundations are cast downe: what hath the c righteous done?

b All hope of succour is taken away.

c Yet am I innocent and my cause good.

4 The Lorde is in his holy palace: the Lordes throne is in the heauen: his eyes d will consider: his eye lidde will trie the children of men.

d Though all things in earth be out of order, yet God wil execute iudgement from heauen.

5 The Lorde will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shal raine snares, e fire, and brimstone, and stormie tempest: this is the f portion of their cup.

e As in the destruction of Sodom and Gomorrha.

7 For the righteous Lord loueth righteousnes: his countenance doth beholde the iust.

f Which they shall drinke euen to the dregges, Ezek. 23. 34.

PSAL. XII.

The Prophet lamenting the miserable estate of the people, & the decay of al good order, desireth God spedily to send succour to his children. 7 Then comforting himself and others with the assurance of Gods help, he commendeth the constant veritie that God obserueth in keping his promises

¶ To

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

a Which dare defend ỹ truth,
1 HElpe Lorde, for there is not a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, b flattering with their lippes, and speake with a double heart.
b He meaneth ỹ flatterers of the court, which hurt him more ẅ their tongues then with their weapons.
3 The Lorde cut off all flattering lippes, and the tongue that speaketh proude thinges:
c They thinke themselues able to perswade whatsoeuer they take in hand.
4 Which haue saide, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?
d The Lord is moued with the complaints of his, & deliuereth in the ende from all dangers.
5 d Now for the oppression of the needie, and for the sighes of the poore, I will vp saith the Lorde, and will e set at libertie him, whom the wicked hath snared.
e Because the Lords worde and promes is true & vnchãgeable,
6 The words of ỹ Lord are pure words, as the siluer, tried in a furnace of earth, fined seuen folde.
he will performe it,
7 Thou wilt keepe f them, O Lord: thou wilt preserue him from this generation for euer.
and preserue the poore from this wicked generation.
8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with sundrie and new afflictions, fleeth to God as his only refuge, 3 And so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrours of death.

¶ To him that excelleth. A Psalme of Dauid.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
1 HOwe long wilt thou forget me, O Lorde, a for euer? howe long wilt thou hide thy face from me?
2 How long shall I take b counsel within my selfe, hauing wearines daily in mine heart? howe long shall mine enemie be exalted aboue me?
b Changing my purpose as the sicke man doeth his place.
3 Beholde, and heare mee, O Lorde my God: lighten mine eyes, that I sleepe not in death:
c Which might turne to Gods dishonour, if he did not defende his.
4 Lest mine enemie say, I haue c preuailed against him: & they that afflict me, reioyce when I slide.
d The mercie of God is the cause of our saluation.
5 But I trust in thy d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lorde, because he hath e delt louingly with me.
e Both by the benefites past and by others to come.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that GOD woulde send some present remedie, he comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psalm. 53.

a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednes among thẽ.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for ỹ whole church, whom he is assured God will deliuer: for none but he only can doe it.

1 THe a foole hath saide in his heart, There is no God: they haue b corrupted, and done an abominable worke: there is none that doth good.
2 The Lord looked downe from heaurn vpon the children of men, to see if there were any that would vnderstande, and see God.
3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.
4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the Lord.
5 d There they shalbe taken with feare, because God is in the generation of the iust.
6 You haue made e a mocke at the counsell of the poore, because the Lorde is his trust.
7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Ebrewe texte, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5. 140. and 10 Psalmes, the 59. of the Prop. et Isaiah, and the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnes that they were his speciall and holie people.

¶ A Psalme of Dauid.

a First God requireth vprightnes of life, next doing well to others, & thirdly trueth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

1 LOrde, who shall dwell in thy Tabernacle? who shal rest in thine holy mountaine?
2 He that a walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.
3 He that slandreth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false report against his neighbour.
4 b In whose eyes a vile person is contemned, but he honoureth them that feare the Lorde: he that sweareth to his owne hinderance and changeth not.
5 He that c giueth not his money vnto vsurie, nor taketh rewarde against the innocent: he that doeth these thinges, d shall neuer be moued.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he haeth al idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth his to lacke nothing.

¶ Vnto

¶ A Michtam of Dauid.

1 PReſerue me, O God: for in thee do I a truſt.
2 O my ſoule, thou haſt ſayd vnto the Lorde, Thou art my Lord: my b welldoing extendeth not to thee,
3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.
4 The c ſorowes of them, that offer to another god, ſhalbe multiplyed: d their offrings of blood will I not offer, neither make * mention of their names with my lippes.
5 The Lorde is the portion of mine inheritance and of my cup: thou ſhalt maintaine my lot.
6 The e lines are fallen vnto me in pleaſant places: yea, I haue a faire heritage.
7 I will prayſe the Lord, who hath giuen me counſell: my f reynes alſo teache me in the nights.
8 I haue ſet the Lord alwaies before me: for he is at my right hande: therefore I ſhal not ſlide.
9 Wherfore g mine heart is glad and my tongue reioyceth: my fleſh alſo doth reſt in hope.
10 For thou i wilt not leaue my ſoule in the graue: neither wilt thou ſuffer thine holy one to ſee corruption.
11 Thou wilt ſhew me the path of life: in thy k preſence is the fulnes of ioy: and at thy right hande there are pleaſures for euermore.
7 Shewe thy marueilous mercies, thou that art the Sauiour of them that truſt in thee, from ſuch as ſ reſiſt thy rpght hande.
8 Keepe me as the apple of the eye: hide me vnder the ſhadow of thy wings,
9 From the wicked that oppreſſe mee, from mine enemies, which compaſſe me round about for h my ſoule.
10 They are incloſed in their owne i fatte, & they haue ſpoken proudly with their mouth.
11 They haue compaſſed vs nowe in our ſteps: they haue ſet their eyes to bring downe to the ground:
12 Like as a lyon that is greedie of pray, and as it were a lions whelpe lurking in ſecrete places.
13 Vp Lorde, k diſappoint him: caſt him downe: deliuer my ſoule from the wicked f with thy ſword,
14 From men by thine l hande, O Lorde, from men m of the world, who haue their portion in this life, whoſe bellies thou fillest with thine hid treaſure: their children haue enough, and leaue the reſt of their ſubſtance for their children.
15 But I will beholde n thy face in rightes ouſneſſe, and when I o awake, I ſhalbe ſatiſfied with thine image.

g For all rebell againſt thee, which trouble thy Church.
h For their erueltie cānot be ſatisfied but with my death.
i They are puſt vp with pride, as the ſtomacke that is choked with fatte.
k Stop his rage.
f *Or, which is thy ſword.*
l By thine heauenly power.
m *Or, whoſe tyrannie hath too long endured.*
n And feele not the ſmart that Gods children oft times do.
o And am deliuered out of my great troubles.

a *Or, a certaine time.*
a He ſheweth that we cannot call vpon God, except we truſt in him.
b Though we cannot enriche God, yet we muſt beſtowe Gods giftes to the vſe of his children.
c As griefe of conſcience and miſerable deſtruction.
d He would neither by outward profeſſion nor in heart nor in mouth conſent to their idolatries. *Exod* 23.13.
e Wherewith my portion is meaſured.
f God teacheth me continually by ſecrete inſpiration.
g The faithful are ſure to perſeuer to the end.
h That is, I reioyce both in body and ſoule. i This is chiefely meant of Chriſt, by whoſe reſurrection all his members haue immortalitie. k Where God fauoureth, there is perfit felicitie.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe giuen on his part. 6 Therefore he deſireth God to reuenge his innocencie, & deliuer him.

¶ The prayer of Dauid.

1 HEare a the right, O Lorde, conſider my crie: hearken vnto my prayer of lippes vnfained.
2 Let my b ſentence come forth from thy preſence, and let thine eyes beholde equitie.
3 Thou haſt c prooued and viſited mine heart in the night: thou haſt tried me, & foundeſt nothing: for I was purpoſed that my d mouth ſhould not offend.
4 Concerning the workes of men, by the e wordes of thy lippes I kept me from the paths of the cruel man.
5 Stay my ſteps in thy paths, that my ſteps do not ſlide.
6 I haue called vpon thee: f ſurely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes,

a My righteous cauſe.
b The vengeance that thou ſhalt ſhewe againſt mine enemies.
c When thy Spirite examined my conſcience.
d I was innocent toward mine enemie both in deed & thought.
e Though the wicked prouoked me to do euil for euill, yet thy word kept me backe.
f He was aſſured that God would not refuſe his requeſt.

PSAL. XVIII.

1 *This Pſalme is the firſt beginning of his gratulation, and thankeſgiuing in the entring into his kingdome, wherein he extolleth & praiſeth moſt highly the marueilous mercies and grace of God, who hath thus preſerued and defended him. 32 Alſo he ſetteth foorth the image of Chriſtes kingdome, that the faithfull may be aſſured that Chriſt ſhall alwayes conquer and ouercome by the vnſpeakeable power of his Father, though all the whole worlde ſhould ſtrine thereagainſt.*

¶ To him that excelleth. A Pſalme of Dauid the ſeruant of the Lord, which ſpake vnto the Lorde the wordes of this ſong (in the day that the Lorde deliuered him from the hande of all his enemies, and from the hand of Saul) and ſayd,

1 I Will loue thee dearely, O Lorde my ſtrength.
2 * a The Lord is my rocke, and my fortreſſe, & he that deliuereth me, my God and my ſtrength: in him will I truſt, my ſhielde, the horne alſo of my ſaluation, and my refuge.
3 I will call vpon the Lord, which is worthie to bee b prayſed: ſo ſhall I be ſafe

2. *Sam.* 22.2.
a He vſeth this diuerſitie of names, to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.
b For none can obtaine their requeſts of God, that ioyne not his glory with their petition.

from

from mine enemies.

c He speaketh of the dangers & malice of his enemies, from the which God had deliuered him.

4 The [c] sorowes of death compassed me, and the floods of wickednes made me afrayde.

5 The [n] sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, euē into his eares.

[c] *Or, coardes, or, cables.*

d A description of the wrath of God against his enemies after he had heard his prayers.

e He sheweth howe horrible Gods iudgemēts shalbe to the wicked.

f Darkenes signifieth the wrath of God, as the cleare light signifieth Gods fauour.

g This is described at large, Psalme 104.

h As a King angrie with the people, wil not shew himselfe vnto them.

i Thundred, lightned, and hayled.

k His lightnings.

l That is, the deepe bottoms were seene, whē the red sea was deuided.

m Out of sundrie and great dangers.

n To wit, Saul.

o Therfore God sent me succour.

p The cause of Gods deliuerāce is his onely fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For al his dangers, he exercised himselfe in the Lawe of God.

7 [d] Then the earth trembled, and quaked: the foundatiōs also of the mountaines mooued and shooke, because he was angrie.

8 Smoke went out at his nostrels, and a [e] consuming fire out of his mouth: coles were kindled thereat.

9 He bowed the heauens also and came downe, and [f] darkenes was vnder his feete.

10 And he rode vpon a Cherub and did flie, and he came flying vpon the wings of the winde.

11 He made darkenes his [h] secrete place, and his pauilion round about him, euen darkenes of waters, and cloudes of the aire.

12 At the brightnesse of his presence his cloudes passed, haylestones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i] his voyce, haylestones and coales of fire.

14 Then he sent out [k] his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the chanels of waters were seene, & the [l] foundations of the worlde were discouered at thy rebuking, O Lorde, at the blasting of [p] breath of thy nostrels.

16 He hath sent downe from aboue & taken me: he hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] strong enemie, and from them which hate me: for they were [o] too strong for me.

18 They preuented me in the daye of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: [p] he deliuered mee because he fauoured me.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureneſſe of mine handes he recompensed me:

21 Because I kept the waies of the Lord, and did not wickedly against my God.

22 For al his [r] lawes were before me, and I did not cast away his [r] conmaundements from me.

23 I was vpright also with him, & haue kept me from my [s] wickednes.

24 Therefore the Lorde rewarded me according to my righteousnesse, & according to the pureneſſe of mine handes in his sight.

[r] I neither gaue place to their wicked tentations, nor to mine owne affections.

25 With the [t] godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast down the proude lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.

29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.

30 The waye of God is vncorrupt: the [y] worde of the Lord is tried in the fire: he is a sheild to all that trust in him.

31 For who is God besides the Lorde? & who is mightie saue our God?

32 God girdeth mee with strength, and maketh my [z] way vpright.

33 He maketh my feete like hindes feete, & setteth me vpon mine [a] high places.

34 He teacheth mine handes to fight: so that a bowe of [b] brasse is broken with mine armes.

35 Thou hast also giuen me the [b] sheild of thy saluation, and thy right hande hath stayed me, & thy [c] louing kindenes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine feeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, & haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them, that rose against mee, thou hast subdued vnder me.

40 And thou hast [e] giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the stréetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, whome I haue not [h] knowen, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shal be in subiection to me.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers.

46 Let the Lorde liue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth mee power to auenge me, and subdueth the people vnder me.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth [y] wicked, as is sayd also, Leuit. 26. 21, 24.

u When their sinne is come to the full measure.

x He attributeth it to God, that he both gate the victorie in the field, & also destroied the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promes must take effect.

z He giueth good successe to all mine enterprises.

a As towres and forts, which he tooke out of the hands of Gods enemies.

b To defend me from dangers.

c He attributeth the beginning, continuance & increase in welldoing only to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirite to execute his iudgements.

e Thou hast giuen them into mine hands to be slayne.

f They that reiect the cry of [y] afflicted, God wil also reiect them, when they crie for helpe: for eyther payne or feare cause those hypocrits to cry.

g Which dwell round about me.

h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his worde bringeth all to his subiection.

i Or, lye: signifying a subiection constrayned & not voluntary.

k Feare shal cause them to be afraid and come forth of their secrete holes and boldes to seeke pardon.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against me: thou hast deliuered me from the [l] cruell man.
49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy Name.
50 Great deliuerances giueth he vnto his king, and sheweth mercy to his anoynted, euen to Dauid, and to his [n] seede for euer.

l That is, Saul, who of malice persecuted him.
m This prophecie appertaineth to the kingdom of Christ, & vocation of the Gentiles, as Rom. 15.9.
n This did not properly appertein to Salomō, but to Iesus Christ.

12 Who can vnderstand his [l] faults? clense me from secret faultes.
13 Keepe thy seruant also frō [m] presumptuous sinnes: let them not reigne ouer mee: [n] so shall I be vpright, and made cleane from much wickednes.
14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy sight, O Lorde, my strength, & my redeemer.

l Then there is no rewarde of ductie, but of Grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy spirit.
o That I may obey thee in thought, worde and deede.

PSAL. XIX.

1 To the intent he might moue the faithful to a deeper consideration of Gods glorie, hee setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornaments: 8 And afterward calleth thē to the Lawe, wherein God hath reuealed himselfe more familiarly to his chosē people. The which peculiar grace by commending the Lawe he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

1 The [a] heauens declare the glory of God, and the firmament sheweth the worke of his handes.
2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.
3 There is no speach nor [c] language, where their voyce is not heard.
4 Their [d] line is gone forth through all the earth, & their wordes into the endes of the worlde: in them hath he set a tabernacle for the sunne.
5 Which cōmeth forth as a bridegrome out of his [e] chamber, and reioyceth like a mightie man to runne his race.
6 His going out is from the ende of the heauen, & his compasse is vnto the ends of the same, and none is hid from the heate thereof.
7 The [f] Law of the Lord is perfit, conuerting the soule: the testimonie of the Lorde is sure, & giueth wisedom vnto the simple.
8 The statutes of the Lord are right and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lord is cleane, and indureth for euer: the iudgements of the Lorde are [g] trueth: they are righteous [h] all together.
10 And more to bee [i] desired then golde, yea, then much fine golde: sweeter also then honie and the honie combe.
11 Moreouer by them is thy seruāt made circumspect, & in keeping of them there is great [k] rewarde.

a Rom. 1.20.
a He reprocheth vnto man his ingratitude, seeing heauēs, which are dumme creatures, set forth Gods glorie.
b The continual successe of the day & the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Scholemaster to all natiōs, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shewe vnto vs Gods glorie.
e Or, vaile. The maner was that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie and reioycing of the assembly.
f Though the creatures cannot serue, yet this ought to be sufficient to lead vs vnto him.
g So that al mans inuentions & intentions are lies.
h Euery one without exception.
i Except Gods worde be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfite.

PSAL. XX.

1 A praier of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offred before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

1 The [a] Lorde heare thee in the daye of trouble: the [b] Name of the God of Iaakob defend thee:
2 Send thee helpe from the Sanctuarie, and strengthen thee out of Sion.
3 Let him remember all thine offrings, and [c] turne thy burnt offrings into ashes. Selah:
4 And grant thee according to thine heart, and fulfill all thy purpose:
5 That we may reioyce in thy [d] saluation, and set vp the banner in the Name of our God, when the Lorde shall performe all thy petitions.
6 Now [e] know I that the Lord will helpe his anoynted, and will heare him from his [f] Sanctuarie, by the mightie helpe of his right hand.
7 Some trust in chariots, and some in horses: but wee will remember the Name of the Lord our God.
8 [g] They are brought downe and fallen, but we are risen, and stand vpright.
9 Saue Lorde: [h] let the King heare vs in the day that we call.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiarity appeared toward his people, so by the heauēly is meant his power and maiestie.
g The worldlings that put not their only trust in God.
h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of men. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdō.

¶ To him that excelleth. A Psalme of Dauid.

1 The King shall [a] reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!
2 Thou hast giuen him his heartes desire, and hast not denied him the request of his lippes. Selah.
3 For thou [b] didest preuent him with liberall blessings, & didest set a crowne of pure

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.

pure gold vpon his head.

4 [c] He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glorie is great in thy saluation: dignitie & honour hast thou laid vpon him.

6 For thou hast set him as [d] blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the King trusteth in the Lorde, and in the mercie of the most High, he shall not slide.

8 [e] Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thine anger: the Lord shal destroy them in his [f] wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they [g] intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them [h] apart, and the strings of thy bowe shalt thou make readie against their faces.

13 [i] Be exalted, O Lord, in thy strength: so will we sing and praise thy power.

c Dauid did not onely obtaine life, but also assurance that his posterity should reigne for euer.

d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.

e Here he describeth the power of Christes kingdō against the enemies thereof.

f This teacheth vs patiently to endure [y] crosse till God destroy the aduersarie.

g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.

h As a marke to shoote at.

i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that hee was past all hope, but after hee had rehearsed the sorowes & griefes, wherewith he was vexed,

10 He recouereth himselfe from the bottomlesse pitte of tentations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the Spirit of prophecie, that he shoulde marueilously, and strangely be dieected, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon [l] Aieleth Hasthahar. A Psalme of Dauid.

1 [a] My God, my God, why hast thou forsaken me, and art so farre from mine health, and from the wordes of my [b] roaring?

2 O my God, I crie by day, but thou hearest not, and by night, but [z] haue no audience.

3 But thou art holy, and dwellest inhabite the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a [d] worme, and not a man:

[l] *Or, the hinde of the morning, and this was the name of some common song.*

a Here appeareth that horrible conflict, which he susteined betweene faith and desperation.

b Being tormented with extreme anguish

[z] *Or, I cease not.*

c He meaneth the place of praising, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his Sonne for our sakes,

a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe and nodde the head, saying,

8 [m] He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest drawe me out of the [e] wombe: thou gauest me hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from [f] the wombe: thou art my God from my mothers belly.

11 Be not farre from mee, because trouble is neere: for there is none to helpe mee.

12 Many yong bulles haue compassed me: mightie [g] bulles of Bashan haue closed me about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lyon.

14 I am like [h] water powred out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the middes of my bowels.

15 My strength is dried vp like a pot-sherd, and my tongue cleaueth to my [h] lawes, and thou [i] hast brought me into the dust of death.

16 For dogges haue compassed mee, and the assemblie of the wicked haue inclosed me: they [k] perced mine handes and my feete.

17 I may tell all my bones: yet they beholde, and looke vpon me.

18 They part my garments among them, and cast lottes vpon my vesture.

19 But be not thou farre off, O Lord, my strength: haste to helpe me.

20 Deliuer my soule from the sworde: my [l] desolate soule from the power of the dogge.

21 [m] Saue me from the lions mouth, and answer me in sauing me from the hornes of the vnicornes.

22 [n] I will declare thy Name vnto my brethren: in the middes of the Congregation will I praise thee, saying.

23 [n] Praise the Lorde, ye that feare him: magnifie ye him, all the seede of Iacob, and feare ye him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise shall be of thee in the great Congregation: my [p] vowes will I performe before them that feare him.

26 [q] The poore shall eate and be satisfied:

Ebr. roled vpon God. Mat. 27.43.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fatte, proude & cruel, that they were rather beasts then men.

h Before, he spake of the cruelnie of his enemies, & now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and bodie.

i Thou hast suffred me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitarie, left alone & forsaken of al, Psal. 35.17. and 25.16.

m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all. *Heb.* 2.12.

n He promiseth to exhort the Church, that they by his example might praise the Lorde.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thankesgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doeth alludē still to the sacrifice.

r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christes kingdome.
s In whom there is no hope that he shall recouer life: so neither poore nor riche, quicke nor dead shalbe reiected frō his kingdom.
t Meaning, the posteritie, which the Lord keepeth among men.
u That is, God hath fulfilled his promise.

they that seeke after the Lord, shal praise him: your heart shall liue for euer.
27 All the ends of the world shal remember themselues, and turne to the Lord: & all the kinreds of the nations shal worship before thee.
28 For the kingdome is the Lords, and he ruleth among the nations.
29 All they that be fat r in the earth, shal eate and worship: al they that go down into the dust, shal bow before him, s euen he that can not quicken his owne soule.
30 t Their seede shall serue him: it shall be counted vnto the Lorde for a generation.
31 They shall come, and shall declare his righteousnes vnto a people that shalbe borne, because he hath u done it.
as a seede to the Church to continue his praise

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnes towardes him for euer.

Isa.40.11. ure.23.5. ezek.34.23. iohn 10.11. 1.pet.2.25.

¶ A Psalme of Dauid.

1 THe Lord is my a shepheard, b I shall not want.
2 He maketh me to rest in grene pasture, and leadeth me by the still waters.
3 He c restoreth my soule, and leadeth me in the c paths of righteousnesse for his Names sake.
4 Yea, though I shoulde walke through the valley of the d shadowe of death, I will feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou doest prepare a e table before me in the sight of mine aduersaries: thou doest f anoint mine head with oyle, and my cup runneth ouer.
6 Doubtles kindnes and mercy shall followe me all the dayes of my life, and I shall remaine a long season in g the house of the Lord.

a He hath care ouer me and ministreth vnto me all things.
b He comforteth or refresheth me.
c Plaine, or streight wayes.
d Though he were in danger of death, as the sheepe that wandreth in y darke valley without his shepheard.
e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.
f As was y maner of great feasts. g He setteth not his felicitie in the pleasures of this world, but in the feare & seruice of God.

PSAL. XXIIII.

1 Albeit the Lorde God hath made, and gouerneth all the world, yet towards his chosen people his gracious goodnes doth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally, hee magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithful to the true seruice of God.

¶ A Psalme of Dauid.

Deut.10.14. iob.28.24. 1.cor.10.26.

1 THe earth a is the Lords, and all that therein is: the worlde and they that dwell therein.
2 For he hath founded it vpon the b seas: and established it vpon the floods.
3 Who shall ascende into the mountaine of the Lorde? and who shall stand in his holy place?
4 Euen he that hath vnnocent handes, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.
5 He shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.
6 This is the c generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.
7 d Lift vp your heades ye gates, and be ye lift vp ye euerlasting dores, and the king of glory shall come in.
8 Who is this king of glory? the Lorde, strong and mightie, euen the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp your selues, ye euerlasting dores, and the king of glory shall come in.
10 Who is this king of glory? the Lord of hostes, he is the king of glory. Selah.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy roddes.
c Reteine me in the faith of thy promise, that I swerue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

Isa.28.26. rom.10.11.

3 *So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.*

4 c Shew me thy wayes, O Lord, & teach me thy paths.
5 Lead me forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee do I trust d all the day.
6 Remember, O Lorde, thy tender mercies, and thy louing kindnes: for they haue bene for euer.
7 Remember not the e sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnes sake, O Lord.
8 Gratious and righteous is the Lorde: therefore

f That is, call them to repentance.
g He wil gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the nomber is very small.
k He will direct such with his spirit to followe the right way.
l He shall prosper both in spiritual and corporall things.
m His counsell contained in his word, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelty.
o The greater that his afflictiõs were, and the more that his enemies increased, the more nere felt he Gods helpe.
p For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

therefore will hee f teache sinners in the way.
9 Them that be meeke, will he g guide in iudgement, and teache the humble his way.
10 All the paths of the Lorde are mercy and trueth vnto such as keepe his couenant and his testimonies.
11 For thy h Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.
12 What i man is he that feareth the Lorde? him will he teache the way that he shall k chuse.
13 His soule shal dwel at l ease, & his seede shall inherite the land.
14 The m secrete of the Lorde is reueiled to them, that feare him: and his couenant to giue them vnderstanding.
15 Mine eyes are euer toward the Lorde: for he will bring my feete out of the net.
16 Turne thy face vnto mee, & haue mercie vpon mee: for I am desolate and poore.
17 The sorowes of mine heart n are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction & my trauaile, and forgiue all my sinnes.
19 Beholde mine o enemies, for they are many, and they hate mee with cruell hatred.
20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.
21 Let p mine vprightnes and equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defende his innocencie. 6 Finally he maketh mention of his sacrifice, which hee will offer for his deliuerance, and desireth to be in the companie of the faithful in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open praises and thankesgiuing.

¶ A Psalme of Dauid.

1 Iudge me, a O Lorde, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.
2 Proue me, O Lorde, and trie mee: examine my b reines, and mine heart.
3 For thy c louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.
4 I haue not d haunted with vaine persons, neither kept companie with the dissemblers.
5 I haue hated the assemblie of the euill, and haue not companied with the wicked.
6 I will e wash mine hands in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voyce of thanksgiuing, and set forth all thy wonderous workes.
8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9 f Gather not my soule with the sinners, nor my life with the bloody men:
10 In whose handes is g wickednes, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.
12 My foote standeth in h vprightnesse: I will praise thee, O Lorde, in the Congregations.

a Hee seeth to God to be the Iudge of his iust cause, seing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what stayed him, that he did not recompense euill for euill.
d He declareth that they cannot walke in simplicitie before God, that delite in the company of the vngodly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises and thankesgiuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of al his enemies, 7 And also the ende wherefore hee desireth to liue and to be deliuered, onely to worship God in his Congregation.

¶ A Psalme of Dauid.

1 The Lord is my a light and my saluation, whom shall I feare? the Lord is the strength of my life, of whome shall I be afraid?
2 When the wicked, euen mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in b this.
4 c One thing haue I desired of the Lord, that I will require, euen that I may dwel in d house of the Lord all the dayes of my life, to beholde the beautie of the Lord, and to visite his Temple.
5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pauilion shal he hide me, & set me vp vpon a rocke.
6 e And nowe shall he lift vp mine head aboue mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.
7 Hearken vnto my voyce, O Lord, when I cry: haue mercy also vpon mee and heare me.
8 When thou saidest, f Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouerthrow of the wicked.
g Whose cruel handes do execute the malicious deuices of their heartes.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp in God, hee feared not the tyrannie of his enemies.
b That God wil deliuer me, and giue my faith the victorie.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, § I may not praise thy name in the middes of the congregation.
d Dauid assured himselfe by the Spirit of prophecie that he should ouercome his enemies and serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that hee is most willing to obey his commandement.

f He magnifieth Gods loue towardes his, which farre passeth the most tẽder loue of parents towards their children.

g But either pacify their wrath, or bridle their rage.

h In this present life before I die, as Isa.38.11.

i He exhorteth himselfe to depend on ỹ Lord, seeing hee neuer failed in his promises.

9 Hide not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake mee, O God of my saluation.

10 f Though my father and my mother should forsake me, yet the Lorde will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the s lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.

13 I should haue fainted, except I had beleeued to see the goodnesse of the h Lorde in the land of the liuing.

14 i Hope in the Lord: be strong, & he shall comfort thine heart, & trust in the Lord.

PSAL. XXVIII.

1 Being in great feare & heauines of heart to see God dishonoured by the wicked, hee desireth to be rid of them, 4 And crieth for vengeance against them: & at length assureth himselfe, that God hath hearde his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme of Dauid.

a He counteth himselfe as a dead mã, til God shew his fauour toward him, and graunt him his petition.

b Hee vsed this outward meanes to help ỹ weakenesse of his faith: for in that place was the Arke, & there God promised to shewe the tokens of his fauour.

c Destroy not ỹ good w the bad.

d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured, that God would punish the persecuters of his Church.

e Let them be vtterly destroyed, as Malac.1.4.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.

1 VNto thee, O Lord, doe I crie: O my strength, be not deafe towarde me, least, if thou answere mee not, I be a like them that go downe into the pit.

2 Heare ỹ voice of my petitions, when I crie vnto thee, when I holde vp mine hands toward thine b holy Oracle.

3 c Draw me not away with the wicked, & with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 d Reward thẽ according to their deeds, and according to ỹ wickednesse of their inuentions: recompense them after the worke of their hands: render them their rewarde.

5 For they regard not the workes of the Lorde, nor the operation of his handes: therefore e breake them downe, & builde them not vp.

6 f Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lorde is my strength & my shield: mine heart trusted in him, and I was helped: therfore mine heart shal reioyce, and with my song wil I praise him.

8 The Lord is g their strength, and he is the strength of the deliuerances of his anoynted.

9 Saue thy people, & blesse thine inheritance: feede them also, and exalt them for euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the worlde, (which for the most part think there is no God) 3 At the least to feare him for the thunders & tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwaies merciful to his, & moueth them thereby to praise his Name.

¶ A Psalme of Dauid.

1 GIue vnto the Lorde, ye a sonnes of the mightie: giue vnto ỹ Lord glorie and strength.

2 Giue vnto the Lord glory due vnto his Name: worshippe the Lorde in the glorious Sanctuarie.

3 The b voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lorde is vpon the great waters.

4 The voyce of the Lorde is mightie: the voyce of the Lord is glorious.

5 The c voyce of the Lorde breaketh the cedars: yea, the Lorde breaketh the cedars of Lebanon.

6 He maketh thẽ also to leape like a calfe: Lebanon also and d Sirion like a young vnicorne.

7 The voyce of the Lorde deuideth the e flames of fire.

8 The voyce of the Lord maketh the wildernes to tremble: the Lord maketh the wildernes of f Kadesh to tremble.

9 The voice of the Lord maketh ỹ hindes to g calue, and b discouereth the forests: therfore in his i Temple doth euery man speake of his glory.

10 The Lord sitteth vpon the k flood, and the Lorde doeth remaine King for euer.

11 The Lorde shall giue strength vnto his people: the Lorde shall blesse his people with peace.

a After that Absalom had polluted it w most filthie fornication.

b He condẽneth them of great ingratitude, which do not praise God for his benefites.

c Restored from ỹ rebelliõ of Absalom.

d Meaning, that he escaped death most narrowly.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thanks to God, exhorting others to do the like, and to learne by his example, that God is rather merciful then seuere & rigorous towardes his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

¶ A Psalme or song of the dedication of the house of Dauid. 2.Sam.7.2. Deut.20.5.

1 I Will magnifie thee, O Lord: b for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lorde my God, I cried vnto thee, and thou hast c restored me.

3 O Lord, thou hast brought vp my d soule

f Because the tempest and waters, that they destroy not all.

g Meaning, his souldiers, who were as meanes, by whome God declared his power.

i Though the wicked are nothing moued with these sights, yet ỹ faithfull praise God.

k To moderate the rage of the tempest and waters,

e The word signifieth them, § haue receiued mercy and shew mercy liberally vnto others.
§ Before his Tabernacle.
*Psal.145.8.
*Isa.54.8.
2.cor.4.17.
g I put too much confidence in my quiet state, as Iere.31.18.
2.Chr.32.24,25.
h I thought thou haddest established me in Zion most surely.
i After that thou hadst withdrawen thine help, I felt my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lorde here in earth: therefore he would liue to praise his Name, which is the ende of mans creation.
l Because thou hast preserued me, that my tongue should praise thee, I wil not be vnmindefull of my duetie.

out of the graue: thou hast reuiued me from them that goe downe into the pit.
4 Sing praises vnto the Lorde, *ye* his Saints, and giue thanks *l* before the remembrance of his holinesse.
5 *For* he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.
6 And in my *e* prosperitie I said, I shall neuer be moued.
7 For thou Lorde of thy goodnesse hadest made me *h* mountaine to stand strong: but thou diddest hide thy face, & I *i* was troubled.
8 Then cried I vnto thee, O Lorde, and prayed to my Lorde.
9 What profit is there in my blood, when I go downe to the pitte? shall the dust *k* giue thankes vnto thee? or shall it declare thy trueth?
10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.
11 Thou hast turned my mourning into ioye: thou hast loosed my sacke & girded me with gladnesse.
12 Therefore shall my *l* tongue praise thee and not cease: O Lorde my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then hee affirmeth that the fauour of God is alwaies ready to those that fear him. 20 Finally hee exhorteth all the faithfull to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

¶ To him that excelleth. A Psalme of Dauid.

1 *Sam.23.14.
*psal.71.1.
a For then God declareth himselfe iust, when he preserueth his according as hee hath promised.
b Preserue me from the craftie counsels & subtil practises of mine enemies.
c Hee desireth God not only to take care for him in this life, but § his soule may be saued after this life.
d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

1 IN thee, O Lord, haue I put my trust: let me neuer bee confounded: deliuer me in thy *a* righteousnes.
2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, & an house of defence to saue me.
3 For thou art my rocke & my fortresse: therefore for thy Names sake direct me and guide me.
4 Draw me out of the *b* nette, that they haue layed priuily for me: for thou art my strength.
5 Into thine *c* hand I commend my spirit: for thou hast redeemed me, O Lorde God of trueth.
6 I haue hated them § giue themselues to deceitfull vanities: for I *d* trust in the Lorde.
7 I will be glad & reioyce in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,
8 And § hast not shut me vp in § hand of § enemie, but hast set my feete at *e* large.
9 Haue mercy vpon me, O Lorde: for I am in trouble: mine *f* eye, my soule & my belie are consumed with griefe.
10 For my life is wasted with heauines, & my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.
11 I was a *g* reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, *h* who seeing me in the streete, fled from me.
12 I am forgotten, as a dead man out of minde: I am like a broken vessell.
13 For I haue heard the railing of *i* great men: feare was on euery side, while they conspired together against me, and consulted to take my life.
14 But I trusted in thee, O Lord: I said, *k* Thou art my God.
15 My *l* times are in thine hand: deliuer me from the hand of mine enemies, and from *m* them that persecute me.
16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.
17 Let me not be confounded, O Lorde: for I haue called vpon thee: let the wicked be put to confusion, and *m* to silence in the graue.
18 Let the lying lippes be made dumme, which cruelly, proudely and spitefully speake against the righteous.
19 How great is thy goodnes, which thou *n* hast layed vp for them, that feare thee! and done to them, that trust in thee, euen before the sonnes of men!
20 Thou dost hide them *o* priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.
21 Blessed be the Lord: for he hath shewed his marueilous kindnes toward me in a *p* strong citie.
22 Though I said in mine *q* haste, I am cast out of thy sight, yet thou heardest the voice of my praier, when I cried vnto thee.
23 Loue ye the Lord all his *r* Saints: for the Lord preserueth the faithful, and rewardeth abundantly the proude doer.
24 All ye that trust in the Lord, be *r* strong, and he shall establish your heart.

e Largenes signifieth comfort, as straitnes sorrow and perill.
f Meaning, that his sorowe and torment had cõtinued a great while.
g Mine enemies had drawen all mẽ to their part against me, euen my chief friends.
h They were afraide to shewe me any token of friendship.
i They that were in authoritie, condemned me as a wicked doer.
k I had this testimonie of conscience, that thou wouldest defend mine innocencie.
l Whatsoeuer changes come, thou gouernest them by thy prouidence.
m Let death destroy them, to the intent that they may hurt no more.
n The treasures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they doe not enioy them.
*Ebr. in the secret of thy face.
o That is, in a place where thei shall haue thy comfort, and be hid safely from enemies pride.
p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.
q And so by my rashnes and infidelitie deserued to haue bene forsaken.
*Or, ye that feele his mercies.
r Be constant in your vocation, & God wil confirme you with heauenly strength.

PSAL. XXXII.

1 *Dauid punished with grieuous sickenes for his sinnes, counteth them blessed, to whom God doth not impute their transgressions. 5 And after that he had confessed his sinnes & obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.*

¶ A Psalme

¶ A Psalme of Dauid to gine [a] instruction.

1 BLessed is hee whose wickednesse is [b] forgiuen, & whose sinne is couered.
2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, & in whose spirite there is no guile.
3 When I held me my [c] tongue, my bones consumed, or when I [d] roared all the day,
4 (For thine hand is heauy vpon me, day and night: and my moisture is turned into the drought of summer, Selah)
5 Then I [e] acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.
6 Therefore shall euery one, that is godly, make his prayer vnto thee in a [f] time, when thou mayest be found: surely in the flood of great waters [g] they shal not come nere him.
7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyful deliuerance. Selah.
8 I will [h] instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.
9 Be ye not like an horse, or like a mule, which vnderstand not: whose [i] mouthes thou doest binde with bit and bridle, lest they come nere thee.
10 Many sorowes shall come to the wicked: but hee, that trusteth in the Lord, mercy shall compasse him.
11 Be glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

a Concerning the free remissiō of sinnes, which is the chiefest point of our faith.
b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6
c Betweene hope & despaire.
d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetual torment.
e He sheweth that as Gods mercy is the only cause of forgiuenes of sins, so the meanes thereof are repentance and confession, which proceede of faith.
f When necessitie causeth him to seeke to thee for helpe, Isa. 55. 6.
g To wit, the waters, and great dangers.
h Dauid promiseth to make the rest of Gods children partakers of the benefites, which hee felt, and that hee will diligently looke and take care to direct them in the way of saluation.
i If men can rule brute beastes, thinke they, that God will not bridle and tame their rages
k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.

PSAL. XXXIII.

1 He exhorteth good men to praise GOD for that he hath not only created al things, & by his prouidence gouerneth the same, but also is faithfull in his promises, 10 He vnderstandeth mans heart, & scattereth the counsell of the wicked, 16 So that no man can be preserued by any creature or mans strength: but they, that put their confidence in his mercie, shal be preserued from all aduersities.

1 REioyce in the Lord, O ye righteous: for it [a] becommeth vpright men to be thankefull.
2 Praise the Lord with harpe: sing vnto him with viole and [b] instrument of ten strings.
3 Sing vnto him a new song: sing cheerefully with a loude voyce.
4 For the [c] word of the Lord is righteous, and all his [d] workes are faithfull.
5 Hee [e] loueth righteousnesse and iudgement: the earth is full of the goodnes of the Lord.
6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.
7 He [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.
8 Let all the earth feare the Lord: let all them that dwel in the world, feare him.
9 For he spake, & it was done: he commanded, and it [g] stoode.
10 The Lord breaketh the counsel of the heathen, and bringeth to nought the deuices of the people.
11 The counsell of the Lord shall stand for euer, and the thoughtes of his heart throughout all ages.
12 Blessed is that nation, whose [h] God is the Lord: euen the people, that he hath chosen for his inheritance.
13 The Lord [i] looketh downe from heauen, & beholdeth al the children of men.
14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.
15 He [k] facioneth their heartes euery one, and vnderstandeth all their workes.
16 The [l] king is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.
17 A horse is a vaine helpe, and shall not deliuer any by his great strength.
18 Beholde, [m] the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercy,
19 To deliuer their soules from death, and to preserue them in famine.
20 [n] Our soule waiteth for the Lord: for he is our helpe and our shielde.
21 Surely our heart shall reioyce in him, because we trusted in his holy Name.
22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

a It is the duetie of the godly to set foorth the praises of God for his mercy and power shewed toward them.
b To sing on instruments was a part of the ceremonial seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.
c That is, counsell or commandement in gouerning the world.
d That is, the effect and execution.
e Howsoeuer the world iudgeth of Gods workes, yet hee doth all things according to iustice and mercy.
f By ye creation of the heauens & beautiful ornament, with the gathering also of the waters, he setteth forth the power of God, that al creatures might feare him.
g No counsell can preuaile against God, but he defeateth it, and it shal haue euill successe.
h He sheweth that al our felicitie standeth in this, that ye Lord is our God.
i He proueth ye all things are gouerned by Gods prouidence and not by fortune.
k Therefore he knoweth their wicked enterprises.
l If kings and the mighty of ye world cannot be saued by worldly meanes, but only by Gods prouidence, what haue others to trust in, that haue not like meanes?
m God sheweth that toward his of his mercy, which man by no meanes is able to compasse.
n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11, whome in this title he calleth Abimelech (which was a generall name to all the Kinges of the Philistims) he praiseth GOD for his deliuerance, 3 Prouoking all others by his example to trust in God, 10 feare and serue him:

14 *Who defendeth the godly with his Angels,* 15 *And vtterly deſtroyeth the wicked in their ſinnes.*

¶ A Pſalme of Dauid, when he changed his behauiour before Abimelech, who drone him away, and he departed.

a He promiſeth neuer to become vnmindfull of Gods great benefite for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.
e Though Gods power be ſufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profite more then they, which raue and ſpoile.
g If they abide the laſt triall.
h That is, the true religion & worſhip of God. 1. *Pet.* 3. 10.
i Seeing all men naturally deſire felicitie, he wondereth why they caſt themſelues willingly into miſerie.
k The anger of God doeth not onely deſtroy the wicked, but alſo aboliſheth their name for euer.
l When they ſeeme to be ſwalowed vp with afflictions, then God is at hande to deliuer them.

1 I Will a alwap giue thankes vnto the Lorde: his prayſe ſhall be in my mouth continually.
2 My ſoule ſhall glorp in the Lorde: the b humble ſhall heare it, and be glad.
3 Prayſe ye the Lorde with me, and let vs magnifie his Name together.
4 I ſought the Lord, & he heard me: yea, he deliuered me out of all my c feare.
5 They d ſhall looke vnto him, and runne to him: and their faces ſhal not be aſhamed, ſaying,
6 This poore man cryed, and the Lorde heard him, and ſaued him out of all his troubles.
7 The e Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.
8 Taſte ye and ſee, howe gracious the Lord is: bleſſed is the man that truſteth in him.
9 Feare the Lord, ye his Saints: for no thing wanteth to them that feare him.
10 The f lions do lacke and ſuffer hunger, but they, which ſeeke the Lorde, ſhall g want nothing that is good.
11 Come children, hearken vnto me: I wil teach you the h feare of the Lord.
12 * What man is he, that deſireth life, & loueth long dayes for to i ſee good?
13 Kéepe thy tongue from euil, & thy lips, that they ſpeake no guile.
14 Eſchew euil & do good: ſéeke peace and follow after it.
15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crye.
16 But the k face of the Lord is againſt them that do euil, to cut off their remembrãce from the earth.
17 The righteous cry, and the Lord heareth them, & deliuereth them out of all their troubles.
18 The Lord is néere vnto them that are of a l contrite heart, and will ſaue ſuch as be afflicted in ſpirite.
19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.
20 m He kéepeth all his bones: not one of them is broken.
21 But malice ſhal ſlay the n wicked: & they that hate the righteous, ſhall periſh.
22 The Lord o redéemeth the ſoules of his ſeruantes: and none, that truſt in him, ſhall periſh.

m And as Chriſt ſaith, all the heares of his head. n Their wicked enterpriſes ſhall turne to their owne deſtruction. o For when they ſeeme to be ouercome with great dangers and death in ſelfe, then God ſheweth himſelfe their redeemer.

PSAL. XXXV.

So long as Saul was enemie to Dauid, all that had any authoritie vnder him to flatter their king (as is the courſe of the world) did alſo moſt cruelly perſecute Dauid: againſt whome hee prayeth God to pleade and to auenge his cauſe, 8 *That they may bee taken in their nettes and ſnares, which they laied for him, that his innocencie may be declared,* 27 *And that the innocent, which taketh part with him, may reioyce and praiſe the Name of the Lorde, that thus deliuereth his ſeruant.* 28 *And ſo he promiſeth to ſpeake foorth the iuſtice of the Lorde, and to magnifie his Name all the dayes of his life.*

¶ A Pſalme of Dauid.

a He deſireth God to vndertake his cauſe againſt them that did perſecute him and ſlander him.
b Albeit God can with his breath deſtroy all his enemies, yet the holy Ghoſt attributeth vnto him theſe outward weapons to aſſure vs of his preſent power.
c Aſſure me againſt theſe tentatiõs, that thou art the author of my ſaluation.
d Smite them * the ſpirit of giddines that their enterpriſes may be fooliſh, and they receiue iuſt reward.
e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cauſe is iuſt.
f When he promiſeth to himſelfe peace.
g Which he prepared againſt the children of God.
h He attributeth his deliuerance onely to God, prayſing him therefore both in ſoule and body.
i That would not ſuffer mee to purge my ſelfe.
k To haue taken from me all comfort, & brought me into deſpaire.
l I prayed for them with inward affectiõ, as I would haue done for my ſelfe: or, I declared mine affection with bowing downe mine head,

1 PLead thou my a cauſe, O Lord, with them that ſtriue with me: fight thou againſt them, that fight againſt me.
2 b Lap hand vpon the ſhield and buckler, and ſtand vp for mine helpe.
3 Bring out alſo the ſpeare and ſtop the way againſt them, that perſecute me: ſay vnto my c ſoule, I am thy ſaluation.
4 Let them be confounded and put to ſhame, that ſeeke after my ſoule: let them be turned backe and brought to confuſion, that imagine mine hurt.
5 Let them be as chaffe before the winde, and let the Angell of the Lorde d ſcatter them.
6 Let their way be darke and ſlipperie: and let the Angell of the Lord perſecute them.
7 For e without cauſe they haue hid the pit and their net for me: without cauſe haue they digged a pit for my ſoule.
8 Let deſtruction come vpon f him at vnwares, and let his net, that he hath laid priuily, take him: let him fall into * the ſame deſtruction.
9 Then my ſoule ſhall be ioyfull in the Lord: it ſhall reioyce in his ſaluation.
10 All my g bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him, that is to ſtrong for him! yea, the poore, & him that is in miſery, from him that ſpoileth him!
11 i Cruel witneſſes did riſe vp: they aſked of me things that I knew not.
12 They rewarded mee euill for good, to k haue ſpoiled my ſoule.
13 Yet I, when they were ſicke, I was clothed with a ſacke: I humbled my ſoule with faſting: and l my prayer was turned vpon my boſome.
14 I behaued my ſelfe as to my friend, or as to my brother: I humbled my ſelfe, mourning as one that bewayleth his mother.

m When they sawe me ready to slip, and as one that halted for infirmitie.
n With their railing wordes.
o The word signifieth cakes: meaning, that the proud courtears at their deintie feastes
scoffe, raile, and conspire his death.
p In token of contempe and mocking.
Or, clefts of the earth: meaning himselfe and others in their misserie.
q They reioyced as though they had nowe seene Dauid ouerthrowen.
r It is the iustice of God to giue to the oppressers affliction & torment, and to the oppressed, aide and relieue, 2. Thes. 1. 6.
s Because we haue that, which we sought for, seeing he is destroyed.
t That is, at once, were they neuer so many or mightie.

15 But in mine m aduersitie they reioyced, and gathered themselues together: the abiectes assembled themselues against me, and I knew not: they tare me and ceassed not,
16 With the false scoffers at o bankets, gnashing their teeth against me.
17 Lord, how long wilt thou beholde this? deliuer my soule fro their tumult, euen my desolate soule from the lions.
18 So will I giue thee thankes in a great Congregation: I wil praise thee among much people.
19 Let not them that are mine enemies, vniustly reioyce ouer me, neither let them wynke with the eye, that hate me without a cause.
20 For they speake not as friendes: but they imagine deceitfull wordes against the p quiet of the land.
21 And they gaped on me with their mouthes, saying, Aha, aha, q our eye hath seene.
22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.
23 Arise & wake to my iudgement, euen to my cause, my God, and my Lord.
24 Iudge me, O Lord my God, according to thy r righteousnes, and let them not reioyce ouer me.
25 Let them not say in their hearts, s O our soule reioyce: neither let them say, We haue deuoured him.
26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them be clothed u with confusion and shame, that lift vp themselues against me.
27 But let them be ioyfull and glad, x that loue my righteousnes: yea, let them say alway, Let y Lord be magnified, which loueth the z prosperitie of his seruant.
28 And my tongue shall vtter thy rightes ousnesse, and thy praise euery day.

u This prayer shall alwayes be verified against them, that persecute the faithfull. x That at least fauour my right, though they be not able to helpe me. y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then he turneth to consider the vnspeakeable goodnes of God towardes all creatures: 9 But specially towardes his children, that by the faith thereof hee may be comforted & assured of his deliuerance 1 by this ordinarie course of Gods worke, 13 Who in the ende destroyeth the wicked, and saueth the iust.

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

a I see euidently by his deedes, § sin pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.

WIckednes saith to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.
2 For he b flattereth himself in his owne eyes, while his iniquitie is found worthie to be hated.
3 The wordes of his mouth are iniquitie and c deceite: he hath left off to vnderstand and to doe good.
4 He d imagineth mischiefe vpon his bed: he setteth himself vpon a wap, that is not good and doeth not abhorre euill.
5 Thy e mercie, O Lord, reacheth vnto the heauens, and thy faithfulnesse vnto the cloudes.
6 Thy righteousnesse is like the f mightie mountaines: thy iudgements are like a great g deepe: thou, Lord, dost saue man and beast.
7 Howe excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy winges.
8 They shalbe satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.
9 For with thee is the well of life, and in thy light shall we see light.
10 Extende thy louing kindnesse vnto them that h know thee, and thy righteousnes vnto them that are vpright in heart.
11 Let not the i foote of pride come against me, and let not the hand of the wicked men moue me.
12 k There they are fallen that worke iniquitie: they are cast down, and shal not be able to rise.

b Though all other detest his vile sinne, yet he himselfe seeth it not.
c The reprobate mocke at wholsome doctrine & put not differẽce betweene good and euill.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.
e Though wickednes seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.
f *Ebr. the mountaines of God: for what soeuer is excellent, is thus called.*
g The depth of thy prouidence gouerneth al things, & disposeth them, albeit the wicked seeme to ouerwhelme the world.
g Only Gods children haue ynough of all things both concerning this life & the life to come.
h He sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.
i Let not the proude auaunce himselfe against me, neither the power of the wicked driue me away.
k That is, in their pride, wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, & the affliction of the godly. 7 For howe prosperously soeuer the wicked doe liue for the time, hee doth affirme their felicitie to bee vaine & transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies, 11 And howe miserably that the righteous seemeth to liue in the world, yet his end is peace, & he is in the fauour of God, hee is deliuered from the wicked, and preserued.

¶ A Psalme of Dauid.

FRet not a thy selfe because of the wicked men, neither be enuious for the euill doers.
2 For they shall soone be b cut downe like the graſſe, & shall wither as § greene herbe.
3 c Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly.
4 And delite thy selfe in the Lord, and he

a He admoniſheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the

better. b For Gods iudgement cutteth downe their state in a moment. c To trust in God, and doe according to his will, are sure tokens, that his prouidence will neuer faile vs.

shall

shall giue thee thine hearts desire.

d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.

5 d Commit thy way vnto the Lord, and trust in him, & he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy e iudgement as the noone day.

e As the hope of the dailight causeth vs not to be offended w the darknes of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.

7 Waite patiently vpon the Lord & hope in him: freat not thy self for him f which prospereth in his way: nor for the man that bringeth his enterprises to passe.

f When God suffereth y wicked to prosper, it seemeth to the flesh that he aboureth their doings, Iob 21.7. &c.

8 Cease from anger, and leaue off wrath: freat not thy selfe g also to doe euill.

g Meaning, except he moderate his affections, he shalbe led to doe as they doe.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherite the land.

h He correcteth the impatiencie of our nature, which can not abide till the fulnesse of Gods time be come. *Matth.* 5.5.

10 h Therefore yet a litle while, and the wicked shall not appeare, and thou shalt looke after his place, and he shal not be founde.

i The godly are assured that the power and craft of the wicked shal not preuaile against thē, but fall on their own neckes, & therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

11 But *meeke men shall possesse þ earth, and shall haue their delite in the multitude of peace.

12 i The wicked practiseth against the iust, & gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast down the poore and needie, and to slay such as be of vpright conuersation.

15 But their sworde shall enter into their owne heart, and their bowes shalbe broken.

k For they are daily fed as with Manna from heauen, & haue sufficient, when the wicked haue neuer ynough, but euer hunger.

16 k A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shalbe broken: but the Lord vpholdeth the iust men.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

18 The Lord l knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue m ynough.

m For God wil giue them contented mindes, and that which shalbe necessarie.

20 But the wicked shall perishe, and the enemies of the Lord shalbe consumed as the n fat of lambes: euen with the smoke shall they consume away.

n They shall vanishe away suddenly: for they are fedde for the day of slaughter.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and o giueth.

o God so furnisheth him with his blessing, that he is able to helpe others.

22 For such as be blessed of God, shall inherit the lande, & they that be cursed of him, shalbe cut off.

23 p The paths of man are directed by the Lord: for he loueth his way.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

24 Though he q fall, he shal not be cast off: for the Lord putteth vnder his hand.

q When God doth exercise his saith with diuers tentations.

25 I haue bene yong, and am olde: yet I saw neuer the righteous forsaken, nor his r seede begging bread.

r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suffer some iust mā to lacke temporal benefites, yet he recōpenseth him with spirituall treasures.

26 But he is euer mercifull and lendeth, and his seede enioyeth the blessing.

27 Flee from euill and do good, and dwel for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saintes: they shalbe preserued for euermore: but the seede of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein s for euer.

s They shal continually be preserued vnder Gods wings, and haue at least inwarde rest.

30 The t mouth of the righteous will speake of wisdome, and his tongue will talke of iudgement.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright.

31 For the Law of his God is in his heart, and his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lorde will not leaue him in his hand, nor condemne him, when he is u iudged.

u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, & reuenge their wrong.

34 Waite thou on þ Lorde, and keepe his way, and he shall exalt thee, that thou shalt inherite the lande: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himself like a grene bay tree.

36 Yet he x passed away, and loe, he was gone, and I sought him, but he coulde not be founde.

x So that the prosperitie of y wicked is but as a cloude, which vanisheth away in a moment.

37 y Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shalbe destroyed together, and the ende of the wicked shalbe cut off.

y He exhorteth both of Gods mercies, and also of his iudgements.

39 But the z saluation of the righteous men shalbe of the Lorde: he shalbe their strength in the time of trouble.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God proue them by sundry tentations.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shal saue them, because they trust in him.

PSAL. XXXVIII.

Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therfore praieth God to turne away his wrath. 5 He vttereth the greatnes of his griefe by many wordes & circumstances, as wounded with the arrowes of Gods ire, forsaken of his friendes, euill intreated of his enemies. 22 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

1 A Psalme of Dauid for a remembrance.

a To put himself and others in minde of Gods chastisement for sinne.

O Lord, rebuke me not in thine b anger, neither chastise me in thy wrath.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, y he might be able to beare it.

2 For thine c arrowes haue light vpon me, and thine hand lieth vpon me.

c Thy sicknes, wherewith thou hast visited me.

3 There

d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

[a] *Or, blacke, as one that is disfigured & consumed with sickenesse.*

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliverance.

[b] *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe, & enwisfell.*

h My sight fayleth me for very sorow.

i Partly for feare and partly for pride they denied all duetie and friendship.

k For I can haue no audience before men, and therefore patiently wayte for the help of God.

l That is, if they see that thou succour me not in time, they wil mocke & triumph, as though thou hadst forsaken me.

3 There is not thing sound in my flesh, because of thine anger: neither is there rest in my bones because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weyghtie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of [f] my foolishnes.

6 I am bowed, and crooked very sore: I go [g] mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I croare for the very griefe of mine heart.

9 Lorde, I powre my whole desire before thee, & my sighing is not hid from thee.

10 Mine heart [a] panteth: my strength faileth me, and the light of mine eyes, euen [b] they are not mine owne.

11 My louers and my friends stand aside from my plague, & my [i] kinsmen stande a farre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things and imagine deceite continually.

13 But I as [k] a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reprooues.

[c] *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe, & enwisfell.*

15 For on thee, O Lord, do I wayte: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, least they reioyce ouer me: for [l] when my foote slippeth, they extoll themselues against me.

h My sight fayleth me for very sorow.

17 Surely I am readie to [m] halt, and my sorow is euer before me.

18 When I declare my paine, & am sorie for my sinne,

i Partly for feare and partly for pride they denied all duetie and friendship.

19 Then mine [n] enemies are alme & are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I followe [o] goodnesse.

k For I can haue no audience before men, and therefore patiently wayte for the help of God.

21 Forsake me not, O Lorde: be not thou farre from me, my God.

22 Haste thee to help me, O my Lord, my [p] saluation.

l That is, if they see that thou succour me not in time, they wil mocke & triumph, as though thou hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest misery they most reioyce.

o He had rather haue the hatred of all the worlde, then to faile in any part of his duetie to Godwarde.

p Which art the autor of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde he was driuen to these outragious complaynts of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into words that he would not, through the greatnes of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmitie of man, 8 And mixeth with

thē many praiers: but all do shew a minde wonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

¶ To the excellent musician [a] Jeduthun. A Psalme of Dauid.

a This was one of the chiefe singers, 1 Chro. 16. 41.

1 I Thought, [b] I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

b Albeit he had appointed with himself patiently to haue taried gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

2 I was dumme and spake nothing: I kept silence euen from good, [c] and my sorowe was more stirred.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to chāge his minde.

3 Mine heart was hote within me, and while I was muling, the fire kindled, & [d] I spake with my tongue, saying,

d He confesseth that he grudged against God, cōsidering ȝ greatnesse of his sorowes, and the shortnes of his life.

4 Lord, let me knowe mine ende, and the measure of my dayes, what it is: let me know how long I haue to liue.

e Yet Dauid offended in that he reasoned with God, as though that he were too seuere towarde his weake creature.

5 Behold, thou hast made my dayes as an handebreadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether [e] vanitie. Selah.

f Make me not a mocking stock to ȝ wicked, or wrap me not vp with the wicked when they are put to shame.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vayne: hee heapeth vp riches, and can not tell who shal gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my trāsgressions, & make me not a rebuke vnto the [f] foolish.

9 I should haue bene dumme, and not haue opened my mouth, because thou diddest it.

10 Take thy plague away from me: for I am cōsumed by ð stroke of thine hand.

11 Whē thou with rebukes doest chastise man for iniquitie, thou as a moth [h] makest his [i] beautie to consume: surely euery man is vanitie. Selah.

g Seeing my troubles came of thy prouidence, I ought to haue endured thē patiently. h Though thine open plagues light not euermore vpon them, yet thy secrete curse continually fretteth them. i The worde signifieth all that he desireth, as health, force, strength, beautie, & in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this world.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not silence at my teares, for I am a stranger with thee, & a sojourner as all my fathers.

k For his sorow caused him to think ȝ God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assayle them.

13 Stay thine anger from me, that I may recouer my strength, [k] before I go hence and be not.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, & commendeth his prouidence towardes all mankinde. 5 Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth howe God is truely worshipped. 14 Afterward hee giueth thankes and prayseth God, and

and hauing complayned of his enemies, 16 with good courage he calleth for ayde and succour.

¶ To him that excelleth. A Psalme of Dauid.

a Though God deferred his help yet he patiently abode til he was heard.

1 I Waited a patiently for the Lorde, and he inclined vnto me, & heard my cry.

b He hath deliuered me from most great dangers.

2 He brought mee also out of the b horrible pitte, out of the myre clay, and set my feete vpon the rocke, and ordred my goings.

c That is, a speciall occasion to praise him: for Gods benefites are so many occasions for vs to praise his Name.

3 And he hath put in my mouth c a new song of praise vnto our God: many shal see it & feare, and shal trust in the Lord.

d To followe their example, which he must needes do, that trusteth not only in the Lord.

4 Blessed is the man that maketh ꝓ Lord his trust, & regardeth d not the proude, nor such as turne aside to lies.

e Dauid goeth frō one kinde of Gods fauour to the contemplation of his prouidence ouer all, & cōfesseth that his counsels towardes vs are farre aboue our capacities: we cā not so much as tell thē in order.

5 e O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towarde vs: I would declare, & speake of them, but they are mo then I am able to expresse.

6 Sacrifice and offring thou diddest not desire: (for f mine eares hast thou prepared) burnt offring and sinne offring hast thou not required.

g Then sayde I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy law is within mine heart.

9 I haue declared thy righteousnes in the h great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousnes within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie & thy trueth from the great Congregation.

f Thou hast opened mine eares to vnderstand ꝙ spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy trueth alway preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number then the heares of mine head: therefore mine heart hath k fayled mee.

g When thou hadest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

13 Let it please thee, O Lorde, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be l confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be m destroyed for a reuarde of their shame, which saye vnto mee, Aha, aha.

16 Let all them, that seeke thee, reioyce & be glad in thee: and let them, that loue thy saluation, say alway, n The Lord be praysed.

h In the Church assembled in the Sanctuarie.

i Dauid here nōbreth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection, & his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsel: yet faith inwardly moued mine heart to praye.

l He desireth that Gods mercie may contend for him against the rage of his enemies.

m Let the same shame, and confusion light vpon them, which they intended to haue brought vpon me.

17 Though I be poore & needie, the Lorde thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

n As the faithful alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

Dauid being grieuously afflicted, blesseth them that pitie his case, 9 And complayneth of the treason of his owne friendes and familiars, as came to passe in Iudas, Ioh. 13. 18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumphe against him, 13 Giueth most hearty thanks vnto God.

¶ To him that excelleth. A Psalme of Dauid.

a Not condemning him as accursed, whome God doeth visit, knowing ꝙ there are diuers causes, why God layeth his hand vpon vs: yea, & afterward he restoreth vs.

1 BLessed is hee that a iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

b When for sorow & griefe of mind he casteth himselfe vpon his bed.

2 The Lord will keepe him, and preserue him alive: he shall be blessed vpon the earth, & thou wilt not deliuer him vnto the will of his enemies.

c Thou hast restored him in his sicke bed & sent him comfort.

3 The Lord will strengthen him vpon the b bed of sorow: thou hast turned all his c bed in his sickenes.

d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.

4 Therfore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies d speake euill of me, saying, When shal he dye, and his name perish?

e For, pretēding to comfort me, he conspireth my death in his heart, and bragged thereof.

6 And if he come to see mee, he speaketh e lies, but his heart heapeth iniquitie within him, & when he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

f The enemies thought by his sharpe punishments, that God was become his mortall enemie.

8 f A mischiefe is light vpon him, and he that lyeth, shal no more rise.

9 Yea, my g familiar friend, whome I trusted, which did eate of my breade, h hath lifted vp the heele against me.

Ebr. the man of my peace.

g As Dauid felt this falshode, and as it was chiefly accomplished in Christ, Iohn 13. 18. so shal his members continually proue the same.

10 Therefore, O Lorde, haue mercy vpon me, and rayse me vp: so I shall reward them.

h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.

11 By this I knowe that thou fauourest me, because mine enemie doeth not triumph against me.

i Shewing mee euident signes of thy fatherly prouidence.

12 And as for me, thou vpholdest me i in mine integritie, and doest set mee before thy face for euer.

k By this repetition he stirreth vp ꝙ faithfull to prayse God.

13 Blessed be the Lorde GOD of Israel worlde without ende. k So be it, euen so be it.

PSAL. XLII.

The Prophet grieuously complaineth, that being letted by his persecutours, hee could not be present in the Congregation of Gods people, protesting that although hee was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all hee sheweth, that hee was not so farre ouercome with these sorowes and thoughtes, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

1 AS the hart braieth for the riuers of water, so [b] panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shal I come and appeare before the presence of God?

3 [c] My teares haue bene my meate day and night, while they daily say vnto me, Where is thy God?

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? [e] waite on God: for I will yet giue him thankes for the helpe of his presence.

6 My God, my soule is cast downe within me, [f] because I remember thee, from the land of Jorden, and Hermonim, and from the mount Mizar.

7 One [g] deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floodes are gone ouer me.

8 The Lord [h] wil graunt his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I wil say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemie oppresseth me?

10 My [i] bones are cut asunder, while mine enemies reproche me, saying daily vnto me, Where is thy God?

11 [k] Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I wil yet giue him thankes: he is my present helpe, and my God.

a As a treasure to be kept of thē which were of the nomber of the Leuites.

b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuē to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrarie estate, I die for sorowe.

e Though he sustained grieuous assaultes of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictiōs came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, till God be pacified, and send remedie.

h He assureth himselfe of Gods helpe in time to come.

i That is, I am most grieuously tormented.

k This repetition doth declare that Dauid did not ouercome at once: to teache vs to be constant, for as much as God will certainely deliuer his.

PSAL. XLIII.

Hee prayeth to bee deliuered from them which conspire against him, that he might ioifully praise God in his holy congregation.

1 JUdge [a] me, O God, and defende my cause against the vnmerciful [b] people: deliuer me from the deceitfull & wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemie oppresseth me?

3 Send thy [c] light & thy trueth: let them leade me: let them bring me vnto thine holy Mountaine & to thy Tabernacles.

4 Then [d] will I goe vnto the altar of God, euen vnto the God of my ioye and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou cast downe, my soule? & why art thou disquieted within me? [e] Waite on God: for I will yet giue him thanks, he is my present helpe, and my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he woulde restore him to the Tabernacle.

b That is, the cruel companie of mine enemies.

c To wit, thy fauour, which appeareth by the performance of thy promises.

d He promiseth to offer a solemn sacrifice of thāks giuing in token of his great deliuerance.

e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lorde, though their troubles be long and great.

PSAL. XLIIII.

The faithfull remember the great mercie of God towarde his people. 9 After, they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shewe what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

1 WE haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the olde time:

2 How thou hast driuen out the [b] heathen with thine hande, and planted [c] them: howe thou hast destroyed the [d] people, & caused [e] them to growe.

3 For they inherited not the lande by their own sword, neither did their own arme saue them: but thy right hand, & thine arme and the light of thy countenance, because thou didest [f] fauour them.

4 Thou art my King, O God: send helpe vnto [g] Jaakob.

5 [h] Though thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I do not trust in my bowe, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy Name for euer. Selah.

a This Psalme seemeth to haue bene made by some excellent Prophete for the vse of the people, when the Church was in extreme miserie, eyther at their returne frō Babylon, or vnder Antiochus, or in such like affliction.

b That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4. 37.

g Because thou art our King, therefore deliuer thy people from their miserie.

h Because they and their forefathers made both one Church, they applie that to themselues, which before they did attribute to their fathers.

i As they confessed before, that their strength came of God, so nowe they acknowledge that this affliction came by his iust iudgement.

9 But now thou art farre off, and puttest vs to i confusion, & goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, & they, which hate vs, spoile k for themselues.

11 * Thou giuest vs k as sheepe to be eaten, and doest scatter vs among the nations.

*Or, at their pleasure.

12 Thou sellest thy people l without gain, and doest not encrease their price.

Rom.8.36.

13 Thou makest vs a reproche to our neighbours, a iest and a laughing stock to them that are rounde about vs.

k Knowing God to be autor of this calamitie, they murmure not, but seeke remedie at his hands, who woũded them.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My m confusion is daily before me, and the shame of my face hath couered me,

l As slaues which are solde for a lowe price, neither lookest thou for him y offereth most, but takest the first chapman.

16 For the voyce of the slaunderer & reuiler, for the enemie and n auenger.

17 All this is come vpon vs, yet doe wee not o forget thee, neither deale we falsely concerning thy couenant.

m I dare not lift vp mine head for shame.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of p dragons, and couered vs with the shadowe of death.

n Meaning, the proud and cruell tyrant.

20 If we haue forgotten y Name of our God, and holden vp our handes to a p strange god,

21 Shall not God q searche this out? for he knoweth the secrets of the heart.

o They boast not of their vertues, but declare that they rest vp on God in the middes of their afflictions: who punished not now their sins, but by hard afflictions called them to the consideration of the heauenly ioyes.

22 Surely for thy sake r are we slaine continually, and are counted as sheepe for the slaughter.

Or, whales: meaning the bottomles seas of tentations here we se the power of faith, which can bee ouercome by no perils.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie & our affliction?

p They shewe that they honoured God aright because they trusted in him alone.

25 For our soule is s beaten downe vnto the dust: our belly cleaueth vnto the ground.

q They take God to witnesse that they were vpright to himwarde.

26 Rise vp for our succour, and redeeme vs for thy t mercies sake.

r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Mat.5.10. 1.Pet.4.14.

s There is no hope of recouerie, except thou put to thine hande, and rayse vs vp.

t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauery and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people & the loue of her countrey, and giue her self wholy to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ & the Church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on a Shoshannim a song of b loue to giue instruction, committed to the sonnes of Korah.

a This was a certaine tune or an instrument.

1 MY heart will vtter forth a good matter: I will intreate in my workes of the king: my tongue is as the penne of a swift writer.

b Of that perfit loue that ought to be betweene the husband and the wife.

2 Thou art c fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

c Salomõs beautie & eloquence to winne fauour with his people, & his power to ouercome his enemies, is here described.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worthip & thy glory,

4 And prosper with thy glory: d ride vpon the worde of trueth and of meekenes and of righteousnesse: so thy right hand shall teache thee terrible things.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenes & iustice, not in worldly pompe and vanitie.

5 Thine arrowes are sharpe to pearce the heart of the Kinges enemies: therefore the people shall fall vnder thee.

6 Thy e throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.

e Vnder this figure of this kingdome of iustice is set forth the euerlasting Kingdome of Christ.

7 Thou louest righteousnesse, and hatest wickednes, because God, euen thy God hath f anointed thee with the oyle of gladnes aboue thy felowes.

f Hath established thy kingdome as the figure of Christ, which is y peace and ioy of the Church.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou commest out of the puyie palaces, s where they haue made thee glad.

g In the which palace y people made thee ioyful to see them giue thankes and reioyce for thee.

9 Kinges daughters were among thine honorable wiues: vpon thy right hande did stande the h Queene in a vesture of golde of Ophir.

h Though he had many kings daughters amog his wines, yet he loued Pharaohs daughter best.

10 i Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

i Vnder the figure of Pharaohs daughter hee sheweth that the church must cast off all carnall affections to obey Christ only.

11 So shall the King haue pleasure in thy beautie: for he is thy Lorde, and reuerence thou him.

12 And the k daughter of l Tyrus with the riche of the people shall do homage before thy face with presents.

k He signifieth y diuers of them that be riche, shalbe benefactours to the Church, albeit they giue not perfit obedience to the Gospel. l *Or, Zor.*

13 The Kinges daughter is all glorious m within: her clothing is of broydred golde.

14 She shall be brought vnto the King in rapment of needle worke: the virgins that followe after her, and her companions shalbe brought vnto thee.

1 Thereis nothing fained, nor hypocritical, but she is glorious both within and without: and how beit the Church hath not at all times this outward glory, y fault is to be imputed only to their owne ingratitude.

15 With ioy and gladnesse shall they be brought, and shall enter into the Kings palace.

16 In stead of thy fathers shal thy n children be: thou shalt make them princes o through all the earth.

m They shall haue greater graces then their fathers.

17 I will make thy p Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without ende.

n He signifieth the great compasse of Christs kingdom, which shalbe sufficient to enriche all his members.

o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

A ſong of triumph or thankeſgiuing for the deliuerance of Ieruſalem, after Senacherib with his armie was driuen away, or ſome other like ſudden & marueilous deliuerance by the mightie hande of God. 8 Whereby the Prophet commēding this great beneſite, doth exhort the faithful to giue themſelues wholly into the hande of God, doubting nothing but that vnder his protection they ſhalbe ſafe againſt all the aſſaults of their enemies, becauſe this is his delite to aſſwage the rage of the wicked, when they are moſt buſie againſt the iuſt.

¶ To him that excelleth vpon [a] Alamoth a ſong committed to the ſonnes of Korah.

1 GOd is our [b] hope & ſtrength, & helpe in [b] troubles, ready to be found.
2 Therfore wil not we [c] feare, though the earth be moued, and though the mountaines fall into the middes of the ſea.
3 Though the waters thereof [d] rage & be troubled, and the mountaines ſhake at the ſurges of the ſame. Selah.
4 Yet there is a [e] Riuer, whoſe ſtreames ſhall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the moſt High.
5 God is in the mids of it: therefore ſhall it not be moued: God ſhal helpe it [f] verie early.
6 When the nations raged, and the kingdomes were moued, God [g] thundred, & the earth melted.
7 The Lorde of hoſtes is [g] with vs: the God of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the Lord, [h] what deſolations he hath made in the earth.
9 Hee maketh warres to ceaſe vnto the ends of the world: he breaketh the bow and cutteth the ſpeare, and burneth the chariots with fire.
10 Be [i] ſtil and know that I am God: I will be exalted among the heathen, and I wil be exalted in the earth.
11 The Lord of hoſtes is with vs: the God of Iaakob is our refuge. Selah.

a Which was either a muſical inſtrument or a ſoléne tune, vnto the which this Pſalme was ſung. [a] *Or, protection.*
b In all maner of troubles God ſheweth his ſpeedie mercie and power in defending his.
c That is, we wil not be ouercome with feare.
d Though the afflictions rage neuer ſo much, yet the riuers of Gods mercies bring ſufficient comfort to his.
e The riuer of Shiloah, which paſſed through Ieruſalem: meaning, though the defence ſeeme neuer ſo ſmall, yet if God haue appointed it, it is ſufficient.
f Alwayes when neede requireth. [b] *Eer. gaue his voyce.*
g They are aſſured that God can & will defend his Church from all dangers and enemies. h To wit, howe oft he hath deſtroyed his enemies & deliuered his people. i He warneth them ſ perſecute the Church, to ceaſe their cruelrie: for els they ſhal feele that God is too ſtrong for them, againſt whome they fight.

PSAL. XLVII.

The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercy of God toward the poſteritie of Iaakob: 9 And after propheciеth of the kingdom of Chriſt in this time of the Goſpel.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

1 ALl people [a] clap your handes: ſing loude vnto God [b] a toptull voyce.
2 For the Lord is high, and terrible: a great King ouer all the earth.
3 He hath [b] ſubdued the people vnder vs, and the nations vnder our feete.
4 Hee hath choſen [c] our inheritance for vs: euen the glorie of Iaakob whome he loued. Selah.
5 God is gone vp with triumph, euen the Lord, with the [d] ſound of the trumpet.
6 Sing praiſes to God, ſing praiſes: ſing praiſes vnto our King, ſing praiſes.
7 For GOD is the King of all the earth: ſing praiſes euery one that hath [e] vnderſtanding.
8 God reigneth ouer the heathen: God ſitteth vpon his holy throne.
9 The princes of the people are gathered vnto the people of [f] God of Abraham: for the ſhieldes of the worlde belong to God: he [f] is greatly to be exalted.

a Here is figured Chriſt, vnto whome all his ſhould giue willing obedience, & who would ſhew himſelfe terrible to the wicked.
b He hath made the Iewes, who were [f] keepers of the Law and Prophets, ſchole-maſters to the Gentiles, ſ they ſhould w gladnes obey them.
c God hath choſen vs aboue all other nations to enioy a moſt glorious inheritāce.
d He doeth allude vnto the trumpets that were blowen at ſolemne feaſts: but he doeth further ſignifie the triumph of Chriſt and his glorious aſcenſion into the heauens.
e He requireth that vnderſtanding bee ioyned with ſinging, leaſt the Name of God be profaned with vaine crying.
f He praiſeth Gods highnes, for that he ioyneth the great princes of the world (whome he calleth ſhields) to the felowſhip of his Church.

PSAL. XLVIII.

A notable deliuerance of Ieruſalem from the hande of many kings is mencioned, for the which thanks are giuen to God, & the ſtate of that city is praiſed, that hath God ſo preſently at all times readie to defende them. The Pſalme ſeemeth to be made in the time of Ahaz, Ioſhaphat, Aſa or Ezechiah: for in their times chiefly was the citie by forreine princes aſſaulted.

¶ [a] A ſong or Pſalme committed to the ſonnes of Korah.

1 GReat is the Lorde, and greatly to be praiſed, in the [b] Citie of our God, euen vpon his holy Mountaine.
2 Mount Zion, lying Northward, is faire in ſituation: it is the [c] ioye of the whole earth, and the citie of the great King.
3 In the palaces thereof God is knowen for a [d] refuge.
4 For lo, the Kings were [e] gathered, and went together.
5 Whē they ſaw [f] it, they marueiled: they were aſtonied, & ſuddenly driuen backe.
6 Feare came there vpon them, and ſorow, as vpon a woman in trauaile.
7 As with an Eaſt winde thou breakeſt the ſhips [g] of Tarſhiſh, ſo were they deſtroyed.
8 As we haue [h] heard, ſo haue wee ſeene

a Some put this difference betweene a ſong & Pſalme, ſaying that it is called a ſong, when there is no inſtrument, but the voyce: & the Pſalme, the contrary. The ſong of ſ Pſalme is when the inſtruments begin, and the voyce foloweth. The Pſalme of the ſong, the cōtrary
b Albeit God ſhew his wōders through all the world, yet he will be chiefly praiſed in his Church. c Becauſe the word of ſaluation came thence to all them ſ ſhould beleeue. d Except God were the defence thereof, neither ſituation nor munition could preuayle. e They conſpired and went againſt Gods people. f The enemies were afraid at the ſight of the Citie. g That is, of Cilicia, or of the Sea called Mediterraneum. h To wit, of our fathers, ſo haue we proued: or, God hath performed his promes.

in the

i In all places where thy Name ſhalbe heard of, men ſhal prayſe thee, when they heare of thy marueilous workes.
k Let Ieruſalem and the cities of Iudea reioyce for thy iuſt iudgments againſt thine enemies.
l For in this outward defence & ſtrength Gods bleſſings did alſo appeare: but the chiefe is to be referred to Gods fauour and ſecrete defence, who neuer leaueth his.

in the Citie of the Lorde of hoſtes, in the Citie of our God: God will ſtabliſh it for euer. Helah.
9 We wayte for thy louing kindneſſe, O God, in the middes of thy Temple.
10 O God, according vnto thy Name, ſo is thy prayſe vnto the [i] worldes ende: thy right hand is full of righteouſnes.
11 Let [k] mount Sion reioyce, & the daughters of Iudah be glad, becauſe of thy iudgements.
12 [l] Compaſſe about Sion, & go rounde about it: and tell the towres thereof.
13 Marke wel the wal thereof, behold her towres, that ye may tel your poſteritie.
14 For this God is our God for euer and euer: hee ſhall be our guyde vnto the death.

PSAL. XLIX.

1 The holy Ghoſt calleth all men to the conſideration of mans life, 7 Shewing them not to be moſt bleſſed, that are moſt wealthie, and therefore not to be feared: but contrariwiſe he liſteth vp our mindes to conſider how all things are ruled by Gods prouidence: 14 Who as he iudgeth theſe worldly miſers to euerlaſting tormentes, 15 So doth he preſerue his, & will reward them in the daye of the reſurrection, 2. Theſſ. 1.6.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

a He wil intreat how God gouerneth the worlde by his prouidēce which can not be perceyued by the iudgement of the fleſh.
b Though wickednes reigne & enemies rage, ſeeing God will execute his iudgements againſt the wicked in time conuenient.
c To truſt in riches is meere madnes, ſeeing they can neither reſtore life nor prolong it.
d That is, ſo rare, or not to be found, as prophecie was precious in the dayes of Eli, 1. Sam. 3.1.

1 HEare [a] this, all ye people: giue eare, all ye that dwell in the world,
2 As wel lowe as hie, both rich and poore.
3 My mouth ſhall ſpeake of wiſedome, and the meditation of mine heart is of knowledge.
4 I wil incline mine eare to a parable, & vtter my graue matter vpon the harpe.
5 Wherefore ſhould I [b] feare in the euill dayes, when iniquitie ſhall compaſſe me about, as at mine heeles?
6 They truſt in their [c] goods, & boaſt themſelues in the multitude of their riches.
7 Yet a man can by no meanes redeeme his brother: he can not giue his ranſome to God,
8 (For [d] precious is the redēption of their ſoules, [e] and the continuance for euer)
9 That he may liue ſtill for euer, and not ſee the graue.
10 For he ſeeth that wiſe men [f] die, & alſo that the ignorant and fooliſh periſh, and leaue their riches for [g] others.
11 Yet they thinke, their houſes, and their habitations ſhall continue for euer, euen from generation to generation, and [h] call their lands by their names.
12 But man ſhal not cōtinue in honour: he is like the [i] beaſts that dye.
13 This their waye vttereth their foolishnes: yet their poſteritie [k] delite in their talke. Selah.
14 [l] Like ſheepe they lie in graue: [m] death deuoureth them, and the righteous ſhal haue dominion ouer them in the [n] morning: for their beautie ſhal conſume, whē they ſhal go from their houſe to graue.
15 But God ſhall deliuer my ſoule from the power of the graue: [o] for he will receiue me. Selah.
16 Be not thou afraid when one is made riche, and when the gloyr of his houſe is increaſed.
17 [p] For he ſhal take nothing away when he dieth, neither ſhal his pompe deſcend after him.
18 For while he liued, [q] he reioyced himſelfe: and [r] men will prayſe thee, when thou makeſt much of thy ſelfe.
19 [s] He ſhal enter into the generation of his fathers, [t] and they ſhall not liue for euer.
20 Man is in honour, & vnderſtandeth not: he is like to beaſts that periſh.

e Meaning, it is impoſſible to liue for euer: alſo that life & death are onely in Gods hands. f In that that death maketh no difference betwene ſ perſons. g That is, not to their children, but to ſtrangers. Yet the wicked profite not by theſe examples, but ſtill dreame an immortalitie in earth.

[a] *Or, labour that their name may be famous in earth.*
h As touching the death of the body.
i They ſpeake and do the ſame thing that their fathers did.
k As ſheepe are gathered into the folde, ſo ſhall they be brought to the graue.
l Becauſe they haue no part of life euerlaſting.
m Chriſtes coming is as the morning, when the elect ſhall reigne w Chriſt their head ouer the wicked.
[n] *Or, becauſe he hath receiued me. Iob. 27.19. 1. Sam. 6.7.*

[o] *Ebr. he bleſſed his ſoule.* n The flatterers prayſe them that liue in delights & pleaſures. [p] *Or, his ſoule.* o And not paſſe ſ terme appoynted for life. p both they & their fathers ſhal liue here but a while, and at length dye for euer. q Hee condemneth mans ingratitude, who hauing receiued excellent giftes of God, abuſeth them like a beaſt to his owne condemnation.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites, 8 Which do imagine that God wil be worſhipped with outwarde ceremonies onely, without the heart: & eſpecially the Iewes were of this opinion, becauſe of their figures & ceremonies of the law, thinking that their ſacrifices were ſufficient, 21 Therefore the Prophet doth reproue this groſſe errour, & pronounceth the Name of God to be blaſphemed, where holines is ſet in ceremonies. 23 For he declareth the worſhip of God to be ſpirituall, whereof are two principall partes, inuocation, and thankeſgiuing.

A Pſalme of [a] Aſaph.

1 THe God of gods, euen the Lord hath ſpoken and called the [b] earth from the riſing vp of the ſunne vnto the going downe thereof.
2 Out of Sion, which is the [c] perfection of beautie, hath God ſhined.
3 Our God ſhal come and ſhall not keepe ſilence: [d] a fire ſhall deuour before him, and a mightie tempeſt ſhall be moued round about him.

a Who was either the autor, or a chiefe ſinger, to whome it was committed.
b To pleade againſt his diſſembling people before heauen and earth.
c Becauſe God had choſen it to haue his Name there called vpon, & alſo his image ſtined there in the doctrine of the lawe.
d As when God gaue his Lawe in mount Sinai, he appeared terrible with thunder and tempeſt, ſo wil he appeare terrible to take a count for the keeping thereof.

e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body holy, Saints and his people.
g Which should know that sacrifices are seales of the couenant betwene God & his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though hee did delite in sacrifice, yet had he no neede of mans help therunto.
k Though mans life for the infirmitie thereof hath neede of foode, yet God, whose life quickneth all the world, hath no neede of such meanes.
l Shew thy selfe mindful of Gods benefites by thankesgiuing.
m Why doest thou faine to be of my people & talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my worde.
o He sheweth what are the fruites of them that contemne Gods word.

4 He shall call the heauen aboue, & ° the earth to iudge his people.
5 Gather my ᵉ saintes together vnto mee, those that make a couenant with mee with ᵍ sacrifice.
6 And the heauens shal declare his righteousnesse: for God is Iudge himselfe. Selah.
7 Heare, O my people, & I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.
8 I wil not ʰ reproue thee for thy sacrifices, or thy burnt offrings, that haue not bene continually before me.
9 I will take no bullocke out of thine house, nor goates out of thy folds.
10 ⁱ For all the beastes of the forest are mine, and the beastes on a thousande mountaines.
11 I knowe all the foules on the mountaines: and the wilde beasts of the field are mine.
12 If I be hungry, I wil not tell thee: for the worlde is mine, & all that therein is.
13 ᵏ Wil I eat the fleshe of bulles? or drinke the blood of goates?
14 Offer vnto God praise, and ˡ pay thy vowes vnto the most High.
15 And call vpon mee in the day of trouble: so wil I deliuer thee, and thou shalt glorifie me.
16 But vnto ᵖ wicked said God, ᵐ What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,
17 Seeing thou hatest ⁿ to be reformed, and hast cast my words behinde thee?
18 For when thou sawest a theefe, ° thou runnest with him, & thou art partaker with the aduulterers.
19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit.
20 Thou ᵠ sittest, and speakest against thy brother, and slaunderest thy mothers sonne.
21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reproue thee, and ʳ set them in order before thee.
22 Oh consider this, ye that forget God, least I teare you in pieces, and there be none that can deliuer you.
23 Whe ᵖ offereth ˢ praise, shal glorifie me: & to him, that ᵗ disposeth his way aright, will I ᵗ shew the saluation of God.

p He noteth the cruelties of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
q I will write all thy wicked deedes in a rolle, and make thee to reade and acknowledge them whether thou wilt or no.
r Vnder the which is contained faith and inuocation.
s As God hath appointed.
t That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his natural corruption & iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renue in him his holy Spirite, 13 With promesse that he will not be vnmindeful of those great graces. 18 Finally fearing lest God would punishe the whole Church for his faults, he requireth that he would rather increase his graces towards the same.

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan ᵃ came vnto him, after he had gone in to Bath-sheba.

1 HAue mercy vpon me, O God, ᵇ according to thy louing kindnes: according to ᵖ multitude of thy compassions put away mine iniquities.
2 Wash me ᶜ throughly from mine iniquitie, and cleanse me from my sinne.
3 For I ᵈ know mine iniquities, and my sinne is euer before me.
4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou ᵉ speakest, and pure when thou iudgest.
5 Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.
6 Beholde, thou ᶠ louest trueth in the inward affections: therefore hast thou taught mee wisedome in the secrete of mine heart.
7 Purge me with ᵍ hyssope, and I shal be cleane: washe me, and I shalbe whiter then snowe.
8 Make me to heare ʰ ioy and gladnesse, that the ⁱ bones, which thou hast broken, may reioyce.
9 Hide thy face from my sinnes, and put away all mine iniquities.
10 ᵏ Create in me a cleane heart, O God, and renue a right spirit within me.
11 Cast me not away from thy presence, & take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation, and stablish me with thy ˡ free Spirit.
13 Then shal I teach thy ᵐ waies vnto the wicked, and sinners shall be conuerted vnto thee.
14 Deliuer me from ⁿ blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnes.
15 ° Open thou my lips, O Lord, and my mouth shall shew forth thy praise.
16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offrung.

a To reproue him because hee had committed so horrible sins, and lien in the same without repentance more then a whole yere.
b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and aboundant mercies.
c My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing.
d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needs confesse thee to be iust & themselues sinners.
f He confesseth that God, who loueth purenes of heart, may iustly destroy man, who of nature is a sinner, much more him whome he had instructed in his heauenly wisdome. *Luk.* 12. 6.
g He meaneth Gods comfortable mercies towardes repentant sinners.
h By the bones hee vnderstandeth all strength of soule and bodie, which by cares & mourning are consumed.
i He confesseth that when Gods Spirite is colde in vs, to haue it againe renued is as a newe creation.
k Which may assure mee that I am drawen out of the slauerie of sinne.
l He promiseth to indeuour that others by his example may turne to God.
m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.
n By giuing mee occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceding of faith, which seeketh vnto God for mercie.

17 The sacrifices of God are a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto p Sion for thy good pleasure: builde the walles of Jerusalem.

19 Then shalt thou accept the sacrifices of righteousnes, euen the burnt offring and oblation: then shal they offer calues vpon thine altar.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawful, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

Dauid describeth the arrogant tyrannie of his aduersary Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

1 *Dauid describeth* 4 *vnthankfulnes* 5 *feare* 6 *ioy*

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Ahimelech.

a O Doeg, which hast credit with the tyrant Saul, & hast power to murther the Saints of God.

1 WHy boastest thou thy selfe in thy wickednesse, O a man of power? the louing kindnes of God indureth daily.

b Thy malice moueth thee by craftie flatteries & lies to accuse and destroy the innocents.

2 Thy tongue imagineth b mischiefe, & is like a sharp rasor, p cutteth deceitfully.

3 Thou doest loue euill more then good, & lies, more then to speake the "trueth. Selah.

" *Eb. righteousnes.*

c Though God forbeare for a time, yet at length he will recompense thy falsehoode.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

d Albeit thou seeme to be neuer so sure setled.

5 Do shall God c destroy thee for euer: he shal take thee and pluck thee out of thy tabernacle, & d roote thee out of the land of the liuing. Selah.

e For the eyes of the reprobate are shut vp at gods iudgemẽts.

6 The e righteous also shall see it, f and feare, and shall laugh at him, saying,

f With ioyfull reuerence, seeing that hee taketh their part against the wicked.

7 Behold the man p tooke not God for his strength, but trusted vnto the multitude of his riches, & put his strength q in his malice.

q Or, in his substance.

8 But I shalbe like a g greene olme tree in the house of God: for I trusted in the mercy of God for euer and euer.

g He reioyceth to haue a place among the seruants of God, that he may grow in y knowledge of godlines.

9 I will alwap praise thee, for that thou hast done h this, and I will r hope in thy Name, because it is good before thy Saints.

h Executed this vengeance. *r Or, waite vpon thy grace & promesse.*

PSAL. LIII.

He describeth the crooked nature, 4 The cruelty, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.

a Which was an instrumẽt or kinde of note.

1 THe foole hath sayd in his heart, There is b no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

b Whereas no regard is had of honestie or diuine nor of vice, there the Prophet pronounceth that the people haue no God.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and c seeke God.

c Whereby he condemneth all knowledge and vnderstanding,

3 *Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

that tẽdeth not to seeke God.

4 Do not d workers of iniquitie know that they eate vp my people as they eate bread? they call not vpon God.

Rom. 3. 10.

d Dauid pronounceth Gods vengeance against cruel gouerners, who hauing charge to defend & preserue Gods people, do most cruelly deuour them.

5 There they were afraid for feare, where no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Be the enemies power neuer so great, nor the danger so feareful, yet God deliuereth his in due time.

6 Oh giue saluation vnto Israel out of Sion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

PSAL. LIIII.

Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of GOD to destroy his enemies. 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. Whe the Ziphims came and said vnto Saul, * Is not Dauid hid among vs?

*1. Sam. 23. 19.

1 SAue me, O God, a by thy Name, and by thy power iudge me.

a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright cõscience.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

b To wit, § Ziphims. c Saul and his armie, which were like cruel beastes, & could not be satisfied but by his death

4 Behold, God is mine helper: the Lorde is with d them that vphold my soule.

d For hypocrites serue God for feare, or vpon conditions.

5 He shall rewarde euill vnto mine enemies: oh cut them off in thy e trueth!

e We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

6 Then I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

f Be they neuer so fewe, as he was with Ionathan. g According to thy faithful promes for my defence.

7 For hee hath deliuered mee out of all trouble, and mine eie hath g seene my desire vpon mine enemies.

PSAL. LV.

Dauid being in great heauines & distres complaineth of the cruelty of Saul, 13 And of the falsehoode of his familiar acquaintance, 17 Vttering most ardẽt affections to

moone

moone the Lorde to pitie him. 22 *After being assured of deliuerance, hee setteth forth the grace of God as though hee had already obtained his requeſt.*

¶ To him that excelleth on Neginoth. A Pſalme of Dauid to giue inſtruction.

a The earneſtnes of his prayer declareth ỹ vehemencie of his griefe, in ſo much as he is compelled to burſt out into cries.

1 HEare [a] my prayer, O God, and hide not thy ſelfe from my ſupplication.
2 Harken vnto mee, and anſwere me: I mourne in my prayer, and make a noyſe,
3 For the [b] voyce of the enemy, & for the veration of the wicked, becauſe [c] they haue brought iniquitie vpon mee, and furiouſly hate me.

b For ỹ threatenings of Saul and his adherents.

c They haue defamed me as a wicked perſon: or, they haue imagined my deſtruction.

4 Mine heart trembleth within me, and the terroyrs of death are fallen vpon me.
5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

d There was no part of him that was not aſtonied with extreme feare.

6 And I ſaid, Oh that I had winges like a doue: then would I [e] flie away & reſt.
7 Beholde, I would take my flight farre off, and lodge in the wildernes. Selah.

e Feare had driuen him to ſo great diſtreſſe, that he wiſhed to be hid in ſome wildernes, and to be baniſhed from that kingdome, which God had promiſed ỹ he ſhould enioy.

8 He would make haſte for my deliuerãce [f] from the ſtormie winde and tempeſt.
9 Deſtroy, O Lorde, and deuide their tongues: for I haue ſeene crueltie and ſtrife in the citie.

f From ỹ cruel rage and tyrannie of Saul.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquitie and miſchiefe are in the middes of it.
11 Wickednes is in the middes thereof: deceite and guile depart not from her ſtreetes.
12 Surely mine [i] enemie did not defame mee: for I could haue borne it: neither did mine aduerſarie exalt himſelfe againſt mee: for I would haue hidde me from him.

g Asin the confuſion of Babylon, when the wicked conſpired againſt God.

13 But it was thou, O man, euen my [k] companion, my guide and my familiar:
14 Which delited in conſulting together, and went into the Houſe of God as companions.
15 Let death ſeaſe vpon them: let them [l] goe downe quicke into the graue: for wickednes is in their dwellings, euen in the middes of them.

h All lawes and good orders are broken, and only vice and diſſolution reigneth vnder Saul.

16 But I will call vnto God, and the Lord will ſaue me.
17 Euening and morning, and at noone will I pray, [m] and make a noyſe, and he will heare my voyce.

i If mine open enemy had ſought mine hurt, I could the better haue auoyded him.

18 Hee hath deliuered my ſoule in peace from the battell, that was againſt me: for [n] many were with me.
19 God ſhall heare and afflict them, euen he that reigneth of olde, Selah. becauſe they [o] haue no changes, therefore they feare not God.

k Which was not onely ioyned to me in friendſhip and counſel in worldly matters, but alſo in religion.

20 He [p] laid his hand vpon ſuch, as be at peace with him, and hee brake his couenant.
21 The wordes of his mouth were ſofter then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were ſwordes.
22 Caſt thy [q] burden vpon the Lord, and hee ſhall nourriſh thee: he will not ſuffer the righteous to fall for [r] euer.
23 And thou, O God, ſhalt bring them downe into the pit of corruption: the bloody and deceitfull men ſhall not liue [s] halfe their dayes: but I will truſt in thee.

l I go downe quicke into the graue: for wickednes is in their dwellings, euen in the middes of them.

m Which ſignifieth a feruent minde and ſure truſt to obtaine his petition, which thing made him earneſt at all times in prayer.

n Euen the Angels of God fought on my ſide againſt mine enemies, 2. King. 6. 16.

o But their proſperous eſtate ſtill continueth.

p I did not prouoke him, but was at peace with him, yet he made warre againſt me.

q Or, gift: to wit, which thou woulddeſt that God ſhould giue thee.

r Though for their bettering & triall he ſuffer them to ſlip for a time.

s Though they ſometime liue longer, yet their life is curſed of God, vnquiet, and worſe then any death.

PSAL. LVI.

Dauid being brought to Achiſh the king of Gath, 1. Sam. 21. 12. complaineth of his enemies, demaundeth ſuccour, 3 Putteth his truſt in God and in his promiſes, 12 And promiſeth to performe his vowes, which he had taken vpon him, wherof this was the effect, to praiſe God in his Church

¶ To him that excelleth. A Pſalme of Dauid on Michtam, concerning the [a] dumme doue in a farre countrey, when the Philiſtims tooke him in Gath.

a Being chaſed by the fury of his enemies into a ſtrange countrey, he was as a dumme doue, not ſeeking reuengeance.

1 BE mercifull vnto me, O God, for [b] man would ſwallow mee vp: hee fighteth continually and vexeth me.
2 Mine enemies would daily ſwallowe mee vp: for many fight againſt mee, O thou moſt high.
3 When I was afraid, I truſted in thee.
4 I will reioyce in God, becauſe of his [c] word, I truſt in God, and will not feare what fleſh can do vnto me.
5 Mine owne [d] wordes grieue mee daily: all their thoughtes are againſt me to do me hurt.
6 [e] They gather together, & keepe themſelues cloſe: they marke my ſteppes, becauſe they waite for my ſoule.
7 [f] They thinke they ſhall eſcape by iniquitie: O God, caſt theſe people downe in thine anger.
8 Thou haſt counted my wandyings: put my [g] teares into thy bottell: are they not in thy regiſter?
9 When I cry, then mine enemies ſhall turne backe: this I knowe, for God is with me.
10 I will reioyce in God becauſe of his word: in the Lord will I reioyce becauſe of his word.
11 In God do I truſt: I will not be afraid what man can do vnto me.
12 [h] Thy vowes are vpon me, O God: I will render praiſes vnto thee.

b He ſheweth that it is either now time, or neuer, that God helpe him: for all the world is againſt him, and ready to deuour him.

c He ſtayeth his conſcience vpon Gods promes, though he ſee not preſent helpe.

d All my counſels haue euill ſucceſſe, & turne to mine owne ſorowe.

e As all the world againſt one man, and cannot be ſaciat, except they haue my life.

f They think not onely to eſcape puniſhment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saintes in ſtore, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares & blood out of Gods regiſter.

h Hauing receiued that which I required, I am bound to pay my vowes of thankeſgiuing, as I promiſed.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

i As mindeful of his great mercies, and giuing him thankes for the same.

k That is, in this life, and light of the sunne.

PSAL. LVII.

Dauid being in the desert of Ziph, where the inhabitantes did betray him, and at length in the same case with Saul, 2 Calleth most earnestly vnto God with full confidence, that he will performe his promise and take his cause in hand: 5 Also that he will shew his glory in the heauens and the earth against his cruel enemies. 9 Therefore doth he render laud & praise.

¶ To him that excelleth. a Destroy not. A Psalme of Dauid on Michtam, * When he fled from Saul in the caue.

1 Haue mercy vpon me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadowe of thy winges will I b trust, till these afflictions ouerpasse.

2 I wil call vnto the most high God, euen to the God, that c performeth his promise toward me.

3 He will sende from d heauen, and saue me from the reproofe of him that would swallow me. Selah. God will sende his mercy, and his trueth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are e speares and arrowes, and their tongue a sharpe sword.

5 f Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steppes: g my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my i tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lorde, among the people, and I wil sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy trueth vnto the k cloudes.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was eyther the beginning of a certaine song, or the wordes which Dauid vttered when he stayed his affection. 1 *Sam.* 24. 4.

* *Or, dwell most safely.*

b He compareth the afflictions, which God layeth vpō his children, to a storme that commeth and goeth.

c Who leaueth not his workes begun vnperfite.

d He would rather deliuer me by a miracle, then § I should be ouercome.

e He meaneth their calumnies and false reportes.

f Suffer mee not to be destroyed to the contempt of thy Name.

g For very feare, seeing the great dangers on all sides.

h That is, wholy bent to giue thee praise for my deliuerance. i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies do not only appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whome hee appealeth to Gods iudgement,

10 *Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

1 Is it true? O a Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischiefe in your heart: b your handes execute crueltie vpon the earth.

3 The wicked c are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe d adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though hee be most expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the iawes of the young lions, O Lord.

7 Let them f melt like g waters, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let him consume like a snaile that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 § As raw flesh before your pots feele the fire of thornes: so let him carp them away as in a whirlewinde in his wrath.

10 The righteous shal h reioyce when he seeth the vengeance: he shall wash his feete in the i blood of the wicked.

11 And men shall say, k Verely there is fruit for the righteous: doubtles there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, cōspire my death being an innocent.

b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your heartes.

c That is, enemies to the people of God, euen from their birth.

d They passe in malice, and subtiltie the crafty serpent, which could preserue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes, whereby they hurt.

f Considering Gods diuine power hee sheweth that God in a moment can destroy their force whereof they bragge. g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, he must needes put difference betweene the godly and the wicked.

PSAL. LIX.

Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whome though hee keepe aliue for a time to exercise his people, yet in the ende hee will consume them in his wrath, 13 That hee may be knowen to be the God of Iaakob to the ende of the world. 16 For this hee singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on a Michtam. * When Saul sent and they did watch the house to kill him.

1 O My God, b deliuer me from mine enemies: defende mee from them that rise vp against me.

a Read Psal. 16. 1 *Sam.* 19. 11.

b Though his enemies were euen at hand to destroy him, yet hee assured himselfe that God had wayes ynow in his hand to deliuer him.

2 Deli-

e For I am innocent to them-wardes, & haue not offended them.
d Seing it appertaineth to Gods iudgements to punish the wicked, hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.
e He compareth their cruelties to hungrie dogs, shewing that they are neuer wearie in doing euill.
f They boast openly of their wicked deuices, and euery word is as a sworde: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know y thou dost bridle him: therefore will I patiently hope on thee.
h Hee will not faile to succour me, when neede requireth.
i Altogether, but by litle and litle, that y people seeing often-times thy iudgements, may be mindfull of thee.
k That in their miserie & shame they may be as glasses & examples of Gods vengeance. l When thy time shal come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didest vse the policie of a weake woman to confound y enemies strength, as 1.Sam.19.12. o Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

2 Deliuer mee from the wicked doers, and saue me from the bloodie men.
3 For loe, they haue laide waite for my soule: the mightie men are gathered against mee, not for mine c offence, nor for my sinne, O Lord.
4 They runne and prepare themselues without a fault on my part: arise therfore to assist me, and behold.
5 Euen thou, O Lord God of hostes, O God of Israel awake to visit al the heathen, and be not d mercifull vnto al that transgresse maliciously. Selah.
6 They go to and fro in þ euening: they barke like e dogs, and goe about þ citie.
7 Beholde, they f brag in their talke, and swords are in their lippes: for Who, say they, doeth heare?
8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.
9 g Hee is strong: but I will waite vpon thee: for God is my defence.
10 My mercifull God will h preuent me: God will let me see my desire vpon mine enemies.
11 Slay them i not, least my people forget it: but scatter them abroade by thy power, and put them downe, O Lord our shielde,
12 For the sinne of their mouth, and the wordes of their lippes: and let them be k taken in their pride, euen for their periurie and lies, that they speake.
13 l Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the endes of the world. Selah.
14 And in the euening they m shall goe to and fro, & barke like dogs, and go about the citie.
15 They shal runne here & there for meat: & surely they shal not be satisfied, though they tarie all night.
16 But I will sing of thy n power, & will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.
17 Vnto thee, O my o Strength, will I sing: for God is my defence, & my mercifull God.

a These were certaine songs, after the note whereof this psalme was sung.

PSAL. LX.

Dauid being now King ouer Iudah and hauing had manie victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. 11 After he praieth vnto God to finish that that he hath begonne.

¶ To him that excelleth vpon a Shushan Eduth, or Michtam. A Psalme of Dauid to teach. b When he fought against Aram Naharaim, & against c Aram b Zobah, when Ioab returned and slewe twelue thousande Edomites in the salt valley.

1 O God, thou hast cast vs out, thou hast d scattered vs, thou hast bene angrie, turne againe vnto vs.
2 Thou hast made the lande to tremble, and hast made it to e gape: heale the breaches thereof, for it is shaken.
3 Thou hast f shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.
4 But nowe thou hast giuen g a banner to them that feare thee, that it may be displayed because of thy trueth. Selah.
5 That thy beloued may bee deliuered, helpe with thy right hand & heare me.
6 God hath spoken in his h holines: therefore I will reioyce: I shall deuide Shechem, & measure the valley of Succoth.
7 Gilead shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe þ i strength of mine head: k Iudah is my lawgiuer.
8 Moab shalbe my l wash pot: ouer Edom will I cast out my shoe: m Palestina shewe thy selfe ioyfull for me.
9 Who will leade mee into the n strong citie? who will bring me vnto Edom?
10 Wilt not thou, O God, which hadst cast vs off, & didest not go forth, O God, with our armies?
11 Giue vs help against trouble: for vaine is the helpe of man.
12 Through God we shall doe valiantly: for he shall tread downe our enemies.

a Or, Syria, called Mesopotamia. b Called also Sophene which standeth by Euphrates. c For when Saul was not able to resist y enemie, the people fled hither and thither: for they could not be safe in their owne houses. d As cleft with an earthquake. e Thou hast hadled thy people sharply in taking from them sensuall and iudgement, in that they aided Saul the wicked King, & pursued him, to whome God had giuen the iust title of the realme. f In making me King, thou hast performed thy promes, which seemed to haue lost the force. g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i Dauid meaneth, that in this tribe his kingdome shall be established, Gen.49.10. k In most vile subiection. l For thou wilt dissemble, & faine as though thou werest glad. m He was assured that God would giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here hee crieth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

1 Heare my crie, O God: giue care vnto my praier.
2 From a the endes of the earth will I crie vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is b higher then I.
3 For thou hast bene mine hope, and a strong towre against the enemie.
4 I will dwel in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.
5 For thou, O God, c hast heard my de-

a Frō the place, where I was banished, being driuē out of the Citie & Temple by my sonne Absalom. b Vnto the which without thy helpe I can not attaine. c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ, who liueth eternally, not only in himselfe, but also in his members.
e For the stabilitie of my kingdome standeth in thy mercy and trueth.

stres: thou hast giuen an heritage vnto those that feare thy Name.
6 Thou shalt giue the king a d long life: his yeres shalbe as many ages.
7 He shall dwel before God for euer: prepare e mercy and faithfulnesse that they may preserue him.
8 So will I allway sing praise vnto thy Name in performing daily my vowes.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurementes of the world, he sharply reproueth this vanitie, to the intent hee might cleaue fast to the Lorde.

1.Chro.16.41. ¶ To the excellent musician a Jeduthun. A Psalme of Dauid.

a Though Satan tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promes, beareth his crosse patiently. b It appeareth by the oft repetition of this word, that the prophet abode manifold tentations, but by resting on God and by patience he ouercame them all.
c He meaneth himselfe, being the man whome God had appointed to the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you.
e Dauid was greatly mooued with these troubles: therefore he stirreth vp himselfe to trust in God.

1 YEt a my soule keepeth silence vnto God: of him commeth my saluation.
2 b Yet he is my strength and my saluation, and my defence: therefore I shal not much be mooued.
3 How long will ye imagine mischiefe against a c man? ye shalbe all slaine: yee shall be as a bowed wall, or as a d wall shaken.
4 Yet they consult to cast him downe frō his dignitie: their delight is in lies, they bielse with their mouthes, but curse with their hearts. Selah.
5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.
6 Yet is hee my strength, and my saluation, and my defence: therfore I shal not be mooued.
7 In God is my saluation and my f glorie, the rocke of my strength: in God is my trust.
8 Trust in him allway, ye people: powre out your hearts before him, for God is our hope. Selah.
9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie: b be not vaine: if riches increase, set not your heart thereon.
11 God spake i once or twise, I haue heard it, that power belongeth vnto God,
12 And to thee, O Lorde, mercie: for thou k rewardest euery one according to his worke.

f These vehemēt and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorowe, and bite on the bridle, then vtter our griefe to God to obteine remedy. h Giue your selues wholy to God by putting away all things that are contrary to his Lawe. i He hath plainely borne witnes of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the mids of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lorde.

¶ A Psalme of Dauid. When he was in the a wilderne of Iudah.

a To wit, of Ziph, 1.Sam.23.14.
b Though hee was both hungry and in great distresse, yet he made God his sufficiencie, and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweete vnto me then al the pleasures & deinties of the world.
e He assureth himselfe by the Spirit of God to haue the gift of constancie.
f He propheci-eth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts. g All that sweare by God aright, or professe him, shall reioyce in this worthie King.

1 O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a baren and dry land without water.
2 Thus c I beholde thee as in the Sanctuarie, when I beholde thy power and thy glory.
3 For thy louing kindnesse is better then life: therefore my lippes shal praise thee.
4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.
5 My soule shalbe satisfied, as with d marowe and fatnesse, and my mouth shall praise thee with ioyfull lippes,
6 When I remember thee on my bed, and when I thinke vpon thee in ꝑ night watches.
7 Because thou hast bene mine helper, therefore vnder ꝑ shadow of thy wings will I reioyce.
8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.
9 Therefore they that seeke my soule to destroye it, they shall goe into the lowest partes of the earth.
10 f They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.
11 But the king shall reioyce in God, & all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

PSAL. LXIIII.

Dauid prayeth against the furie & false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glorie of God.

¶ To him that excelleth. A Psalme of Dauid.

1 HEare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.
2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie,

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger. b That is, from their secret malice. c To wit, their outward violence.

d False reportes and ſlanders.
e To be without feare of God & reuerence of man, is a ſigne of reprobation.
f The more that the wicked ſee Gods children in miſery, the more bold and impudent are they in oppreſſing them.
g There is no way ſo ſecret and ſubtill to doe hurt, which they inuented not for his deſtruction.
h To ſee Gods heauy iudgements againſt them, and how he hath caught them in their owne ſoares.
i When they ſhal conſider that he will be fauourable to them, as he was to his ſeruant Dauid.

3 Which haue whet their tongue like a ſword, and ſhot for their arrowes d bitter wordes:
4 To ſhoote at the vpright in ſecret: they ſhoote at him ſuddenly, and e feare not.
5 They f encourage themſelues in a wicked purpoſe: they commune together to lay ſnares priuily, and ſay, Who ſhall ſee them?
6 They haue ſought out iniquities, and haue accompliſhed that which they ſought out, euen euery one g his ſecrete thoughts, and the depth of his heart.
7 But God will ſhoot an arrow at them ſuddenly: their ſtrokes ſhalbe at once.
8 They ſhall cauſe their owne tongue to fall vpon them: and whoſoeuer ſhall ſee them, ſhall h flée away.
9 And all men ſhall ſée it, and declare the worke of God, & they ſhall vnderſtand, what he hath wrought.
10 But the righteous i ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart, ſhall reioyce.

PSAL. LXV.

1 A praiſe and thankeſgiuing vnto God by the faithfull, who are ſignified by Zion, 4 For the chuſing, preſeruation and gouernance of them, 9 And for the plentifull bleſſings powred forth vpon all the earth, but ſpecially toward his Church.

¶ To him that excelleth. A Pſalme or ſong of Dauid.

1 O God, a praiſe waiteth for thee in Zion, and vnto thée ſhall the vowe be performed.
2 Becauſe thou heareſt the prayer, vnto thée ſhall all b fleſh come.
3 Wicked déedes c haue preuailed againſt me: but thou wilt be merciful vnto our tranſgreſſions.
4 Bleſſed is hee, whome thou chuſeſt and cauſeſt to come to thee: he ſhall dwell in thy courtes, & we ſhall be ſatiſfied with the pleaſures of thine houſe, euen of thine holy Temple.
5 O God of our ſaluation, thou wilt d anſwer vs with fearefull ſignes in thy righteouſnes, O thou the hope of all the ends of the earth, and of them that are farre off in the e ſea.
6 Hee eſtabliſheth the mountaynes by his power: and is girded about with ſtrength.
7 He appeaſeth the f noyſe of the ſeas and the noyſe of the waues thereof, and the tumultes of the people.
8 They alſo, that dwell in the vttermoſt partes of the earth, ſhalbe afraide of thy ſignes: thou ſhalt make "the East and the Weſt to reioyce.
9 Thou g viſiteſt the earth, and watereſt it: thou makeſt it verie riche: the h Riuer of God is full of water: thou prepareſt them corne: for ſo thou appointeſt it.
10 Thou k watereſt abundantly the furrowes thereof: thou cauſeſt the raine to deſcend into the valleis thereof: thou makeſt it ſoft with ſhoures, and bleſſeſt the bud thereof.
11 Thou croweſt the yere with thy goodnes, and thy ſteps dropp fatnes.
12 They droppe vpon the paſtures of the wildernes: and the hilles ſhall be compaſſed with gladnes.
13 The paſtures are clad with ſheepe: the valleys alſo ſhalbe couered with corne: therefore they ſhoute for ioy, l and ſing.

a Thou giueſt daily newe occaſion to thy Church to praiſe thee.
b Not onely the Iewes, but alſo the Gentiles in the kingdome of Chriſt.
c He imputeth it to his ſinnes and to the ſinnes of the people, that God, who was accuſtomed to aſſiſt them, withdraweth his ſuccour from them.
d Thou wilt declare thy ſelfe to be the preſeruer of thy Church in deſtroying thine enemies, as thou didſt in the red ſea.
e As of all barbarous nations and farre off.
f He ſheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
"Ebr. the going forth of the morning and of the euening.
g To wit, with raine.
h That is, Shiloah, or, the raine.
i Thou haſt appointed y earth to bring foorth food to mans vſe
k By this deſcription he ſheweth that all the order of nature is a teſtimonie of Gods loue toward vs, who cauſeth all creatures to ſerue our neceſſitie.
l That is, the dumme creatures ſhall not onely reioyce for a time for Gods benefites, but ſhall continually ſing.

PSAL. LXVI.

1 He prouoketh all men to praiſe the Lord, and to conſider his workes. 6 Hee ſetteth foorth the power of God to affray the rebels, 10 And ſheweth how God hath deliuered Iſrael from great bondage and afflictions. 13 He promiſeth to giue ſacrifice, 16 And prouoketh all men to heare what God hath done for him and to praiſe his Name.

¶ To him that excelleth. A ſong, or Pſalme.

1 Reioyce in God, a all ye inhabitants of the earth.
2 Sing forth the glory of his Name: make his praiſe glorious.
3 Say vnto God, How terrible art thou in thy workes! through the greatnes of thy power ſhall thine enemies be b in ſubiection vnto thée.
4 All the world ſhall worſhip thée, & ſing vnto thée, euē ſing of thy Name. Selah.
5 c Come & beholde the workes of God: hee is terrible in his doing toward d the ſonnes of men.
6 He hath turned the ſea into dry land: they paſſed through the riuer on foote: there did we reioyce in him.
7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious ſhall not e exalt themſelues. Selah.
8 Praiſe our God, ye people, and make the voyce of his praiſe to be heard.
9 Which f holdeth our ſoules in life, and ſuffereth not our féete to ſlip.
10 For thou, O God, haſt proued vs, thou haſt tried vs as ſiluer is tried.

a He propheciſeth that all nations ſhall come to y knowledge of God, who then was onely known in Iudea.
b As the faithfull ſhall obey God willingly: ſo the infidels for feare ſhal diſſemble themſelues to be ſubiect.
c Hee toucheth the ſlothfull dulnes of man, who is colde in the conſideration of Gods workes.
d His prouidēce is wonderfull in maintayning their eſtate.
e He proueth y God will extend his grace alſo to y Gentiles, becauſe he puniſheth among them ſuch as wil not obey his calling.
f He ſignifieth ſome ſpecial benefite, that God had ſhewed to his Church of the Iewes, in deliuering them from ſome great danger: wherof or of the like he promiſeth that the Gentiles ſhalbe partakers.

g The condition of the Church is here described, which is to be led by gods prouidéce into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

11 Thou hast brought vs into the snare, and laid a strait chaine vpon our loynes.
12 Thou hast caused men to ride ouer our heades: we went into fire and into water, but thou broughtest vs out into a wealthy place.
13 I wil go into thine h house with burnt offrings, and will pay thée my vowes,
14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.
15 I will offer vnto thée the burnt offrings of fat rammes with incense: I will prepare bullocks and goates. Selah.
16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.
17 I called vnto him with my mouth, & he was exalted with my tongue.
18 k If I regard wickednes in mine heart, the Lord wil not heare me.
19 But God hath heard me, and considered the voyce of my prayer.
20 Praised be God, which hath not put backe my prayer, nor his mercy from me.

h The duetie of the faithfull is here described, which are neuer vnmindefull to render God praise for his benefites.

i It is not inough so haue receiued Gods benefites and to be mindfull thereof, but also we are bound to make others to profite thereby, and praise God.

k If I delite in wickednes, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to bee lightened with his countenance, 2 To the ende that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdom of God, which should be vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. ¶ A Psalme or song.

1 God be mercifull vnto vs, and blesse vs, and a cause his face to shine among vs. Selah.
2 That b they may knowe thy way vpon earth, and thy sauing health among all nations.
3 Let the people praise thee, O God: let all the people praise thee.
4 c Let the people be glad and reioyce: for thou shalt iudge the people rightously, & gouerne the nations vpon the earth. Selah.
5 Let the people praise thee, O God: let all the people praise thee.
6 Then shall d the earth bring foorth her increase, and God, euen our God shall blesse vs.
7 God shall blesse vs, and all the endes of the earth e shall feare him.

a That is, moone our hearts with his holy Spirit, that we may feele his fauour towards vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By these oft repetitions he sheweth, that y people can neuer reioyce sufficiently, and giue thankes for the great benefites that they shall receiue vnder the kingdome of Christ.

d Hee sheweth that where God fauoureth, there shalbe abundance of all other thinges.

e When they feele his great benefites both spirituall and corporall towardes them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth foorth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes & most strange sortes declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces & victories doth excell without comparison all worldly thinges. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

1 God a will arise, and his enemies shal be scattered: they also that hate him, shall flee before him.
2 As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.
3 b But the righteous shal be glad, and reioyce before God: yea, they shall leape for ioy.
4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his Name c Jah, and reioyce before him.
5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.
6 God d maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a e drie land.
7 f O God, when thou wentest forth before thy people: when thou wentest through the wildernes, (Selah)
8 The earth shooke, & the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.
9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was weary.
10 Thy Congregation dwelled therein: for thou, O God, hast of thy g goodnes prepared it for the poore.
11 The Lord gaue matter to the h women to tell of the great armie.
12 Kings of the armies did flee: they did flee and i she that remained in the house, deuided the spoile.
13 Though ye haue lien among k pots, yet shal ye be as the wings of a doue that is couered with siluer, and whose fethers are like pelow golde.
14 When l Almightie scattered kings in it, it was white as snow in Zalmon.
15 m The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.
16 n Why leape ye, ye high mountaines? as for this mountaine, God deliteth to dwell in it: yea, the Lord will dwell in it for euer.

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

c Iah & Iehouah are the names of God, which do signifie his essence & maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.

d He giueth children to them that be childles, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

g God blessed the land of Canaan because hee had chosen that place for his Church.

h The facion then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith & others.

i The pray was so great, that not onely the souldiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darkenes, yet he wil restore it, and make it most shining and white.

l In the land of Canaan, where his Church was.

m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

n Why boast ye of your strength and beautie against this Mountaine of Gods

o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his spirit, Ephes. 4. 8.

p In most extreme dangers God hath infinit wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, and from the dangers of the red Sea, so will he still do as oft as necessitie requireth.

r That is, in the blood of that great slaughter, where dogs shal lap blood.

s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie.

t He describeth the order of the people, whē they went to y Temple to giue thankes for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called litle, because he was the yongest sonne of Iaakob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy place thy power for the defence of thy Church Ierusalem.

17 The charets of God are twentie thousand thousand Angels, and the Lorde is among them, as in the Sanctuarie of Sinai.
18 Thou art gone vp on high: thou hast led captiuitie captiue, and receiued giftes for men: yea, euen the rebellious hast thou led, that the Lorde God might dwell there.
19 Praised be the Lorde, euen the God of our saluation, which ladeth vs daily with benefites. Selah.
20 This is our God, euen the God that sauеth vs: and to the Lorde God belong the p issues of death.
21 Surely God wil wounde the head of his enemies, and the heary pate of him that walketh in his sinnes.
22 The Lorde hath saide, I will bring my people againe from q Bashan: I will bring them againe from the depths of the Sea:
23 That thy foote may bee dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in r it.
24 They haue seene, O God, thy s goings, the goings of my God, and my King, which art in the Sanctuarie.
25 The t singers went before, the plaiers of instruments after: in the middes were ꝺ maides playing with timbrels.
26 Praise ye God in the assemblies, and the Lord, ye that are of the fountaine u of Israel.
27 There was x litle Beniamin with their y ruler, and the princes of Iudah with their assemblie, ꝺ princes of Zebulun, and the princes of Naphtali.
28 Thy God hath appointed thy strēgth: stablish, O God, that, which thou hast wrought in vs,
29 z Out of thy Temple vpon Ierusalem: and kinges shall bring presents vnto thee.
30 Destroy the companie of the speare men, and multitude of ꝺ mightie bulles with the calues of ꝺ people, that a tread vnder feete pieces of siluer: scatter the people that delite in warre.
31 Then shall the princes come out b of Egypt: Ethiopia shall haste to stretche her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing prayse vnto the Lorde, (Selah)
33 To him that rideth vpon ꝺ most high heauens, which were from the beginning: beholde, he will send out by his c voyce a mightie sound.
34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.
35 O God, thou art d terrible out of thine holie e places: the God of Israel is he that giueth strength and power vnto the people: praysed be God.

a Of Shoshannim, reade Psalme. 45.
b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.
c No firmitie or stablenes to settle my feete.
d Though his senses failed him, yet his faith was constant and incouraged him still to pray.
e Condemning me giltles.
f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stolen them.
g Though I be giltie to the ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that

a Beniamin is litle, because he was the yongest sonne of Iaakob.
b Egypt is called Rahab, Psal. 87. 4. & 89. 11. Esa. 30. 7. & 51. 9.
c Or, thunder.
d In shewing fearefull iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was deuided into three partes.

PSAL. LXIX.

1 The complaints, praiers, feruent zeale & great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malitious cruelties of the enemies, 22 And their punishments also, 26 Where Iudas and such traytours are accursed. 30 Hee gathereth courage in his affliction, and offreth prayses vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, propheciyng of the kingdome of Christ, & the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

1 Saue mee, O God: for the b waters are entred euen to my soule.
2 I sticke fast in ꝺ deepe mire, where no c stay is: I am come into deepe waters, and the streames runne ouer me.
3 I am wearie of crying: my throte is dry: mine d eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are mo then the heares of mine head: they that would destroy me, and are mine enemies e falsly, are mighty, so that I restored that which I f tooke not.
5 O God, thou knowest my g foolishnes, and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for h me: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffred reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.
9 i For the zeale of thine house hath eaten me, & the rebukes of them that rebuked thee, are fallen vpon me.
10 I k wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that l sate in the gate, spake of me, and the drunkards sang of me.
13 But Lorde, I make my prayer vnto thee

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stolen them.
g Though I be giltie to the ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.
i When I sawe thine enemies pretende thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reproue them and defend thy glory.
k My zeale moued me to lament and pray for my saluation.
l The more hee sought to winne them to God, the more they were against him both poore and riche.

m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appoynted my deliuerance.

in an [m]acceptable time, euen in the multitude of thy mercie: O God, heare mee in the trueth of thy saluation.

14 Deliuer me out of the myre, that I sink not: let me be deliuered from them that hate me, and out of the [n]deepe waters.

n He sheweth a liuely faith, in that that he assureth himselfe, that God is fauorable to him, whē he seemeth to be angrie: & at hand, whē he seemeth to be farre off.

15 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpō me.

16 Heare me, O Lord, for thy louing kindnes is good: turne vnto mee according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

18 Drawe neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine [p] aduersaries are before thee.

p Thou seest that I am beset as a sheep amōg manie wolues.

20 Rebuke hath broken myne heart, and I am full of heauinesse, and [q] I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19. 29.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

r He desireth God to execute his iudgementes against the reprobate, which cannot by anie meanes be turned, Rom. 11. 9.

22 Let their [r] table be a snare before them, and their prosperite their ruine.

23 Let their eyes be blinded that they see not: and make their [s] lopnes alway to tremble.

s Take both iudgement and power frō them. *Acts* 1. 20.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their [t] habitation be voyde, and let none dwell in their tents.

t Punish not only them, but their posteritie, which shalbe like vnto them.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay [u] iniquitie vpon their iniquitie, and let them not come into thy righteousnesse.

u By their cōtinuance and increasing in their sinnes let it be knowen that they be of the reprobate.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrarie, let them be knowen as reprobate.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thanksgiuing.

y There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefites.

31 This also shall please the Lorde better then a [y] yong bullock, that hath hornes and hoofes.

32 The humble shal see this, and they that seeke God, shalbe glad, and your heart shall liue.

33 For the Lorde heareth the poore, and despiseth not his [z] prisoners.

z For as he deliuered his seruant Dauid, so will he doe al that are in distresse, and call vpon him.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The [a] seede also of his seruants shal inherite it: and they that loue his Name, shall dwel therein.

a Vnder the terme of all promes of the land of Canaan he comprehendeth the promes of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 *He prayeth to be right spedily deliuered.*
2 *He desireth the shame of his enemies,* 4 *And the ioyfull comfort of all those that seeke the Lord.*

¶ To him that excelleth. A Psalme of Dauid to put in [a] remembrance.

a Which might put him in remembrance of his deliuerance. *Psal.* 40. 13.

1 O * God, [b] haste thee to deliuer mee: make haste to helpe me, O Lord.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

2 Let them be [c] confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

c He was assured that ỹ more they raged, the neerer they were to destruction, & the neerer to his deliuerance.

3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.

d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes.

4 But let al those that seeke thee, be ioyful and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

e Because he had felt Gods helpe before, he groundeth on experience, and boldely seeketh vnto him for succour.

5 Nowe I am [e] poore & needie: O God, make haste to mee: thou art mine helper, and my deliuerer: O Lord, make no tarying.

PSAL. LXXI.

1 *He prayeth in faith, established by the word of the promes,* 5 *And confirmed by the worke of God from his youth.* 10 *He cōplaineth of the crueltie of his enemies,* 17 *And desireth God to continue his graces toward him,* 22 *Promising to be mindfull and thankefull for the same.*

1 In * thee, O Lord, I trust: let me neuer be ashamed.

Psalme. 31. 1.

2 Rescue mee and deliuer mee in thy [b] righteousnes: incline thine eare vnto me and saue me.

a He prayeth to God with full assurance of faith, that he wil deliuer him from his aduersaries.

3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commaundement to saue me: for thou art my rocke, and my fortresse.

b By declaring thy selfe true of promes.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the cruell and cruel man.

c Thou hast infinite meanes, and all creatures are at thy commādement: therefore shewe some signe, wherby I shalbe deliuered.

5 For thou art mine hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I bene staied from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwaies of thee.

d That is, from Absalom, Ahithophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.

7 I am

f All the worlde wondereth at me, because of my miseries, as wel they in auntentie, as ỹ common people: yet being assured of thy fauour I remained stedfast.

g Thou ỹ dideſt helpe me in my youth, whē I had more strength, helpe me now so much the more in mine olde age and weakenes.

h Thus the wicked both blaspheme God and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands.

i In calling him his God, he putteth backe the false reportes of the aduersaries, that sayd, God had forsakē him.

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.

l I wil remaine stedfast, being vpholden w the power of God.

m He desireth that as he hath begun, he would so continue his benefites, ỹ his liberalitie may haue perfite praise.

n Thy iust performance of thy promise.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.
8 Let my mouth be filled with thy praise, and with thy glory euery day.
9 Cast me not off in the time of [g] age: forsake me not when my strength faileth.
10 For mine enemies speake of me, and they that lay waite for my soule, take their counsel together,
11 Saying, [h] God hath forsaken him: pursue and take him: for there is none to deliuer him.
12 Go not farre from me, O God: [i] my God, haste thee to helpe me.
13 Let them be confounded & consumed that are against my soule: let them be couered with reproche & confusion, that seeke mine hurt.
14 But I wil waite continually, and wil praise thee more and more.
15 My mouth shall daily rehearse thy righteousnes, and thy saluation: [k] for I know not the number.
16 I wil [l] go forward in ỹ strength of the Lord God, & will make mention of thy righteousnes, euen of thine onely.
17 O God, thou hast taught me from my youth euen vntill now: therefore wil I tell of thy wonderous workes,
18 [m] Yea, euen vnto mine olde age & grape head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, & thy power to all them, that shall come.
19 And thy [n] righteousnes, O God, I will exalte on high: for thou hast done great things: O God, who is like vnto thee!
20 Which hath shewed mee great troubles and [p] aduersities, but thou wilt returne and reuiue mee, and wilt come again, and take mee vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne and comfort me.
22 Therefore will I praise thee for thy [q] faithfulnes, O God, vpon instrument & viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.
23 My lips wil reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.
24 My tongue also shal talke of thy righteousnes daily: for they are confounded & brought vnto shame, that seeke mine hurt.

o His faith breaketh through all tentations, & by this exclamation he prayseth the power of God. p As he confesseth that God is the only autour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

q He confesseth that his long tariance was wel recōpensed, whē God performed his promes. r For there is no true praysing of God, except it come from the heart: and therefore he promiseth to delite in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome shall be righteousnes, peace and felicitie, 10 Vnto whome all Kings and all nations shall doe homage, 17 Whose name and power shall indure for euer, and in whome all nations shalbe blessed.

A Psalme [a] of Salomon.

GIue thy [b] iudgements to the King, O God, & thy righteousnesse to the Kings [c] sonne.
2 Then shall he iudge thy people in righteousnes, and thy poore with equitie.
3 The [d] mountaines and the hilles shall bring peace to the people by iustice.
4 He shal [e] iudge the poore of the people: he shal saue the children of the needie, & shal subdue the oppressor.
5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.
6 He shall come [g] downe like the rayne vpon the mowen grasse, and as the showers that water the earth.
7 In his daies shal the righteous flourish, and abundance of peace shall be so long as the moone endureth.
8 His dominion shalbe also from [h] sea to sea, and from the ruer vnto the endes of the land.
9 They that dwell in the wilderne, shall kneele before him, and his enemies shal licke the dust.
10 The kings of [i] Tarshish & of the yles shal bring presents: the kings [k] of Sheba and Seba shal bring gifts.
11 Yea, all kings shall worship him: all nations shal serue him.
12 For he shal deliuer the poore when he crieth: the needie also, & him that hath no helper.
13 He shall be mercifull to the poore and needie, and shall preserue the soules of the poore.
14 He shall redeeme their soules from deceite and violence, and [l] deare shal their blood be in his sight.
15 Yea, he shall liue, & vnto him shal they giue of the [m] golde of Sheba: they shall also pray for him continually, and daily blesse him.
16 An handfull of corne shall be sowen in the earth, euen in the top of the mountaines, & the [n] fruite thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.
17 His name shall be for euer: his name shal indure as long as the sunne: all nations shall blesse [o] him, and be blessed in him.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue ỹ King with the spirit of wisdome and iustice, ỹ he reigne not as do the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most baren shalbe enriched with thy blessings.

e He sheweth wherefore the sworde is committed to Kings: to wit, to defend the innocent, & suppresse the wicked.

f The people shal embrace thy true religion, when thou giuest a king, that ruleth according to thy word.

g As this is true in all godly Kings: so is it chiefly verified in Christ, who with his heauēly dewe maketh his Church euer to flonsh.

h That is, from the red sea to ỹ sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large & vniuersal.

i Of Cilicia and of all other countries beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrie, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shal preserue his subiectes from all kind of wrong.

m God wil both prosper his life, & also make the people most willing to obey him.

n Vnder such a king shalbe most great plentie, both of fruite & also of the encrease of mankinde.

o They shal pray to God for his continuance, and know that God doeth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor ſ kingdome can continue.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth p wonderous things.
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.

HERE END THE q prayers of Dauid, the sonne of Ishai.

q Cõcerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moone vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting. 28 In hope whereof he resigneth him selfe into Gods hands.

¶ A Psalme committed to Asaph.

1 YEt a God is good to Israel: euen to the pure in heart.
2 As for mee, my feete were almost gone: my steps had welneere slipt.
3 For I freated at the foolish, when I saw the prosperitie of the wicked.
4 For there are b no bands in their death, but they are lustie and strong.
5 They are not in trouble as other men, neither are they plagued wth other men.
6 c Therefore pride is as a chayne vnto them, & crueltie coureth them as a garment.
7 Their eyes stand out for fatnes: "they haue more then heart can wish.
8 They are licentious, & speake wickedly of their oppression: they talke presumptuously.
9 They d set their mouth against heauen, and their tongue walketh through the earth.
10 Therefore his e people turne hither: for waters of a full cuppe are wrung out to them.
11 And they f say, How doth God know it: or is there knowlege in ẏ most High?
12 Loe, these are the wicked, yet prosper they alway, and increase in riches.
13 Certainely I haue cleansed mine heart in vayne, and washed mine handes in innocencie.
14 For daily haue I bene punished, and chastened euery morning.
15 If I say, g I will iudge thus, behold the generation of thy children: I haue transgressed.
16 Then thought I to knowe this, but it was too paynefull for me,
17 Vntil I went into the h Sanctuarie of God: then vnderstoode I their ende.
18 Surely thou hast set them in slipperie places, and castest them downe into desolation.
19 How suddenly are they destroyed, perished and i horribly consumed.
20 As a dreame when one awaketh! O Lorde, when k thou raysest vs vp, thou shalt make their image despised.
21 Certainely mine heart was vexed, and I was pricked in my reynes:
22 So foolish was I & ignorant: I was a l beast before thee.
23 Yet I was alway m with thee: thou hast holden me by my right hand.
24 Thou wilt guyde me by thy counsell, and afterward receiue me to glorie.
25 Whome haue I in n heauen but thee? and I haue desired none in the earth with thee.
26 My flesh fayleth and mine heart also: but God is the strength of mine heart, & my o portion for euer.
27 For loe, they that withdrawe themselues from thee, shall perish: thou destroyest all them that p goe a whoring from thee.
28 As for me, it is good for me q to drawe neere to God: therefore I haue put my trust in the Lorde God, that I may declare all thy workes.

a As it were betwene hope and despaire, he bursteth forth into this affection, being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sicknes, which is deaths messenger.

c They glorie in their pride as some do in their chaines: and in crueltie, as some do in apparel.

" *Ebr. they passe the desires of the heart.*

d They blaspheme God and feare not his power, and rayle vpon men, because they esteeme themselues aboue all others. e Not only the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, & are ouerwhelmed with sorowes, thinking that God considereth not aright the state of the godly. f Thus the flesh mooueth euen the godly to dispute with God touching their poore estate & the prosperitie of ẏ wicked. g If I giue place to this wicked thought, I offende against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Vntil I entred into thy schole & learned by thy worde and holie Spirit, that thou ordereſt all things most wisely and iustly.

i By thy feare-full iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, we contemne all their vayne pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy prouidence did watche alwayes ouer me to preserue me.

n He sought neither helpe nor comfort of any saue of God onely. o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others. q Though all the worlde shrinke from God, yet he promiseth to trust in him and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed. 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe & succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

¶ A Psalme to giue instruction, committed to Asaph.

1 O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?
2 Thinke vpon thy Congregation, which thou hast possessed of olde, & on the b rod of thine inheritance, which thou hast redeemed, & on this mount Zion, where in thou hast dwelt.
3 Lift vp thy s strokes, that thou mayest for euer destroy euery enemie that doth euill to the Sanctuarie.
4 Thine aduersaries roare in the middes measured out for thy selfe as with a line or rod.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layd vpon them for their sinnes.

b Which inheritance thou hast

s *Or, feete.*

of

of thy Congregation, and [c] set vp their
banners for signes.
5 He that [d] lifted the axes vpon the thicke
trees, was renowned, as one, that
brought a thing to perfection:
6 But nowe they breake downe the car-
ued worke thereof with axes and ham-
mers.
7 They haue cast thy Sanctuarie into
the fire, and raised it to the grounde, and
haue defiled the dwelling place of thy
Name.
8 They said in their [e] hearts, Let vs de-
stroy them altogether: they haue burnt
al the Synagogues of God in the land.
9 We see not our signes: there is not one
Prophet more, nor any with vs that
knoweth [f] how long.
10 O God, howe long shal the aduersarie
reproche thee? shall the enemie blas-
pheme thy Name for euer?
11 Why withdrawest thou thine hande,
euen thy right hand? drawe it out of thy
bosome, and [g] consume them.
12 Euen God is my King of old, working
saluation [h] in the middes of the earth.
13 Thou didest deuide the sea by thy pow-
er: thou brakest the heads of the [i] dra-
gons in the waters.
14 Thou brakest the head of [k] Liuiathan
in pieces, and gauest him to be [l] meate
for the people in wildernes.
15 Thou brakest vp the fountaine and ri-
uer: thou driedst vp mightie riuers.
16 The [m] day is thine, and the night is
thine: thou hast prepared the light and
the sunne.
17 Thou hast set all the borders of the
earth: thou hast made sommer and
winter.
18 Remember this, that the enemie hath
reproched the Lord, and the foolish peo-
ple hath blasphemed thy Name.
19 Giue not the soule of thy [n] turtle doue
vnto the beast, and forget not the Con-
gregation of thy poore for euer.
20 Consider thy couenant: for [o] the darke
places of the earth are full of the habi-
tations of the cruell.
21 Oh let not the oppressed returne asha-
med, but let the poore and needie praise
thy Name.
22 Arise, O God: maintein thine owne
cause: remember thy daily reproche by
the foolish man.
23 Forget not the voice of thine enemies:
for the tumult of them, that rise against
thee, [p] ascendeth continually.

c They haue de-
stroyed thy true
religion, & spred
their banners in
signe of defiance
d He commen-
deth the Tem-
ple for the costly
matter, the ex-
cellent worke-
manship & beau-
tie therof, which
notwithstading
the enemies did
destroy.
e They incoura-
ged one an other
to crueltie, that
not onely Gods
people might be
destroyed, but
also his religion
vtterly in all
places suppres-
sed.
f They lament
that they haue
no Prophet a-
mong them to
shewe them how
long their misē-
ries shoulde
endure.
g They ioyne
their deliuerāce
with Gods glory
and power,
knowing that
the punishment
of the enemie
should be their
deliuerance.
h Meaning, in
the sight of all
the worlde.
i To wit, Phara-
ohs armie.
k Which was a
great monster of
the sea, or whale,
meaning Pha-
raoh.
l His destruction
did reioice them
as meate re-
freshēth the
body.
m Seeing that
God by his pro-
uidence gouerneth and disposeth al things, he gathereth that he wil take care chiefly for his childrē.
n He meaneth the Church of God, which is exposed as a pray to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.
p He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right.

[q] *Or, increaseth more and more.*

PSAL. LXXV.

1 The faithfull doe praise the name of the Lord, 2 Which shall come to iudge at the time appointed, 8 When the wicked shal-

be put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abated, and the righteous shalbe exalted to honour.

¶ To him that excelleth. [a] Destroy not. A Psalme or song committed to Asaph.

1 WE wil praise thee, O God, we
wil praise thee, for thy Name
is neere: therefore [b] they will
declare thy wonderous workes.
2 [c] When I shal take a conuenient time,
I wil iudge righteously.
3 The earth and all the inhabitantes
thereof are dissolued: but I wil establish
the pillars [d] of it. Selah.
4 I said vnto the foolish, Be not so foolish,
and to the wicked, Lift not vp [e] horne.
5 Lift not vp your [e] horne on high, nei-
ther speake with a stiffe necke.
6 For to come to preferment is neither
from the East, nor from the West, nor
from the South,
7 But God is the iudge: he maketh lowe
and he maketh hie.
8 For in the hand of the Lord is a [f] cup,
and the wine is red: it is full mixt, and
he powreth out of the same: surely all
the wicked of the earth shall wring out
and drinke the dregges thereof.
9 But I will declare for euer, and sing
prayses vnto the God of Iaakob.
10 All the hornes of the wicked also will
I breake: but the hornes of the [g] righ-
teous shalbe exalted.

a Read Psal 57.1
b He declareth
how the faithful
shall euer haue
iust occasion to
prayse God, for-
asmuch as in
their neede they
shall feele his
power at hand
to helpe them.
c When I see
my time (sayth
God) to helpe
your miseries, I
will come & set
all things in
good order.
d Though all
thinges be
brought to ruine
yet I can restore
and preserue
them.
e The Prophet
warneth the
wicked that they
woulde not set
themselues a-
gainst Gods peo-
ple, seeing that
God at his time
destroyeth them
that rule wic-
kedly.

f Gods wrath is compared to a cup of strong & delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.
g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God & care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithful to be thankeful for the same.

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

1 GOD is [a] knowen in Iudah: his
Name is great in Israel.
2 For in [b] Shalem is his Taber-
nacle, and his dwelling in Zion.
3 There brake he [c] arrowes of the bow,
the shield and the sword and the battel.
Selah.
4 Thou art more bright and puissant,
then [d] the mountaines of pray.
5 The stout hearted are spoiled: they haue
slept their sleepe, and all the men of
strength haue not [e] founde their hands.
6 At thy rebuke, O God of Iaakob, both
the chariot and horse are cast a sleepe.
7 Thou, euen thou art to be feared: and
who shal stand in thy [f] sight, when thou
art angrie!
8 Thou didest cause thy iudgement to be
heard from heauen: therefore the earth
feared and was still,

a He declareth by
Gods power is e-
widently seene in
preseruing his
people & destroi
ying his enemies.
b Which after-
ward was called
Ierusalem.
c He compareth
the kingdomes
full of extortion
& rapine to the
mountaines that
are full of raue-
ning beastes.
d God hath ta-
ken their spirites
& strength from
them, as though
their handes
were cut off.
e God by a looke
is able to destroy
al the power & ac-
tiuitie of the ene
mies, were they
neuer so many
or mightie.

9 When

f To reuenge the wrongs done to thy Church.
g For the ende shall shewe that the enemie was able to bring no thing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doth dwell. i The Ebrew worde signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

9 When thou, O God, arose to iudgement, to f helpe all ꝑ meeke of the earth. Selah.
10 Surely the rage of man shall turne to thy praise: the remnant of the rage thou shalt restraine.
11 Vowe and performe vnto the Lorde your God, all ye that be h rounde about him: let them bring presents vnto him that ought to be feared.
12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 Whereby he was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruantes, and so he confirmeth his faith against these tentations.

Psal. 39. and 62. 1. chro. 16. 41.

¶ For the excellent musician a Jeduthun. A Psalme committed to Asaph.

1 My a voyce came to God, when I cried: my voyce came to God, and he heard me.
2 In the day of my trouble I sought the Lord: b my sore ranne and ceased not in the night: my soule refused comfort.
3 I did thinke vpon God, & was b troubled: I prayed, and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes c waking: I was astonied and could not speake.
5 Then I considered the dayes of old, and the yeeres of ancient time.
6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirite searched c diligently.
7 Will the Lord absent himselfe for euer? and will he shewe no more fauour?
8 Is his f mercie cleane gone for euer? doth his promes faile for euermore?
9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.
10 And I saide, This is my g death: yet I remembred the yeeres of the right hand of the most High.
11 I remembred the workes of the Lorde: certainely I remembred thy wonders of olde.
12 I did also meditate al thy workes, and did deuise of thine actes, saying,
13 Thy way, O God, is h in the Sanctuarie: who is so great a i God as our God!
14 Thou art ꝑ God that doest wonders: thou hast declared thy power among the people.
15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Joseph. Selah.
16 The k waters sawe thee, O God: the waters sawe thee, and were afraid: yea, the depths trembled.
17 The cloudes powred out water: the heauens gaue a l sounde: yea, thine arrowes went abroade.
18 The voyce of thy thunder was round about: the lightninges lightened the world: the earth trembled and shooke.
19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteps are not m knowen.
20 Thou biddest leade thy people like sheepe by the hand of Moses and Aaron.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
b He sheweth ẏ we must patiently abide, although God deliuer vs not out of our troubles at the first crie.
c Meaning, that his sorowes were as watchmen that kept his eies frō sleeping.
d Of thankesgiuing, which I was accustomed to sing in my prosperitie.
e Both the causes why I was chastened, and when my sorows should haue an ende.
f As if he should say, It is impossible: whereby he exhorteth himselfe to patience. g Though I first douted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe. h That is, in heauen, whereunto we must ascende by faith, if we will knowe the wayes of GOD. i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the worlde.

k He declareth wherein ẏ power of God was declared, when he deliuered the Israelites through the red Sea.
l That is, thundred and lightned.
m For whē thou hadest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubborne rebellion of their fathers, that the children might not only vnderstand, 11 That God of his free mercie made his couenant with their ancestours, 17 But also seeing them so malitious and peruerse, might be ashamed and so turne wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

¶ A Psalme to giue a instruction, committed to Asaph.

1 Heare my b doctrine, O my people: incline your eares vnto ꝑ wordes of my mouth.
2 I will open my mouth in a parable: I will declare high sentences of olde.
3 Which we haue heard and knowen, and our c fathers haue tolde vs.
4 We will not hide them from their children, but to the generation to come wee will shewe the prayses of the Lorde, his power also, and his wonderfull works that he hath done:
5 For he set established a d testimonie in Iaakob, and ordeined a Law in Israel, which he commanded our fathers, that they should teache their children:
6 That the c posteritie might knowe it, and the children, which should be borne, should stande vp, and declare it to their children:
7 That they might f set their hope on God, and not forget the works of God but keepe his commandements:

a Reade Psalme 32.
b The Prophete vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth ẏ Gospel his, whereof he was but the preacher, as Rom. 2. 16. & 16. 25.
c Which were the people of God.
d By the testimonie and lawe, he meaneth the lawe written, which they were commanded to teache their children, Deut. 6. 7.
e He sheweth wherein the children should be like their fathers, that is, in maintening Gods pure religion. f Hee sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefites and in obedience.

8 And

8 And not to be as their [s] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.
9 The children of [h] Ephraim being armed and shooting with the bow, turned backe in the day of battell.
10 They kept not the couenant of God, but refused to walke in his Lawe,
11 And forgate his Actes, & his wonderfull workes that he had shewed them.
12 He did marueilous things in the sight of their [i] fathers in the lande of Egypt: euen in the fielde of Toan.
13 * He deuided the Sea, and led them through: he made also the waters to stand as an heape.
14 * In the daye time also he led them with a cloude, and all the night with a light of fire.
15 * He claue the rockes in the wildernes, and gaue them drinke as of the great depths.
16 * He brought floods also out of the stonie rocke, so that he made the waters to descend like the riuers.
17 Yet they [k] sinned still against him, and prouoked the Highest in the wildernes,
18 And tempted God in their heartes in [l] requiring meate for their lust.
19 * They spake against God also, saying, Can God [m] prepare a table in the wildernes?
20 * Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?
21 Therfore the LORD heard and was angrie, & the * fire was kindled in Iaakob, and also wrath came vpon Israel,
22 Because they beleeued not in God, & [n] trusted not in his helpe.
23 Yet he had commanded the [o] cloudes aboue, & had opened the doores of heauen,
24 And had rayned downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.
25 * Man did eate the bread of Angels: he sent them meat enough.
26 He caused the [p] Eastwinde to passe in the heauen, and through his power he brought in the Southwinde.
27 He rained flesh also vpō them as dust, and feathered foule as the sande of the sea.
28 And he made it fall in the middes of their campe, euen round about their habitations.
29 So they did eate and were well filled: for he gaue them their desire.
30 They were not turned frō their [q] lust, but the meate was yet in their mouthes,
31 When the wrath of God came euen vpon them, and slewe [r] the strongest of them, and smote downe the chosen men in Israel.
32 For all this, they [s] sinned still, and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie, and their yeres hastily.
34 And when he [t] slew them, they sought him and they returned, and sought God earely.
35 And they remembred that GOD was their strength, and the most high God their redeemer.
36 But they flattered him with their mouth, and dissembled with him with their tongue.
37 For their [u] heart was not vpright with him: neyther were they faithfull in his couenant.
38 Yet he being mercifull [x] forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, & did not stirre vp all his wrath.
39 For he remembred that they were flesh: yea, a winde that passeth and commeth not againe.
40 How oft did they prouoke him in the wilderne? & grieue him in the desert?
41 Yea, they [y] returned, & tempted God, and [z] limited the Holy one of Israel.
42 They [a] remembred not his hande, nor the daye when he deliuered them from the enemie,
43 Nor him that set his signes in Egypt, and his wonders in the field of Toan,
44 And turned their riuers into blood, & their floods, that they could not drinke.
45 He sent [b] a swarme of flies among the, which deuoured them, & frogs, which destroyed them.
46 Yee [c] gaue also their fruites vnto the caterpiller, and their labour vnto the grassehopper.
47 He destroyed their vines with haple, and their wilde figtrees with the haple stone.
48 He gaue their cattel also to the haple, and their flockes to the thunderbolts.
49 He cast vpon them the fiercenesse of his anger, indignation and wrath, and veration by the sending out of [d] euill Angels.
50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,
51 And smote all the first borne in Egypt, euen the * beginning of their strength

g Though these fathers were the seede of Abraham & the chosen people, yet he sheweth by their rebellion, prouocatiō, falshode and hypocrisie, that the children ought not to followe their examples.
h By Ephraim he meaneth also the rest of the tribes, because they were most in nomber: whose punishment declareth that they were vnfaithfull to God, & by their multitude and authoritie had corrupt all others.
i He proueth that not only the posteritie, but also their forefathers were wicked and rebellious to God.
Exod.14.21.
Exod.14.24.
Exod.17.6.
num.20.11.
psal.105.41.
1.Cor.10.4.
wisd.11.4.
k Their wicked malice could be ouercome by no benefites, which were great and many.
l Then to require more then is necessarie, and to separare Gods power from his will, is to tempe God.
Numb.11.1.
m Thus when we giue place to sinne, we are moued to doubt of Gods power, except he will alwayes be readie to serue our lust.
* *Exod.17.6. numb.20.11. psal.105.41. 1.cor.10.4.* * *Numb.11.1.*
n That is, in his Fatherly prouidence, whereby he careth for his and prouideth sufficiently.
o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them. *Iob.6.31. 1.cor.10.3.*
p God vsed the meanes of the winde to teache them, that all elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.
r Though other were not spared, yet chiefly they suffred, which trusted in their strength against God.
s Thus sinne by continuance maketh men insensible, so that by no plagues they can be ameded.
t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.
x Because he would euer haue some remnant of a Church to prayse his Name in earth, he suffered not their sinnes to ouercome his mercie.
y That is, they tempted him oft times.
z As they all do that measure the power of God by their capacitie.
a The forgetfulnes of Gods benefites is the roote of rebellion and vice.
b This worde signifieth a confused mixture of flies and venemous wormes. Some take it for all sortes of serpents: some for all wilde beastes.
c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to convince the people of malice and ingratitude.
d So called, eyther of the effect: that is, of punishing the wicked, or els because they were wicked spirites, whome God permitted to vexe men.
e The first borne are so called, as Gen.49.3.

f That is, Egypt: for it was called Mitraim or Egypt of Mitraim, that was the sonne of Ham.

in the tabernacles of f Ham.
52 But he made his people to go out like
sheepe, & led them in the wildernesse like
a flocke.
53 Yea, he carped them out safely, & they
feared not, and the Sea couered their
enemies.
54 And he brought them vnto the borders
of his h Sanctuarie: euen to this Mountaine, which his right hand purchased.
55 * Hee cast out the heathen also before
them, and caused them to fall to the lot
of his inheritance, and made the tribes
of Israel to dwell in their tabernacles.
56 Yet they tempted, and prouoked the
most high God, and kept not his testimonies,
57 But turned backe and dealt i falsly like
their fathers: they turned like a deceitfull bowe.
58 And they k prouoked him to anger
with their high places, & moued him to
wrath with their grauen images.
59 God heard this and was wroth, and
greatly abhorred Israel,
60 So that he l forsooke the habitation of
Shilo, euen the Tabernacle where hee
dwelt among men,
61 And deliuered his m power into captiuitie, and his beautie into the enemies
hande.
62 And he gaue vp his people to p sword,
and was angry with his inheritance.
63 The fire n deuoured their chosen men,
and their maides were not o praysed.
64 Their Priestes fell by the swoorde, and
their p widowes lamented not.
65 But the Lorde awaked as one out of
sleepe, and as a strong man that after his
q wine crieth out,
66 And smote his enemies in the hinder
partes, and put them to a perpetuall
shame.
67 Yet he refused the tabernacle of r Joseph, & chose not the tribe of Ephraim:
68 But chose p tribe of Judah, & mount
Sion which he loued.
69 And he s built his Sanctuarie as an
high palace, like the earth, which he stablished for euer.
70 He chose Dauid also his seruant, and
tooke him from the sheepefolds.
71 Euen from behind p ewes with yong
brought hee him to feede t his people in
Jaakob, and his inheritance in Israel.
72 So u he fed them according to the simplicitie of his heart, & guyded them by
the discretion of his hands.

52 That is, Egypt: for it was called Mitraim or Egypt of Mitraim, that was the sonne of Ham.
53 That is, they had none occasion to feare, forasmuch as God destroyed their enemies and deliuered them safely.
54 Meaning Canaan, which God had consecrate to himselfe, and appointed to his people. *Ioh.11.6. & 13.6*
55 Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.
56 By serving God otherwise then he had appointed.
58 For their ingratitude he suffred the Philistims to take the Arke, which was the signe of his presence, from among them.
59 The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.
60 They were suddenly destroyed, 1. Sam. 4.10.
61 They had no mariage songs: that is, they were not maried.
64 Either they were slayne before, or taken prisoners of their enemies, and so were forbidden.
65 Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance.
67 Shewing that he spared not altogether the Israelites, though he punished their enemies.
68 By building the Temple & establishing the kingdom, hee declareth that the signes of his fauour were among them.
71 He sheweth wherein a Kinges charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

The Israelites complayne to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which they promise to be thankefull.

A Psalme committed to Asaph.

O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Jerusalem heapes of stones.
2 The b dead bodies of thy seruats haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saintes vnto the beastes of the earth.
3 Their blood haue they shed like waters round about Jerusalem, and there was none to c burp them.
4 We are a reproch to our d neighbours, euen a scorne & derision vnto them that are round about vs.
5 Lorde, howe long wilt thou be angrie, for euer? shall thy gelousie * burne like fire?
6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Jaakob and made his dwelling place desolate.
8 Remember not against vs the e former iniquities, but s make haste and let thy tender mercies preuent vs: for we are in great miserie.
9 Helpe vs, O God of our h saluation, for the glorie of thy Name, and deliuer vs, and be merciful vnto our sinnes for thy Names sake.
10 Wherefore shoulde the heathen saye, Where is their God? let him be knowe among the heathen in our sight by the vengeance of the blood of thy seruantes that is shed.
11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,
12 And render to our neighbours seuen folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.
13 So we thy people, and sheepe of thy pasture shal praise thee for euer: & from generation to generation l wee will set forth thy praise.

a The people crie vnto God against the barbarous tyrannie of the Babylonians, who spoyled gods inheritance, polluted his Temple, destroyed his religion and murthered his people.
b The Prophet sheweth to what extremities God suffreth sometime his Church to fal, to exercise their faith before he set to his hand to deliuer them.
c Their friendes and kinsfolkes durst not burie them for feare of the enemies.
d Whereof some came of Abrahã, but were degenerate: & others were open enemies to thy religion, but they both laughed at our miseries.
e Wilt thou vterly consume vs for our sinnes, before thou takest vs to mercie? *Ierr.10.25.*
f Which we and our fathers haue committed.
g And stay not til we haue recompensed for our sinnes.
h Seeing we haue none other Sauiour, neither can we helpe our selues, & also by our saluation thy Name shalbe prayse, therefore, O Lorde, helpe vs.
i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to prayse his Name, Isa.43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miſeries of his Church, 8 Deſiring him to conſider their firſt eſtate, when his fauour ſhined towardes them, to the intent that he might finiſhe that worke which he had begonne.

¶ To him that excelleth on Shoſhannim Eduth. A Pſalme committed to Aſaph.

a This Pſalme was made as a prayer for to deſire God to be mercifull to the ten tribes.

1 HEare, a O thou Shepheарde of Iſrael, thou that leadeſt Ioſeph like sheepe: ſhewe thy brightneſſe, thou that ſitteſt betweene the b Cherubins.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre vp thy ſtrength, and come to helpe vs.

3 c Turne vs againe, O God, & cauſe thy face to ſhine that we may be ſaued.

4 O Lord God of hoſtes, howe long wilt thou bee d angrie againſt the prayer of thy people?

b Mooue their hearts that they may returne to worſhip God aright: that is, in the place where thou haſt appointed.

c Ioyne thy whole people & all thy tribes together againe.

d The faithfull feare Gods anger, when they perceiue y their prayers are not forthwith heard

5 Thou haſt fed them with the bread of teares, and giuen them teares to drinke with great meaſure.

6 Thou haſt made vs a e ſtrife vnto our neighbours, and our enemies laugh at vs among themſelues.

e Our neighbours haue continuall ſtriſe and warre againſt vs.

7 f Turne vs againe, O God of hoſtes: cauſe thy face to ſhine, and we ſhall be ſaued.

f Becauſe that repentance only commeth of God, they moſt inſtantly and oft times cal to God for it as a meane, whereby they ſhalbe ſaued.

8 Thou haſt brought a g vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roume for it, and diddeſt cauſe it to take roote, and it filled the lande.

10 The mountaines were couered with the ſhadow of it, & the boughes thereof were like the h goodly cedars.

11 She ſtretched out her branches vnto the Sea, and her boughes vnto the i River.

12 Why haſt thou then broken downe her hedges, ſo that all they, which paſſe by the way, haue plucked her?

13 The wilde k boze out of the wood hath deſtroyed it, and the wilde beaſtes of the fielde haue eaten it vp.

14 Returne we beſeeche thee, O God of hoſtes: looke downe l from heauen and behold and viſite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madeſt m ſtrong for thy ſelfe.

16 It is burnt with fire & cut downe: and they perish at the n rebuke of thy countenance.

17 Let thine hande be vpon the o man of thy right hande, and vpon the ſonne of man, whom thou madeſt ſtrong for thine owne ſelfe.

g This is, aſwel they that hate our religion as they that hate our perſons. k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to ſuccour them from heauen. l So that no power can preuaile againſt it, & which as a yong budde thou raiſeſt vp againe as out of the burnt aſhes. m Onely when thou art angry, and not with the ſworde of the enemie. n That is, vpon this vine, or people, whome thou haſt planted with thy right hande, that they ſhould be as one man or one bodie.

18 So will not we go backe from thee: o reuiue thou vs, and we ſhal call vpon thy Name.

19 Turne vs againe, O Lorde God of hoſtes: cauſe thy face to ſhine and we ſhalbe ſaued.

o For none can call vpon God, but ſuch as are rayſed vp, as it were, from death to life, & regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to prayſe God both in heart and voyce for his benefites, 8 And to worſhip him onely. 11 God condemneth their ingratitude, 12 And ſheweth what great benefits they haue loſt through their owne malice.

¶ To him that excelleth vpon a Gittith. A Pſalme committed to Aſaph.

a An inſtrument of muſike brought from Geth.

1 SIng b ioyfully vnto God our ſtrength: ſing loude vnto the God of Iaakob.

b It ſeemeth y this Pſalme was appointed for ſolemne feaſts and aſſemblies of the people, to whom for a time theſe ceremonies were ordeyned, but now vnder the Goſpel are aboliſhed.

2 Take the ſong and bring forth the timbrell, the pleaſant harpe with the viole.

3 Blow the trumpet in the c new moone, euen in the time appointed, at our feaſt day.

c Vnder this feaſt he comprehendeth all other ſolemne dayes.

4 For this is a ſtatute for Iſrael, and a Lawe of the God of Iaakob.

5 He ſet this in d Ioſeph for a teſtimonie, when hee came out of the lande of Egypt, where I heарde a language, that e I vnderſtood not.

d That is, in Iſrael: for Ioſephs familie was counted the chiefe before that Iudah was preferred.

6 I haue withdrawen his ſhoulder from the burden, and his hands haue left the f pottes.

e God ſpeaketh in the perſon of the people, becauſe he was their leader.

7 Thou calledſt in affliction and I deliuered thee, and g anſwered thee in the ſecret of the thunder: I proued thee at the waters of h Meribah. Selah.

f If they were neuer able to giue ſufficient thankes to God for this deliuerance from corporall bondage, how much more are we indetted to him for our ſpirituall deliuerance from the tyrannie of Satan and ſinne? g By a ſtrange and wonderfull facion. h *Or, contention, Exod. 17. 7.*

8 i Heare, O my people, and I will proteſt vnto thee: O Iſrael, if thou wilt hearken vnto me,

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange god,

10 (For I am the Lorde thy God, which brought thee out of the land of Egypt) k open thy mouth wide and I will fill it.

h He condemneth all aſſemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the ſame. i God accuſeth their incredulitie, becauſe they opened not their mouthes to receiue Gods benefites in ſuch abundance as he powreth them out. k God by his word calleth all, but his ſecret election appointeth who ſhall heare with fruite.

11 But my people would not heare my voyce, and Iſrael would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counſels.

13 l Oh that my people had hearkened vnto me, and Iſrael had walked in my wayes!

14 I would soone haue humbled their enemies, & turned mine hand [i] against their aduersaries.

15 The haters of the Lorde shoulde haue bene subiect vnto him, and their time [m] should haue endured for euer.

16 And God woulde haue fed them with the [n] fatte of wheate, and with honie out of the rocke woulde I haue sufficed thee.

i If their sinnes had not letted.

m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies.

n That is, with most fine wheate and abundance of honie.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 Reproueth their partiality, 3 And exhorteth them to do iustice. 5 But seeing none amendmēt, 8 He desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

1 GOD [a] standeth in the assemblie of gods: hee iudgeth among gods.

2 Howe long will ye iudge vniustly, and accept the persons of the [b] wicked? Selah.

3 Do right to the poore and fatherles: do iustice to the poore and needie.

4 Deliuer the poore & [c] needie: saue them from the hande of the wicked.

5 They know not & vnderstand nothing: they walke in darkenesse, albeit all the [d] foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 [e] But ye shall die as a man, & ye princes, shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite [f] all nations.

a The Prophet sheweth that if princes and Iudges do not their duetie, God, whose authorite is aboue them, will take vengeance on the

b For thieues & murderers finde fauour in iudgement, when the cause of the godly can not be heard.

c Not only when they crie for helpe, but when their cause requireth aide and support.

d That is, all things are out of order, either by their tyrannie, or careleſse negligence.

e No title of honour shal excuse you, but you shall be subiect to Gods iudgement, and render accompt as well as other men.

f Therfore no tyrant shal plucke thy right & autority from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home & farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

¶ A song, or Psalme committed to Asaph.

1 KEepe [a] not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy [c] secret ones.

4 They haue said, Come and let vs [d] cut them off from being a nation: and let the name of Israel bee no more [m] remembrance.

5 For they haue consulted together [e] in heart, and haue made a league [f] against thee:

6 The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitantes of [g] Tyrus:

8 Ashur also is ioyned with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Sisera & as to Iabin at the riuer of Kishon.

10 They perished at En-dor, and were [i] dung for the earth.

11 Make them, euen their princes like [k] Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue said, Let vs take for our possession the [l] habitations of God.

13 O my God, make them like vnto a [l] wheele, and as the stubble before the winde.

14 As the fire burneth the forest, & as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, & make them afraid with thy storme.

16 Fill their faces with shame, that they may [m] seeke thy name, O Lorde.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish.

18 That they may [n] knowe that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the daies of Iehoshaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserueth them from all dangers.

d They were not content to take the Church as prisoner, but sought vtterly to destroy it.

e By all secret meanes.

f They thought to haue subuerted thy counsell, wherein the perpetuitie of the church was established.

g The wickednes of Ammonites and Moabites is described, in they prouoked these other nations to fight against Israelits their brethren.

h By these examples, they were confirmed God would not suffer his people to be vtterly destroyed, Iudg. 7.22. & 4.15.

i Troden vnder feete as mire. *Iud. 7.25. and 8.21.*

k That is, Iudea: for where his Church is, there dwelleth he amōg them.

l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and led with all windes.

m That is, be compelled by thy plagues to cōfesse thy power.

n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lorde & the assemblie of the Saintes to praise God, 4 Pronouncing them blessed that may so doe. 6 Then he praiseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with praise of this matter & confidence of Gods goodnes he endeth the Psalme.

¶ To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

1 O [a] Lord of hostes, howe amiable are thy Tabernacles!

2 My soule longeth, yea, & fainteth for

a Dauid cōplaineth that he can not haue accesse to the Church of God to make profession of his faith and to profit in religion.

the

the [b] courtes of the Lord: for mine heart and my flesh reioyce in the liuing God.
3 Yea, the sparrowe hath found her an house, and the swallowe a nest for her, where she may lay her yong: euen by thine [c] altars, O Lord of hostes, my king and my God.
4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.
5 Blessed is the man, whose [d] strength is in thee, & in whose heart are thy wayes.
6 They going through the vale of [e] Baca, make welles therein: the raine also couereth the pooles.
7 They goe from [f] strength to strength, till euery one appeare before God in Sion.
8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.
9 Beholde, O God, our shield, and looke vpon the face of thine [g] Anointed.
10 For [h] a day in thy courtes is better then a thousand other where: I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednes.
11 For the Lorde God is the sunne and shielde vnto vs: the Lord will giue grace and glory, and no [i] good thing will he withholde from them that walke vprightly.
12 O Lord of hostes, blessed is the man that trusteth in thee.

b For none but the priests could enter into the Sanctuarie, and the rest of the people into the courtes.
c So that the poore birds haue more libertie then I.
d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulbery trees which was a barren place so that they which passed through, must digge pits for water: signifying that no lets can hinder them that are fully bent to come to Christes Church, neither yet that God wil euer faile them.
f They are neuer weary, but increase in strength and courage till they come to Gods house. g That is, for Christes sake, whose figure I represent. h Hee would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But wil from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrewe not his rods from his Church after their returne from Babylon, first they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfit. 5 Next they complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which shoulde be perfite felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

1 LOrde, thou hast bene [a] fauourable vnto thy land: thou hast brought again the captiuitie of Iaakob.
2 Thou hast forgiuen the iniquitie of thy people, and [b] couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenes of thy wrath.
4 Turne vs, O God of our saluation, and release thine anger towards vs.
5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord, & graunt vs thy [e] saluation.
8 I wil hearken what the Lord God will say: for he will speake [f] peace vnto his people, and to his Saintes, that they turne not againe to follie.
9 Surely his saluation is nere to them that feare him, that glory may dwell in our land.
10 Mercy and trueth shall mete: righteousnes and peace shall kisse one another.
11 Trueth shal bud out of the earth, and righteousnesse shall looke downe from heauen.
12 Yea, the Lorde shall giue good things, and our land shall giue her encrease.
13 [h] Righteousnes shal go before him, and shall set her steppes in the way.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement. c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies: so nowe being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confesseth that our saluation commeth onely of Gods mercy.
f He wil send all prosperitie to his Church, when he hath sufficiently corrected them. also by his punishments the faithful shall learne to beware if they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shall then florish and haue free course & passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 Sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lorde, that he may feare him and glorifie his Name. 14 Hee complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

1 INcline [a] thine eare, O Lorde, & heare me: for I am poore and needie.
2 Preserue thou my soule, for I am [b] mercifull: my God, saue thou thy seruant, that trusteth in thee.
3 Be mercifull vnto me, O Lorde: for I [c] cry vpon thee continually.
4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.
5 For thou, Lorde, art good and [d] mercifull, and of great kindnes vnto all them, that call vpon thee.
6 Giue eare, Lorde, vnto my prayer, and [e] hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lord, and there [f] is none that can do like thy workes.
9 All nations, whome thou hast made, shall come and [g] worship before thee, O

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemie to them, but pitie them, though they be cruel toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d He doth confesse that God is good to all, but only mercifull to poore sinners. e By crying and calling continually, hee sheweth howe we may not be weary, though God graunt not foorthwith our request, but that we must earnestly, and often call vpon him. f Hee condemneth all idoles, forasmuch as they can do no workes to declare that they are gods. g This proueth that Dauid prayed in the name of Christ the Messias, of whose kingdome he doth here prophecie.

h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God joyne it to him, and confirme it in his obedience.

Loyd, and shall glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 h Teach me thy way, O Loyd, & I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Loyde my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercy toward me, and thou hast deliuered my soule from i the lowest graue.
14 O God, the proude are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.
15 But thou, O Loyde, art a pitifull God and mercifull, slowe to anger and great in kindnes and trueth.
16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaide.
17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Loyd, hast holpen me and comforted me.

i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him.

k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there shoulde be nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

1 God layed his a foundations among the holy mountaines.
2 The Loyd loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of c Rahab and Babel among them that know me: beholde Palestina and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it shall be said, e Many are borne in her: and he, euen the most High shall stablish her.
6 The Loyd shal count, when he f writeth the people, That he was borne there. Selah.
7 As well the singers as the players on instrumentes shall praise thee: all my s springes are in thee.

a God did chuse that place amõg the hils to establish Ierusalem and his Temple.

b Though thy glorious estate do not yet appeare, yet waite with patience & God will accomplish his promes.

c That is, Egypt

and these other countreys shall come to ỹ knowledge of God.

d It shalbe said of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

e Out of all quarters they shall come into the Church and be counted as citizens.

f When he calleth by his word them into the Church, whome hee had elected and written in his booke.

g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sickneſſe, persecutions and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet hee calleth on God by faith and striueth against desperation, 18 Complayning himselfe to be forsaken of all earthly helpe.

¶ A song or Psalme of * Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath a Leannoth.

1 O Loyde God of my saluation, I crye day and night b before thee.
2 Let my prayer enter into thy presence: incline thine eare vnto my crye.
3 For my soule is filled with euils, and my life draweth nere to the graue.
4 I am counted among them that goe downe vnto the pitte, and am as a man without strength:
5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine d hand.
6 Thou hast laied me in the lowest pit, in darkenes, and in the deepe.
7 Thine indignation lieth vpon me, and thou hast vexed me with al thy e waues. Selah.
8 Thou hast put away mine f acquaintance farre from me, and made me to be abhorred of them: g I am shut vp, and cannot get forth.
9 h Mine eye is sorowfull through mine affliction: Loyd, I call daily vpon thee: I stretch out mine handes vnto thee.
10 Wilt thou shewe i a miracle to the dead? or shal the dead rise & praise thee? Selah.
11 Shall thy louing kindnes be declared in the graue? or thy faithfulnes in destruction?
12 Shall thy wonderous workes bee knowen in the darke? and thy righteousnes in the land k of oblition?
13 But vnto thee haue I cryed, O Loyde, and early shall my prayer come before thee.
14 Loyd, why doest thou reiect my soule, and hidest thy face from me?
15 I am afflicted & at the point of death: l from my youth I suffer thy terrours, doubting of my life.
16 Thine indignations goe ouer me, and thy feare hath cut me off.
17 They came round about me daily like water, and compassed me together.
18 My louers and friendes hast thou put away from me, and mine acquaintance * hid themselues.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

b Though many cry in their sorowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the autor of his saluation.

c For hee that is dead, is free from all cares and busines of this life: & thus hee saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

d That is, from thy prouidence and care, which is meant according to ỹ iudgement of the flesh.

e The stormes of thy wrath haue ouerwhelmed me.

f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth and partly trieth his.

g I see none end of my sorowes.

h Mine eyes and face declare my sorowes.

i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead and then rayse them vp againe.

k That is, in the graue, where onely the body lyeth without all sense and remembrance.

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

* *Ebr, were in darkenes.*

PSAL. LXXXIX.

1 *With many wordes doeth the Prophet praise*

1. *King.* 4. 31. *Psal.* 53.

praise the goodnesse of God, 23 For his testament and couenant, that hee had made betweene him and his elect by Iesus Christ the sonne of Dauid. 38 Then doeth hee complaine of the great ruine, & desolation of the kingdome of Dauid, so that to the outward appearance the promesse was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, & confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

a Though the horrible confusion of things might cause the to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they sawe none occasion.

b As he that surely beleeued in heart.

c As thine inuisible heauen is not subiect to any alteration & change: so shall the trueth of thy promes bee vnchangeable.

d The Prophet sheweth what was the promes of God, whereon he grounded his faith.

e The Angels shall praise thy power & faithfulnesse in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maiestie & infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

1 I Will [a] sing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.
2 For I [b] sayde, Mercy shalbe set vp for euer: thy trueth shalt thou [c] stablishe in the very heauens.
3 [d] I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,
4 Thy seede will I stablish for euer, and set vp thy throne from generatiõ to generation. Selah.
5 O Lord, euen the [e] heauens shall praise thy wonderous worke: yea, thy trueth in the [f] congregation of the Saints.
6 For who is equall to the Lorde in the heauen? and who is like the Lord among the [g] sonnes of the gods?
7 God is very terrible in the assembly of the [h] Saintes, & to be reuerenced aboue all, that are about him.
8 O Lord God of hostes, who is like vnto thee, which art a mightie Lorde, and thy trueth is about thee?
9 [i] Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.
10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.
11 The heauens are thine, the earth also is thine: thou hast laied the foundation of the worlde, and all that therein is.
12 Thou hast created the North and the South: [k] Tabor and Hermon shall reioyce in thy Name.
13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.
14 [l] Righteousnes and equitie are the stablishment of thy throne: mercy & trueth go before thy face.
15 Blessed is the people, that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance, O Lord.
16 They shall reioyce continually in thy Name, & in thy righteousnes shall they exalt themselues.
17 For thou art the [o] gloy of their strength, and by thy fauour our horne shall be exalted.
18 For our [p] shielde appertaineth to the Lorde, and our King to the holy one of Israel.
19 Thou spakest then in a vision vnto [q] thine holie one, and saydest, I haue laied helpe vpon one that is [r] mighty: I haue exalted one chosen out of the people.
20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.
21 Therfore mine hand shalbe established with him, and mine arme shall strengthen him.
22 The enemie shal not oppresse him, neither shall the wicked hurt him.
23 But I will [s] destroy his foes before his face, and plague them that hate him.
24 My trueth also and my [t] mercy shalbe with him, and in my Name shall his [u] horne be exalted.
25 I will set his hand also in the sea, and his right hand in the [x] floods.
26 He shall crie vnto me, Thou art my [y] father, my God and the rocke of my saluation.
27 Also I will make him my first borne, higher then the kings of the earth.
28 My mercy will I keepe for him for [z] euermore, and my couenant shall stande fast with him.
29 His seede also will I make to endure [a] for euer, and his throne as the dayes of heauen.
30 But if his children forsake my Lawe, and walke not in my iudgements:
31 * If they breake my statutes, & keepe not my commandements:
32 Then will I visite their transgression with the rodde, and their iniquitie with strokes.
33 [b] Yet my louing kindnesse will I not take from him, neither will I falsifie my trueth.
34 My couenant will I not breake, nor [c] alter the thing that is gone out of my lippes.
35 I haue sworne once by mine holines, [d] that I will not faile Dauid, saying,
36 His seede shal endure for euer, and his throne shalbe as the sunne before me.
37 He shalbe established for euermore as the moone, and as a faithfull [e] witnes in the heauen. Selah.
38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.
39 Thou hast [f] broken the couenant of thy

i For as he deliuered the Church by the red Sea, & by destroying Rahab, that is, the Egyptians: so will he eftsoone deliuer it, when the dangers be great.

k Tabor is a mountaine Westward from Ierusalem, & Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church.

l For hereby he iudgeth the world, & sheweth himselfe a merciful Father & faithful protector vnto his.

m Feeling in their cõscience that God is their father.

n They shalbe preserued by thy Fatherly prouidence.

o In that they are preserued & continue, they ought to giue the praise and glory onely to thee.

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure the Dauid was thy chosen one.

r Whome I haue both chosen and giue him strength to execute his office, as ver. 21.

s Though there shalbe euermore enemies against Gods kingdom, yet he promiseth to ouercome thẽ

t I wil mercifully performe my promises to him, notwithstanding his infirmities & offences.

u His power, glory & estate.

x He shal enioy the land round about.

y His excellency in this shal appeare herein, that he shalbe named the sonne of god & the firstborne, wherein he is a figure of Christ.

z Though for the sinnes of the people the state of this kingdom decaied: yet God reserued still a roote, till he had accõplished this promes in Christ 2. *Sam.* 7. 14.

a Though the faithful answere not in all points to their profession, yet God will not breake his couenant with them.

b For God in promising hath respect to his mercy and not to mans power in performing. "*Ebr. if I lie vnto Dauid: which is a maner of othe.*

c As long as the sunne and moone endure, they shalbe witnesses to me of this promes.

d Because of the horrible confusion of things, the Prophet complaineth to God as though he sawe not the performance of his promes. And thus discharging his cares on God, he resisteth doubt & impaciency.

e By this he meaneth ỹ horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophecy Ethan speketh of those great miseries, which came soone afterward to passe at ỹ captiuity of Babylō.

f He sheweth ỹ the kingdome fell before it came to perfection or was ripe.

g The Prophet in ioyning praier wt his complaint, sheweth that his faith neuerfailed

h Seeing mans life is short, and thou hast created man to bestowe thy benefits vpō him, except thou hast to helpe, death will preuent thee.

i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.

servant, and prophaned his e crowne, casting it on the ground.
40 Thou hast broke downe al his walles: thou hast laid his fortresses in ruine.
41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his sword, and hast not made him to stande in the battell.
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.
45 The dayes of his f youth hast thou shortened, & couered him with shame. Selah.
46 g Lorde, howe long wilt thou hide thy selfe, for euer? shal thy wrath burne like fire?
47 Remēber h of what time I am: wherefore shouldest thou create in vaine al the children of men?
48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.
49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?
50 Remember, O Lorde, the rebuke of thy seruants, which I beare in my i bosome of all the mighty people.
51 For k thine enemies haue reproched thee, O Lorde, because they haue reproched the l footesteps of thine Anointed.
52 Praised be the Lord for euermore. So be it, euen so be it.

k So hee calleth them that persecute the Church. l They laugh at vs, which paciently waite for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thākfull. 12 Therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posteritie for euer.

A prayer of Moses, the a man of God.

1 LOrde, thou hast bene our b habitatiō from generation to generation.
2 Before þ c mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.
3 Thou d turnest man to destruction: & saiest, Returne, ye sonnes of Adam.
4 e For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.
5 Thou hast f ouerflowed them: they are as a sleepe: in the morning they are growen like the grasse:
6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.
7 For we are consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, and our secrete sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger: we haue h spent our yeeres as a thought.
10 The time of our life is three score yeres and ten, and if they be of strength, i four score yeres: yet their strength is but labour and sorowe: for it is cut off quickly, and we flee away.
11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.
12 Teach vs so to number our daies, þ we may apply our hearts vnto l wisdome.
13 Returne (O Lord, m how long?) and be l pacified toward thy seruants.
14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.
15 Comfort vs according to þ daies that thou hast afflicted vs, & according to the yeeres that we haue seene euill.
16 n Let thy worke be seene towarde thy seruantes, and thy glorie vpon their o children.
17 And let the p beautie of the Lorde our God be vpon vs, and q direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

a Thus the scripture vseth to call the Prophets.
b Thou hast bin as an house & defence vnto vs in all our troubles and trauels now this foure hundreth yeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layed.
d Moses by lamenting the frailtie and shortnes of mans life mooueth God to pity.
e Though mā thinke his life long, which is in deede most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou calleſt vs by thy rods to consider the shortnesse of our life, and for our sinnes thou abridgest our daies.
h Our dayes are not onely short, but miserable, for as much as our sinnes daily prouoke thy wrath.
i Meaning, according to the cōmon state of life.
k If mans life for the breuitie be miserable, much more, if thy wrath lie vpon it, as they, which fear thee, onely knowe.
l Which is, by considering the shortnesse of our life, & by meditating the heauenly ioyes.
m Meaning, wilt thou be angry?
Or, take comfort in thy seruants.
n Euen thy mercy, which is thy chiefest worke.
o As Gods promises appertained aswel to their posteritie, as to them, so Moses prayeth for the posteritie.
p Meaning, that it was obscured, when hee ceased to doe good to his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himself wholy to his protection in all tentations. 14 A promes of God to those that loue him, knowe him and trust in him, to deliuer them, & giue them immortall glorie.

1 WHo so dwelleth in the a secrete of the most High, shall abide in the shadow of the Almightie.
2 b I will say vnto the Lorde, O mine hope, and my fortresse: he is my God, in him will I trust.
3 Surely hee will deliuer thee from the c snare of the hunter, and from the noysome pestilence.
4 He will couer thee vnder his winges, and thou shalt bee sure vnder his feas

a He that meketh God his defence and trust, shal perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord, whether Satan assaile vs secretly, which hee calleth a snare: or openly, which is here ment by the pestilence.

d That is, his faithful keeping of promes to helpe thee in thy necessitie.

thers: his [d] truety shalbe thy shield and buckler.
5 [e] Thou shalt not be afraide of the feare of the night, nor of the arrow that flieth by day;
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
6 Nor of the pestilence that walketh in the darkenes: nor of the plague that destroyeth at noone day.
f The godly shal haue some experience of Gods iudgemẽts against the wicked euen in this life, but fully they shall see it at that day, when all things shalbe reueiled.
7 A thousand shal fall at thy side, & tenne thousand at thy right hande, but it shall not come nere thee.
8 Doubtles with thine [f] eyes shalt thou beholde and see the rewarde of the wicked.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.
9 For thou hast saide, The Lorde is mine hope: thou hast set the most high for thy refuge.
10 There shall none euil come vnto thee, neither shall any plague come nere thy tabernacle.
11 ‖ For he shall giue his Angels charge ouer thee to kepe thee in all thy wayes.
12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.
13 Thou shalt walke vpon the lion and aspe: the [h] yong lion and the dragon shalt thou tread vnder feete.
h Thou shalt not only be preserued from all euil, but ouercome it whether it be secret or open.
14 [i] Because he hath loued me, therefore will I deliuer him: I wil exalt him because he hath knowen my name.
15 He shall call vpon me, and I wil heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
16 With [k] long life wil I satisfie him, and shew him my saluation.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the [a] Sabbath day.

a Which teacheth that the vse of ‖ Sabbath standeth in praysing God, & not onely in ceasing from worke.

1 It is a good thing to praise the Lorde, and to sing vnto thy Name, O most high,
b For Gods mercie and fidelitie in his promises toward his, bind them to praise him continually both day and night.
2 To declare thy louing kindnes in the [b] morning, and thy truety in the night,
3 Vpon an [c] instrument of ten stringes, and vpon the viole, with the song vpon the harpe.
4 For thou, Lorde, hast made me glad by thy [d] workes, and I will reioyce in the workes of thine handes.
c These instruments were then permitted, but at Christes comming abolished. d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.
5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.
6 An [e] vnwise man knoweth it not, and a foole doth not vnderstand this,
7 (When the wicked grow as the grasse, and all the workers of wickednes doe flourish) that they shall be destroyed for euer.
e That is, the wicked consider not Gods works, nor his iudgements against them, and therefore most iustly perish.
8 But thou, O Lorde, art [f] most high for euermore.
9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shalbe destroyed.
f Thy iudgements are most constant against the wicked, and passe our reach.
10 ‖ But thou shalt exalt mine horne, like the vnicornes, and I shall be anointed with fresh oyle.
g Thou wilt strengthen them with all power, and blesse them with all felicitie.
11 Mine eye also shall see my desire against mine enemies: & mine eares shall heare my wishe against the wicked, that rise vp against me.
h Though the faithful seeme to wither & be cut downe by ‖ wicked: yet they shal grow againe and florish in the Church of God, as ‖ Cedars do in mount Lebanon.
12 The righteous shall [h] flourish like a palme tree, and shal grow like a cedar in Lebanon.
13 Such as be planted in the house of the Lorde, shall flourish in the courtes of our God.
i The children of God shall haue a power aboue nature, and their age shall bring forth most fresh fruites.
14 They shal still bring forth fruite in their age: they shalbe fat and flourishing,
15 To declare that the Lorde my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the worlde, and beateth downe all people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.

1 The Lorde [a] reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shalbe established, that it cannot be moued.
a As God by his power and wisdome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.
2 Thy [b] throne is established of old: thou art from euerlasting.
3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.
b Wherein thou sittest & gouernest the world.
4 The waues of the sea are marueilous though the noyse of many waters, yet the Lord on high is more mighty.
5 Thy [d] testimonies are very sure: holines becommeth thine house, O Lorde, for euer.
c Gods power appeareth in ruling the furious waters. d Besides Gods power and wisdome in creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrantes, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lorde will destroy.

4 For the gouernement of the worlde, and the election of his Church. 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wildernes: 11 For the which they myght not enter into the land of promiſe.

1 O Lord God [a] the auenger, O God the auenger, ſhew thy ſelfe [b] clerely.
2 Exalt thy ſelfe, O Iudge of the world, & render a reward to the proud.
3 Lord, howe long ſhall the wicked, howe long ſhall the wicked [c] triumph?
4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.
5 They [d] ſmite downe thy people, O Lord, and trouble thyne heritage.
6 They ſlay the widow and the ſtranger, and murther the fatherleſſe.
7 [e] Yet they ſay, The Lord ſhal not ſée: neither will the God of Iaakob regard it.
8 Vnderſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?
9 He that [f] planted the eare, ſhall hée not heare? or he that formed the eye, ſhal he not ſée?
10 Or he that chaſtiſeth the [g] nations, ſhal he not correct? hee that teacheth man knowledge, ſhall he not know?
11 The Lorde knoweth the thoughtes of man, that they are vanitie.
12 Bleſſed is the man, whome thou [h] chaſtiſeſt, O Lorde, and teacheſt him in thy Lawe,
13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the Lord will not faile his people, neither will he forſake his inheritance.
15 For [i] iudgement ſhal returne to iuſtice, and all the vpright in heart ſhall followe after it.
16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?
17 If the Lorde had not [k] holpen me, my ſoule had almoſt dwelt in ſilence.
18 When I ſaide, [l] My foote ſtideth, thy mercy, O Lord, ſtayed me.
19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my ſoule.
20 Hath the throne of iniquitie [n] fellowſhip with thée, which forgeth wrong for a Lawe?
21 They gather them together againſt the ſoule of the righteous, & condemne the innocent blood.
22 But the Lord is my refuge, & my God is the rocke of mine hope.
23 And hee will recompence them their wickednes, and [o] deſtroy them in their owne malice: yea, the Lorde our God ſhall deſtroy them.

a Whoſe office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to puniſh the wicked.
c That is, brag of their crueltie & oppreſſion: or eſteeme themſelues aboue all other.
d Seeing the Church was then ſo ſore oppreſſed it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, & therefore we muſt call to God to take our cauſe in hād.
e He ſheweth ẏ they are deſperat in malice, for as much as they feared not God, but gaue themſelues wholy to do wickedly.
f He ſheweth that it is impoſſible but God ſhould heare, ſee and vnderſtand their wickednes.
g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a fewe to thinke that God will ſpare them.
h God hath care ouer his & chaſtiſeth them for their welth, that they ſhould not periſh for euer with the wicked.
i God wil reſtore the ſtate and gouernement of things to their right vſe, & then the godly ſhall followe him cherefully.
k He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and diſtreſſe I euer found thy preſent helpe.
n Though the wicked iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God.
o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earneſt exhortation to praiſe God

1 Come, let vs reioyce vnto the Lord: let vs ſing [a] aloude vnto the rocke of our ſaluation.
2 Let vs come before his face with praiſe: let vs ſing loude vnto him with Pſalmes.
3 For the Lorde is a great God, & a great king aboue all [b] gods.
4 In whoſe hand are the déepe places of the earth, & the [c] ſtrights of the mountaines are his:
5 To whome the Sea belongeth: for hee made it, and his hands formed the dry land.
6 Come, let vs [d] worſhip and fall downe, and kneele before the Lord our maker.
7 For he is our God, & we are the people of his paſture, & the ſhéepe of his [e] hand: to day, if ye will heare his voyce,
8 [f] Harden not your heart, as [g] in Meribah, and as in the day of [h] Maſſah in the wildernes.
9 Where your fathers [*] tempted mee, prooued me, though they had ſéene my worke.
10 Fourtie yeres haue I contended with this generation, and ſaide, They are a people that [s] erre in heart, for they haue not knowen my wayes.
11 Wherefore I ſware in my wrath, ſaying, Surely they ſhall not enter into my [k] reſt.

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankesgiuing.
b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the Idoles which mans braine inuēteth.
c All things are gouerned by his prouidence.
d By theſe three wordes he ſignifieth one thing: meaning, that they muſt wholy giue themſelues to ſerue God.
e That is, the flocke whom he gouerneth with his owne hand. He ſheweth wherein they are Gods flocke: that is, if they heare his voyce,
f By the contemning of Gods word.
[*] *Or, in ſtrife: whereof the place was ſo called.* [g] *Or, tentation, read Exodus 17.7.* [*] *Exod. 17.2. numb. 14.22.*
g They were wout iudgement & reaſon.
h That is, into the land of Canaan, where he promiſed them reſt.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praiſe God for his mercy. And this ſpecially ought to be referred to the kingdome of Chriſt.

1 Sing [a] vnto the Lord a newe ſong: ſing vnto the Lord, all the earth.
2 Sing vnto the Lorde, and praiſe his Name: declare his ſaluation from day to day.
3 Declare his glory among all nations, and his wonders among all people.
4 For the Lorde is [b] great and much to be praiſed: he is to be feared aboue al gods.
5 For all the gods of the people are [a] idols: but the Lord [c] made the heauens.
6 [d] Strength and glory are before him: power & beautie are in his Sanctuarie.
7 Giue vnto the Lorde, ye families of the people: giue vnto the Lorde glorie

a The Prophet ſheweth that the time ſhall come, that all natioos ſhall haue occaſion to praiſe the Lorde for the reueiling of his Goſpel.
b Seeing he will reueile himſelfe to all nations contrary to their owne expectatiō, they ought all to worſhip him cōtrarie to their owne imaginations, and onely as he hath appointed.
[a] *Or, vanities.*
c Then the idols, or whatſoeuer made not the heauens, are not God.
d God cannot be knowen, but by his ſtrength and glory: the ſignes whereof appeare in his Sanctuarie.

and

and e power.
8 Giue vnto the Lorde the glorye of his Name: bring f an offring, and enter vnto his courtes.
9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.
10 Say among the nations, The Lord reigneth: surely the worlde shal be stable, and not moue, and hee shall iudge the people h in righteousnesse.
11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.
12 Let the field be ioyful, and all that is in it: let all the i trees of the wood then reioyce
13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the worlde with righteousnes, & the people in his truetie.

e As by experience ye see that it is onely due vnto him.
f By offring vp yourselues wholy vnto God, declare y you worship him only.
g He prophecie th that the Gentiles shalbe partakers with the Iewes of Gods promes.
h He shal regenerate them anewe with his Spirit, and restore them to the image of God.
i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken maledictiō and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebelles and idolaters, 8 And ioyfull to the iust, whom he exhorteth to innocencie, 12 To reioycing & thankesgiuing.

1 THe a Lord reigneth: let the earth reioyce: let the b multitude of the ples be glad.
2 c Cloudes and darkenes are rounde about him: righteousnes and iudgement are the fundation of his throne.
3 There shall goe a fire before him, and burne vp his enemies round about.
4 His lightninges gaue light vnto the worlde: the earth sawe it & was d afrayd.
5 The mountaines melted like ware at the presence of the Lord, at the presence of the Lorde of the whole earth.
6 The heauens declare his righteousnes, and all the people see his glorye.
7 e Confounded be all they that serue grauen images, & that glorye in idoles: worship him f all ye gods.
8 Sion heard of it, and was glad: and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.
9 For thou, Lord, art most high aboue all the earth: thou art much exalted aboue all gods.
10 Ye that h loue the Lorde, hate euil: he preserueth the soules of his Saintes: he will deliuer them from the hande of the wicked.
11 i Light is sowen for the righteous, and ioye for the vpright in heart.
12 Reioyce ye righteous in the Lord, and giue thankes for his holy k remembrance.

a He sheweth y where God reigneth, there is all felicitie and spirituall ioy.
b For the Gospell shall not be only preached in Iudea, but thorough all yles and countreis.
c He is thus described to keepe his enemies in feare, which cōmonly cōtemne Gods power.
d This feare brin geth not y wicked to true obedience, but maketh thē to run away from God.
e He signifieth y Gods iudgements are in a readines to destroy the idolaters.
f Let all that which is esteemed in y world, fall downe before him.
g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.
h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.
i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them,
k Be mindful of his benefites, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie & fidelitie in his promes by Christ, 10 By whom he hath communicated his saluation to all nations.

1 A Psalme.
SIng a vnto the Lord a new song: for he hath done marueilous thinges: his right hand, and his holy b arme haue gotten him the victorie.
2 The Lord declared his c saluation: his righteousnes hath he reuealed in the sight of the nations.
3 He hath d remembred his mercie & his truth toward the house of Israel: all the endes of the earth haue seene the saluation of our God.
4 All the earth, sing ye loude vnto the Lorde: crye out and reioyce, and sing praises.
5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.
6 With e shalmes and sound of trumpets sing loud before the Lord the King.
7 Let the sea roare, and all that therein is, the world, and they that dwel therein.
8 Let the floods clap their handes, and let the mountaines reioyce together
9 Before the Lord: for he is come to iudge the earth: with righteousnes shall he iudge the worlde, and the people with equitie.

a That is, some song, newly made in token of their wonderful deliuerance by Christ. *Isa. 59.16.*
b He preserueth his Church miraculously.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promes.
e By this repetition and earnest exhortation to giue praises with instruments, and also of y dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same & to serue the Lorde, 6 Folowing the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

1 THe Lorde reigneth, let the a people tremble: he sitteth betwene the b Cherubims, let the earth be moued.
2 The Lorde is great in Sion, and he is high aboue all the people.
3 They shall c praise thy great and fearfull Name (for it is holy)
4 And the Kinges power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.
5 Exalt the Lord our God, & fall downe before his d footestoole: for he is holy.
6 Moses and Aaron were among his Priestes, e and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the lawe that he gaue them.

a When God deliuereth his Church, all y enemies shal haue cause to trēble. *Exod. 25.22.*
b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.
c That is, before his Temple or arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, whereseouer his Church is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promes.

8 Thou

e For the more liberally ỹ God dealeth with his people, the more doeth he puniſh them that abuſe his benefites.

8 Thou heardeſt them, O Lord our God: thou waſt a fauourable God vnto thē, though thou dideſt take vengeance of *their inuentions.
9 Exalt the Lord our God, and fal down before his holy Mountaine: for þ Lorde our God is holy.

PSAL. C.

He exhorteth all to ſerue the Lorde, 3 Who hath choſen vs and preſerued vs, 4 And to enter into his aſſemblies to praiſe his Name.

¶ A Pſalme of praiſe.

a He propheciеth that Gods benefite in calling the Gentiles, ſhalbe ſo great, that they ſhall haue wonderfull occaſion to praiſe his mercie, and reioyce.
b He chiefely meaneth, touching the ſpirituall regeneration, whereby we are his ſheepe and people. c He ſheweth that God will not be worſhipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praying him, ſeeing his mercies towarde vs laſt for euer.

1 a SIng *ye loude vnto the Lord, all the earth,
2 Serue þ Lord with gladnes: come before him with ioyfulneſſe.
3 Know ye that euen the Lorde is God: he hath bmade vs, & not we our ſelues: we are his people, and the iheepe of his paſture.
4 cEnter into his gates with praiſe, and into his courts with reioycing: praiſe him and bleſſe his Name.
5 For the Lorde is good: his mercie is deuerlaſting, and his trueth is from generation to generation.

PSAL. CI.

Dauid deſcribeth what gouernment he wil obſerue in his houſe and kingdome. 5 He wil puniſh and correct, by rooting forth the wicked, 6 And cheriſhing the godly perſons.

¶ A Pſalme of Dauid.

a Dauid conſidereth what maner of king he would be, when God ſhould place him in ỹ throne, promiſing openly, that he would be mercifull and iuſt.
b Though as yet thou deferreſt to place me in the kingly dignitie, yet will I giue my ſelfe to wiſedome and vprightnes, being a priuate man.
c He ſheweth that magiſtrates doe not their dueties, except they be enemies to all vice.
d In promiſing to puniſh theſe vices, which are moſt pernicious in them that are about Kinges, he declareth that he will puniſh all. e He ſheweth what is the true vſe of the ſword: to puniſh the wicked, and to maintaine the good. f Magiſtrates muſt immediatly puniſh vice, leſt it growe to farther inconuenience: and if heathen Magiſtrates are bound to doe this, howe much more they that haue the charge of the Church of God?

1 a I Will *ſing mercie & iudgement: vnto thee, O Lord, will I ſing.
2 I will doe wiſely in the perfite way b till thou commeſt to me: I will walke in the vprightnes of mine heart in the middes of mine houſe.
3 I will ſet no wicked thing before mine eies: I hate cthe worke of them that fal away: it ſhall not cleaue vnto me.
4 A froward heart ſhal depart from me: I will know none euill.
5 Him, that priuily dſlaundereth his neighbour, will I deſtroy: him that hath a proude looke and high heart, I cannot ſuffer.
6 Mine eies ſhalbe vnto the *faithfull of the lande, that they may dwel with me: he that walketh in a perfite way, hee ſhall ſerue me.
7 There ſhall no deceitfull perſon dwell within mine houſe: he that telleth lyes, ſhall not remaine in my ſight.
8 fBetimes will I deſtroy all the wicked of þ land, þ I may cut off al þ workers of iniquitie from þ Citie of þ Lord.

PSAL. CII.

It ſeemeth that this praier was appointed to the faithful to pray in the captiuitie of Babylon. 16 A conſolatiō for the building of the Church: 18 Whereof followeth the praiſe of God to be publiſhed vnto all poſteritie. 22 The conuerſion of the Gentiles, 28 And the ſtabilitie of the Church.

¶ A praier *of the afflicted, when he ſhal be in diſtreſſe, and powre forth his meditation before the Lord.

a Whereby is ſignified, that albeit we be in neuer ſo great miſeries, yet there is euer place left for prayer.
b He declareth that in our prayer we muſt liuely feele that, which wee deſire and ſtedfaſtly beleeue to obteine.
c Theſe exceſſiue kindes of ſpeach ſhew howe much the affliction of the Churche ought to wound the hearts of the godly.
d My ſorowes were ſo great, that I paſſed not for mine ordinarie foode.
e Euer mourning and ſolitarie, caſting out fearefull cries.
f Haue conſpired my death.
g I haue not riſen out of my mourning to take my refectiō.
h He ſheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods diſpleaſure.
i Howſoeuer we be fraile: yet thy promes is ſure & the remēbrance thereof ſhal confirme vs for euer.

1 O Lord, heare my praier, and let my bcrie come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thyne eares vnto me: when I call, make haſte to heare me.
3 For my dayes are cconſumed lyke vnoke, and my bones are burnt like an herth,
4 Mine heart is ſmitten and withereth like graſſe, becauſe I forgate dto eate my bread.
5 For the voyce of my groning my bones doe cleaue to my ſkinne.
6 I am like a epelicane of the wildernes: I am like an owle of the deſerts,
7 I watche and am as a ſparowe alone vpon the houſe toppe.
8 Mine enemies reuile me dayly, and they that rage againſt me, haue ſworne againſt me.
9 Surely I haue eaten aſhes as bread, and mingled my drinke with weeping,
10 Becauſe of thine bindignation & thy wrath: for thou haſt heaued me vp, and caſt me downe.
11 My dayes are like a ſhadowe that fadeth, and I am withered like graſſe.
12 But thou, O Lorde, doeſt iremaine for euer, and thy remembrance from generation to generation.
13 Thou wilt ariſe and haue mercie vpon Sion: for the time to haue mercie thereon, for the kappointed time is come.
14 For thy ſeruants delite in the ſtones thereof, and haue pitie on the duſt thereof.
15 Then the heathen ſhall feare þ Name of the Lorde, and all the kinges of the earth thy glorie.
16 When the Lorde ſhall builde vp Sion, and ſhall appeare min his glorie,
17 And ſhall turne vnto the prayer of the deſolate, and not deſpiſe their prayer.
18 This ſhalbe written for the generation to come: and the people, which ſhalbe ncreated, ſhall praiſe the Lord.

k That is, the ſeuentie yeeres, which by the thou dideſt appoint, Iere. 29. 12. l The more that the Church is in miſerie and deſolation, the more ought the faithfull to loue and pitie it. m That is, when he ſhall haue drawen his Church out of the darkeneſſe of death. n The deliuerance of the Church is a moſt excellent benefite, and therefore he compared it to a newe creation: for in their baniſhment the body of the Church ſeemed to haue bene dead, which by deliuerance was as it were created anewe.

o Who now in their baniſhmẽt could looke for nothing but death.

19 For hee hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the priſoner, and deliuer the *childꝛen of death:

p He ſheweth that Gods name is neuer more prayſed, then when religiõ floriſheth and the Church increaſeth: which thing is chiefly accompliſhed vnder the kingdome of Chriſt.

21 That they may declare the name of the Lorde in Sion, and his prayſe in Ieruſalem,

22 When the people ſhalbe gathered *to: gether, and the kingdomes to ſerue the Lord.

q The Church lamẽt that they ſee not the time of Chriſt, which was promiſed, but haue but fewe yeres and ſhort dayes.

23 He *abated my ſtrength in the waye, and ſhortened my dayes.

24 And I ſaid, O my God, take me not away in the middes of my dayes: thy yeeres endure from generation to generation.

r If heauen and earth periſh, much more man ſhal periſh: but the Church by reaſon of Gods promes endureth for euer.

25 Thou haſt aforetime laid the fundation of the earth, and the heauens are the worke of thine handes.

26 *They ſhall periſh, but thou ſhalt endure: euen they all ſhall waxe olde as doth a garment: as a veſture ſhalt thou change them, and they ſhalbe changed.

27 But thou art the ſame, and thy yeeres ſhal not faile.

28 The children of thy ſeruants ſhal continue, and their ſeede ſhall ſtand *faſt in thy ſight.

ſ Seeing thou haſt choſen thy Church out of the worlde, & ioyned it to thee, it can not but continue for euer: for thou art euerlaſting.

PSAL. CIII.

1 He prouoketh all to praiſe the Lord, which hath pardoned his ſinnes, deliuered him from deſtruction, and giuen him ſufficiens of all good things. 10 Then he addeth the tender mercies of God, which he ſheweth like a moſt tender father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praiſe the Lord.

¶ A Pſalme of Dauid.

a He wakeneth his dulnes to praiſe god, ſhewing that both vnderſtanding & affections, minde & heart are too litle to ſet forth his prayſe.

1 MY ſoule, *praiſe thou the Lord, and all that is within mee, prayſe his holy Name.

b This is the beginning & chiefeſt of all benefites: remiſſion of ſinne.

2 My ſoule, praiſe thou the Lord, & forget not all his benefites.

3 Which *forgiueth all thine iniquitie, and healeth all thine infirmities.

c For before that we haue remiſſion of our ſinnes, we are as dead men in the graue.

4 Which redeemeth thy life from the *graue, and crowneth thee with mercy and compaſſions.

5 Which ſatisfieth thy mouth with good thinges: and thy *d pouth is renued like the egles.

d As the egle, when her beake ouergroweth, ſucketh blood, and ſo is renued in ſtrength, euen ſo God miraculouſly giueth ſtrength to his Church aboue all mans expectation.

6 The Lord executeth righteouſnes and iudgement to all that are oppreſſed.

7 Hee made his wayes knowen vnto *Moſes, and his workes vnto the children of Iſrael.

e As to his chiefe miniſter, and next to his people.

8 The Lorde is full of compaſſion and mercy, ſlow to anger and of great kindneſſe.

9 He will not alway *chide, neither keepe his anger for euer.

f He ſheweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is hũbled, he receyueth him to mercie.

10 He hath not *dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, ſo great is his mercy toward them that feare him.

g We haue proued by continual experience, that his mercy hath euer preuayled againſt our offences.

12 As farre as *the Eaſt is frõ the Weſt: ſo farre hath hee remooued our ſinnes from vs.

13 As a father hath compaſſion on his children, ſo hath the Lorde compaſſion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

h As great as the worlde is, ſo full is it of ſignes of Gods mercies toward his faithful when he hath remoued their

15 The dayes of *man are as graſſe: as a flower of the field, ſo floriſheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof ſhall knowe it no more.

17 But the louing kindneſſe of the Lorde endureth for euer and euer vpon them that feare him, and his *righteouſneſſe vpon childrens children,

i He declareth that man hath nothing in himſelfe to mooue God to mercie, but onely the confeſſion of his infirmitie and miſerie.

18 Vnto them that keepe his *couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Prayſe the Lord, *ye his Angels, that excell in ſtrength, that do his commandement in obeying the voyce of his worde.

k His iuſt and faithful keeping of his promes.

21 Prayſe the Lorde, all ye his hoſtes, ye his ſeruants that do his pleaſure.

l To whome he giueth grace to feare him, and to

22 Prayſe the Lorde, all ye his workes, in all places of his dominion: my ſoule, praiſe thou the Lord.

obey his word.

m In that that we, which naturally are ſlow to praiſe God, exhort the Angels, which willingly doe it, we ſtirre vp our ſelues to conſider our duetie, and awake out of our ſluggiſhnes.

PSAL. CIIII.

1 An excellent Pſalme to praiſe God for the creation of the world, and the gouernance of the ſame by his marueilous prouidence, 35 Wherein the Prophet praieth againſt the wicked, who are occaſions that God diminiſhed his bleſſings.

1 MY ſoule, praiſe thou the Lorde: O Lord my God, thou art exceeding great, thou art *clothed with glorie and honour.

a The Prophet ſheweth that we neede not to enter into the heauens to ſeeke God, forasmuch as all the order of nature, with the proprietie & placing of the elements, are moſt liuely mirrours to ſee his maieſtie in.

2 Which couereth himſelfe with light as with a garment, and ſpreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which *maketh the ſpirites his meſſengers, & a flaming fire his miniſters.

b As the Prophet here ſheweth that all viſible powers are ready to ſerue God: ſo the Apoſtle to the Hebr. 1.7. beholdeth in this glaſſe, how the very Angels alſo are obedient to his commandement.

5 He

5 He set the earth vpon her foundations,
so that it shal neuer moue.
6 Thou coueredst it with the c deepe as
with a garment: the d waters woulde
stand aboue the mountaines.
7 But at thy rebuke they flee: at the voyce
of thy thunder they haste away.
8 And the mountaines ascend, & the val-
leys descende to the place which thou
hast established for them.
9 But thou hast set them a bounde, which
they shal not passe: they shal not returne
to couer the earth.
10 Hee sendeth the springes into the val-
leis, which runne betweene the moun-
taines.
11 They shal giue drinke to al the e beasts
of the fielde, and the wilde asses shall
quench their thirst.
12 By these f springs shal the foules of the
heauen dwel, and sing among the bran-
ches.
13 Hee watereth the mountaines from
his g chambers, and the earth is filled
with the fruit of thy workes.
14 He causeth grasse to grow for the cat-
tell, & herbe for the vse of h man, that he
may bring forth bread out of the earth,
15 And wine that maketh glad the heart
of man, and oyle to make the face to
shine, & bread that strengtheneth mans
heart.
16 The high trees are satisfied, euen the
cedars of Lebanon, which hee hath
planted,
17 That the birds may make their nestes
there: the stork dwelleth in þ firre trees.
18 The high mountaines are for þ goates:
the rockes are a refuge for the conies.
19 He appointed the i moone for certaine
seasons: k the sunne knoweth his going
downe.
20 Thou makest darkenes, & it is night,
wherein al the beasts of the forest creepe
forth.
21 The lions roare after their praye, and
seeke their meate l at God.
22 When the sunne riseth, they retire, and
couch in their dennes.
23 m Then goeth man forth to his worke,
and to his labour vntil the euening.
24 O Lorde, howe n manifolde are thy
workes! in wisdome hast thou made
them all: the earth is full of thy riches.
25 So is this sea great and wide: for there
in are thinges creeping innumerable,
both smal beastes and great.
26 There go the shippes, yea, that o Leui-
athan, whome thou hast made to playe
therein.
27 p All these waite vpon thee, that thou
mayest giue them foode in due season.
28 Thou giuest it to them, & they gather
it: thou openest thine hande, and they
are filled with good thinges.
29 But if thou q hide thy face, they are trou-
bled: if thou take awaye their breath,
they dye and returne to their dust.
30 Againe, if thou r sende forth thy spirit,
they are created, and thou renewest the
face of the earth.
31 Glory be to the Lorde for euer: let the
Lord reioyce in his workes.
32 He looketh on the earth and it trem-
bleth: he toucheth the mountaines, and
they s smoke.
33 I will sing vnto the Lord all my life: I
wil praise my God, while I liue.
34 Let my wordes bee acceptable vnto
him: I wil reioyce in the Lord.
35 Let the sinners be t consumed out of the
earth, and the wicked till there bee no
more: O my soule, praise thou the Lord.
Praysye the Lord.

c Thou makest the sea to be an ornament vnto the earth.
d If by thy power thou didest not bridle ỹ rage of the waters, it were not possible, but ỹ whole world should be destroyed.
e If God prouide for the very beastes, much more will he extend his prouident care to men.
f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.
g From the cloudes.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessarie things for him, as herbs & other meate: but also things to reioyce and comfort him, as wine and oyle or oyntments.
i As to separate the night from the day, and to note dayes, moneths and yeres.
k That is, by his course, either farre or neere, it noteth sommer, winter & other seasons.
l That is, they only finde meate according to Gods prouidēce, who careth euen for the brute beastes.
m To wit, when the day springeth: for ỹ light is as it were a shield to defend man against the tyrannie & fiercenes of beastes.
n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.
o God is a most nourishing Father, who prouideth for all creatures their dayly foode.
p As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receyue all things of our Creator.
r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.
s Who infect the world, & so cause God that he cannot reioyce in his workes.

PSAL. CV.

1 Hee prayseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

1 Praise the Lorde, and call vpon his Name: a declare his workes among the people.
2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.
3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.
4 Seeke the Lorde & his b strength: seeke his face continually.
5 Remember his c marueilous workes, that he hath done, his wonders and the d iudgements of his mouth,
6 Ye seede of Abraham his seruant, yee children of Iaakob, which are his elect.
7 He is the Lorde our God: his iudgements are through all the earth.
8 He hath alway remembred his couenant and promes, that hee made to a thousand generations,
9 Euen that which he e made with Abraham, and his othe vnto Isaak:
10 And since hath confirmed it to Iaakob for a law, & to Israel for an euerlasting couenant,
11 Saying, f Vnto thee wil I giue þ land of Canaan, the lot of your inheritance.
12 Albeit they were fewe in nomber, yea, very few and strangers in the land,
13 And walked about from nation to nation, from one kingdome to another people,
14 Yet suffered hee no man to doe them wrong, but reproued g kings for their sakes, saying,
15 Touche not mine h anoynted, and doe

a Forasmuch as the Israelites were exempted from the commō cōdemnation of the worlde, and were elected to be Gods people, the Prophet wileth thē to shew thēselues mindefull by thankesgiuing.
b By ỹ strength & face, he meaneth the Arke where God declared his power & his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was therby as liuely declared, as if he should haue declared it by mouth.
e The promes which god made to Abraham to be his God, and the God of his seede after him, he renued & repeated it againe to his seede after him.
f He sheweth that they should not enioy ỹ land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the king of Gerar, Gen. 12.17. & 20.3.
h Those whom I haue sanctified to be my people.

mp

i Meaning the olde fathers, to whom God shewed himselfe plainely, & who were setters forth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

m That the very princes of the countrey should beat Iosephs commandement and learne wisedome at him.

n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. *Exod.7.20. Exod.8.6.*

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearfull to see hayle.

r He sheweth that al creatures are armed against man, whē God is his enemie: as at his commandement the grashoppers destroyed the land. *Exo.12.29.*

s When their enemies felt Gods plagues, his children by his prouidence were exempted.

t For Gods plagues caused them rather to depart w the Israelites then with their liues. u Not for necessitie, but for satisfying of their lust.

i my Prophets no harme.
16 Moreouer he called a famine vpon the lande, and vtterly brake the k staffe of bread.
17 But he sent a man before them: Ioseph was solde for a slaue.
18 They hilde his feete in the stockes, and he was laied in yrons,
19 Until l his appointed time came, and the counsell of the Lord had tried him.
20 The king sent and loosed him: euen the Ruler of the people deliuered him.
21 He made him lord of his house, and ruler of all his substance,
22 That he should bind his m princes vnto his will, and teache his Ancientes wisedome.
23 Then Israel came to Egypt, & Iaakob was a stráger in the land of Ham.
24 And hee increased his people exceedingly, and made them stronger then their oppressours.
25 n He turned their heart to hate his people, and to deale craftily with his seruantes.
26 Then sent he Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them o his message of his signes, and wonders in the land of Ham.
28 He sent darknes, and made it darke: and they were not o disobedient vnto his commission.
29 p He turned their waters into blood, and slewe their fish.
30 p Their land brought forth frogs, euen in their Kings chambers.
31 He q spake, and there came swarmes of flies and lice in al their quarters.
32 He gaue them q haile for raine, and flames of fire in their land.
33 He smote their vines also and their figtrees, and brake downe the trees in their coastes.
34 r He spake, and the grashoppers came, and caterpillers innumerable,
35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.
36 s He smote also all the first borne in their land, euen the beginning of all their strength.
37 He brought them forth also with siluer and golde, and there was none feeble among their tribes.
38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.
39 He spred a clond to be a couering, and fire to giue light in the night.
40 They u asked, and he brought quailes, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.
42 For he remembred his holy x promes to Abraham his seruant,
43 And he brought forth his people with y ioy, and his chosen with gladnes,
44 And gaue them the lands of the heathē, and they tooke the labours of the people in possession,
45 That they might z keepe his statutes, and obserue his Lawes. Praise ye the Lorde.

PSAL. CVI.

The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifolde marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

1 PRaise a ye the Lord because he is good, for his mercie endureth for euer.
2 Who can expresse the noble actes of the Lorde, or shew forth al his prayse?
3 Blessed are they that b keepe iudgement, and do righteousnes at all tymes.
4 Remember me, O Lorde, with the c fauour of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue d sinned with our fathers: we haue committed iniquitie, and done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea.
8 Neuertheles he e saued them for his Names sake, that he might make his power to be knowen.
9 And he rebuked the red Sea, & it was dried vp, and he led them in the deepe, as in the wildernes.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemie.
11 And the waters couered their oppressours: not one of them was left.
12 Then f beleeued they his woordes, and sang praise vnto him.
13 But incontinently they forgate his woorkes: they waited not for his counsell,
14 But lusted with concupiscence in the wildernes, and tempted God in the desert.

x Which he confirmeth to the posteritie, in whom after a sorte the dead liue and enioy the promises.

y When the Egyptians lamented and were destroyed.

z This is the end, why God preserueth his Church, because they should worship, and call vpon him in this world.

a The Prophet exhorteth the people to praise God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.

b He sheweth that it is not ynough to praise God w mouth, except y whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou beareste to thy people, extend vnto me, that thereby I may be receiued into the nomber of thine.

d By earnest confession aswel of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promes would pitie them.

e The inestimable goodnes of God appeareth in this, that he woulde change the order of nature, rather then his people should not be deliuered, although they were wicked. *Exod.14.27.*

f The wonderfull workes of God caused them to beleeue for a time, and to praise him. g They would preuent his wisdome & prouidence

15 Then

15 Then he gaue them their desire: but he sent h leanenesse into their soule.
16 They enuied Moses also in the tentes, and Aaron the holy one of the Lord.
17 Therefore the earth opened and i swallowed vp Dathan, & couered the companie of Abiram.
18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their k glorie into the similitude of a bullocke, that eateth grasse.
21 They forgate God their Sauiour, which had done great thinges in Egypt,
22 Wonderous workes in the lande of Ham, and fearefull thinges vp the red Sea.
23 Therefore he minded to destroy them, had l not Moses his chosen stand in the breache before him to turne away his wrath, lest he should destroy them.
24 Also they contemned that m pleasant land, and beleeued not his word,
25 But murmured in their tentes, and hearkened not vnto the voyce of the Lorde.
26 Therefore n he lifted vp his hande against them, to destroy them in the wildernesse,
27 And to destroy their seede among the nations, and to scatter them throughout the countries.
28 They ioyned themselues also vnto o Baal-peor, and did eate the offerings of the p dead.
29 Thus they q prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
30 But r Phinehas stoode vp, and executed iudgement, and the plague was staied.
31 * And it was s imputed vnto him for righteousnes from generation to generation for euer.
32 They angred him also at the waters of t Meribah, so that u Moses was punished for their sakes,
33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.
34 Neither destroyed they the people, as the Lord had commanded them,
35 But were mingled among the heathen, and learned their workes,
36 And serued their idoles, which were their ruine.
37 Yea, they offred their x sonnes, and their daughters vnto deuils,
38 And shed innocent blood, euen y blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.
39 Thus were they stained with their owne workes, and went z a whoring with their owne inuentions.
40 Therefore was the wrath of the Lorde kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.
43 Manie a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.
44 Yet he sawe when they were in affliction, and he heard their crie.
45 And he remembred his couenant towarde them, and b repented according to the multitude of his mercies,
46 And gaue them fauour in the sight of all them that led them captiues.
47 Saue vs, O Lord our God, and c gather vs from among the heathen, that we may praise thine holy Name, and glorie in thy praise.
48 Blessed be the Lorde God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

h The abundance that God gaue them, profited not, but made them pine away, because God cursed it.
i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.
k He sheweth that all idolaters renounce God to be their glorie, when in stead of him they worship any creature, much more wood, stone, metall or calues.
l If Moses by his intercession had not obteined Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
n That is, he sware. Sometime also it meaneth to punish.
o Which was the Idole of the Moabites.
p Sacrifices offered to the dead idoles.
q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.
r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.
Nom. 25. 12. s This acte declared his liuely faith, & for his faiths sake was accepted.
x Then true chastitie is to cleaue wholly and onely vnto God.
y The Prophet sheweth y neither by menaces, nor promises we can come to God, except we be altogether newely reformed, and that his mercie ouercouer and hide our malice.
z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.
a Gather thy Church, which is dispersed, & giue vs constancie vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lorde, and gathered vnto him, to giue thankes 9 For this mercifull prouidence of God, gouerning all things at his good pleasure, 20 Sending good and euil, prosperitie & aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

1 PRaise t the Lord, because he is good: for his mercie endureth for euer.
2 Let them, u which haue bin redeemed of the Lorde, shew how he hath deliuered them from the hande of the oppressour,
3 And gathered them out of the landes, from the East and from the West, from the North and from the x South.
4 When they wandered in the desert and wildernes out of the way, and found no citie to dwell in,
5 y Both hungrie and thirstie, their soule fainted in them.
6 Then they cried vnto the Lorde in their trouble, & he deliuered them from their distresse,
7 And led them forth by the right way, that they might goe to a citie of habitation.
8 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.
9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.
10 They,

a This notable sentence was in the beginning vied, as the foote or tenor of the song, which was oftentimes repeated.
b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.
t Or, from the sea: meaning the red sea, which is on the South part of the lande.
c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mind full of so great a benefite,

10 They, that dwel in darknes and in the shadow of death, being bound in misérie and yron,
11 Because they [d] rebelled against the wordes of the Lord, & despised the counsell of the most high,
12 When her humbled their heart with heaunes, then they fell down and there was no helper.
13 Then they [e] cryed vnto the Lorde in their trouble, & he deliuered them from their distresse.
14 He brought them out of darknes, and out of the shadowe of death, and brake their bands asunder.
15 Let them therefore confesse before the Lord his louing kindnes, and his wonderful woorks before the sonnes of men.
16 For he hath broken [f] gates of brasse, and brast the barres of yron asunder.
17 [g] Fooles by reason of their transgression and because of their iniquities are afflicted.
18 Their soule abhorreth all meate, and they are brought to deaths doore.
19 Then they cry vnto the Lorde in their trouble, & he deliuereth them from their distresse.
20 [h] He sendeth his worde and healeth them, and deliuereth them from their [i] graues.
21 Let them therefore confesse before the Lord his louing kindnes, and his wonderful woorks before the sonnes of men.
22 And let them offer sacrifices of [k] praise, and declare his woorkes with reioycing.
23 They that go down to [l] sea in ships, and occupy by the great waters,
24 They see the woorkes of the Lorde, and his wonders in the deepe.
25 For he commandeth and raiseth the stormie winde, & it lifteth vp the waues thereof.
26 They mount vp to the heauen, & descende to the deepe, so that their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.
28 Then they cry vnto the Lorde in their trouble, & he bringeth them out of their distresse.
29 He turneth the storme to calme, so that the waues thereof are still.
30 Whe they are [o] quieted, they are glad, and he bringeth them vnto the hauen, where they would be.
31 Let them therefore confesse before the Lord his louing kindnes, and his wonderful woorks before the sonnes of men.
32 And let them exalt him in the [p] Congregation of the people, and praise him in the assemblie of the Elders.
33 He turneth the floods into a wildernes, and the springs of waters into drinesse,
34 And a fruitfull lande into [q] barrennesse for the wickednesse of them that dwell therein.
35 Againe he [r] turneth the wildernes into pooles of water, and the drie lande into water springs.
36 And there he placeth the hungrie, and they build a citie to dwell in,
37 And sow the fields, & plant vineyards, which bring forth fruitefull [s] increase.
38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattel.
39 [t] Againe men are diminished, & brought low by oppression, euill and sorow.
40 He powreth [u] contempt vpon princes, and causeth them to erre in desert places out of the way.
41 Yet he raiseth vp the poore out of misérie, and maketh him families like a flocke of sheepe.
42 The [x] righteous shall see it, & reioyce, and all iniquitie shal stop her mouth.
43 Who is wise that he may obserue these things? for they shal vnderstand the louing kindenes of the Lord.

see Gods iudgements against the wicked and vngodly.

d Then the true way to obey God, is to follow his expresse cõmandements also hereby all are exhorted to descend into themselues, forasmuch as none are punished, but for their sinnes.
e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.
f When there seemeth to mans iudgement no recouerie, but all thinges are brought to despaire, then God chiefly sheweth his mighty power.
g They y haue no feare of God, by his sharp rods are brought to call vpon him, & so finde mercy.
h By healing them he declareth his good wil toward them.
i Meaning, their diseases, which had almost brought them to the graue and corruption.
k Praise & confession of Gods benefites are the true sacrifices of the godly.
l He sheweth by the Sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousande deaths.
m Their feare and danger is so great.
n When their arte and meanes fayle them, they are compelled to confesse that onely Gods prouidence doeth preserue them.
o Though before euery droppe seemed to fight one against another, yet at his commandement they are as stil, as though they were frosen.
p This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies.
q For the loue that he beareth to his Church he chãgeth the order of nature for their cõmoditie.
r Continual increase & yerely.
s As God by his prouidence doth exalt men, so doeth he also humble them by afflictions to know themselues.
t For their wickednes and tyrãnie he causeth the people and subiects to contemne them.
u They, whose faith is lightned by Gods Spirite, shal reioyce to

PSAL. CVIIII.

This Psalme is composed of two other Psalmes before, the seuen & fiftieth and the sixtieth. The matter here conteined, is,
1 *That Dauid giueth himself with heart and voyce to praise the Lorde,* 7 *And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations:* 11 *Who though he seeme to forsake vs for a time, yet he alone wil in the ende cast downe our enemies.*

A song or Psalme of Dauid.

1 O God, mine heart is [a] prepared, so is [b] my tongue: I will sing and giue prayse.
2 Awake viole and harpe: I will awake earely.
3 I will prayse thee, O Lord, among the [b] people, & I will sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.
5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,
6 That thy beloued may bee deliuered: [d] helpe with thy right hande and heare me.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes slayeth him not.
b *Or, my glorie, because it chiefly setteth forth the glorie of God.*
c He prophecieth of y calling of the Gentiles: for except they were called, they could not heare the goodnes of God.
d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer to desire him to continue and finish his graces.

e As he hath spokē to Samuel concerning me, so wil he shewe himselfe cōstant, and holy in his promes, so that these nations folowing shal be subiect vnto me. *Psal.60.8.*

7 God hath spoken in his holines: therfore I will retopce, I shall deuide Shechem & measure the valley of Succoth.
8 Gilead shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe the strength of mine head: Juda is my lawe giuer.
9 Moab shalbe my washpot: ouer Edom wil I cast out my shoe: vpon Palestina wil I triumph.
10 Who will leade me into the strong cities? who wil bring me vnto Edom?
11 Wilt not thou, O God, which haddest forsaken vs, and didest not go forth, O God, with our armies?
12 Giue vs help against trouble: for vaine is the helpe of man.
13 Through God we shal doe valiantly: for he shal tread downe our enemies.

f From the sixt verse of this Psalme vnto the last, read the exposition in the lx. Psalme, and sift verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, & of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to be of God. 30 Then doth he promise to giue praises vnto God.

¶ To him that excelleth. A Psalme of Dauid.

1 HOlde not thy tongue, O God of my [a] prayse.
2 For the mouth of the wicked, and the mouth ful of deceit are opened vpon mee: they haue spoken to me with a lying tongue.
3 They compassed mee about also with words of hatred, and fought against me without a cause.
4 For my friendship they were mine aduersaries, [b] but I gaue my self to prayer.
5 And they haue rewarded mee euill for good, and hatred for my friendship.
6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hande.
7 When he shalbe iudged, let him be condemned, and let his [d] prayer be turned into sinne.
8 Let his dayes be fewe, and let another take his [e] charge.
9 Let his children be fatherlesse, and his wife a widowe.
10 Let his children bee vagabondes and begge & seeke bread, comming out of their places destroyed.
11 Let [f] the extortioner catche all that hee hath, and let the strangers spoyle his labour.
12 Let there be none to extend mercy vnto him: neyther let there be any to shewe mercy vpon his fatherles children.
13 Let his posteritie be destroyed, and in the generation following let their name be put out.
14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sin of his mother be done away.
15 But let them alway be before the Lord, that he may cut off their memoriall frō the earth,
16 Because [h] he remembred not to shewe mercy, but persecuted the afflicted and poore man, and the sorowful hearted to slay him.
17 As he loued cursing, [i] so shall it come vnto him, and as he loued not blessing, so shal it be farre from him.
18 As hee clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, & like oyle into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alway girded.
20 Let this be the reward of mine aduersaries [k] from the Lorde, and of them, that speake euil against my soule.
21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercy is good)
22 Because I am poore and needie, and mine heart is wounded within me.
23 I depart like [m] shadow that declineth, and am shaken off as the [m] grashopper.
24 My knees are weake through fasting, and my flesh [n] hath lost all fatnes.
25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.
26 Helpe me, O Lord my God: [o] saue me according to thy mercy.
27 And they shal know, that this is thine hand, and that thou, Lord, hast done it.
28 Though they [p] curse, yet [q] wilt blesse: they shall arise and bee confounded, but thy seruant shal retopce.
29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.
30 I will giue thankes vnto the Lorde greatly with my mouth, & prayse him among the multitude.
31 For he will stand at the right hande of the poore, to saue him from them that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficiēt prayse to me.
b To declare that I had none other refuge, but thee, in whome my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friende y had betrayed him, he prayeth not of priuate affectiō, but moued by Gods spirit, y God would take vengeance vpon him.
d As to the elect all thinges turne to their profite: so to the reprobate euen those things, that are gond, turne to their damnation.
e This was chiefly accomplished in Iudas, Act.1.20.
f He declareth that the curse of God lyeth vpon y extortioners: who thinking to enriche their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.
g Thus punisheth the Lorde to the third, and fourth generation the wicked.
h He sheweth that God accustometh to plague them after a straūge sort, that shew themselues cruel toward other.
i Thus giueth the Lorde to euery man the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.
k For being destitute of mans helpe, he fully trusted in the Lord, that he would deliuer him.
l As thou art named merciful, gratious & long suffring, so shew thy self in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorow, he was leane, and his natural moisture failed him.
o The more grieuous that was he in prayer.
p They shal gayne nothing by cursing me.
q Not only in confessing it secretly in my self, but also in declaring it before all the Congregation.
r Hereby he sheweth that he had not to do with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid prophecieth of the power & euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an ende to the Priesthood of Leui.

¶ A Psalme of Dauid.

1 THe [a] Lord said vnto my Lord, Sitte thou at my right hād, vntil I make thine enemies thy foote stole.

a Iesus Christ in the two & twentie of Matt. vers. 44. giueth the interpretatiō hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himself

2 The Lorde shall sende the rodde of thy power out of [b] Sion: bee thou ruler in
1 the middes of thine enemies.
3 Thy people shall come willingly at the time of assembling [c] thine armie in holy beautie: the youth of thy wombe shalbe as the morning dewe.
4 The Lorde sware and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.
5 The Lord, that is at thy right hand, shal wounde kings in the day of his wrath.
6 He shal be Iudge among the heathen: he shall fill all with dead bodies, & smite the [e] head ouer great countries.
7 He shall [f] drinke of the broke in the way: therefore shall he lift vp his head.

b And thence it shall stretch through all the worlde: and this power chiefely standeth in the preaching of his worde.
c By thy word thy people shalbe assembled into thy Church, whose increase shalbe so abundant and wonderfull, as the drops of [g] dewe.
d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accõplished in any King, saue onely in Christ, Hebre. 7.26. e No power shall be able to resist him. f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth howe God will destroy his enemies.

PSAL. CXI.

1 *Hee giueth thankes to the Lorde for his mercifull workes towarde his Church,* 10 *And declareth wherein true wisedome and right knowledge consisteth.*

¶ Prayse ye the Lord.

1 I Will [a] prayse the Lord with my whole heart in the assembly and Congregation of the iust.
2 The workes of the Lord are [b] great, and ought to be sought out of all them that loue them.
3 His worke is beautifull & glorious, and his righteousnes endureth for euer.
4 He hath made his wonderful workes to be had in remembrance: the Lorde is mercifull and full of compassion.
5 He hath giuen [c] a [a] portion vnto them that feare him: he will euer be mindfull of his couenant.
6 He hath shewed to his people [d] power of his workes in giuing vnto them the heritage of the heathen.
7 The [e] workes of his handes are trueth & iudgement: all his statutes are true.
8 They are stablished for euer and euer, and are done in trueth and equitie.
9 He sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.
10 [f] The beginning of wisdome is [g] feare of the Lord: all they that obserue [h] them, haue good vnderstanding: his prayse endureth for euer.

a The Prophete declareth that he will praise God both priuately & openly, and that from the heart, as hee that consecrateth himselfe wholy and onely vnto God.
b He sheweth [f] Gods workes are a sufficient cause, wherefore we should praise him, but chiefly his benefites towarde his Church.
c God hath giuẽ to his people all that was necessary for them, and wil do still euen for his couenãts sake. and in this sense the Ebrew worde is taken, Prou. 30.8. and 31.15. [a] *Or pray, and feede.* d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernment of the same. e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandements, as vers. 7.

PSAL. CXII.

1 *He praiseth the felicity of the that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Prayse ye the Lord.

1 BLessed is the man, that [a] feareth the Lord, & delighteth greatly in his commandements.
2 His seede shall be mightie vpon earth: the generation of the righteous shall be blessed.
3 [b] Riches & treasures shalbe in his house, & his righteousnes endureth for euer.
4 Vnto the [c] righteous ariseth light in darkenes: he is mercyful and full of compassion and righteous.
5 A good man is mercifull and [d] lendeth, and will measure his affaires by iudgement.
6 Surely he shall neuer be moued: but the righteous shalbe had in euerlasting remembrance.
7 He will not be afraide of euill tidings: for his heart is fixed, & beleeueth in the Lorde.
8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.
9 He hath [e] distributed and giuen to the poore: his righteousnes remaineth for euer: his [f] horne shall be exalted with glorie.
10 The wicked shall see it and be angrie: he shal gnashe with his teeth, and [g] consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the childrẽ of God, which causeth them to delite only in the word of God.
b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.
c The faithfull in al their aduersities know that all shall go well with them: for God wil be mercifull and iust.
d He sheweth what is the fruit of mercy: to lend freely and not for gaine, and so to measure his doings, that he may be able to help where need requireth, & not to bestowe all on himselfe. e The godly pinche not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to praise the Lorde for his prouidence,* 7 *In that that contrarie to the course of nature he worketh in his Church.*

¶ Prayse ye the Lorde.

1 PRaise, O yee seruantes of the Lorde, [a] praise the Name of the Lorde.
2 Blessed be the Name of the Lorde from henceforth and for euer.
3 The Lordes Name is praised from the rising of the sunne vnto the going downe of the same.
4 The Lord is high aboue al [b] nations, and his glorie aboue the heauens.
5 Who is like vnto the Lorde our God, that hath his dwelling on high!
6 Who abaseth him selfe to behold things in the heauen and in the earth.
7 He raiseth the needie out of the dust, & lifteth vp the [c] poore out of the dung,
8 That he may set him with the princes, euen with the princes of his people.
9 He maketh the barren woman to dwel with a familie, and a ioyfull mother of children. Prayse ye the Lord.

a By this often repetition he stirreth vp our colde dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause. b If Gods glorie shine through all the worlde, and therefore of all ought to be praised, what great condemnation were it to his people, among whome chiefely it shineth, if they should not earnestly extoll his Name? c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not only in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

How the Israelites were deliuered foorth of Egypt, and of the wonderfull miracles, that God wrought at that time. Which put vs in remembrãce of Gods great mercie toward his Church, who,whē the course of nature faileth, preserueth his miraculously.

Exod.13.3.

1 When *Israel went out of Egypt, & the house of Iaakob from the [a] barbarous people,

2 Iudah was [b] his sanctification, & Israel his dominion.

3 The Sea sawe it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rams, and the hils as lambes.

5 What ailed thee, O Sea, þ thou fleddest? O Iorden, why wast thou turned backe?

6 Ye mountaines, why leaped ye like rams, and ye hils as lambes?

7 The [d] earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,

8 Which [e] turneth the rocke into waters powles, and the flint into a fountaine of water.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie in adopting them, and of his mighty power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it & glorify him for the same. d Ought then his people to be insensible, when they see his power and maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod.17.6.

PSAL. CXV.

A praier of the faithfull oppressed by idolatrous tyrants, against whome they desire that God would succour them, 9 Trusting most constantly that God wil preserue them in this their neede, seeing that he hath adopted & receiued them to his fauour, 18 Promising finally that they wil not be vnmindfull of so great a benefite, if it woulde please God to heare their prayer, & deliuer them by his omnipotent power.

1 NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercy & for thy truethes sake.

2 Wherefore shal þ heathen say, [b] Where is now their God?

3 But our God is in heauen: hee doeth whatsoeuer he [c] will.

4 Their idoles are [d] siluer and gold, euen the worke of mens hands.

5 They haue a mouth & speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue [e] hands and touch not: they haue feete and walke not: neither make they a sound with their throte.

8 They that make them are [f] like vnto them: so are all that trust in them.

9 O Israel, trust thou in the Lorde: for he is their helpe and their shielde.

10 § O house of Aaron, trust ye in þ Lord: for he is their helpe and their shield.

11 Ye that feare the Lorde, trust in the Lorde: for hee is their helper and their shielde.

12 The Lorde hath bene mindefull of vs: hee will bleſſe, he [h] will bleſſe the house of Israel, he will bleſſe the house of Aaron.

13 He will bleſſe them that feare the Lord, both small and great.

14 The Lorde will increase his graces toward you, euen toward you & toward your children.

15 Ye are blessed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lordes: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that [l] goe downe into the place of silence.

18 But wee will praise the Lorde from henceforth and for euer. Praise ye the Lorde.

a Because God promised to deliuer them, not for their sakes, but for his name Isa.48.11, therefore they grosid their prayer vpon this promes.

b When the wicked see that God accomplisheth not his promes as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will. d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed. e He sheweth what great vanitie it is to aske helpe of them, which not only haue no helpe in them, but lacke sense and reason. f As much without sense, as blocks & stones.

g For they were appoynted by God as instructers & teachers of faith & religion for others to folowe.

h That is, he wil cõtinue his graces toward his people.

i And therefore doth stil goueth and continue all things therein.

k And they declare inough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care towarde men.

l Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in Congregation.

PSAL. CXVI.

Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that hee will be thankefull for the same.

1 I [a] loue the Lord, because he hath heard my voyce and my prayers.

2 For hee hath inclined his eare vnto mee, when I did call vpon him [b] in my dayes.

3 When the snares of death cõpassed me, and the griefes of the graue caught me: when I found trouble and sorowe,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lorde is [c] merciful and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O [d] my soule: for the Lorde hath bene beneficial vnto thee.

8 Because thou hast deliuered my soule from death, mine eies from teares, and my feete from falling.

9 I shall [e] walke before the Lorde in the land of the liuing.

10 [f] I beleeued, therefore did I speake: for I was

a He granteth that no pleasure is so great, as to feele Gods helpe in our necessity, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

c He sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and merciful, and to helpe them that are destitute of aide and counsell. d Which was vnquieted before, now rest vpon the Lord: for he hath bene beneficiall towards thee. e The Lorde will preserue me, & saue my life. f I felt al these things, & therefore was moued by faith to confesse them, 2.Cor.4.13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.

I was sore troubled.
11 I said in my g feare, All men are liars.
12 What shal I render vnto the Lord for all his benefites toward me?
13 I will h take the cup of saluation, and call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lord, euen nowe in the presence of all his people.
15 Precious in the sight of the Lord is the i death of his Saintes.
16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handemayde: thou hast broken my bondes.
17 I will offer to thee a sacrifice of praise, & will call vpon the Name of the Lord.
18 I wil pay my k vowes vnto the Lord, euen nowe in the presence of all his people,
19 In the courtes of the Lordes house, euen in the middes of thee, O Ierusalem. Praise ye the Lord.

h In the Lawe they vsed to make a banket, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing.

i I perceiue that God hath a care ouer his, so that he both disposeth their death and taketh an accounr. k I wil thanke him for his benefites: for that is a iust paiment, to confesse that we owe all to God.

PSAL. CXVII.

1 Hee exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

Rom. 15. 11.

1 All l nations, praise ye the Lorde: all ye people, praise him.
2 For his louing kindnes is great toward vs, and the m trueth of the Lorde endureth for euer. Praise ye the Lord.

a That is, the most certaine & continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, as the time appointed obtayned the kingdome. 4 For the which hee biddeth all them, that feare the Lord, to be thankeful. And vnder his person in al this was Christ liuely set foorth, who should be of his people reiected.

1 Praise n ye the Lorde, because hee is good: for his mercy endureth for euer.
2 Let Israel nowe say, That his mercy endureth for euer.
3 Let the house of Aaron nowe say, That his mercy endureth for euer.
4 Let them, that feare the Lorde, now say, That his mercy endureth for euer.
5 I called vpon the Lord in o trouble, and the Lord heard me, and set me at large.
6 The Lorde is with me: therefore I will not feare what p man can doe vnto me.
7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely him selfe thanke God, but exhorteth all the people to doe the same.

b We are here taught that the more that troubles oppresse vs, the more ought we to be instant in prayer. c Being exalted to this estate, hee assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God would maintaine him because he had placed him,

8 It is better to trust in the Lord, then to haue confidence q in man.
9 It is better to trust in the Lord, then to haue confidence in princes.
10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.
11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.
12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lorde I shall destroy them.
13 r Thou hast thrust sore at mee, that I might fall: but the Lorde hath holpen me.
14 The Lord is my strength and s song: for he hath bene my deliuerance.
15 The t voyce of ioy and deliuerance shal be in the tabernacles of the righteous, saying, The right hand of the Lorde hath done valiantly.
16 The right hand of the Lord is exalted: u the right hand of the Lorde hath done valiantly.
17 I shal not die, but liue, and declare the workes of the Lord.
18 The Lord hath chastened me sore, but he hath not deliuered me to death.
19 Open ye vnto me the x gates of righteousnes, that I may goe into them, and praise the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.
22 y The stone, which the builders z refused, is the head of the corner.
23 This was the Lordes doing, and it is marueilous in our eyes.
24 This is the a day, which the Lord hath made: let vs reioyce and be glad in it.
25 b O Lorde, I pray thee, saue nowe: O Lord, I pray thee now giue prosperitie.
26 Blessed be hee, that commeth in the Name of the Lorde: c we haue blessed you out of the house of the Lord.
27 The Lord is mighty, & hath giuen vs d light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.
29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obtayned.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to do the same, because that in his person the Church was restored.

h So that all, that are both farre and neere, may see his mighty power.

i He willeth the dores of the Tabernacle to be opened, that he may declare his thankefull mind. *Isa. 28. 16.*

mat. 21. 42.

actes 4. 11.

rom. 9. 33.

1. pet. 2. 6, 7.

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred mee aboue them all.

l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priestes and haue the charge thereof, as Nomb. 6. 23. o Because he hath restored vs from darkenes to light, we will offer sacrifices and praises vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is,

when we serue him according to his word, and not after our owne fantasies.

ALEPH.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.

1 BLessed are a those that are vpright in their way, and walke in the lawe of the Lord.
2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.
3 Surely they worke b none iniquitie, but walke in his wayes.
4 Thou hast commaunded to keepe thy preceptes diligently.
5 c Oh that my waies were directed to keepe thy statutes.
6 Then shoulde I not be confounded, when I haue respect vnto all thy commandements.
7 I will praise thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnes.
8 I will keepe thy statutes: forsake mee not f ouerlong.

b For they are ruled by Gods Spirit and imbrace no doctrine but his. c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in serning God without hypocrisie. e That is, thy precepts, which containe perfice righteousnes. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods word.

9 Wherewith shal a a yong man redresse his way? in taking heede thereto according to thy word.
10 With my whole heart haue I sought thee: let me not wander from thy commaundements.
11 I haue b hid thy promise in mine heart, that I might not sinne against thee.

b If Gods word be grauen in our heartes, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

12 Blessed art thou, O Lord: teach me thy statutes.
13 With my lips haue I declared all the iudgements of thy mouth.
14 I haue had as great c delight in the way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, & consider thy wayes.
16 I will delite in thy statutes, and I will not forget thy word.

c The Prophet doth not boast of his vertues, but setteth foorth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

a He sheweth that we ought not to desire to liue but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.

17 Be beneficial unto thy seruant, that I may a liue and keepe thy word.
18 Open mine eyes, that I may see the wonders of thy lawe.
19 I am a b stranger vpon earth: hide not thy commandements from me.
20 Mine heart breaketh for the desire to thy iudgements alway.
21 Thou c hast destroyed the proude: cursed are they that do erre from thy commaundements.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 Remoue from me shame & contempt: for I haue kept thy testimonies.
23 d Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delite, and my counsellers.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the a dust: quicken me according to thy word.
26 I haue b declared my wayes, & thou heardest me: teach me thy statutes.
27 Make me to vnderstand the way of thy preceptes, and I will meditate in thy wonderous workes.
28 My soule melteth for heauines: raise me vp according vnto thy c word.
29 Take from me the d way of lying, and graunt me graciously thy lawe.
30 I haue chosen the way of trueth, and thy iudgements haue I layd before me.
31 I haue cleaued to thy testimonies, O Lord: confounde me not.
32 I wil runne the way of thy commandementes, when thou e shalt enlarge mine heart.

a That is, it is almost brought to the graue, and without thy word I cannot liue. b I haue confessed mine offences, and now depend wholy on thee. c If God did not maintaine vs by his word, our life would drop away like water. d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will. e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach f mee, O Lorde, the way of thy statutes, and I will keepe it vnto the ende.
34 Giue mee vnderstanding, and I will keepe thy law: yea, I will keepe it with my whole b heart.
35 Direct me in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to c couetousnes.
37 Turne away mine d eyes from regarding vanitie, & quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy comandements: f quicken me in thy righteousnes,

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward. b Not onely in outward conuersation, but also with inward affection. c Hereby meaning all other vices, because that couetousnes is the roote of all euill. d Meaning, all his senses. e Let mee not fall to thy dishonour, but let mine heart still delite in thy gracious worde. f Giue me strength to continue in thy word euen to the ende.

VAV.

41 And let thy a louing kindnes come vnto me, O Lorde, and thy saluation according to thy promise.
42 So shall I b make answere vnto my blasphemers: for I trust in thy word.
43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy lawe for euer and euer.

a He sheweth that Gods mercie and loue is the first cause of our saluation. b By trusting in Gods word, he assureth himself to be able to confute the slanders of his aduersaries.

45 And

c They, that simply walke after Gods word, haue no lets to intangle them, where as they, that do contrary, are euer in nets and snares.

45 And I will [c] walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before [d] Kings, and will not be ashamed.
47 And my delight shalbe in thy commandements, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of princes.

ZAIN.

a Though he feele Gods hand still to lie vpon him, yet he resteth on his promes & comforteth himselfe therein.

49 Remember [a] the promes made to thy seruant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy promes hath quickened me.
51 The [b] proud haue had me exceedingly in derision: yet haue I not declined from thy Lawe.

b Meaning the wicked, which contemne Gods word, & treade his religion vnder foote.

52 I remembred thy [c] iudgements of old, O Lord, and haue bene comforted.
53 [d] Feare is come vpon me for the wicked, that forsake thy Lawe.
54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.

e That is, the exiples, wherby thou declarest thy selfe to be

55 I haue remembred thy Name, O Lorde, in the [f] night, and haue kept thy Law.
56 [g] This I had because I kept thy precepts.

iudge of the world. d That is, a vehement zeale to thy glorie, and indignation against the wicked. e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, all these benefites.

CHETH.

a I am persuaded that to keepe thy Lawe is an heritage & great gaine for me.

57 O Lorde, that are my [a] portion, I haue determined to keepe thy wordes.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promes.
59 I haue considered my [b] wayes, and turned my feete into thy testimonies.
60 I made haste and delaied not to keepe thy commandements.
61 The bandes of the wicked haue [c] robbed mee: but I haue not forgotten thy Lawe.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am [d] companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lorde, is ful of thy mercie: [e] teach me thy statutes.

b He sheweth that none can embrace the worde of God, except he consider his owne imperfections and wayes.

c They haue gone about to drawe me into their companie.

d Not onely in mutual consent, but also with aide and succour. e For the knowledge of Gods worde is a singular token of his fauour.

TETH.

a Hauing proued by experiẽce that God was true in his promes, he desireth that he would increase in him knowledge and iudgement.

65 O Lord, thou hast dealt [a] graciously with thy seruant according vnto thy word.
66 Teache me good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was [b] afflicted, I went a- strap: but now I keepe thy word.

b So Ieremie sayeth, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

68 Thou art good and gracious: teache me thy statutes.
69 The proude haue imagined a lie against me: but I will keepe thy precepts with my whole heart.
70 [c] Their heart is fat as grease: but my delight is in thy Law.
71 It is [d] good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

c Their heart is indurate and hardned, puffed vp with prosperitie and vaine estimation of themselues.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

IOD.

a Because God leaueth not his worke, that he hath begun, he

73 Thine hands haue [a] made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.
74 They that [b] feare thee, seeing me, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, & that thou hast afflicted me "iustly.
76 I pray thee that thy mercy may comfort me according to thy promes vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may [c] liue: for thy Law is my delite.
78 Let the proude be ashamed: for they "haue dealt wickedly and falsly with me: but I meditate in thy precepts.
79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.
80 Let mine heart be vpright in thy statutes, that I be not ashamed.

desireth a newe grace: that is, that he would continue his mercies.

b When God sheweth his grace toward any, he testifieth to others that he faileth not them that trust in him.

"Ebr. in truth.

c He declareth, that when he felt not Gods mercies, he was as dead.

d That is, be cõforted by mine example. e He sheweth that there can be no true feare of God without the knowledge of his word.

CAPH.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.

81 My soule [a] fainteth for thy saluation: yet I waite for thy word.
82 Mine eies faile for thy promes, saying, When wilt thou comfort me?
83 For I am like a [b] bottel in the smoke: yet do I not forget thy statutes.
84 How many are the [c] daies of thy seruant? When wilt thou execute iudgement on them that persecute me?
85 The proude haue [d] digged pits for me, which is not after thy Law.
86 All thy commandements are true: they persecute me falsely: [e] helpe me.
87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.
88 Quicken me according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

b Like a skinne bottel or bladder that is parched in the smoke.

c How long wilt thou afflict thy seruant?

d They haue not onely oppressed me violently, but also craftily cõspired against me. e He assureth himselfe, that God will deliuer his and destroy such as vniustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

89 O Lord, thy word endureth for euer in [a] heauen.
90 Thy truth is from generation to generation:

b Seeing y earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.

c He prooueth by effect, that he is Gods childe, because he seeketh to vnderstand his word.

d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

neration: thou hast laid the foundation of the earth, and it abideth.
91 They [b] cõtinue euẽ to this day by thine ordinances: for all are thy seruants.
92 Except thy lawe had bene my delite, I should nowe haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them thou hast quickened me.
94 I am [c] thine, saue mee: for I haue sought thy precepts.
95 The wicked haue waited for mee to destroy me: but I wil consider thy testimonies.
96 I [d] haue seene an ende of all perfection: but thy commandement is exceeding large.

MEM.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.

b Whosoeuer doeth submit himselfe onely to Gods worde, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.

97 Oh howe loue I thy lawe! [a] it is my meditation continually.
98 By thy commandementes thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies are my meditation.
100 I vnderstoode more then the ancient, because I kept thy precepts.
101 I haue refrained my feete from euery euill way, that I might keepe thy word.
102 I haue not declined from thy iudgements: for [c] thou diddest teach me.
103 Howe sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therfore I hate all [d] waies of falsehoode.

c So then of our selues we can do nothing, but when God doeth inwardly instruct vs with his Spirite, we feele his graces sweeter then honie.

NVN.

a Of our selues we are but darkenesse, and can not see, except we be lightened with Gods word.

b So all the faithfull ought to binde themselues to God by a solemne othe and promes, to stirre vp their zeale to imbrace Gods word.

c That is, my prayers and thankesgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14 verse 3.

105 Thy worde is a [a] lanterne vnto my feete, and a light vnto my path.
106 I haue [b] sworne & will performe it, that I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken me according to thy word.
108 O Lorde, I beseeche thee accept the [c] free offrings of my mouth, and teach me thy iudgements.
109 My [d] soule is continually in mine hand: yet doe I not forget thy Lawe.
110 The wicked haue layed a snare for mee: but I swarued not from thy precepts.
111 Thy testimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.
112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the ende.

d That is, I am in continuall danger of my life. e I esteemed no worldly things, but made thy word mine inheritance.

SAMECH.

113 I hate [a] vaine inuentions: but thy Lawe doe I loue.
114 Thou art my refuge and shielde, and I trust in thy word.
115 [b] Away from me, ye wicked: for I will keepe ỹ commandements of my God.
116 Stablishe mee according to thy promes, that I may liue, and disappoint me not of mine hope.
117 [c] Stay thou me, & I shall be safe, and I wil delite continually in thy statutes.
118 Thou hast troden downe all them that depart from thy statutes: for their [d] decete is vaine.
119 Thou hast taken away all the wicked of the earth like [e] drosse: therefore I loue thy testimonies.
120 My flesh [f] trembleth for feare of thee, and I am afraide of thy iudgements.

d The craftie practises of them that contemne thy Law, shalbe brought to nought. e Which infecteth thy people, as drosse doeth the metall. f Thy iudgements do not onely teach me obedience, but cause me to feare, cõsidering mine owne weaknes, which feare causeth repentance.

AIN.

121 I haue executed iudgement & iustice: leaue me not to mine oppressours.
122 [a] Answer for thy seruãt in that, which is good, & let not the proud oppresse me.
123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promes.
124 Deale with thy [b] seruant according to thy mercy, & teach me thy statutes.
125 I am thy seruant: graunt me therefore vnderstanding, that I may knowe thy testimonies.
126 It is [c] time for thee Lorde to worke: for they haue destroyed thy Lawe.
127 Therfore loue I thy cõmandements aboue golde, yea, aboue most fine golde.
128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

a Whosoeuer will embrace Gods worde aright, must abhorre all fantasies & imaginations both of himselfe and of others.

b And hinder me not to keepe the Lawe of the Lorde.

c He desireth Gods continuall assistance least he should faint in this race, which he had begun.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby pureteth god in mind that as he made him his by his grace, so he wold continue his fauor toward him.

c The Prophet sheweth ỹ when the wicked haue brought al things to confusion, & Gods word to seme cõtemp, then is it Gods time to helpe & send remedie.

d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies are [a] wonderfull: therefore doth my soule keepe them.
130 The entrance into thy [b] words sheweth light, and giueth vnderstanding to the simple.
131 I opened my mouth and [c] panted, because I loued thy commandements.
132 Looke vpon me and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.
133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.
134 Deliuer me from ỹ oppression of men, and I will keepe thy precepts.
135 Shew ỹ light of thy countenance vpon thy seruant, and teach me thy statutes.
136 Mine eies gush [d] out with riuers of water, because they keepe not thy Lawe.

a Containing high and secrete mysteries, so that I am moued wt admiration and reuerence.

b The simple idiots, that submit themselues to God, haue their eyes opened, & their minds illuminated so sone as they begin to read Gods word.

c My zeale toward thy worde was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust are

a We cannot confesse God to be righteous, except we liue vprightly & truely, as he hath commaunded. *Psal.69.9. iohn 2.17.* b Gold hath need to be fined, but thy worde is perfection it selfe. c This is the true triall, to prayse God in aduersity. d So ỹ the life of man without the knowledge of God is death.

are thy iudgements.
138 Thou hast commaunded a iustice by thy testimonies and trueth especially.
139 b My zeale hath euen consumed mee, because mine enemies haue forgotten thy wordes.
140 Thy word is proued b most pure, & thy seruant loueth it.
141 I am c small and despised: yet doe I not forget thy precepts.
142 Thy righteousnes is an euerlasting righteousnes, and thy Lawe is trueth.
143 Trouble and anguish are come vpon me: yet are thy commandements my delite.
144 The righteousnes of thy testimonies is euerlasting: graunt mee vnderstanding, and I shall d liue.

KOPH.

145 I haue a cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.
146 I called vpon thee: saue mee, and I will keepe thy testimonies.
147 I preuented the morning light, and cryed: for I waited on thy word.
148 Mine eyes b preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy a iudgement.
150 They drawe nere, that follow after c malice, and are farre from thy Lawe.
151 Thou art nere, O Lorde: for all thy commaundements are true.
152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers. b He was more earnest in the study of Gods worde, then they that kept the watch, were in their charge. a *Or, custome.* c He sheweth the nature of the wicked to be to persecute against their conscience. d His faith is grounded vpon Gods word, that hee would euer be at hand when his children be oppressed.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Lawe.
154 Pleade my cause, & deliuer me: quicken me according vnto thy a word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lorde: quicken mee according to thy b iudgementes.
157 My persecutours & mine oppressours are many: yet do I not swarue from thy testimonies.
158 I sawe the transgressours and was c grieued, because they kept not thy word.
159 Consider, O Lorde, howe I d loue thy precepts: quicken me according to thy louing kindnes.
160 The e beginning of thy word is truth, and all the iudgementes of thy righteousnes endure for euer.

a For without Gods promise there is no hope of deliuerance. b According to thy promise made in the Law, which because the wicked lack, they can haue no hope of saluation. c My zeale consumed me, when I saw their malice & contempt of thy glory. d It is a sure signe of our adoption, when we loue the Law of God. e Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue a persecuted me without cause, but mine heart stoode in awe of thy wordes.
162 I reioyce at thy worde, as one that findeth a great spoyle.
163 I hate falsehoode and abhorre it, but thy Lawe do I loue.
164 b Seuen times a day do I prayse thee, because of thy righteous iudgements.
165 They, c that loue thy Law, shal haue great prosperitie, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluatiō, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts and thy testimonies: e for all my wayes are before thee.

a The threatenings & persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men, b That is, often and sundry times. c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary. d He sheweth that we must first haue faith, before we can worke and please God. e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lord, & giue me vnderstanding, a according vnto thy word.
170 Let my supplication come before thee, and deliuer mee according to thy promise.
171 My lippes shall b speake prayse, when thou hast c taught me thy statutes.
172 My tongue shal intreat of thy word: for all thy commandements are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Lawe is my delite.
175 Let my soule liue, and it shall prayse thee, and thy d iudgementes shall helpe me.
176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I do not forget thy commaundements.

a As thou hast promised to be the scholemaster vnto all them, that depend vpon thee. b The word signifieth to powre foorth continually. c All his prayer, and desire is, to profite in the word of God. d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies. e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reportes of Sauls flatterers.* 5 *And therefore hee lamenteth his long abode among those infidels,* 7 *Who were giuen to all kinde of wickednes and contention.*

¶ A song of a degrees.

1 I Called vnto the Lord in my b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.
3 What doeth thy c deceitfull tongue bring vnto thee? or what doth it auaile thee?

a That is, of lifting vp the tune and rising in singing. b Albeit ỹ children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euil for well doing. c Hee assured himselfe that God would turne their craft to their owne destruction.

4 It is as the [d] sharpe arrowes of a mighty man, and as the coles of iuniper.
5 Woe is to me that I remaine in [e] Meshech, and dwel in the tentes of [f] Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke peace, & when I speake thereof, they are bent to warre.

d He sheweth that there is nothing so sharpe to pearce, nor so hote to set on fire as a slanderous tongue.
e These were people of Arabia, which came of Iaphet, Gen. 10. 2.
f That is, of the Ismaelites.
g He declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preserue and prosper his Church.*

¶ A song of degrees.

1 I Will lift mine eyes [a] vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe commeth from the Lorde, which hath made the [a] heauen and the earth.
3 Hee will not suffer thy foote to slippe: for he that keepeth thee, will not [b] slumber.
4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.
5 The Lorde is thy keeper: the Lord is thy shadow at thy right hand.
6 The sunne shall not [c] smite thee by day, nor the moone by night.
7 The Lorde shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shal preserue thy [d] going out, and thy comming in from henceforth and for euer.

[a] *Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which can not depend on Gods power.
b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neither heate nor colde, nor any incommoditie shall be able to destroy Gods Church: albeit for a time they may molest it.
d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thankes, 8 And prayeth for the prosperitie of the Church.*

¶ A song of degrees, or Psalme of Dauid.

1 I [*a] Reioyced, when they saide to me, We will goe into the house of the Lord.
2 Our [b] feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is [c] compact together in it selfe:
4 Whereunto [d] the Tribes, euen the Tribes of the Lorde goe vp according to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, euen the thrones of the house of [e] Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy [f] walles, and prosperitie within thy palaces.
8 For my brethren & neighbours sakes I will wish thee now prosperitie.
9 Because of the House of the Lorde our God, I will procure thy wealth.

1. Chro. 29. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro, as the Arke remoued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concord, and loue that was betweene the citizens.
d All the Tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.
f The fauour of God prosper thee both in and without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithful, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A song of degrees.

1 I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Beholde, as the eyes of [a] seruantes looke vnto the hand of their masters, & as the eyes of a mayden vnto the hand of her mistresse: so our eyes wayte vpon the Lord our God vntill he haue mercy vpon vs.
3 Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for we haue [b] suffred too much contempt.
4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnes of the proude.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand and like himselfe.
b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 *The people of God, escaping a great peril, do acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnes of the perill, 6 And praise the Name of God.*

¶ A song of degrees, or Psalme of Dauid.

1 If the Lord had not [a] bene on our side, (may Israel now say)
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had then swallowed vs vp [b] quicke, when their wrath was kindled against vs.
4 Then the [c] waters had drowned vs, & the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praised be the Lorde, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken and we are deliuered.
8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his only meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse the great dager that the Church was in, and out of the which God miraculously deliuered them.
d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He deſcribeth the aſſurance of the faithfull in their afflictions. 4 And deſireth their welth. 5 And the deſtruction of the wicked.

¶ A ſong of degrees.

1 THey that truſt in the Lorde, ſhalbe as mount Sion, which can not be [a] remoued, but remaineth for euer
2 As the mountaines are about Ieruſalem: ſo is the Lorde about his people from henceforth and for euer.
3 For the [b] rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put forth their handes vnto wickednes.
4 Doe well, O Lorde, vnto thoſe that bee good and true in their hearts.
5 [c] But theſe that turne aſide by their crooked waies, them ſhall the Lord leade with the workers of iniquitie: but peace ſhalbe vpon Iſrael.

a Though the world be ſubiect to mutations, yet the people of God ſhall ſtand ſure and be defended by Gods prouidence.
b Though God ſuffer his to be vnder the croſſe, leaſt they ſhould imbrace wickednesſe, yet this croſſe ſhall not ſo reſt vpon them, that it ſhould driue them from hope.
c He deſireth God to purge his Church from hypocrites and ſuch as haue no zeale of ye trueth.

PSAL. CXXVI.

1 This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their deliuerance was wonderfull after the ſeuentie yeares of captiuitie foreſpoken by Ieremie, chap. 25. 12. and 29. 10.

¶ A ſong of degrees or Pſalme of Dauid.

1 WHen [d] the Lorde brought againe the captiuitie of Sion, wee were like them [a] that dreame.
2 Then was our mouth [b] filled with laughter, & our tongue with ioy: then ſaide they among the [c] heathen, The Lord hath done great things for them.
3 The Lorde hath done great thinges for vs, whereof we reioyce.
4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.
5 They that ſowe in teares, ſhall reape in ioye.
6 They went weeping and caried [e] pretious ſeede: but they ſhall returne with ioy and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuſe of ingratitude.
b He ſheweth howe the godly ought to reioyce, when God gathereth his Church or deliuereth it.
c If the Infidels confeſſe Gods wonderful work, the faithfull can neuer ſhew themſelues ſufficiently thankefull.
d It is no more impoſſible to God to deliuer his people, then to cauſe the riuers to runne in the wildemeſſe and barren places.
e That is, ſeede which was ſcarce and deare: meaning, that they which truſted in Gods promes to returne, had their deſire.

PSAL. CXXVII.

1 He ſheweth that the whole eſtate of the world, both domeſticall and politicall ſtandeth by Gods mere prouidence and bleſſing. 3 And that to haue children wel nurtred, is an eſpeciall grace and gift of God.

¶ A ſong of degrees or Pſalme of Salomon.

1 EXcept the Lorde [a] builde the houſe, they labour in vaine that builde it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.
2 It is in vaine for you to riſe early, and to lie downe late, and eate the bread of ſorowe: but hee will ſurely giue [c] reſt to his beloued.
3 Beholde, children are the inheritance of the Lord, and the fruite of the wombe his reward.
4 As are the arrowes in the hand of the ſtrong man: ſo are [d] children of youth.
5 Bleſſed is the man, that hath his quiuer full of them: for they [e] ſhall not be aſhamed, when they ſpeake with their enemies in the gate.

a That is, gouerne and diſpoſe all things perteining to the familie.
b The publike eſtate of the common welth.
c Which watch and warde, & are alſo magiſtrates, and rulers of the citie.
d Either that, which is gotten by hard labour, or eaten with griefe of minde.
e Not exempting them from labour, but making their labours comfortable, and as it were a reſt.
f That is, indued with ſtrength and vertues from God: for theſe are ſignes of Gods bleſſing, and not the nomber.
g Such children ſhalbe able to ſtoppe their aduerſaries mouthes, when their godly life is maliciouſly accuſed before iudges.

PSAL. CXXVIII.

1 He ſheweth that bleſſednes appertaineth not to al vniuerſally, but to them only that feare the Lord, and walke in his wayes.

¶ A ſong of degrees.

1 BLeſſed is euery one that feareth the Lord and walketh in his [a] wayes.
2 When thou eateſt the labours of thine [b] hands, thou ſhalt be bleſſed, and it ſhalbe well with thee.
3 Thy wife ſhalbe as the fruitefull vine on the ſides of thine houſe, & thy [c] children like the olive plantes round about thy table.
4 Lo, ſurely thus ſhal the man be bleſſed, that feareth the Lord.
5 The Lord out of Sion ſhall [d] bleſſe thee, and thou ſhalt ſee the welth of [e] Ieruſalem all the dayes of thy life.
6 Yea, thou ſhalt ſee thy childrens children, and peace vpon Iſrael.

a God approueth not our life except it be reformed, according to his word.
b The worlde eſteemeth them happie, which liue in wealth and idlenes: but the holy Ghoſt approueth them beſt, that line of the meane profite of their labours.
c Because Gods fauour appeareth in none outwarde thing more then in increaſe of children, he promiſeth to enrich the faithfull with this gift.
d Because of the ſpirituall bleſſing, which God hath made to his Church, theſe temporall thinges ſhalbe granted.
e For exceept God bleſſed his Church publikely, this priuate bleſſing were nothing.

PSAL. CXXIX.

1 He admoniſheth the Church to reioyce though it be afflicted. 4 For by the righteous Lorde it ſhalbe deliuered, 6 And the enemies for all their glorious ſhewe, ſhall ſuddenly be deſtroyed.

¶ A ſong of degrees.

1 THey haue oftentimes afflicted me from my youth (may [a] Iſrael now ſay)
2 They haue oftentimes afflicted me frō my youth: but they could not preuaile againſt me.
3 The plowers plowed vpon my backe, and made long furrowes.
4 But the [b] righteous Lorde hath cut the cordes of the wicked.
5 They that hate Sion, ſhalbe all aſhamed and turned backward.

a The Church now afflicted ought to remember, how her condition hath euer bene ſuch from the beginning: to be moleſted moſt grieuously by the wicked: yet in time it hath euer bene deliuered.
b Because God is righteous, he cannot but plague his aduerſaries, and deliuer his, as oxen out of the plowe.

c The enemies ſ lift them ſelues moſt high, & as it were, approch neere to ſ ſunne, are conſumed w the heate of Gods wrath, becauſe they are not grounded in godly humilitie.
d That is, ſ wicked ſhall periſh and none ſhall paſſe for them.

6 c Thep ſhalbe as the graſſe on the houſe toppes, which witherety afoze it commeth forth.
7 Wherefoꝛe the mower filleth not his hand, neither the glainer his lap:
8 d Neither thep, which goe bp, ſay, The bleſſing of the Lord be upon pou, oꝛ, We bleſſe pou in the Name of the Lord.

PSAL. CXXX.

1 *The people of God from their bottomles miſeries doe crie vnto God, & are heard.*
3 *They confeſſe their ſinnes and flee vnto Gods mercie.*

¶ A ſong of degrees.

a Being in great diſtreſſe and ſoꝛowe.
b He declareth that we cannot be iuſt before God, but by foꝛgiueneſſe of ſinnes.
c Becauſe of nature thou art mercifull: therefoꝛe the faithfull reuerence thee.
d He ſheweth to whom the mercie of God doeth appertaine: to Iſrael, that is, to the Church, and not to the reprobate.

1 OVt of the a deepe places haue I called vnto thee, O Lord.
2 Lorde, heare my voyce: let thine eares attend to ꝑ voyce of my prayers.
3 If thou, O Lord, ſtraightly marke iniquities, O Lord, b who ſhall ſtand?
4 But mercie is with thee, that thou c mairſt be feared.
5 I haue waited on the Lorde: my ſoule hath waited, and I haue truſted in his woꝛde.
6 My ſoule waiteth on the Lorde more then the morning watch watcheth foꝛ the morning.
7 Let Iſrael waite on the Lorde: foꝛ with the Lord is d mercie, and with him is great redemption.
8 And he ſhall redeeme Iſrael from all his iniquities.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedy deſire to reigne, proteſteth his humilitie and modeſtie before God, and teacheth all men what they ſhould doe.*

¶ A ſong of degrees oꝛ Pſalme of Dauid.

a He ſetteth forth his great humilitie, as an example to al rulers and gouernours.
b Which paſſe the meaſure and limits of his vocation.
c He was voyde of ambition and wicked deſires.

1 LOꝛd, mine heart is not hautie, neither are mine eyes loftie, neither haue I walked in great b matters and hid from me.
2 Surely I haue behaued my ſelfe, like one waned from his mother, and kept ſilence: I am in my ſelfe as one that is c waned.
3 Let Iſrael waite on the Lorde from henceforth and foꝛ euer.

PSAL. CXXXII.

1 *The faithfull, grounding on Gods promes made vnto Dauid, deſire that hee would eſtabliſh the ſame, both as touching his poſteritie & the building of the Temple, to pray there as was foreſpoken, Deu. 12.5*

¶ A ſong of degrees.

a That is, with howe great difficultie he came to the kingdome, and with howe great zeale and care he went about to builde thy Temple.
b Becauſe the chiefe charge of the King was to ſet forth Gods glory, he ſheweth, that he could take no reſt, neither would go about any worldly thing, were it neuer ſo neceſſarie, before he had executed his office.

1 LOꝛd, remember Dauid with all his a affliction.
2 Who ſware vnto the Lord, and vowed vnto the mightie God of Iaakob, ſaying,
3 I b will not enter into the tabernacle of mine houſe, noꝛ come vpon my paleſt oꝛ bed,
4 Noꝛ ſuffer mine eies to ſleepe, noꝛ mine eye lids to ſlumber,
5 Vntil I finde out a place foꝛ the c Lord, an habitation foꝛ the mightie God of Iaakob.
6 Lo, we heard of it in d Ephrathah, and found it in the fieldes of the foreſt.
7 Wee will enter into his Tabernacles, and worſhip before his footeſtoole.
8 Ariſe, O Lorde, to come into thy e reſt, thou, and the Arke of thy ſtrength.
9 Let thy Prieſts be clothed with f righteouſneſſe, and let thy Saintes reioyce.
10 Foꝛ thy ſ ſeruant Dauids ſake refuſe not the face of thine Anoynted.
11 The Lorde hath ſwoꝛne in trueth vnto Dauid, and he will not ſhrinke from it, ſaying, Of the fruite of thy bodie will I ſet vpon thy throne.
12 If thy ſonnes keepe my couenant, and my teſtimonies, that I ſhall teach them, their ſonnes alſo ſhall ſit vpon thy throne foꝛ h euer.
13 Foꝛ the Lorde hath choſen Zion, and loued to dwell in it, ſaying,
14 This is my reſt foꝛ euer: here will I dwell, foꝛ I haue a deſire therein.
15 I will ſurely bleſſe her vitailes, and will ſatiſfie her poore with bread,
16 And will clothe her Prieſts with i ſalvation, and her Saintes ſhall ſhoute foꝛ ioye.
17 There will I make the k horne of Dauid to bud: foꝛ I haue ordered a light foꝛ mine Anoynted.
18 His enemies will I clothe with ſhame, but on him his crowne ſhall flouriſhe.

a That is, the Arke, which was a ſigne of Gods preſence.
d The common bruite was that the Arke ſhould remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldeſt place it in Ieruſalem, which was baren as a foreſt, and compaſſed about onely with hilles.
e That is, Ieruſalem, becauſe ſ afterwarde his Arke ſhould remoue to none other place.
f Let the effect of thy grace both appeare in the Prieſts and in the people.
g As thou firſt madeſt promes to Dauid, ſo continue it to his poſteritie, ſ whatſoeuer they ſhall aſke for their people, it may be graunted.
h Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promes was ſpirituall.
i Meaning, for his owne ſake, and not for the plentifulnes of the place: for he promiſeth to bleſſe it, declaring before, that it was baren.
k That is, with my protection, whereby they ſhalbe ſafe.
l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

PSAL. CXXXIII.

1 *This Pſalme containeth the commendation of brotherly amitie among the ſeruants of God.*

¶ A ſong of degrees oꝛ Pſalme of Dauid.

a Becauſe the greateſt part were againſt Dauid, though ſome fauoured him, yet when he was eſtabliſhed King, at length they ioyned all together like brethren: and therefoꝛe he ſheweth by theſe ſimilitudes the commoditie of brotherly loue.
b The ointment was a figure of the graces which come from Chriſt the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ieruſalem.
d Where there is ſuch concord.

1 BEholde, how good and how comelie a thing it is, thep bren to dwell euen a together.
2 It is like to the pꝛecious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went down on the boyder of his garments:
3 And as the deawe of c Hermon, which falleth vpon the mountaines of Zion: foꝛ d there the Lord appointed the bleſſing and life foꝛ euer.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple, to praiſe the Lord.

¶ A ſong of degrees.

1 BEhold, prayſe ye the Lord, all ye [a] ſeruants of the Lorde, ye that by night ſtand in the houſe of the Lord.
2 Lift vp your [b] hands to the Sanctuarie, and prayſe the Lord.
3 The Lorde, that hath [c] made heauen & earth, bleſſe thee out of Zion.

a Ye that are Leuites, & chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes.
c And therefore hath al power, bleſſe thee with his fatherly loue declared in Zion. Thus the Leuites vſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what eſtate ſoeuer they be, to praiſe God for his marueilous workes, 12 And ſpecially for his graces towarde his people, wherein he hath declared his maieſtie, 15 To the confuſion of all idolaters, and their idoles.

¶ Prayſe ye the Lord.

1 PRaiſe the Name of the Lord: ye ſeruants of the Lord, prayſe him.
2 Ye that ſtand in the [a] houſe of the Lord, and in the [b] courts of the houſe of our God,
3 Prayſe ye the Lord: for the Lord is good: ſing prayſes vnto his Name: for it is a comely thing.
4 For the Lord hath [c] choſen Iaakob to himſelfe, and Iſrael for his chiefe treaſure.
5 For I know that the Lord is great, and that our Lord is aboue all gods.
6 Whatſoeuer pleaſed the Lord, that [d] did he in heauen and in earth, in the ſea, and in all the depths.
7 Hee bringeth vp the cloudes from the endes of the earth, & maketh the * lightnings with the rayne: he draweth forth the winde out of his treaſures.
8 * He ſmote the firſt borne of Egypt both of man and beaſt.
9 He hath ſent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.
10 * He ſmote many nations, and ſlewe mightie kings:
11 As Sihon King of the Amorites, & Og King of Bashan, and all the kingdomes of Canaan:
12 And * gaue their lande for an inheritance, euen an inheritance vnto Iſrael his people.
13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.
14 For the Lorde will [f] iudge his people, and be pacified towards his ſeruantes.
15 The [g] idoles of the heathen are ſiluer & golde, euen the worke of mens hands.
16 They haue a mouth, and ſpeake not: they haue eyes and ſee not.
17 They haue eares and heare not, neyther is there any breath in their mouth.
18 They that make them, are like vnto them: ſo are all that truſt in them.
19 Prayſe the Lorde, ye houſe of Iſrael: prayſe the Lord, ye houſe of Aaron.
20 Prayſe the Lorde, ye houſe of Leui: ye that feare the Lord, prayſe the Lord.
21 Prayſed bee the Lorde out of Zion, which dwelleth in Ieruſalem. Prayſe ye the Lord.

a Ye Leuites that are in his Sanctuarie.
b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple ſeparate.
c That is, hath freely loued the poſteritie of Abraham.
d He ioyneth Gods power & his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. *Ier.10.13. Exo.12.29. Numb 21.24.34.*
e He ſheweth what fruite the godly conceiue of Gods power, whereby they ſee how he deſtroyeth his enemies, and deliuereth his people.
f That is, gouerne & defende his people.
g By ſhewing what puniſhment God appoynteth for the heathen idolaters, hee warneth his people to beware the like offence, ſeeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mighty power of God, read Pſal.115. verſ.4.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thankes vnto God for the creation & gouernance of all things, which ſtandeth in confeſſing that he giueth vs all of his meere liberalitie.

1 PRaiſe ye the Lorde, becauſe hee is good: for his [a] mercie endureth for euer.
2 Prayſe yee the God of gods: for his mercie endureth for euer.
3 Prayſe ye the Lorde of lordes: for his mercy endureth for euer:
4 Which onely doth great wonders: for his mercie endureth for euer:
5 Which by his wiſdome made the heauens: for his mercie endureth for euer:
6 Which hath ſtretched out the earth vpon the waters: for his [b] mercy endureth for euer:
7 Which made great lights: for his mercie endureth for euer:
8 As the ſunne to rule the daye: for his mercy endureth for euer:
9 The moone and the ſtarres to gouerne the night: for his mercie endureth for euer:
10 Which ſmote Egypt with their firſt borne (for his mercie endureth for euer)
11 And [c] brought out Iſrael from among them (for his mercy endureth for euer)
12 With a mightie hande and [d] ſtretched out arme: for his mercie endureth for euer:
13 Which deuided the redde Sea in two parts: for his mercy endureth for euer:
14 And made Iſrael to paſſe through the middes of it: for his mercie endureth for euer:
15 And ouerthrewe Pharaoh & his hoſte in the red Sea: for his mercie endureth for euer:
16 Which ledde his people through the [e] wildernes: for his mercie endureth for euer:
17 Which ſmote great kinges: for his mercie endureth for euer:
18 And ſlew [f] mighty kings: for his mercie endureth

a By this repetition he ſheweth that the leaſt of Gods benefites binde vs to thankeſgiuing: but chiefly his mercie, which is principally declared towards his Church.
b This was a common kind of thankeſgiuing, which the whole people vſed, when they had receyued any benefite of God, as 2.Chro.7.6. and 20.21: meaning, that God was not onely merciful to their fathers, but alſo continued the ſame to their poſteritie.
c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefely in that that he deliuered his Church from the thraldome of their enemies.
d In doing ſuch a worke as was neuer done before, nor that any other could do.
e Where for the ſpace of fourtie yeres he ſhewed infinite and moſt ſtrange wonders.
f Declaring thereby that no power nor authoritie was ſo deere vnto him, as the loue of his Church.

cie endureth for euer:
19 As Sihon king of the Amorites: for his mercy endureth for euer:
20 And Og the king of Basban: for his mercy endureth for euer:
21 And gaue their lande for an heritage: for his mercy endureth for euer:
22 Euen an heritage vnto Israel his seruaunt: for his mercy endureth for euer:
23 Which remembred vs in our g base estate: for his mercie endureth for euer:
24 And hath reskued vs from our oppressours: for his mercie endureth for euer:
25 Which giueth foode to all h flesh: for his mercy endureth for euer.
26 i Praise ye the God of heauen: for his mercie endureth for euer.

g In our greatest affliction & slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth, euen for the beastes: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which grief the Chaldeās did so litle pity. 3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

1 By the riuers of Babel we a sate, and there wee wept, when we remembred Sion.
2 We hanged our harpes vpon the willowes in the middes b thereof.
3 Then they that led vs captiues, required of vs songs & mirth, when we had hanged vp our harps, saying, Sing vs one of the songs of Zion.
4 How shal we sing, said we, a song of the Lord in a strange land?
5 d If I forget thee, O Jerusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Jerusalem to my e chiefe ioy.
7 Remember the children of f Edom, O Lorde, in the g day of Jerusalem, which sayde, Raise it, raise it to the foundation thereof.
8 O daughter of Babel, worthy to be destroyed, blessed shal he be that rewardeth thee, as thou hast serued vs.
9 h Blessed shal he be that taketh and dasheth thy children against the stones.

a That is, we abode a long time: & albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefs, yet the common sorowe of the Church is most grieuous vnto them, and is such as they can not but remember & lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25.13. and Ieremie 49.7. verse prophecied: and Obadiah vers. 10 sheweth that the Edomites, which came of Esau, cōspired with ỹ Babylonians against their brethren & kinsfolke. g When thou dideſt visit Ierusalem. h He alludeth to Isaies prophecie chap. 13. & 16. vers. promising good successe to Cyrus & Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

Dauid with great courage prayseth the goodnes of God toward him, the which is so great, 4 That it is knowen to forreyne princes, who shal praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time folowing, as he hath had heretofore.

A Psalme of Dauid.

1 I Will praise thee with my whole heart: euen before the a goddes will I praise thee.
2 I will worshippe towarde thine holie b Temple & praise thy Name, because of thy louing kindnes, & for thy truethe: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, & hast c encreased strength in my soule.
4 All the d kings of the earth shal praise thee, O Lorde: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lorde, because the glorie of the Lorde is great.
6 For the Lord is high: yet he beholdeth the lowly, but the proude hee knoweth e afarre off.
7 Though I walke in the mids of trouble, yet wilt thou reuiue mee: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hande shall saue me.
8 The Lorde wil f perfourme his worke toward me: O Lorde, thy mercie endureth for euer: forsake not the workes of thine handes.

a Euen in the presence of Angels, & of them that haue autoritie amōg men.
b Both the Temple and ceremoniall seruice at Christes comming were abolished: so that now God will be worshipped onely in spirite and trueth, Iohn 4.23.
c Thou hast strēgthened me against mine outward & inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, & performed thy promes.
e Distance of place can not hinder God to shew mercie to his, & to iudge the wicked, though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lorde, which hath begun his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to bee enemie to all them that contemne God.

To him that excelleth. A Psalme of Dauid.

1 O Lord, thou hast tried me & knowen mee.
2 Thou knowest my a sitting & my rising: thou vnderstandest my thought afarre off.
3 Thou b compassest my paths, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my c tōgue, but lo, thou knowest it wholly, O Lord.
5 Thou holdest me straite behind and before, and layest thine d hand vpon me.
6 Thy knowledge is too wōderful for me: it is so high that I cānot attaine vnto it.

a He confesseth that neither our actions, thoughts or any part of our life can be hid to God, though he seeme to be farre off.
b So that they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me ỹ thine hand, that I can turne no way, but where thou appointest me.

7 Whi-

e From thy power and Knowledge?
f Thy power doth so fast hold me, that I can escape by no meanes from thee.
g Though darknes be an hinderance to mans sight, yet it serueth thine eyes as well as the light.
h Thou hast made me in all parts and therefore must needes knowe me.
i Considering thy wonderfull worke in forming me, I can not but prayse thee, and feare thy mightie power.
k That is, in my mothers wombe: which he compareth to the inward partes of the earth.
l Seeing that thou dideste know me before I was composed of eyther flesh or bone, much more now must thou knowe me when thou hast facioned me,
m Howe ought we to esteeme the excellent declaration of thy wisedome in the creation of man!
n Icontinually see newe occasions to meditate in thy wisdome & to praise thee.
o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the worlde, when they would let vs to serue God syncerely.
p Or any heinous way or rebellious: meaning, that though hee were subiect to sinne: yet was he not giuen to wickednesse and to prouoke God by rebellion.
q That is, continue thy fauour towards me to the ende.

7 Whither shall I go from thy [e] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauē, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vtternost parts of the sea:
10 Yet thither shal thine [f] hand leade me, and thy right hand holde me.
11 If I say, Yet the darkenesse shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.
13 For thou hast [h] possessed my reines: thou hast couered mee in my mothers wombe.
14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.
15 My bones are not hid frō thee, though I was made in a secrete place, and facioned [k] beneath in the earth.
16 Thine eyes did see mee, when I was without forme: for in thy booke were all thinges written, which in continuance were facioned, when there was none of them before.
17 How [m] deare therfore are thy thoughts vnto mee, O God! howe great is the summe of them!
18 If I should count them, they are moe then the sand: when I wake, [n] I am still with thee.
19 Oh that thou wouldest slay, O God, the wicked and bloudie men, to whom I say, Depart ye from me:
20 Which speake wickedly of thee, & being thine enemies are lifted vp in vain.
21 Doe not I [o] hate them, O Lorde, that hate thee? and doe not I earnestly contende with those that rise vp against thee?
22 I hate them with an vnfained hatred, as they were mine veter enemies.
23 Trie mee, O God, and knowe mine heart: proue me & know my thoughts,
24 And consider if there be any [p] wap of wickednes in me, and leade me in the [q] wap for euer.

¶ To him that excelleth. A Psalme of Dauid.

1 Deliuer me, O Lord, from the euill man: preserue me from [a] cruel man:
2 Which imagine euill thinges in their [b] heart, and make warre continually.
3 They haue sharpened their tongues like a serpent: [c] adders poyson is vnder their lippes. Selah.
4 Keepe [d] me, O Lorde, from the handes of the wicked: preserue mee from the cruell man, which purposeth to cause my steppes to slide.
5 The proud haue laid a snare for me, and spred a net with cords in my pathway, and set grennes for me. Selah.
6 Therefore I sayde vnto the Lord, Thou art my God: heare, O Lorde, the voyce of my prayers.
7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lorde: [f] performe not his wicked thought, least they be proude. Selah.
9 As for [g] the chiefe of them, that compasse me about, let the mischiefe of their owne lippes come vpon them.
10 Let coles fall vpon them: let [h] him cast them into the fire, and into the deepe pits, that they rise not.
11 For the backbiter shall not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall prayse thy Name, and the iust shall [k] dwell in thy presence.

a Which persecuteth me of malice and without cause.
b That is, by their false cauillations and lyes they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force faile them.
d He declareth what is the remedie of the godly, when they are oppressed by the world lings.
e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime proued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrowe the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.
h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

1 Lord, I [a] call vpon thee: haste thee vnto me: heare my voyce when I crie vnto thee.
2 Let my prayer be directed in thy sight as incense, and the [b] lifting vp of mine handes as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lippes.
4 Incline not mine heart to euill, that I shoulde commit wicked workes with

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the olde lawe.
c He desireth God to keepe his thoughtes and wayes eyther from thinking or executing vengeance,

men

men that worke iniquitie: and let mee not eate of their [d] delicates.

d Let not their prosperity allure me to be wicked as they are.

5 Let the righteous smite me: for that is a benefite: and let him reproue me, and it shalbe a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

e He coulde abide all corrections, that came of a louing heart.

6 When their iudges shalbe cast downe in stonie places, they shall [g] heare my wordes, for they are sweete.

f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them.

7 Our bones lie scattered at the [h] graues mouth, as he that heweth wood or diggeth in the earth.

g The people, which followed their wicked rulers in persecuting ỹ Prophet, shall repent and turne to God, when they see their wicked rulers punished.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue laid for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nettes [k] together, whiles I escape.

h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10.

i Into Gods nettes, whereby he catcheth the wicked in their owne malice.

k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, woulde kill Saul: but with a quiet mind directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid, to giue instruction, and a prayer, when he was in the caue.

1 I Cried vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit [*] was in perplexitie in me, yet thou knewest my path: in the way, wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, & none [b] cared for my soule.

5 Then cried I vnto thee, O Lord, & said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my crie, for I am brought very lowe: deliuer mee from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may prayse thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either dispaire and murmure against God, or els seeke to others, then to God, to haue redresse in their miseries.

[*] Ebr. was folden or wrapped in me: meaning, as a thing that coulde haue none issue.

b Though all meanes failed him, yet he knew that God would neuer forsake him.

[b] Or, sought for my soule.

c For hee was on all sides beset with his enemies, as though he had bene in a most straight prison.

d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest praier for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

1 HEare my prayer, O Lord, & hearken vnto my supplication: answere me in thy [a] truth and in thy [b] righteousnes.

a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shal none that liueth, be iustified)

b That is, according to thy free goodnes, whereby thou defendest thine.

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darknesse, as they that haue bin dead [d] long agoe:

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

4 And my spirit was in perplexitie in me, and mine [e] heart within me was amased.

d He acknowledgeth that God is the onely and true physicion to heale him: and that he is able to raise him to life, though hee were dead long agoe, and turned to ashes.

5 Yet doe I remember the time [f] past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

e So that onely by fayth, and by the grace of Gods spirite he was vpholden.

6 I stretche forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, else I shalbe like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shew me the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for [i] I hid me with thee.

10 [k] Teach me to [l] do thy will, for thou art my God: let thy good Spirite leade me vnto the land of righteousnes.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

f To wit, thy great benefites of old, and the manifold examples of thy fauour toward thine.

g That is, speedily and in due season.

h Let thine holy Spirit counsell me how to come forth of these great cares & troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our heartes by his grace to obey him.

l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour.

m Which shalbe a signe of thy fatherly kindnesse towarde me.

n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lord with great affection and humilitie for his kingdom restored, and for his victories obteined, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayses, 15 And declareth wherin the felicitie of any people consisteth.

¶ A Psalme

¶ A Psalme of Dauid.

1 BLessed be ꝑ Lord my strength, which a teacheth myne handes to fight, and my fingers to battel.

2 He is my goodnes and my fortresse, my towre and b my deliuerer, my shield, and in him I trust, which subdueth my b people vnder me.

3 Lorde, what is man that thou c regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

5 d Bow thine heauens, O Lorde, & come downe: touch the mountaines and they shall smoke.

6 e Cast forth the lightning and scatter them: shoote out thine arrowes, & consume them.

7 Send thine hand from aboue: deliuer me, and take mee out of the great f waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, & their ryght hande is a ryght hande of falsehoode.

9 I will sing a g newe song vnto thee, O God, and sing vnto thee vpon a viole, & an instrument of ten strings.

10 It is hee that giueth deliuerance vnto kings, and rescueth Dauid his h seruant from the hurtfull swoord.

11 Rescue me, & deliuer me from the hand of strangers, whose mouth talketh vanitie, & their right hand is a right hande of falsehoode:

12 That our i sonnes may be as ꝑ plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our k corners may be full, and abounding with diuers sorts, & that our sheepe may bring forth thousands and ten thousand in our streetes:

14 That our l oxen may bee strong to labour: that there bee none inuasion, nor going out, nor crying in our streetes.

15 Blessed are the people, that be m so, yea, blessed are the people, whose God is the Lorde.

a Who of a poore shepherd hath made me a valiant warriour and mighty conquerour.

b Ebr. my deliuerer vnto me: for the Prophet can not satisfie himselfe with any wordes.

b He confesseth that neither by his owne autoritie, power nor policie his kingdome was quier, but by the secret grace of God.

c To giue vnto God iust praise, is to confesse our selues to be vnworthie of so excellent benefits, and that he besteweth them vpon vs of his free mercie.

d He desireth God to continue his graces and to sende helpe for the present necessitie.

e By these maner of speaches he sheweth that all the lets in the worlde can not hinder Gods power, which he apprehended by faith.

f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

g For though they shake hands, yet they keepe not promes.

h That is, a rare and excellent song, as thy great benefites deserue.

i Though wicked kings be called Gods seruants, as Cyrus, Isai 45.1, forasmuch as he vseth them to execute his iudgementes: yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie.

k He desireth God to continue his benefits toward his people, costing the procreation of children and their good education among the chiefest of Gods benefites.

l That the verie corners of our houses may be full of store for the great abundance of thy blessings.

m He attributeth not onely the great commodities, but euen the least also to Gods fauour.

n And if God giue not to all his children all these blessings, yet hee recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid florished. 1 *Wherein hee describeth the wonderfull prouidence of God, as wel in gouerning man, as in preseruing all the rest of his creatures.* 17 *Hee praiseth God for his iustice and mercie,* 18 *But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him:* 21 *For the which he promiseth to praise him for euer.*

¶ A Psalme of Dauid of praise.

1 OVp God and King, a I will extoll thee, and will bleste thy Name for euer and euer.

2 I wil bleste thee daily, and praise thy Name for euer and euer.

3 b Great is the Lord, and most worthy to be praised, and his greatnes is incomprehensible.

4 Generation shal praise thy workes vnto c generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy d fearefull Acres, and I will declare thy greatnes.

7 They shal breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 *The Lord is gracious and *mercifull, slow to anger, and of great mercie.

9 The Lorde is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints bleste thee.

11 f They shew the glory of thy kingdome and speake of thy power,

12 To cause the sonnes of men to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy *kingdome is an euerlasting kingdom, & thy dominion endureth throughout all ages.

14 The Lord vpholdeth all h that fal, and lifteth vp all that are readie to fall.

15 The eyes of i all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest al things liuing of thy good pleasure.

17 The Lorde is k ryghteous in all his wayes, and holy in all his workes.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen prayse and thankesgiuing, and seeing that God stil continueth his benefites towardes vs, we ought neuer to be wearie in prayising him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotiō ought to obscure Gods glory.

c Forasmuch as the end of mans creation, and of his preseruation in this life, is to praise God, therfore he requireth ꝑ not onely we our selues do this, but cause all other to do the same.

d Of thy terrible iudgements against ꝑ wicked Exo 15.34 6.

e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, merciful, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.

f The praise of thy glory appeareth in al thy creatures: and though the wicked woulde obscure the same by their silence, yet the faithful are euer mindeful of ꝑ same.

g He sheweth that all things are out of order, but onely where God reigneth. Luk. 1.33. dan. 7.14.

h Who being in miserie and affliction would faint & fall away, if God did not vphold them, & therfore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him.

i To wit, aswell of man, as of beast.

k He praiseth God, not onely for that he is beneficial to all his creatures, but also in that that he iustly punisheth the wicked, & mercifully examineth his by the crosse, giuing them strength and deliuering them.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in [l] truely.

19 He will fulfill the [m] desire of them that feare him: he also will heare their crie, and will saue them.

20 The Lord preserueth al them that loue him: but he will destroy all the wicked.

21 My mouth shal speake the praise of the Lorde, and all [a] flesh shall bielle his holie Name for euer and euer.

l Which onely appertaineth to the faithfull: and this vertue is cõtrary to infidelitie, doubting, impatiencie, and murmuring.

m For they will aske or wish for nothing, but according to his will. 1.Ioh.5.14.

n That is, all men shalbe bounde to prayse him.

PSAL. CXLVI.

Dauid declareth his great zeale that hee hath to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigneth for euer.

¶ Prayse ye the Lord.

1 Praise thou the Lord, O my [a] soule.

2 I will prayse the Lorde during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in [b] princes, nor in the sonne of man, for there is none help in him.

4 His breath departeth, and he returneth to his earth: then his [c] thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungrie: the Lord loseth the prisoners.

8 The Lord giueth sight to the blinde: the Lorde rapseth vp the crooked: the Lorde [f] loueth the righteous.

9 The Lorde keepeth the [g] strangers: he relieueth the fatherles & widow: but he ouerthroweth the way of the wicked.

10 The Lord shal [h] reigne for euer: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

a He stirreth vp himselfe and all his affections to prayse God.

b That God may haue the whole praise: wherein he forbiddeth al vaine cõfidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encouradgeth the godly to trust onely in the Lord, both for [f] his power is able to deliuer them from all danger, and for his promes sake his wil is most readie to do it.

e Whose faith & patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the worlde.

f Though he visit them by affliction, hunger, imprisonment & such like, yet his Fatherly loue and pitie neuer fayleth them, yea rather, to his these are signes of his loue.

g Meaning all them, that are destitute of worldly meanes & succour.

h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

The Prophet prayseth the bountie, wisedome, power, iustice, & prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his worde & iudgements so vnto them, as he hath done to none other people.

1 Praise ye the Lorde, for it is good to sing vnto our God: for it is [a] a pleasant thing, and prayse is comely.

2 The Lord doth build vp [b] Ierusalem, & gather together the dispersed of Israel.

3 He healeth those that are [c] broken in heart, and bindeth vp their sores.

4 He [d] counteth the nomber of the starres, and calleth them all by their names.

5 Great is our Lord, & great is his power: his wisedome is infinite.

6 The Lord releeueth the meeke, and abaseth the wicked to the [e] ground.

7 Sing vnto the Lorde with prayse: sing vpon the harpe vnto our God,

8 Which [f] coūereth the heauen with cloudes, and prepareth rayne for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beasts their foode, and to the yong rauens that [g] crie.

10 He hath not pleasure in the [h] strength of an horse, neyther delyteth hee in the legs of man.

11 But the Lord deliteth in them that feare him, and attend vpon his mercy.

12 Prayse the Lord, O Ierusalem: prayse thy God, O Zion.

13 For hee hath made the barres of thy gates [i] strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the "flowre of wheate.

15 He sendeth forth his [k] commandement vpon earth, & his worde runneth verie [l] swiftly.

16 He giueth snowe like woll, and scatereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his word & melteth them: he causeth his winde to blowe, and the waters flowe.

19 He sheweth his [m] word vnto Iaakob, his statutes and his iudgementes vnto Israel.

20 He hath not delt so with euery nation, neyther haue they [n] knowen his iudgements. Prayse ye the Lord.

a He sheweth wherin we ought to exercise our selues cõtinually, and to take our pastime: to wit, in praysing God.

b Because the Lorde is [f] founder of [f] Church, it cannot be destroyed, though the members thereof be dispersed, & seeme, as it were, for a time to be cut off

c With affliction, or sorow for sinne.

d Though it seeme to mainteine credible, [f] God should assemble his Church, being so dispersed, yet nothing can be too harde to him, [f] can number and name al the starres.

e For the more high that [f] wicked clime, the greater is their fall in the ende.

f He sheweth by the examples of Gods mightie power, goodnes & wisdome, that we can neuer want most iust occasion to prayse God.

g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shew himselfe mindfull of the most contemptibe foules, can he suffer the to die with famine, whome he hath assured of life euerlasting?

h Though to vse lawfull meanes is both profitable & pleaseth God, yet to put our trust in them, is to defraude God of his honour.

i Hee doeth not only furnish his Church with all things necessary, but preserueth also the same, and maketh it strong against all outward force. " *Ebr. fat.*

k His secret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force.

l For immediatly and without resisting all things obey him.

m As before he called Gods secret working in all his creatures his worde: so he meaneth here, by his word, [f] doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure.

n The cause of this difference is Gods free mercy, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL.

PSAL. CXLVIII.

1 *He prouoketh all creatures to praise the Lorde in heauen and earth and all places,*
14 *Specially his Church, for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.*

¶ Praise ye the Lord.

1 Praise ye the Lorde from the heauen: praise ye him in the high places.
2 Praise ye him, all ye [a] his Angels: praise him, all his armie.
3 Praise ye him, [b] sunne & moone: praise ye him all bright starres.
4 Praise ye him, [c] heauens of heauens, and [d] waters, that be aboue the heauens.
5 Let them praise the Name of the Lord: for he commanded, and they were created.
6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.
7 Praise ye the Lorde from the earth, ye [e] dragons and all depths:
8 [f] Fire and haile, snowe and vapours, stormie winde, which execute his worde:
9 Mountaines & all hilles, fruitfull trées and all cedars:
10 Beasts and all cattel, creeping things and fethered foules:
11 [g] Kings of the earth & all people, princes and all iudges of the worlde:
12 Yong men & maidens, also olde men and children:
13 Let them praise the Name of the Lord: for his Name onely is to bee exalted, and his praise aboue the earth and the heauens.
14 For he hath exalted the [h] horne of his people, which is a praise for all his Saints, euen for the [i] children of Israel, a people that is neere vnto him. Praise ye the Lorde.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teache vs to doe our duetie.
b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall praising of God.
c Not that there are diuers heauēs: but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.
d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bounde is he to praise God for the same: but neither high nor lowe condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to praise the Lord for his victory & conquest, that hee giueth his Saintes against all mans power.*

¶ Praise ye the Lord.

1 Sing ye vnto the Lord [a] a new song: let his praise be heard in the Congregation of Saints.
2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.
3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saintes be ioyful with glory: let them sing loude vpon their [d] beddes.
6 Let the high Actes of God be in their mouth, and a two edged sword in their handes,
7 [e] To execute vengeance vpon the heathen, & corrections among the people:
8 To binde [f] their Kings in chaines, & their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is [g] written: this honour shall be to all his Saintes. Praise ye the Lorde.

a For his rare and manifolde benefites bestowed on his Church.
b In that that they were preferred before all other nations, it was as a newe creation, and therefore, Psal. 95.7, they were called the sheepe of Gods hands.
c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King.
d He alludeth to that continuall rest, and quietnes, which they should haue, if they woulde suffer God to rule them. e This is chiefely accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate injuries. f Not only the people, but the kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

PSAL. CL.

1 *An exhortation to praise the Lord without cease by all maner of wayes for all his mightie, and wonderfull workes.*

¶ Praise ye the Lord.

1 Praise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.
2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatnes.
3 Praise ye him in the sound of the [c] trumpet: praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrel and flute: praise ye him with virginalles and organs.
5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbales.
6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmamēt, which in Ebrewe is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.
c Exhorting the people onely to reioyce in praising God, he maketh mention of those instrumēts which by Gods commandement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duetie, & much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting praise.

THE *PROVERBES OF Salomon.

* This word prouerbe, or parable signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in ỹ euil part for a mock, or scoffe

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe & effect of the whole Scriptures is here set foorth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church, of those three thousand parables mentioned 1. King. 4. 32, and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 *The power and vse of the word of God.* 7 *Of the feare of God and knowledge of his word.* 10 *We may not consent to the intisings of sinners.* 20 *Wisdome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

1 THe Parables of Salomon the sone of Dauid king of Israel,

2 To knowe wisdom, [a] and instruction, to vnderstand [b] wordes of knowledge,

3 To receiue [c] instruction to do wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpnes of witte, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstande a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ *The feare of the Lord is the beginning of knowledge: but fooles despise wisdome and instruction.

8 Ohy sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall be " a comely ornament vnto thine head, and as chaines for thy necke.

10 ¶ Ohy sonne, [i] if sinners do intise thee, consent thou not.

11 If they say, Come with vs, we will lay waite for [k] blood, and lye priuily for the innocent without a cause:

12 We will swallowe them vp aliue like a [l] graue euen whole, as those that go downe into the pit:

13 We shal find all precious riches, & fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one [m] purse:

15 Ohy sonne, walke not thou in the way with them: refraine thy foote from their [n] path.

16 For their feete runne to euill, & make haste to shed blood.

17 Certainely as without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood and lie priuily for [o] their liues.

19 Such are the wayes of euery one that is greedie of gaine: he would take awap the [p] life of the owners thereof.

20 ¶ [q] Wisdome crieth without: she vttereth her voyce in the [r] streetes.

21 She calleth in the hie streete, among the preasse in the entrings of the gates, and vttereth her wordes in the citie, saying,

22 O ye [s] foolish, how long wil ye loue foolishnes? and the scornful take their pleasure in scorning, & the fooles hate knowledge?

23 (Turne you at my correction: lo, I wil powre out my minde vnto you, & make you vnderstand my wordes)

24 Because I haue called, and ye refused: I haue stretched out mine hande, and none would regard.

25 But ye haue despised all my counsell, and would none of my correction.

26 I wil also [t] laugh at your destruction, and mocke, when your feare commeth,

27 When " your feare commeth like sudden desolation, and your destruction shall come lyke a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shal they cal vpon me, but I wil not answere: they shal seeke me early, but they shal not [x] finde me,

29 Because they hated knowledge, & did not chuse the feare of the Lord.

30 They would none of my counsel, but [y] despised all my correction.

31 Therefore shall they eate of the [z] fruite of their owne way, & be filled with their owne deuices.

32 For [a] ease slayeth the foolishe, and the prosperitie of fooles destroyeth them.

33 But hee that obeyeth mee, shall dwell safely, and be quiet from feare of euil.

a That is, what we ought to know & followe, and what we ought to refuse.
b Meaning, the word of God wherein is ỹ only true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue not discretion to rule them selues.
f As he sheweth that these parables conteining the effect of religion as touching maners & doctrine do appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned.
Psal. 111. 10.
eccles 1. 16.
g He speaketh this in the Name of God, which is the vniuersall Father of al creatures, or in the name of the pastor of the Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.
" *Ebr. increase of grace.*
i To wit, the wicked, which haue not the feare of God.
k He speaketh not only of the sheading of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.
l As the graue is neuer satiate, so the auarice of the wicked and their crueltie hath none end.
m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.
n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and crueltie.
p Whereby he concludeth that the coueto⁹ mā is a murtherer.
q This wisdome is the eternall worde of God.
r So that none can pretend ignorance.
s Wisdome reproueth three kindes of men: ỹ foolish or simple, which erre of ignorance, & the mockers, that cānot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlines.
t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust rewarde of their mocking.
u That is, your destructiō, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shal giue them.
a That is, the prosperitie, and sensualitie wherein they delight.

CHAP. II.

1 *Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is given of God. 10 She preserueth from wickednes.*

1 My sonne, if thou wilt receiue my
wordes, and [a] hide my comman-
dements within thee,
2 And cause thine eares to hearken vnto
wisdom, and encline [b] thine heart to vn-
derstanding,
3 (For if thou callest after knowledge,
[c] and criest for vnderstanding:
4 If thou seekest her as siluer, and sear-
chest for her as for [d] treasures,
5 Then shalt thou vnderstand the feare
of the Lord, and finde the [e] knowledge of
God.
6 For the Lord giueth wisdom, out of his
mouth commeth knowledge and vnder-
standing.
7 He [f] preserueth the state of the righte-
ous: hee is a shielde to them that walke
vprightly,
8 That they may keepe the wayes of
iudgement: and he preserueth the way
of his Saintes)
9 Then shalt thou vnderstand righteous-
nes, and iudgment, & equitie, and euery
good path.
10 ¶ When wisdome entreth into thine
heart, and knowledge deliteth thy soule,
11 Then shall [f] counsell preserue thee, and
vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, &
from the man that speaketh frowarde
things,
13 And from them that leaue the [g] wayes
of righteousnes to walke in the wayes
of darknes:
14 Which reioyce in doing euil, and delite
[h] in the frowardnes of the wicked,
15 Whose wayes are crooked and they
are lewde in their paths.
16 And it shall deliuer thee from the
strange [i] woman, euen from the stran-
ger, which flattereth with her words,
17 Which forsaketh the [k] guide of her
youth, and forgetteth the [l] couenant of
her God.
18 Surely her [m] house tendeth to death,
and her pathes vnto [n] the dead.
19 All they that goe vnto her, returne not
againe, neither take they holde of the
wayes of life.
20 Therefore walke thou in the way of
good men, and keepe the wayes of the
righteous.
21 For the iust shal dwel in the [o] land, and
the vpright men shall remaine in it.
22 But the wicked shall be cut off from
the earth, and the transgressers shalbe
rooted out of it.

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisdome, to know and feare God.
f *Or, hideth the saluation.*
g That is, the word of God, which is the only light, to follow their owne fantasies which are darknes.
h When they see any guiltes as they are.
i Meaning, that wisdome, which is the word of God, shall preserue vs from all vices: naming this vice of whordom where unto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whome she ought not to depart, but remaine in his subiection.
l Which is, the promise made in marige.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.
o They shal enioy the temporal and spirituall promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 *The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succeede well.*

1 My sonne, forget not thou my law,
but let thine heart * keepe my
commandementes.
2 For they shal increase the length of thy
[a] dayes and the yeeres of life, and thy
prosperitie.
3 Let not [b] mercy and trueth forsake thee:
binde them on thy [c] necke, & write them
vpon the table of thine [d] heart.
4 So shalt thou finde fauour and good
vnderstanding in the sight of God and
man.
5 ¶ Trust in the Lord with all thine heart,
and leane not vnto thine owne wise-
dome.
6 In all thy wayes acknowledge him,
and he shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: but
feare the Lord, and depart from euill.
8 So health shalbe vnto thy [e] nauell, and
marow vnto thy bones.
9 [f] Honour the Lorde with thy riches,
and with the first fruites of all thine in-
crease.
10 So shall thy barnes be filled with a-
bundance, and thy presses shall burst
with newe wine.
11 ¶ My sonne, refuse not the chastening
of the Lord, neither be grieued with his
correction.
12 * For the Lord correcteth him, whome
hee loueth, euen as the father doeth the
childe in whom he deliteth.
13 Blessed is the man that findeth wise-
dome, and the man that getteth vnder-
standing.
14 For the marchandise thereof is better
then the marchandise of siluer, and the
gaine thereof is better then gold.
15 It is more precious then pearles: and
all things that thou canst desire, are not
to be compared vnto her.
16 Length of dayes is in her right hande,
[h] and in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and
all her paths prosperitie.
18 She is a tree [i] of life to them that laye
holde on her, and blessed is he that retay-
neth her.
19 The Lord by wisdome hath layed the
[k] foundation of the earth, and hath sta-
blished the heauens through vnderstan-
ding.
20 By his knowledge the depths are
broken vp, & the cloudes droppe downe
the dewe.
21 My sonne, let not these things depart

a Long life is the blessing of God which he giueth to his, so farre foorth as it is expedient for them.
b By mercie and trueth, he meaneth the commandements of the first and second table: or els the mercy and faithfulnes that we ought to vse toward our neighbours.
c Keepe them as a most precious iewel.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Lawe both corporall and spirituall.
f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. & by this they acknowledged God was the giuer of all things, & that they were ready to bestowe all at his commandement.
g For to the faithfull distributer God giueth in greater abundance.
h Meaning, that he that seeketh wisdome: that is, suffreth himselfe to be gouerned by the word of God, shal haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruit that they that eate therof, haue life: and he alludeth to the tree of life in Paradise.
k Hereby hee sheweth that this wisdome, whereof hee speaketh, is euerlasting, because it was before all creatures, and that all thinges, euen the whole world were made by it.

from thine eyes, but obserue wisdome, and counsell.
22 So they shalbe life to thy soule, & grace vnto thy [p] necke.
23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afraide, and when thou sleepest, thy sleepe shalbe sweete.
25 Thou shalt not feare for any sudden feare, neither for the [l] destruction of the wicked, when it commeth.
26 For the Lorde shall be for thine assurance, and shall preserue thy foote from taking.
27 ¶ Withholde not the good from [m] the owners thereof, though there be power in thine hand to do it.
28 Say not vnto thy neighbour, Go and come againe, and to morow wil I giue thee, if thou now haue it.
29 ¶ Intend none hurt against thy neighbour, seeing hee dooth dwell [n] without feare by thee.
30 ¶ Striue not with a man causeleſſe, when he hath done thee no harme.
31 ¶ Be not [o] enuious for the wicked man, neither chuse any of his wayes.
32 For the froward is abomination vnto the Lorde: but his [p] secret is with the righteous.
33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.
34 Surely he scorneth the scornefull [q] but he giueth grace vnto the humble.
35 The wise shal inherite glory: but fooles dishonour, though they be exalted.

[p] Or, shrote, read Chap. 19.
l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.
m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it frō them, which haue neede of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p That is, his couenant and fatherly affection which is hid and secret from the world.
q He will shewe by his plagues & their scornes shall turne to their owne destruction, as Chap. 1. 26.

CHAP. IIII.

1 VVisdome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God the heart, eyes and course of life must be guided.

1 HEare, O ye children, the instruction of a [a] father, and giue eare to learne vnderstanding.
2 For I doe giue you a good doctrine: therefore forsake ye not my lawe.
3 For I was my fathers sonne, tender and [b] deare in the sight of my mother,
4 When [c] hee taught me, and saide vnto me, Let thine heart hold fast my words: keepe my commandementes, and thou shalt liue.
5 Get wisdome: get vnderstanding: forget not, neither decline from the words of my mouth.
6 Forsake her not, & she shall keepe thee: loue her and she shall preserue thee.
7 [d] Wisdome is the beginning: get wisdome therefore: and aboue all thy possession get vnderstanding.
8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.
9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.
10 ¶ Heare, my sonne, and receiue my words, and the yeres of thy life shalbe many.
11 I haue [e] taught thee in the way of wisdome, and led thee in the paths of righteousnes.
12 When thou goest, thy gate shal not be [f] straite, and when thou runnest, thou shalt not fall.
13 Take holde of instruction, & leaue not: keepe her, for she is thy life.
14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.
15 Auoid it, and goe not by it: turne from it, and passe by.
16 For they cannot [g] sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.
17 For they eate the bread of [h] wickednes, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that [i] shineth more & more vnto the perfite day.
19 The way of the wicked is as the darknes: they knowe not wherein they shall fall.
20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings.
21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
22 For they are life vnto those that finde them, and health vnto all their [k] flesh.
23 Keepe thine heart with all diligence: for thereout commeth [l] life.
24 Put away frō thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes beholde the right, and let thine eye lidden direct thy way before thee.
26 [m] Ponder the path of thy feete, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people, reade Chap. 1. 8.
b In Ebrew it is Only: for though she had three others, as 1. Chro. 3. 5. yet, so tenderly she loued Salomon, that he was vnto her, as her onely sonne,
c Meaning, Dauid his father.
d He sheweth that we must first begin at Gods word, if so be we wil that other thinges prosper with vs, contrary to the iudgement of the world, which make it their last study, or els, care not for it at all.
e Salomō declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.
f Thou shalt walke at libertie without offence.
g Meaning, ỻ to do euil is more proper & natural to the wicked, then to sleepe, eate or drinke.
h Gotten by wicked meanes and cruel oppression.
i Signifying that ỻ godly increase daily in knowledge & perfection, til they come to ful perfection, which is, when they shall be ioyned to their head in the heauens.
k That is, they shal haue health of body: vnder the which all other blessings promised in the law are contayned.
l For as ỻ heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

CHAP. V.

3 VVhoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours & to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednes.

1 MY sonne, hearken vnto my wisdome, and incline thine eare vnto my [a] knowledge,
2 That thou mayest regard counsell, and thy lips obserue knowledge.
3 For the lips [a] of a strange woman drop as an hony combe, and her mouth is more soft then [b] oyle.
4 But the end of her is bitter as wormewood, and sharp as a two edged sword.
5 Her [c] feete goe downe to death, and her steps take holde on hell.
6 She weigheth not the way of life: her paths are [d] moueable: thou canst not know them.
7 Heare ye me now therefore, O children, and depart not from the wordes of my mouth.

[a] Or, vnderstanding.
a That is, an harlot which giueth her selfe to an other then to her husband.
b By oyle & honie he meaneth flattering and craftie intisements.
c All her doings leade to destruction.
d She hateneth newe meanes to allure to wickednes.

8 Keepe

8 Kepe thy way farre from her, & come not neere the doore of her house,
9 Least thou giue thine [c] honour vnto others, and thy yeres to the cruell:
10 Least the stranger should be filled with thy strength, and thy [f] labours be in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy bodie)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeyed the voyce of them that taught me, nor enclined mine eare to them that instructed me!
14 I was almost brought into all euill in the middes of the Congregation and assemblie.
15 ¶ Drinke the water of [k] thy cisterne, and of the riuers out of the middes of thine owne well.
16 Let thy fountaines flow forth, and the riuers of waters in the streetes.
17 But let them be thine, euen [i] thine one, and not the strangers with thee.
18 Let thy [k] fountaine be blessed, & reioyce with the wife of thy [l] youth.
19 Let her be as the louing hinde & pleasant roe: let her breastes satisfie thee at all times, and delite in her loue continually.
20 For why shouldest thou [l] delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the wayes of man are before the [m] eyes of the Lord, and he pondereth all his pathes.
22 His owne iniquities shall take the wicked himselfe, and he shal be holden with the cordes of his owne sinne.
23 He shall [n] die for fault of instruction, & shall go astray through his great folie.

f That is, thy strength & goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigal sonne.
g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.
h He teacheth vs sobrietie, exhorting vs to liue of our owne labours, and to be beneficial to the godly that want.
i Distribute thē not to the wicked and infidels, but reserue thē for thy selfe, thy familie, & them that are of the houshold of faith.
k Thy children which shal come of thee in great abūdance, shewing that God blesseth mariage & curseth whoredome. l Which thou diddest marrie in thy youth. [l] *Or, goe astray with a stranger?*
m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, he shall not escape the iudgements of God. n Because he will not giue eare to Gods worde and be admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the worde of God. 24 To flee adulterie.

1 My sonne, if thou be surretie for thy neighbour, & hast stricken handes with the stranger,
2 Thou art [a] snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.
3 Do this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, go, & humble thy self, and solicite thy friends.
4 Giue no sleepe to thine eies, nor slumber to thine eye lidders.
5 Deliuer thy self as a doe from the hand of the hunter, and as a birde from the hand of the fouler.
6 ¶ Go to [b] the pismire, O sluggarde: behold her waies, and be wise.
7 For that hauing no guide, gouernour, nor ruler,
8 Prepareth her meate in the sommer, and gathereth her foode in haruest.
9 Howe long wilt thou sleepe, O sluggarde? when wilt thou arise out of thy sleepe?
10 [c] Yet a litle sleepe, a litle slumber, [d] a litle folding of the hands to sleepe.
11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy necessitie like [e] an armed man.
12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.
13 He maketh a signe with his eyes: he [g] signifieth with his feete: he [h] mistreth with his fingers.
14 Lewde things are in his heart: he imagineth euill at all times, and raiseth vp contentions.
15 Therefore shall his destruction come speedily: he shall be destroied suddenly without recouerie.
16 ¶ These six things doeth the Lord hate: yea, his soule abhorreth seuen:
17 The hautie eies, a lying tongue, and the hands that shead innocent blood,
18 An heart that imagineth wicked enterprises, feete that be swift in running to mischiefe,
19 A false witnes that speaketh lies, and him that raiseth vp contentions among brethren.
20 ¶ My sonne, keepe thy fathers commandement, & forsake not thy mothers instruction.
21 Binde them alway vpon thine [i] heart, and tie them about thy necke.
22 It shall leade thee, when thou walkest: it shall watche for thee, when thou sleepest, and when thou wakest, it shall talke with thee.
23 For the [k] commandement is a lanterne, and instruction a light: and [i] corrections for instruction are the way of life,
24 To keepe thee from the wicked woman, & from the flatterie of the tongue of a strange woman.
25 Desire not her beautie in thine heart, neither let her take thee with her [m] eie lidders.
26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.
27 [n] Can a man take fire in his bosome, and his clothes not be burnt?
28 Or can a man go vpon coles, and his feete not be burnt?
29 So hee that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

a He forbiddeth vs not to become surretie one for another, according to the rule of charitie, but that we consider for whome and after what sort, so that the creditour may not be defrauded.
b If the word of God can not instruct thee, yet learne at the litle pismire to labor for thy selfe, & not to burden others. *Chap. 24. 33.*
c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, & slanderous.
g Thus all his gesture tendeth to wickednes.
h Meaning, the raging affections which cary a man away in such sort that he cannot tell what he doeth. [n] *Or, neighbour.*
i Reade Chap. 3. 3.
k By the commandement he meaneth the word of God: and by the instruction, the preaching & declaration of the same, which is committed to the Church.
l And reprehensions when the word is preached bring vs to life.
m With her wanton lookes and gesture. n Meaning, that shee will neuer cease till shee haue brought thee to beggerie, and then seeke thy destruction.

o He approueth not theft, but ſheweth that it is not ſo abominable as whoredome, forasmuch as theft might be redemed: but adulterie was a perpetuall infamie, & death by the lawe of God.

p Meaning, for very neceſſitie.

*Ebr. ſaileth in heart.

q That is, death appointed by the Lawe.

30 Men do not o deſpiſe a theefe, when he ſtealeth, to ſatiſfie his p ſoule, becauſe he is hungrie,
31 But if he be found, he ſhal reſtore ſeuen folde, or he ſhall giue all the ſubſtance of his houſe.
32 But he p committeth adultery with a woman, he *is deſtitute of vnderſtanding: he p doeth it, deſtroieth his owne ſoule.
33 He ſhall finde q a wound & diſhonour, & his reproche ſhal neuer be put away.
34 For ielouſie is the rage of a man: therefore he wil not r ſpare in the day of vengeance.
35 He cannot beare the ſight of any raunſome: neither will he conſent, though thou augment the giftes.

r He ſheweth that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods Lawe nor the Lawe of nature admitteth any raunſome for the adulterie.

CHAP. VII.

An exhortation to wiſedome & to the words of God, 5 VVhich will preſerue vs from the harlot, 6 VVhoſe manners are deſcribed.

1 My ſonne, keepe my woordes, & hide my commandements with thee.
2 Keepe my commandements, and thou ſhalt liue, and mine inſtruction as the *apple of thine eyes.
3 Binde them vpon thy fingers, & write them vpon the table of thine heart.
4 Say vnto wiſdom, Thou art my ſiſter: and call vnderſtanding thy kinſewoman,
5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſmooth in her woords.
6 b As I was in the windowe of mine houſe, I looked through my window,
7 And I ſaw among the fooles, & conſidered among the children a young man c deſtitute of vnderſtanding,
8 Who paſſed through the ſtréete by her corner, and went toward her houſe,
9 In the twilight in the euening, when the night began to be c blacke & darke.
10 And behold, there met him a woman with an harlots *behauiour, and ſubtill in heart.
11 (She d is babbling & loud: whoſe féete cannot abide in her houſe.
12 Now ſhe is without, now in the ſtréetes, and lieth in waite at euery corner)
13 So ſhe caught him and kiſſed him and *with an impudent face ſaid vnto him,
14 I haue e peace offrings: this f day haue I paied my vowes.
15 Therefore came I forth to méete thee, that I might ſéeke thy face: and I haue found thee.
*Ebr. ſhe ſtrengthened her face.
16 I haue deckt my bed with ornaments, *carpets and laces of Egypt.
17 I haue perfumed my bed with myrrhe, aloes, and cynamom.
18 Come, let vs take our fill of loue vntil the morning: let vs take our pleaſure in dalliance.
19 For mine husbande is not at home: he is gone a iourney farre off.
20 He hath taken * with him a bagge of ſiluer, and wil come home at the day appointed.
21 Thus with her great craft ſhe cauſed him to yeelde, and with her flattering lippes ſhe entiſed him.
22 And hee followed her ſtraightwayes, as an g oxe that goeth to the ſlaughter, and b as a fole to the ſtockes for correction,
23 Till a dart ſtrike through his liuer, as a birde haſteth to the ſnare, not knowing that *he is in danger.
24 ¶ Heare me now therefore, O children, & hearken to the woords of my mouth.
25 Let not thine heart decline to her waies: wander thou not in her pathes.
26 For ſhe hath cauſed many to fal down wounded, and the i ſtrong men are all ſlaine by her.
27 Her houſe is the way *vnto the graue, which goeth downe to the chambers of death.

*Or, garment.
*Or, bid.
d He deſcribeth certaine conditions, which are peculiar to harlots.
*Ebr. she hath ſtrengthened her face.
e Because that in peace offrings a portion returned to them that offred, ſhe ſheweth him that ſhe hath meate at home to make good cheere with: or els ſhe would vſe ſome cloke of holineſſe till ſhee had gotten him in her ſnares.
f Which declareth that harlots outwardly wil ſeeme holy & religious; both becauſe they may the better deceiue others, & alſo thinking by obſeruing of ceremonies & offrings, to make ſatisfaction for their ſinnes.
*Or, carued works.

g Which thinking he goeth to his paſture, goeth willingly to his own deſtruction.
h Which goeth cheerefully, not knowing that he ſhalbe chaſtiſed.
*Ebr. it is for his life.
i Neither wit nor ſtrength can deliuer thé that fal into the hãds of the harlot. *Chap. 2. 18.*

CHAP. VIII.

VViſedome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

1 Doeth not a wiſedome cry? and vnderſtanding vtter her voice?
2 She ſtandeth in the top of the high places by the wape in the place of the paths.
3 She crieth beſides b the gates before the citie at the entrie of the doores,
4 O men, I call vnto you, and vtter my voyce to the children of men.
5 Ye foliſh men, vnderſtand wiſdome, and ye, O fooles, be wiſe in heart.
6 Giue eare, for I will ſpeake of excellent things, & the opening of my lippes ſhall teach things that be right.
7 For my mouth ſhal ſpeake the trueth, and my lippes abhorre wickednes.
8 All the woords of my mouth are righteous: there is no lewdnes, nor frowardnes in them.
9 They are all c plaine to him that will vnderſtande, and ſtreight to them that would finde knowledge.
10 Receiue mine inſtruction, & not ſiluer, and knowledge rather then fine golde.
11 For wiſedome is better then pretious ſtones: and all pleaſures are not to be compared vnto her.
12 I wiſedome dwel with d prudence, & I finde forth knowledge and counſels.
13 The feare of the Lord is to hate * euil: as pride, and arrogancie, and the euil way: and a mouth that ſpeaketh lewd things I doe hate.
14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

Chap. 1. 20.
a Salomon declareth that man is cauſe of his owne perdition, and that he can pretend no ignorãce, forasmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.
b Where the people did moſt reſort, & which was the place of iuſtice.
c Meaning, that the word of God is eaſie vnto all that haue a deſire vnto it, and which are not blinded by the prince of this worlde.
d That is, except a man haue wiſdome, which is the true knowledge of God, he can neither be prudent, nor good counſeller.
e So that he that doeth not hate euill, feareth not God.

15 By

15 By me, kings f reigne, and princes decree iustice.
16 By me princes rule, and the nobles, and all the iudges of the earth.
17 I loue them that loue me: g they that seeke me e earely, shall finde me.
18 Riches & honour are with me: h euen durable riches and righteousnes.
19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine siluer.
20 I cause to walke in the way of righteousnes, and in the middes of the paths of i iudgement:
21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.
22 The Lord hath possessed me in the beginning of his way, i was before his workes of olde.
23 I was set vp from euerlasting, from the beginning and before the earth.
24 When there were no deepes, was I begotten, when there were no fountaines abounding with water.
25 Before the mountaines were settled: and before the hilles, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When hee prepared the heauens, I was k there, when hee set the compasse vpon the deepe:
28 When hee stablished the cloudes aboue, when he confirmed the fountaines of the deepe,
29 When he gaue his decree to the sea, p the waters should not passe his commandement: when hee appointed the foundations of the earth,
30 Then m was I with him as a nourisher, and I was daily his delight reioycing alwaye before him.
31 And tooke my n solace in the compasse of q his earth: and my delite is with the children of men.
32 Therefore nowe hearken, O children, vnto mee: for blessed are they that keepe my wayes.
33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the posts of my doores.
34 For he that findeth me, findeth life, & shall obteine fauour of the Lord.
35 But hee that sinneth against me, hurteth his owne soule: and all that hate me, loue death.

f Whereby he declareth that honor, dignitie, or riches come not of mans wisdome or industrie, but by the prouidence of God.
g That is, study the worde of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth the spiritual treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisdome.
k He declareth hereby the diuinitie and eternitie of this wisdome, which hee magnifieth and praiseth through this booke: meaning thereby the eternal Sonne of God Iesus Christ our Sauiour, whome Saint Iohn calleth the word that was in the beginning, Iohn 1.1.
l He declareth the eternitie of the Sonne of God, which is met by this word Wisdome, who was before all time, and euer present with the Father.
m Some reade a chiefe worker: signifying that this Wisdome, euen Christ Iesus, was equall with God his father, and created, preserueth, and stil worketh with him, as Ioh. 5. 17.
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdome of God.
o By earth he meaneth man, which is the worke of God in whom wisdome tooke pleasure: in so much as for mans sake the Diuine Wisdome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

3 Wisdome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

1 Wisdome hath built her a house, & hewen out her b seuen pillars.
2 She hath killed her beastes, drawen her wine, and c prepared her table.
3 She hath sent foorth her d maidens and cryeth vpon the highest places of the citie, saying,
4 Who so is e simple, let him come hither, and to him that is destitute of wisdome, she saith,
5 Come, & eate of my f meate, and drinke of the wine that I haue drawen.
6 Forsake your way, ye foolish, and ye shall liue: and walke in the way of vnderstanding.
7 He that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.
8 Rebuke not a g scorner, lest he hate thee: but rebuke a wise man, and he will loue thee.
9 Giue admonition to the wise, and he will be the wiser: teache a righteous man, and he will increase in learning.
10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is h vnderstanding.
11 For thy dayes shalbe multiplied by me, and the yeeres of thy life shall be augmented.
12 If thou be wise, thou shalt be wise for h thy selfe, and if thou be a scorner, thou alone shalt suffer.
13 ¶ A i foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she sitteth at k doore of her house on a seate in the hie places of the citie,
15 To call them that passe by k way, that goe right on their way, saying,
16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,
17 Stollen waters are sweete, and hidde bread is pleasant.
18 But he knoweth not, that the dead are there, & that her ghestes are in the depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe stayes and principall partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors and Doctors.
c He compareth wisdome with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisdome.
e He f knoweth his owne ignorance, & is voyde of malice.
f By the meate and drinke, is ment the word of God and the ministration of the sacraments, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or, he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.
i He sheweth what true vnderstading is, to know the wil of God in his word, which is ment by holy things.
k Thou shalt haue the chiefe profit and commoditie thereof.
l By the foolish woman, some vnderstand the wicked preachers, who counterfaite the worde of God, as appeareth verse 16, which were the wordes of the true preachers, as verse 4: but their doctrine is but as stollen waters: meaning that they are but mens traditiõs, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this chapter and all that follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to follow vertue, and flee vice: & sheweth also what profit commeth of wisdome, and what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

1 A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

Chap. 15. 20.

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he wil send him comfort in due season.
*Or, deceitfull.

c When their wickednes shall be discouered, they shall be as dumme, and not know what to say.

d Shalbe vile & abhorred both of God and man, contrary to their owne expectatiō, which thinke to make their name immortall.
*Ebr. lippes.
*Or, surely.

e Hee that beareth a faire coūtenance, & imagineth mischiefe in his heart, as Chap. 6. 13.

f For the corruption of his heart is knowen by his talke. 1. Cor. 13. 4. 1. pet. 4. 8.

g That is, God will find him out to punish him.

h And so maketh him bolde to do euil, whereas pouertie brideleth the poore from many euil things.

i For thei speake trueth and edifie many by exhortations, admonition & counsell.

k Meaning, † all worldly things bring care, and sorow, whereas they that feele the blessings of God, haue none.

2 The treasures of wickednesse * profite nothing: but righteousnes deliuereth from death.
3 The Lord will [b] not famish the soule of the righteous: but he casteth away the substance of the wicked.
4 *[a] slouthfull hand maketh poore: but the hand of the diligent maketh riche.
5 He that gathereth in sommer, is [c] sonne of wisdome: but he that sleepeth in harnest, is the sonne of confusion.
6 Blessings are vpon [d] head of the righteous: but iniquitie shal couer [d] mouth of [e] the wicked.
7 The memoriall of the iust shall be blessed: but the name of the wicked shall [d] rotte.
8 The wise in heart wil receiue commandements: but the foolish in [*] talke shalbe beaten.
9 *He that walketh vprightly, walketh * boldly: but hee that peruerteth his wayes, shalbe knowen.
10 He that [e] winketh with the eye, worketh sorowe, and he that is [f] foolish in talke, shalbe beaten.
11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.
12 Hatred stirreth vp contentions: * but loue couereth all trespasses.
13 In the lippes of him that hath vnderstanding wisdome is found, and [g] a rod shalbe for the backe of him that is destitute of wisdome.
14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.
15 The rich mans goods are his [h] strong citie: but the feare of the needie is their pouertie.
16 The labour of the righteous tendeth to life: but the reuennes of the wicked to sinne.
17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.
18 He that dissembleth hatred with lying lips, and he that vttereth slaunder, is a foole.
19 In many wordes there cannot want iniquitie: but hee that refraineth his lips, is wise.
20 The tongue of the iust man is as fined siluer: but the heart of the wicked is litle worth.
21 The lips of the righteous doe [i] feede many: but fooles shall die for want of wisdome.
22 The blessing of the Lorde, it maketh riche, and hee doeth adde [k] no sorowes with it.
23 It is as a pastime to a foole to do wickedly: but wisdome is vnderstanding to a man.
24 That which the wicked feareth, shall come vpon him: but God wil graunt the desire of the righteous.
25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.
26 As vineger is to the teeth, & as smoke to the eyes, so is the slouthfull to them that [l] send him.
27 The feare of the Lorde increaseth the daies: but the yeres of the wicked [m] shal be diminished.
28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.
29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.
30 The righteous shall [n] neuer be removed: but the wicked shal not dwel in the land.
31 The mouth of the iust shall be fruitful in wisdome: but the tongue of the froward shalbe cut out.
32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

l He is but a trouble, & griefe to him that serueth him about any busines.
m The time of their prosperitie shalbe short, because of their great fal, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP. XI.

1 FAlse [a] balances are an abomination vnto the Lord: but a perfite [*] weight pleaseth him.
2 When pride commeth, then commeth [b] shame: but with the lowly is wisdom.
3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressers shall destroy them.
4 *Riches auaile not in the day of wrath: but righteousnes deliuereth from death.
5 The righteousnes of the vpright shall direct his way: but the wicked shall fall in his owne wickednes.
6 The righteousnes of the iust shall deliuer them: but the transgressers shall be taken in their owne wickednes.
7 *When a wicked man dieth, his hope perisheth, and the hope of the vniust shal perish.
8 The righteous escapeth out of trouble, and the wicked shall come in his [c] stead.
9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.
10 In the prosperitie of the righteous the citie [e] reioyceth, and when the wicked perish, there is ioy.
11 By the * blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.
12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will [f] keepe silence.
13 He that goeth about as a slanderer, discouereth a secrete: but hee that is of a faithful heart, concealeth a matter.
14 Where no counsell is, the people fall: but where many [g] counsellers are, there is health.
15 He shalbe sore vexed, that is suretie for a [h] stranger, and he [i] that hateth suretiship, is sure.
16 A * gracious woman attaineth honor, and the strong men attaine riches.

a Vnder this word he condemneth all false weights, measures and deceit.
*Ebr. stone.
b When man forgetteth himselfe, and thinketh to bee exalted aboue his vocation, then God bringeth him to confusion. Ezek. 7. 19.
eccles. 5. 1.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The country is blessed, where there is godly men, and they ought to reioyce when † wicked are taken away.
*Or, prosperitie.
f Will not make light report of others.
g Where God giueth store of men of wisdom, and counsell.
h Whose conuersation hee knoweth not.
i He that doth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
*Or, modest.

k Is both good to himselfe, and to others.
*Or, neighbour.
l Though they make neuer so many friends, or thinke thẽselues neuer so sure, yet they shall not escape.
*Or, is of vncomely behauiour.
m They can loke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the nigarde.
*Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shalbe deprined thereof miserably.
r For though the wicked be riche, yet are they but slaues to the godly, which are the true possessours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deserueth, as 1. Pet. 4. 18.

17 He that is mercifull, k rewardeth his owne soule: but he that troubleth his owne *flesh, is cruell.
18 The wicked woorketh a deceitfull worke: but hee that soweth righteousnes, shall receiue a sure reward.
19 As righteousnes leadeth to life: so hee that followeth euill, seeketh his owne death.
20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.
21 l Though hand ioyne in hande, the wicked shall not bee vnpunished: but the seede of the righteous shall escape.
22 As a iewell of golde in a swines snout: so is a faire woman, which *lacketh discretion.
23 The desire of the righteous is onely good: but the hope of the wicked m is indignation.
24 There is that scattereth, n and is more increased: but he p spareth more o then is right, surely commeth to pouertie.
25 The "liberall person shall haue plentie: and hee that watereth, shall also haue raine.
26 Hee that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that p selleth corne.
27 He that seeketh good thinges, getteth fauour: but he that seeketh euill, it shal come to him.
28 Hee that trusteth in his riches, shall fall: but the righteous shall florish as a leafe.
29 Hee that troubleth his owne q house, shall inherite the winde, and the foole shalbe r seruant to the wise in heart.
30 The fruite of the righteous is as a tree of life, and hee that s winneth soules, is wise.
31 Behold, the righteous shalbe t recompensed in the earth: howe much more the wicked and the sinner?

CHAP. XII.

1 He that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.
2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.
3 A man cannot be established by wickednes: but the a roote of the righteous shall not be mooued.
4 A "vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.
5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.
6 The talking of the wicked is to lye in waite for blood: but the mouth of the righteous will b deliuer them.
7 God ouerthroweth the wicked, & they are not: but the house of the righteous shall stand.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
"Ebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.

8 A man shalbe commended for his wisdome: but the froward of heart shal be despised.
9 He that is despised, c and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.
10 A righteous man d regardeth the life of his beast: but the mercies of the wicked are cruell.
11 "He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of "vnderstanding.
12 The wicked desireth the e net of euils: but the f roote of the righteous giueth fruite.
13 The euil man is snared by the wickednes of his lips, but the iust shal come out of aduersitie.
14 A man shalbe satiate with good things by the fruite of his mouth, and the recompense of a mans handes shall God giue vnto him.
15 The way of a foole is g right in his owne eyes: but hee that heareth counsel, is wise.
16 A foole in a day shal be knowen by his anger: but he h that coureth shame, is wise.
17 He that speaketh truth, will shew righteousnesse: but a false witnesse vseth deceite.
18 * There is that speaketh words like the pickings of a i sword: but the tongue of wise men is health.
19 The lippe of trueth shalbe stable for euer: but a lying tongue varieth incontinently.
20 Deceit is in the heart of them that imagine euill: but to the counsellers of peace shalbe ioye.
21 There shall none iniquitie come to the iust: but the wicked are full of euil.
22 The lying lippes are an abomination to the Lord: but they that deale truely are his delite.
23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.
24 * The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.
25 Heauines in the heart of man doeth bring it downe: but a k good worde reioyceth it.
26 The righteous l is more excellent then his neighbour: but the way of the wicked will deceiue them.
27 The deceitful man rosteth not that he m tooke in hunting: but the riches of the diligent man are precious.
28 Life is in the way of righteousnes, and in that pathway there is no death.

c The poore man that is cõtemned and yet liueth of his owne trauaile
d Is mercifull, euen to the very beast that doeth him seruice.
Chap. 28. 19.
eccles. 20. 27.
*Or, defence.
e Continually imagineth meanes howe to doe harme to others.
f Meaning, their heart within, which is vpright and doeth good to all.
g He standeth in his owne conceit, & condemneth all others in respect of him selfe.
h Which brideleth his affectiõs.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger,

Chap. 10. 4.
k That is, words of comfort, or a cheerefull mind, which is declared by his words, reioyceth a man, as a couetous mincie killeth him.
l That is, more liberal in giuing.
m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

CHAP. XIII.

1 A Wyse sonne will obey the instruction of his father: but a scorner will heare no rebuke.
2 A man shall eate good thinges by the fruite * of his mouth: but the soule of the trespassers shal suffer violence.
3 Hee that keepeth his mouth, keepeth his

a If he vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.

his life: but he that openeth his lippes, destruction shalbe to him.

b He euer desireth, but taketh no paines to get any thing.

4 The sluggarde b lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slaunder and shame.

6 Righteousnes preserueth the vpright of a life: but wickednes ouerthroweth the sinner.

a *Ebr. way.*

7 There is that maketh himselfe riche, and hath nothing, & that maketh him selfe poore, hauing great riches.

8 A man wil giue his riches for the raunsome of his life: but the poore c can not heare the reproch.

c For his pouertie, he is not able to escape the threatnings, which the cruell oppressers vse against him.

9 The light of the righteous reioyceth: but the candle of the wicked shal be put out.

10 Onely by pride d doth man make contention: but with the well aduised is wisedome.

d When as euery man contendeth to haue the preeminence, and will not giue place to another.

11 The e riches of vanitie shall diminish: but he that gathereth with f the hand, shall increase them.

e That is, goodes euill gotten.

f That is, with his owne labour.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth g the worde, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.

g Meaning, the worde of God, whereby he is admonished of his duetie.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man wil worke by knowledge: but a foole will spreade abroade folly.

Chap. 25. 13.

17 * A wicked messenger falleth h into euill: but a faithfull ambassadour is preseruation.

h Bringeth manie inconueniences both to himselfe and to others.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delyteth i the soule, but it is an abomination to fooles to depart from euill.

i As he is partaker of their wickednes, and beareth with their vices, so shall he be punished alike as they are.

20 He that walketh with the wise, shall be wyse: but a companion of fooles shalbe k afflicted.

k Read Iob 27. 16, 17.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

l God blesseth the labour of the poore, and consumeth their goodes, which are negligent, because they thinke they haue ynough.

22 The good man shall giue inheritance vnto his childrens children: and the l riches of the sinner is layde vp for the iust.

Chap. 23 13. eccles. 30. 1.

23 Much foode is in the field of the l poore: but the fielde is destroyed without discretion.

24 * Her that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.

CHAP. XIIII.

1 A Wise woma a buildeth her house: but the foolish destroyeth it with her owne handes.

a That is, taketh paine to profite her familie & to doe that which concerneth her duetie in her house.

2 * He that walketh in his b righteousnesse, feareth the Lorde: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the c rod of pride: but the lippes of the wise preserue them.

Iob. 12. 4.

b That is, in vprightnes of heart and without hypocrisie.

c His proude tongue shall cause him to be punished.

4 Where none d oxen are, there the crib is emptie: but much increase commeth by the strength of the oxe.

d By the oxe is ment labour, and by the crib the barne: meaning, without labour there is no profit.

5 A faithfull witnes will not lie: but a false recorde will speake lyes.

6 A scorner e seeketh wisedome, & findeth it not: but knowledge is easie to him that will vnderstand.

e For the maintenance of his owne ambition and not for Gods glorie, as Simon Magus.

7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnesse of the fooles is deceit.

f Doeth not know the grieuousnes thereof, nor Gods iudgements against the same.

9 The foole maketh a mocke f of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitternes of his soule, and the stranger shall not meddle with his ioye.

g As a mans conscience is witnes of his owne grefe: so another can not feele the ioy and comfort, which a man feeleth in himselfe.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall florish.

12 * There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

Chap. 16. 25.

13 Euen in laughing the heart is sorowfull, g and the ende of that mirth is heauines.

h He sheweth the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.

14 The heart that declineth, h shalbe satisfied with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent wil consider his steps.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is careles.

i He that is hastie to anger, committeth follie, and a * busie body is hated.

17 He that is hastie to anger, committeth follie, and a * busie body is hated.

18 The foolish doe inherite follie: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked i at the gates of the righteous.

i He that forsaketh God, shalbe punished, and made wearie of his sinnes wherein he delited.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.

* *Ebr, the man of imaginations.*

22 Doe not they erre that imagine euil? but to them that think on good things, shalbe mercie, and trueth.

k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

23 In all labour there is abundance: but the talke of the lippes bringeth onely want.

24 The crowne of the wise is their riches, and the follie of fooles is foolishnes.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lyes.

26 In the feare of the Lorde is an assured

strength,

strength, and his children shall haue hope.

27 The feare of the Lord is as a welspring of life, to auoyde the snares of death.

l That is, the strength of a King standeth in many people.

28 In the multitude of the l people is the honour of a King, and for the want of people commeth the destruction of the prince.

29 Hee that is slowe to wrath, is of great wisedome: but hee that is of an hastie minde, exalteth folie.

*Or, bodie.

30 A sounde heart is the life of the *flesh: but enuie is the rotting of the bones.

*Chap.17.5.

31 *He that oppresseth the poore, reproacheth him that made him: but he honoreth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, & is known m in the middes of fooles.

m For as much as they are conuict thereby, and put to silence.

34 Iustice exalteth a nation, *but sinne is a shame to the people.

*Or, and the mercy of the people is a sacrifice for sinne.

35 The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

*Chap.25.15.

1 A *soft answere putteth awaye wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles *babbleth out foolishnes.

*Verse 28.

3 The eyes of the Lord in euery place beholde the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnes thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is a trouble.

a For though they haue much, yet it is full of trouble & care.

7 The lips of the wise do spread abroade knowledge: but the heart of the foolish doeth not so.

b That thing is abominable before God, which the wicked thinke to be most excellent, & whereby they thinke most to be accepted.

8 The b sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The waye of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnes.

c He that swareth from the worde of God, cannot abide to be admonished.

10 Instruction is euil to him that c forsaketh the way, and he that hateth correction, shal dye.

d There is nothing so deepe, or secret that can be hid from the eies of God, much lesse mens thoughts. *Chap.17.22.

11 d Hell & destruction are before the Lord: how much more the hearts of the sonnes of men?

*Ebr. heart.

12 A scorner loueth not him that rebuketh him, neither wil he go vnto the wise.

13 *A ioyfull heart maketh a cheerefull countenance: but by the sorowe of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted are euil: but a good *conscience is a continuall feast.

*Ebr. heart.

16 *Better is a litle with the feare of the Lord, then great treasure and trouble therewith. *Psal.37.16.

17 Better is a dinner of greene herbes where loue is, then a stalled ox and hatred therewith.

18 *An angry man stirreth vp strife: but hee that is slowe to wrath, appeaseth strife. *Chap.29.22.

19 The waye of a slouthfull man is as an hedge of e thornes: but the way of the righteous is playne.

e That is, he euer findeth some let or stay, and dare not go forward.

20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother. *Chap.10.1.

21 Foolishnes is ioye to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughtes come to nought: but f in the multitude of counsellers there is stedfastnes. f Reade Chap. 11.14.

23 A ioye cometh to a man by the answere of his mouth: and how good is a worde g in due season?

g If we wil that our talke be comfortable, we must wayte for time and season.

24 The way of life is on high to the prudent, to auoyde from hell beneath.

25 The Lord wil destroy the house of the proude men: but he wil stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure haue h pleasant words.

h That is, wholsome & profitable to the hearers.

27 He that is greedie of gaine, troubleth his own house: but he that hateth gifts, shal liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but hee heareth the prayer of the righteous.

i That suffereth himselfe to be admonished by Gods worde, which bringeth life: and so amendeth.

30 The light of the eyes reioyceth the heart, & a good name maketh the bones fatte.

31 The eare that hearkeneth to the i correction of life, shal lodge amõg the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

k Meaning, that God exalteth none, but them that are truely humbled.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth k humilitie.

CHAP. XVI.

a He derideth the presumption of man, who dare attribute to him selfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a worde, except God giue it him.

The a preparations of the heart are in man: but the answere of the tongue is of the Lord.

2 All the wayes of a man are b cleane in his owne eyes: but the Lord ponndereth the spirits.

3 *Commit thy workes vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of c euill.

b He sheweth hereby, that man flattereth himselfe in his doings: calling that vertue which God termeth vice. *Ebr. role. c So that the iustice of God shal appeare to his glorie, euen in the destruction of the wicked. *Chap.21.21.

5 All that are proude in heart, are an abomination to the Lord: though *hande ioyne in hand, he shal not be vnpunished.

d Their vpright & repenting life shalbe a token that their sinnes are forgiuen.

*Chap.*15.16. *Psal.*37.16.

e He sheweth y follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

*Chap.*11.1.

f If they be true and iust, they are Gods worke, & he deliteth therin, but otherwise if they be false, they are the worke of the diuel, and to their condemnation that vse them.

g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground, Deut.11.14. *Chap.*8.10. *Psal.*125.1.

k The sweete wordes of consolation, which come forth of a godly heart.

l Either that which y wicked teache others, or els it is foly to teach them that are malicious. *Chap.*14.12.

m *Ebr.boweth vpon him.*

n For he consumeth himselfe and others.

o With his whole indeuour he laboureth to bring his wickednes to passe,

p That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

q So that there is nothing that ought to be atteribute to fortune: for all things are determined in the counsel of God which shal come to passe,

6 By d mercy and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 *Better is a litle with righteousnesse, then great reuenues without equitie.

9 The heart of mã e purposeth his way: but the Lord doeth direct his steppes.

10 A diuine sentence shall be in the lippes of the King: his mouth shall not transgresse in iudgement.

11 *A true weight and balance are of the Lord: all the weyghts of the bagge are his f worke.

12 It is an abomination to Kings to cõmit wickednes: for the throne is stablished g by iustice.

13 Righteous lips are h delight of kings, and the King loueth him that speaketh right things.

14 The wrath of a king is as k messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is l as a cloude of the latter rayne.

16 *Howe much better is it to get wisdome then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and he keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble mind with the lowly, then to deuide h spoiles with the proude.

20 He that is wise in his business, shal find good: and *he that trusteth in the Lord, he is blessed.

21 The wise in heart shalbe called prudẽt: and k the sweetenes of the lippes shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: & the l instruction of fooles is folie.

23 The heart of h wise guideth his mouth wisely, & addeth doctrine to his lippes.

24 Faire wordes are as an hony combe, sweetenes to the soule, and health to the bones.

25 * There is a waye that seemeth right vnto man: but the issue therof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth m craueth it of him.

27 A wicked man diggeth vp euil, and in his lippes is like n burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, & leadeth him into the waye that is not good.

30 n He shutteth his eyes to deuise wickednesse: he moueth his lippes, & bringeth euil to passe.

31 Age is a crowne of glorie, when it is found in the way of o righteousnes.

32 He that is slowe vnto anger, is better then the mighty man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition therof is p of the Lord.

CHAP. XVII.

1 BEtter is a dry morsell, if peace bee with it, then an house full of a sacrifices with strife.

2 *A discrete seruant shall haue rule ouer a lewde sonne, & he shall deuide the b heritage among the brethren.

3 As is the fining potte for siluer, and the fornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lips, and a lyar hearkeneth to the naughtie tongue.

* He that mocketh the poore, reproacheth him, that made him: and he that reioyceth at destruction, shal not be vnpunished.

6 Children's children are the crowne of the elders: and the glory of the children are their fathers.

7 " Hye talke becommeth not a foole, much lesse a lying talke a prince.

8 A rewarde is as a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it c turneth.

9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the d prince.

10 A reprofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell e messenger shall bee sent against him.

12 It is better for a man to mete a beare robbed of her whelpes, then f a foole in his folie.

13 *He that rewardeth euil for good, euill shal not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and hee that condemneth h iust, euen they both are abomination to the Lord.

16 Wherfore is there a price in the hand of the foole to get wisdome, and he hath none heart?

17 A friende loueth at all tymes: and k a brother is borne for aduersitie.

18 A man destitute of vnderstãding i toucheth the hand, and becommeth suretie for his neighbour.

19 He loueth transgression, that loueth strife: and he that exalteth his k gate, seeketh destruction.

20 The froward e heart findeth no good: and hee that hath a naughtie tongue, shal fall into euill.

21 He

a For where as were many sacrifices, there were many portions giuen to the people, where with they feasted. *Eccl.*10.26.

b That is, shalbe made gouernour ouer the childrẽ. *Chap.*14.31.

" *Ebr. the lippes of excellence.*

c The reward hath great force to gayne the hearts of men.

d He y admonisheth the prince of his fault, maketh him his enemie.

e By the messenger is ment such meanes, as God viseth to punish the rebelles.

f Whereby he meaneth y wicked in his rage, who hath no feare of God. *Rom.*12.17. 1.*Thess.*5.15. 1.*Pet.*3.9. *Isa.*5.23. *chap.*24.24.

g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?

h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.

i Read Cha.6.1.

k Lifteth vp himselfe aboue his degree.

21 He that begetteth a foole, getteth him
seife sorow, and the father of a foole can
haue no top.
Chap.15.13. 22 * A ioyfull heart causeth good health:
but a sorowfull mind dryeth the bones.
23 A wicked man taketh a gift out of
the [l] bosome to wrest the wayes of
iudgement.
24 * Wisedome is in the face of him that
hath vnderstanding: but the eyes of a
foole are in the [m] corners of the worlde.
25 A foolish sonne is a griefe vnto his fa-
ther, and a * heauines to her that bare
him.
26 Surely it is not good to condemne
the iust, nor that the princes shoulde
smite such [n] for equitie.
27 He that hath knowledge, spareth his
wordes, and a man of vnderstanding is
of an excellent spirit.
28 Euen a foole (when hee holdeth his
peace) is counted wise, & he that stop-
peth his lippes, prudent.

l That is, secretly and out of the bosome of the riche.
Eccles.2.14 and 8.1.
m That is, wander to and fro and seeke not after wisedome.
Chap 10.1.
n For their well doing.

CHAP. XVIII.

1 FOr the desire thereof he will [a] sepa-
rate him seife to seeke it, and occupie
himselfe in all wisedome.
2 A foole hath no delite in vnderstan-
ding: but that his heart may be [b] dis-
couered.
3 When the wicked commeth, then com-
meth [c] contempt, and with the vile man
reproche.
4 The wordes of a mans mouth are like
deepe [d] waters, and the welspring of
wisedome is like a flowing riuer.
5 It is not good to [e] accept the person of
the wicked, to cause the righteous to fall
in iudgement.
6 A fooles lippes come with strife, and
his mouth calleth for stripes.
7 A fooles mouth is his owne destructi-
on, and his lippes are a snare for his
soule.
8 The wordes of a tale bearer are as flat-
teringes: and they goe downe into the
[f] bowels of the bellie.
9 He also that is slouthfull in his worke,
is euen the brother of him that is a
great waster.
10 The Name of the Lorde is a strong
towre: the righteous runneth [g] vnto it,
and is exalted.
11 * The riche mans riches are his strong
citie: and as an hie wall in his imagi-
nation.
12 * Before destruction the heart of a
man is hautie, and before glorye goeth
lowlinesse.
13 * Hee that answereth a matter before
he heare it, it is follie and shame vnto
him.
14 The spirit of a man will susteine his
infirmitie: but [h] a wounded spirit, who
can beare it?
15 A wise heart getteth knowledge, and
the eare of the wise seeketh learning.
16 A mans gift [i] enlargeth him, and lea-
deth him before great men.
17 [k] He that is first in his owne cause, is iust:
then commeth his neighbour, and ma-
keth inquirie of him.
18 The lot [l] causeth contentions to cease,
and [m] maketh a partition among the
mightie.
19 A brother offended is harder to winne
then a strong citie, & their contentions
are like the [n] barre of a palace.
20 With the fruite of a mans mouth shall
his bellie be satisfied, and with the in-
crease of his lippes shall he be filled.
21 Death and life are in the power of the
tongue, and they that [o] loue it, shall eate
the fruite thereof.
22 He that findeth [p] a wife, findeth a good
thing, and receiueth fauour of the
Lord.
23 The poore speaketh with prayers: but
the riche answereth roughly.
24 A man that hath friends, ought to shew
himselfe friendly: for a friende is nearer
[q] then a brother.

a He that loueth wisedome, will separate himselfe from all impediments, and giue himselfe wholy to seeke it.
b That is, that he may talke licentiously of whatsoeuer commeth to minde.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen emptie, but bring euer profite.
e That is, to fauour him and support him.
f They are soone beleeued and enter most deepely.
g He sheweth what is the refuge of the godly against all troubles.
Chap.10.15.
Chap.16.18.
Eccles.11.8.
h The minde can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him libertie to speake, and fauour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.
l If a controuersie cannot otherwise be decided, it is best to cast lottes to knowe whose the thing shalbe.
m Appeaseth their controuersie, which are so stout that can not otherwise be pacified.
n Which for the strength thereof will not bowe nor yeelde.
o By the vsing of the tongue well or euill, commeth the fruite thereof either good or bad.
p He that is ioyned with a vertuous woman in mariage, is blessed of the Lord, as Chap.19.14.
q That is, oft times such are founde which are more readie to doe pleasure then he that is more bound by duetie.

CHAP. XIX.

1 BEtter * is the poore that walketh
in his vprightnes, then he that is
buseth his lippes, and is a foole.
Chap.28.6.
2 For without knowledge the minde is
not good, and he that hasteth with his
feete, sinneth.
3 The foolishnesse of a man perverteth
his way, and his heart fretteth against
the Lord.
4 Riches gather many friendes: but the
poore is separated from his neighbour.
5 * A false witnesse shall not be vnpuni-
shed: and he that speaketh lies, shal not
escape.
Deut.19.19.
dan.13.62.
6 Many reuerence the face of the prince,
and euery man is friend to him that gi-
ueth giftes.
7 All the brethren of the poore doe hate
him: howe much more will his friends
depart farre from him? though he be
instant [a] with wordes, yet they will
not.
8 He that possesseth vnderstanding, [b] lo-
ueth his owne soule, and keepeth wise-
dome to finde goodnes.
9 A false witnes shal not be vnpunished:
and he that speaketh lyes, shall perish.
10 [c] Pleasure is not comely for a foole,
much lesse for a seruant to haue rule
ouer princes.
11 The discretion of man deferreth his
anger: and his glorie is [d] to passe by an
offence.
12 * The kings wrath is like the roaring
of a lion: but his fauour is like the dewe
vpon the grasse.
13 * A foolish sonne is the calamitie of his
father,

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vse of things are not to be permitted to him that can not vse them aright.
d That is, to couer it by charity, and to do thereby as much as may most serue to Gods glory.
Chap.20.2.
Chap.17.21.

Chap.21.9.
e As rayne that droppeth and rotteth the house.
Chap.18.22.

father, * and the contentions of a wife are like a continuall e dropping.
14 House and riches are the inheritance of the fathers: but * a prudent wife commeth of the Lord.
15 Slouthfulnes causeth to fall a sleepe, and a deceitfull person shall be affamished.
16 Hee that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.
17 Hee that hath mercie vpon the poore, lendeth vnto the Lorde: and the Lorde will recompense him that which hee hath giuen.
f Though for a time he giue place to counsel yet soone after will hee giue place to his raging affections.
g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.
18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.
19 A man of much anger shall suffer punishment: and though thou f deliuer him, yet will his anger come againe.
20 Heare counsell, and receiue instruction, that thou maiest be wise in thy latter ende.
21 Many deuices are in a g mans heart: but the counsell of the Lord shall stand,
22 That that is to be desired of a man, is his h goodnes, and a poore man is better then a lyar.
23 The feare of the Lorde leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.
24 * The slouthfull hideth his hand in his bosome, & will not put it to his mouth againe.
25 * Smite a scorner, and i the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.
26 Hee that destroyeth his father, or chaseth away his mother, is a lewde and shamefull childe.
27 Hy sonne, heare no more the instruction, that causeth to erre from the words of knowledge.
28 A wicked witnes mocketh at iudgement, and the mouth of the wicked k swalloweth vp iniquitie.
29 But iudgementes are prepared for the scorners, & stripes for the backe of the foolish.

h By wine here is ment him that is giuen to wine, and so by strong drinke.
Chap.19.12.
b Putteth his life in danger.
c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man eyther by his wordes or maners.
i That is, the simple and ignorant men learne, whē they see the wicked punished.
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

CHAP. XX.

1 Wine a is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.
2 * The feare of the King is like the roaring of a lion: hee that prouoketh him vnto anger, b sinneth against his owne soule.
3 It is a mans honour to cease from strife: but euery foole will be medling.
4 The slouthfull will not plowe, because of winter: therefore shall hee begge in sommer, but haue nothing.
5 The counsell in the heart of c man is like deepe waters: but a man that hath vnderstanding, will drawe it out.
6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?
7 Hee that walketh in his integritie, is iust: and blessed shall his children be after him.
8 A King that sitteth in the throne of iudgement, d chaseth away all euil with his eyes.
9 * Who can say, I haue made mine heart cleane, I am cleane frō my sinne?
10 Diuers " weightes, and diuers measures, both e these are euen abommation vnto the Lord.
11 A child also is knowen by his doings, whether his worke be pure and right.
12 The Lorde hath made both these, euen the eare to heare, and the eye to see.
13 Loue not slæpe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.
14 It is naught, it is naught, sayth the byer: but when hee is gone apart, he boasteth.
15 There is gold, and a multitude of precious stones: but the lippes of knowledge are a precious iewell.
16 * Take his f garment, that is suretie for a stranger, and a pledge of him for the stranger.
17 The bread of deceit is sweete to a man: but afterwarde his mouth shalbe filled with grauell.
18 Establish the thoughtes by counsell: and by counsell make warre.
19 Hee that goeth about as a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.
20 * Hee that curseth his father or his mother, his light shalbe put out in obscure darkenes.
21 An heritage is hastily gotten at the beginning, but the ende therof shall not be blessed.
22 Say not thou, * I will recompense euill: but waite vpon the Lorde, and he shall saue thee.
23 * Diuers weightes are an abommation vnto the Lorde, and deceitfull balances are not good.
24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?
25 It is a destruction for a man to g deuoure that which is sanctified, and after the vowes to inquire.
26 A wise King scattereth the wicked, and causeth the h wheele to turne ouer them.
27 The i light of the Lord is the breath of man, and searcheth all the bowels of the belly.
28 * Mercie & trueth preserue the King: for his throne shalbe established with mercie.
29 The beautie of young men is their strength, and the glory of the aged is the grape head.
30 k The blewnes of the wounde serueth to purge the euil, and the stripes with in the bowels of the belly.

d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare.
1. King.8.46.
2.chro.6.36.
eccles.7.22.
1.iohn 1.8.
" *Ebr. stone and stone, ephah and ephah.*
e Reade Chap. 16.11.
Chap.27.13.
f Teach him wit, that he cast not himselfe rashly into danger.
Chap.11.13.
Exod.21.17.
leuit.20.9.
mat.15.4.
Deut. 32.35.
chap.17.13.
and 24.29.
rom.12.17.
1.thes.5.15.
1.pet.3.9.
Chap.11.1.
and verse 10.
Iere.10.23.
g That is, to applie it, or take it to his owne vse, which was appointed to God, and then inquire how they may be exempted from the faute.
h Which was a kinde of punishment then vsed.
i The worde of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts.
Hebr 4.12.
Chap.29.14.
k Sharpe punishment, that perceth euen to the inwarde parts, is profitable for the wicked, to bring them to amendment.

CHAP.

CHAP. XXI.

1 THe [a] kings heart is in the hande of the Lord, as the riuers of waters: he turneth it whyther soeuer it pleaseth him.

2 Euery * wape of a man is rpght in his owne epes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement is moze acceptable to the Lord then sacrifice.

4 A hautie looke, & a pzoude heart, which is the [b] light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but [c] whosoeuer is hastie, commeth surely to pouertie.

6 * The gathering of treasures by a deceptfull tongue is vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The wape of some is peruerted and strange: but of the pure man, his worke is rpght.

9 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a [e] wide house.

10 The soule of the wicked wisheth euill: and his neyghbour hath no fauour in his epes.

11 [f] When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receyue knowledge.

12 The righteous [g] teacheth the house of the wicked: but God ouerthzoweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shal also cry and not be heard.

14 A * gift in secret pacifieth anger, and a gift in the bosome great wzath.

15 It is ioye to the iust to do iudgement: but destruction shalbe to the wozkers of iniquitie.

16 A man that wandereth out of the wap of wisdome, shal remaine in the congregation of the dead.

17 Hee that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shal not be riche.

18 The [h] wicked shalbe a ransome for the iust, and the transgresser for the rpghteous.

19 * It is better to dwell in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnes and mercy, shall finde life, righteousnes and glozy.

22 A [k] wise man goeth vp into the citie of the mighty, & casteth down the strength of the confidence thereof.

23 He [l] kéepeth his mouth & his tongue, kéepeth his soule from afflictions.

24 Pzoude, haupy & scornful is his name that wozketh in his arrogancie wzath.

25 The desire of [l] slouthfull slayeth him: for his handes refuse to wozke.

26 Hée coueteth euer moze greedily, but the righteous giueth, and spareth not.

27 The * sacrifice of the wicked is an abomination: howe much moze when hée bringeth it with a wicked minde?

28 * A false witnes shal perish: but he that heareth, [m] speaketh continually.

29 A wicked man hardeneth his face: but the iust, he wil direct his wap.

30 There is no wisedome, neither vnderstanding, noz counsel against the Lord.

31 The hoyse is prepared against the day of battel: but saluation is of the Lord.

a Though kings seeme to haue al thinges at commandement, yet are they not able to bring their owne purposes to passe any other wise then God hath appoynted: much lesse are the inferiours able. *Chap.16.2. Micah.6.8.*

b Or, plowing.

b That is, the thing whereby he is guyded, or which he bringeth forth as the fruite of his worke.

c He that goeth rashly about his busines & without counsell. *Chap.13.11.*

d He meaneth this chiefly of iudges and princes, which leaue that vocation whereunto God hath called thé, and powle their subiects to maintaine their lusts. *Chap.19.13.& 25. 24.*

[e] Or, in a great familie.

e Reade Chap. 19.25.

f Though the godly admonish them both by words & example of life, yet if wicked will not amend, till God destroy them.

g To doe a pleasure to the angry man pacifieth him.

h God shal cause to fall on their owne heads, which they intéded against the iust, by deliuering the iust and putting the wicked in their places. *Eccles.25.18.*

i Meaning, abundance of all things.

k Wisdome ouercommeth strength & confidence in worldly things.

CHAP. XXII.

1 A * Good name is to be chosen aboue great riches, and louing fauour is aboue siluer and aboue golde.

2 * The riche and poore [b] méete together: the Lord is the maker of them all.

3 * A prudent man seeth the [c] plague, and hideth himself: but the foolish go on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glozy, and life.

5 Thornes and snares are in the wap of the froward: but he that regardeth his soule, wil depart farre from them.

6 Teach a child [d] in the trade of his wap, and when he is olde, he shall not depart from it.

7 The riche ruleth the poore, and the borrower is seruant to the man that lendeth.

8 He that soweth iniquitie, shal reape affliction, and the * rod of his anger shall faple.

9 * Hee that hath a good [e] epe, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproche shall cease.

11 He that loueth pureneſſe of heart for the grace of his lippes, the [f] King shalbe his friend.

12 The epes of the Lord [g] preserue knowledge: but he ouerthzoweth the wordes of the transgressour.

13 The slouthfull man saieth, [h] A lyon is without, I shalbe slayne in the streete.

14 The mouth of strange women is as a deepe pit: he with whome the Lorde is angry, [i] shal fall therein.

15 Foolishnes is bound [k] in the heart of a childe: but the rodde of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the riche, shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wise, & apply thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they be directed together in thy lippes.

19 That

a Which commeth by well doing. *Chap.29.13.*

b Liue together, and haue neede the one of the other. *[a] Chap.27.12.*

c That is, ¶ punishment, which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vertuously, & he shal so continue.

e His autoritie, whereby he did oppresse others, shalbe taken from him. *Eccles.31.23.*

f He ¶ is merciful and liberall.

g He sheweth ¶ princes should vse their familiaritie, whose cõscience is good, and their talke wise and godly.

h Fauour them that loue knowledge.

i He derideth them that inuent vayne excuses, because they would not do their duetie.

k So God punisheth one sinne by another, whē he suffereth the wicked to fal into the acquaintãce of an harlot

l He is naturally giuen vnto it.

m He sheweth what the ende of wisdome is: to wit, to direct vs to the Lord.
n That is, sundry times.

19 That thy confidence may bee in m the Lord, I haue shewed thee this day: thou therefore take heede.
20 Haue not I written vnto thee n three times in counsels and knowledge,
21 That I might shew thee the assurance of the wordes of trueth to answere the wordes of trueth to them that sende to thee?
22 Robbe not the poore, because hee is poore, neyther oppresse the afflicted "in iudgement.
23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.
24 Make o no friendship with an angrie man, neither go with the furious man,
25 Least thou learne his wayes, and receiue destruction to thy soule.
26 Be not thou of them that prouyde the hande, nor among them that are suretie for debts.
p Which rashly put themselues in danger for others, as Chap. 6.1.
27 If thou hast nothing to pay, why casteth thou that he shoulde take thy beddes from vnder thee?
28 Thou shalt not * remoue the auncient bounds which thy fathers haue made.
29 Seest thou a diligent man in his businesse? standeth before Kinges, & standeth not before the base sort.

*Ebr. in the gates.
Chap. 23.11.
Deut. 27.17.
chap. 23.10.

CHAP. XXIII.

a Eate with sobrietie.
b Bridle thine appetite, as it were by force & violence.
c For oft times the riche, when they bid their inferiours to their tables, it is not for the loue they beare them but for their owne secret purposes.
d Bestow not the gifts of God hath giuē thee, to get worldly riches.
e That is, couetous, as contrary a good eye is taken for liberall, as chap. 22.9.
f He will not cease, til he hath done thee some harme, and his flattering words shal come to no vse.
Deut. 27.17.
chap. 22.28.
Chap. 22.23.
Chap. 13.24. & 19.18. eccles. 30.1.
g That is, from destruction.

1 When thou sittest to eate with a ruler, a consider diligently what is before thee,
2 b And put the knife to thy throte, if thou be a man giuen to the appetite.
3 Be not desirous of his deintie meates: c for it is a deceiueable meate.
4 Trauaile not too much to be riche: but cease from thy d wisedome.
5 Wilt thou cast thine eyes vpō it, which is nothing? for riches taketh her to her winges, as an eagle, and flieth into the heauen.
6 Eate thou not the bread of him that hath an e euill eye, neyther desire his deintie meates.
7 For as though hee thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.
8 Thou shalt vomit thy f morsels that thou hast eaten, and thou shalt lose thy sweete wordes.
9 Speake not in the eares of a foole: for he will despise the wisdome of thy wordes.
10 * Remoone not the ancient boundes, and enter not into the fieldes of the fatherles.
11 For he that redeemeth them, is mightie: he will * defende their cause against thee.
12 Applie thine heart to instruction, and thine eares to the wordes of knowledge.
13 * Withholde not correction from the childe: if thou smite him with the rod, he shal not dye.
14 Thou shalt smite him with the rodde, and shalt deliuer his soule from g hell.
15 My sonne, if thine heart be wise, mine heart shal reioyce, and I also.
16 And my reines shal reioyce, when thy lippes speake righteous things.
17 * Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.
18 For surely there is an ende, h and thy hope shal not be cut off.
19 O thou my sonne, heare, and be wise, and guyde thine heart in the i way.
20 Keepe not cōpany with " dronkards, nor with " gluttons.
21 For the dronkarde & the glutton shall be poore, and the sleeper shalbe clothed with ragges.
22 Obey thy father that hath begotten thee, and despise not thy mother when she is olde.
23 Buy k the trueth, but sell it not: likewise wisedome, and instruction, and vnderstanding.
24 The father of p righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.
25 Thy father & thy mother shalbe glad, and she that bare thee, shal reioyce.
26 My sonne, giue mee l thine heart, and let thine eyes delite in my wayes.
27 * For a whore is as a deepe ditche, and a strange woman is as a narrow pit.
28 * Also she lyeth in waite as for a pray, m and shee encreaseth the transgressers among men.
29 To whom is woe? to whom is sorow? to whome is strife? to whome is murmuring? to whom are wounds without cause? and to whom is the rednesse of the eyes?
30 Euen to them that tarie long at the wine, to them that goe, n and seeke mixt wine.
31 Loke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.
32 In the end thereof it wil bite like a serpent, and hurt like a cockatrise.
33 Thine o eyes shall looke vpon strange women, & thine heart shal speake lewde things.
34 And thou shalt be as one that sleepeth in the middes of the p sea, and as he that sleepeth in the top of the mast.
35 They haue stricken mee, shalt thou say, but I was not sicke: they haue beaten mee, but I knewe not, when I awoke: therefore will I q seeke it yet still.

f Hee will not cease, til he hath done thee some harme, and his flattering words shal come to no vse.
Deut. 27.17.
chap. 22.28.
Chap. 22.23.
Chap. 13.24. & 19.
18. eccles. 30.1.
g That is, from destruction.
h The prosperitie of the wicked shal not cōtinue.
i In the obseruation of Gods cōmandements.
" Ebr. wine bibbers
" Ebr. deuourers of flesh.
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Giue thy selfe wholy to wisdome.
Chap. 22.14.
Chap. 7.12.
m She seduceth many, and causeth them to offend God.
n Which by art make wine stronger, and more pleasant.
o That is, drunkennes shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennes make them more insensible then beasts, yet can they not refraine.

CHAP. XXIIII.

1 Be * not thou enuious against euill men, neither desire to be with them.
2 For their heart imagineth destruction, and their lippes speake mischiefe.
3 Through wisdome is an house builded, & with vnderstanding it is established.
4 And by knowledge shal the chambers be filled with all precious, and pleasant riches.
5 A wise man is strong: for a man of vnderstanding increaseth his strength.
6 * For with counsel thou shalt enterprise thy

*Psal. 37.1.
chap. 24.1.
Psal. 37.1.
chap. 23.17.
Chap. 20.18.

thy warre, & in the multitude of them that can giue counsel, is health.

7 Wisedome is to hie to a foole: therfore he cannot open his mouth in the [a] gate.

a In the place where wisedome should be shewed.

8 He that imagineth to do euil, men shal call him an author of wickednes.

9 The wicked thought of a foole is sinne, and the scorner is an abommination vnto men.

b Man hath no triall of his strength till he be in troubles.

10 If thou be [b] faint in the day of aduersitie, thy strength is small.

11 Deliuer them y are drawen [c] to death: & wilt thou not preserue them that are led to be slaine?

c None can be excused, if he helpe not the innocent when he is in danger.

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doth not he vnderstande it? and he that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?

d As honie is sweete and pleasant to the taste, so wisedome is to the soule.

13 My sonne, eate [d] honie, for it is good, and the hony combe, for it is swéete vnto thy mouth:

14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, & there shalbe an [*] end, and thine hope shall not be cut off.

*Or, reward.

15 Lay no waite, O wicked man, against the house of the righteous, & spoile not his resting place.

e He is subiect to many perils: but God deliuereth him.

16 For a iust man [e] falleth seuen times, and riseth againe: but the wicked fall into mischiefe.

17 Be not thou glad when thine enemie falleth, and let not thine heart reioyce when he stumbleth,

18 Least the Lord see it, & it displease him, and he turne his wrath [f] from him.

f To be auenged on thee.

19 [*] Fret not thy selfe because of the malicious, neither be enuious at the wicked.

*Psal. 37.1. chap. 23.17. Chap. 13.9.

20 For there shalbe none end of plagues to the euill man: [*] the light of the wicked shalbe put out.

21 My sonne, feare the Lord, & the king, and meddle not with them that are seditious.

g Meaning, either of the wicked, & seditious, as vers. 19. & 21, or of them that feare not God nor obey their King.

22 For their destruction shal rise suddenly, and who knoweth the ruine of them both?

*Ecc. 10 knows the face. Chap. 17.15. Isa 5.23.

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good [*] to haue respect of any person in iudgement.

24 He that saith to the wicked, [*] Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnes.

h Be sure of the meanes howe to compasse it before thou take any enterprise in hand.

26 They shall kisse the lippes of him that answereth vpright words.

27 Prepare thy worke without, & make ready thy things in the field, [h] and after, builde thine house.

Chap. 20.22.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

i He sheweth what is the nature of [g] wicked, to reuēge wrong for wrong.

29 Say not, I wil do to him, as he hath done to me, I [i] will recompense euery man according to his worke.

30 I passed by the fielde of the slouthfull, and by the vineyarde of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, & nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, & I considered it wel: I looked vpon it, and [k] receiued instruction.

k That I might learne by another mans fault.

33 Yet a little sleepe, [l] a little slumber, a little folding of the hands to sleepe:

l Read Chap. 6.10.

34 So thy pouerte commeth as one that trauaileth vp the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah king of Iudah [b] copied out.

a Whome Hezekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

2 [c] It is the glorie of God is to conceale a thing secret: but [d] the kings honour is to searche out a thing.

c God doeth not reueile the cause of his iudgements to man.

3 The heauens in height, and the earth in deepenes, and the [*] kings heart can no man search out.

*Or, Kings.

d Because the King ruleth by the reueiled word of God, the cause of his doings must appeare, and therfore he must vse

4 Take the [e] drosse from the siluer, and there shall proceede a vessell for y siuer.

e Whome he wicked from the king, & his throne shall be stablished in righteousnes.

5 Take away the wicked from the king, & stand not in the place of great men.

6 Boast not thy selfe before the King, & stand not in the place of great men.

7 [*] For it is better, that it be sayde vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whom thine eyes haue seene.

*Luke. 14.10.

8 Go not forth hastily to strife, least thou knowe not what to do in the end thereof, when thy neighbour hath put thee to shame.

diligēce in trying out of causes.

e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least he y heareth it, put thee to shame, and thine infamie do not [f] cease.

f When vice is removed from a King, he is a meete vessell for the Lords vse.

11 A worde spoken in his place, is like apples of golde with pictures of siluer.

12 He that reproueth the wise, & the obedient eare, is as a golden earering and an ornament of fine golde.

g It is not ynough that he be pure himself, but that he put away others that be corrupted. Luke. 14.10.

13 As the [g] colde of the snow in the time of haruest, so is a faithfull messenger to them that sende him: for he refresheth the soule of his masters.

14 A mā that boasteth of false liberalitie, is like [h] clouds & winde without raine.

h Least whereas thou thinkest by this meanes to

15 A prince is pacified by staying [i] of anger, & a soft tōgue breaketh the [*] bones.

*Or, mens.

i In the time of great heat when men desire cold.

16 If thou haue found hony, eate that is [k] sufficient for thee, least thou bee ouer full, and vomite it.

k Which haue an outward appearance, & are nothing within.

17 Withdraw thy foote from thy neighbours house, least he be wearie of thee, and hate thee.

l By not ministring occasion to prouoke him farther.

18 A man

m That is, the heart that is bent to anger, as Chap. 15.1.

n Vse moderately the pleasures of this worlde.

18 A man that beareth false witnesse a-
gainst his neighbour, is like an hammer
and a sword, and a sharpe arrowe.
19 Confidence in an vnfaithfull man in
time of trouble, is like a broken tooth and
a sliding foote.
20 He that taketh away the garment in
the cold season, is like vineger powred vp-
on nitre, or like him that singeth songs
to an heauie heart.
21 *If he that hateth thee be hungry, giue
him bread to eate, & if he be thirstie, giue
him water to drinke.
22 For p shalt lay p coles vpon his head,
and the Lord shall recompense thee.
23 As the Northwinde driueth away the
raine, so doeth an angrie countenance
the slandering tongue.
24 *It is better to dwell in a corner of the
house top, then with a contentious wo-
man in a wide house.
25 As are the cold waters to a wearie soule,
so is good newes from a farre countrey.
26 A righteous man falling down before
the wicked, is like a troubled well, and a
corrupt spring.
27 It is not good to eate much honie: *so
to search their owne glorie is not glorie.
28 A man p refraineth not his appetite,
is like a citie which is q broken downe,
and without walles.

CHAP. XXVI.

1 AS the snow in the sommer, and as
p raine in the harvest are not meete,
so is honour vnseemly for a foole.
2 As the sparow by fleeing, and the swa-
low by flying escape, so the curse that is
causeles, shall not come.
3 Vnto the horse belongeth a whippe, to
the asse a bridle, and a rod to the fooles
backe.
4 Answere not a foole [a] according to his
foolishnes, least thou also be like him.
5 Answere a foole [b] according to his fo-
lishnesse, least hee bee wise in his owne
" conceite.
6 He that sendeth a message by the hand
of a foole, is as he that cutteth off [c] the
feete, [d] and drinketh iniquitie.
7 As they that lift vp the legs of the lame,
so is a parable in a fooles mouth.
8 As the closing vp of a precious stone in
an heape of stones, so is hee that giueth
glorie to a foole.
9 As a thorne standing [e] vp in the hand of
a drunkard, so is a parable in the mouth
of fooles.
10 [f] The excellent that formed all things,
both rewardeth the foole & rewardeth
the transgressers.
11 *As a dog turneth againe to his owne
vomite, so a foole turneth to his foolish-
nesse.
12 Seest thou a man wise in his owne
conceite? [g] more hope is of a foole then
of him.
13 The slouthfull man saith, [h] A lion is
in the way: a lion is in the streetes.
14 As the doore turneth vpō his hinges: so
doeth the slouthfull man vpon his bed.
15 *The slouthfull hideth his hand in his
bosome, and it grieueth him to put it a-
gaine to his mouth.
16 The sluggarde is wiser in his owne
conceit, then seuen men that can render
a reason.
17 He that passeth by & medleth with the
strife that belongeth not vnto him, is as
one that taketh a dogge by the eares.
18 As he p raineth himselfe mad, casteth
firebrands, arrowes & mortall things,
19 So dealeth p deceitfull man [i] with his
friend, and saith, Am not I in sport?
20 Without wood the fire is quenched,
and without a talebearer strife ceaseth.
21 *As the cole maketh burning coles, and
wood a fire, so the contentious man is
apt to kindle strife.
22 *The words of a talebearer are as flat-
terings, & they go downe into the bow-
els of the belly.
23 As siluer dosse ouerlaped vpon a pot-
shard, so are burning lippes, and [k] an e-
uill heart.
24 He that hateth, will counterfaite with
his lippes, but in his heart he laieth vp
deceite.
25 Though he speake fauourably, beleeue
him not: for there are [l] seuen abomina-
tions in his heart.
26 Hatred may be couered by deceit: but
the malice thereof shall be discouered in
the [m] congregation.
27 *He that diggeth a pit, shal fall there-
in, and he that roleth a stone, it shall re-
turne vnto him.
28 A false tongue hateth the afflicted, and
a flattering mouth causeth ruine.

CHAP. XXVII.

1 BOast not thy selfe of to [a] morowe:
for thou knowest not what a day
may bring forth.
2 Let another man praise thee, and not
thine owne mouth: a stranger, and not
thine owne lippes.
3 *A stone is heauie, & the sand weigh-
tie: but a fooles wrath is heauier then
them both.
4 Anger is cruell, & wrath is raging: but
who can stand before [b] enuie?
5 Open rebuke is better then secret loue.
6 The wounds of a louer are faithfull, &
the kisses of an enemie are [c] pleasant.
7 *The person that is full, despiseth an
honie combe: but vnto the hungry soule
euery bitter thing is sweete.
8 As a bird that wandreth from her nest,
so is a man p wandreth from his owne
place.
9 As ointment and perfume reioyce the
heart, so doeth the sweetenes of a mans
friend by heartie counsell.
10 Thine owne friend & thy fathers friend
forsake thou not: neither enter into thy
brothers [d] house in the day of thy cala-
mitie: for better is a neighbour that is
neere, then a brother farre off.
11 Vnderstand, my sonne, and reioyce mine
heart,

a Which melteth it, and consumeth it.
*Or, alume. Rom. 12.20.
p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shal moue him to acknowledge thy benefites, & his heart shalbe inflamed. Chap. 21.9.
Eccles 3.22.
q And so is in extreme danger.
a Consent not vnto him in his doings.
b Reprooue him as the matter requireth.
"Ebr. eyes.
c To wit, of the messenger, who he sendeth.
d That is, receiueth domage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God. 2. Par. 2.22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22.13.
i Which dissembleth himselfe to be that he is not. Eccles 28.10.
Chap. 18 8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the nomber certeine for ỻ vncerteine.
m In the assembly of the godly. Eccles. 10.8. eccles. 27.26.
a Delay not the time, but take occasion when it is offred.
Eccles. 22.15.
b For the enuious are obstinate and cannot be reconciled.
c They are flattering, & seeme friendlie.
Iob. 6.6.
d Trust not to any worldly helpe in the day of thy trouble.

heart, that I may answere him that reproacheth me.

e Read chap. 22.3.

12 e A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

Chap. 20.16.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

" *Ebr.* blesseth.

f Hastily, and without cause.

14 He that "praiseth his friende with a loud voice, rising f early in the morning, it shalbe counted to him as a curse.

Chap. 19.13. *and* 21.9.

15 * A continuall dropping in the day of raine, & a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the ople in his right hand, that vttereth it selfe.

g One hasty man prouoketh another to anger.

17 Iron sharpeneth iron, so doeth g man sharpen the face of his friend.

18 He that keepeth the figge tree, shal eate the fruit thereof: so he that waiteth vpon his master, shall come to honour.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference. *Eccles.* 14.9. *Chap.* 17.3.

19 As in water face answereth to face, h so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

i That is, he is either knowen to be ambitious and glorious, or humble and modest.

21 * As is the fining potte for siluer and the fornace for gold, so is euery man according to his i dignitie.

22 Though thou shouldest bray a foole in a morter among wheat braied with a pestel: yet will not his foolishnes depart from him.

23 Be diligent to knowe the state of thy flocke, and take heede to the heardes.

k This declareth the great goodnes of God towardes man, and the diligence that he requireth of him for the preseruation of his gifts.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hey discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The k lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy food, for the food of thy familie, & for the sustenance of thy mayds.

CHAP. XXVIII.

l Because their owne conscience accuseth them.

b The state of the common weale is often times changed.

1 THe wicked l flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding & knowledge a realme likewise endureth long.

3 A poore man, if hee oppresse the poore, is like a raging raine, that leaueth no foode.

4 They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

Chap. 19.1.

6 * Better is the poore that walketh in his vprightnes, then he that peruerteth his wayes, though he be rich.

7 He that keepeth the Lawe, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

c For God will take away the wicked vsurer, and giue his goods to him that shal bestow them well.

9 He that turneth away his eare from hearing the Lawe, euen his prayer shall be d abominable.

d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked contemne.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.

e And iudge that he is not wise. *Chap.* 29.2.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can try e him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man f is tried.

f He is knowen by his doings to be wicked.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that g feareth alway: but hee that hardeneth his heart, shall fall into euill.

g Which standeth in awe of God and is afraid to offend him.

15 As a roaring lion, & an hungry beare, so is h a wicked ruler ouer the poore people.

h For he can neuer be satisfied, but euer oppresseth and spoyleth.

16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnes, shall prolong his dayes.

i None shalbe able to deliuer him. *Chap.* 13.11. *Eccles.* 30.27.

17 A man that doth violence against the blood of a person, shall flee vnto the graue, and they shall not i stay him.

18 He that walketh vprightly, shall be saued: but hee that is frowarde in his wayes, shall once fall.

19 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, shalbe filled with pouertie.

20 A faithfull man shall abound in blessings, and * hee that maketh haste to be rich, shall not be innocent. *Chap.* 13.11. *and* 20.21.

21 To haue respect of persons is not good: for that man will transgresse for a piece of k bread.

k He will be abused for nothing.

22 A man with a wicked l eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

l Meaning him that is couetous.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flatteretth with his tongue.

24 He that robbeth his father & mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shalbe m fat.

m Shal haue all things in abundance.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase. *Chap.* 29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

Chap.28.12,28. [a] *Or, are increased.*

2 *When the righteous [a] are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdome, reioyceth his father: *but he that feedeth harlots, wasteth his substance. *Luke15.13.*

4 A king by iudgement maintaineth the countrey: but a man receiuing giftes, destroyeth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steps. a He that giueth eare to the flatterer, is in dager as the bird is before the fouler.

6 In the transgression of an euill man is his [b] snare: but the righteous doth sing and reioyce. b He is euer ready to fall into the snare that he layeth for others.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornful men bring a citie into a snare: but wise men turne awap wrath.

9 If a wise man contend with [c] a foolish man, whether hee be angry or laugh, there is no rest. c He can beare no admonition, in what sort soeuer it is spoken.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 *The poore and the vsurer meete together, and the Lorde lighteneth both their eyes. *Chap.22.2.*

14 *A king that iudgeth [d] poore in truth, his throne shalbe established for euer. *Chap.20.28.*

15 The rod and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.

d Where there are not faithful ministers of the word of God. 18 [d] Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed. e He that is of a seruile and rebellious nature.

19 A [e] seruant will not be chastised with wordes: though he vnderstand, yet he will not [b] answere. [b] *Or, regard.*

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

Chap.15.18. 22 *An angry man stirreth vp strife, and a furious man aboundeth in transgression.

Ioh.22.29. 23 *The pride of a man shall bring him low: but the humble in spirit shal inioy glory.

24 He that is partener with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not. f He that feareth man more then God, falleth into a snare and is destroyed.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lorde, shalbe exalted. g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him.

26 Many doe seeke the face of the ruler: but euery mans [g] iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH.

1 The prophecie which the man spake vnto Ithiel, euen to [b] Ithiel, & Ucal. a Who was an excellent man in vertue & knowledge in the time of Salomon.

2 Surely I am more [c] foolish then a man, and haue not the vnderstanding of a man in me. b Which were Agurs scholers or friendes.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things. c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the endes of the world? What is his name, and what is his sonnes name, if thou canst tell? d Meaning, to know the secrets of God, as though he would say, None. *Psal.19.8. Deut.4.2. and 12.32.*

5 *Euery word of God is pure: hee is a shield to those, that trust in him. e He maketh this request to God.

6 *Put nothing vnto his wordes, lest he reproue thee, and thou be found a liar.

7 Two [e] things haue I required of thee: denie me them not before I die. f Meaning, that they that put their trust in their riches, forget God, & that by too much wealth men haue an occasion to the same.

8 Remoue farre from me vanitie & lies: giue me not pouertie, nor riches: feede me with foode conuenient for me, g In accusing him without cause.

9 least I be full, and denie thee, and say, [f] Who is the Lord? or least I be poore & steale, and take the name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, & thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthines.

13 There is a generation, whose eyes are hautie, & their eye liddes are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as knives to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two [h] daughters which cry, Giue, giue. There be three thinges that will not be satisfied: yea, foure that say not, It is ynough. h The leache hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

16 The graue, and the baren wombe, the earth [g] cannot be satisfied with water, and [h] fire that saith not, It is ynough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens [i] of the valley pick it out, and the yong egles eate it. i Which haue in the valley for carions.

18 There be three things hidde from me: yea, foure that I know not. k She hath her desires, and after counterfaiteth as though she were an honest woman.

19 The way of an egle in the aire, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman: she eateth and [k] wipeth her mouth, and saith, I haue not committed iniquitie.

21 For thise things the earth is moned: pea, for foure it cannot susteine it selfe:
22 For a seruant when he reigneth, and a foole when he is filled with meate,
23 For the hatefull woman, when she is married, and for a handmaide that is [m] heire to her mistres.
24 These be foure smal things in the earth, yet they are [n] wise and ful of wisdome:
25 The pismires a people not strong, yet prepare they their meat in sommer:
26 The conies a people not mightie, yet make they their houses in the rocke:
27 The graishopper hath no king, yet go they forth all by bandes:
28 The spider taketh holde [o] with her handes, and is in kings palaces.
29 There be thise things that order well their going: pea, foure are comely in going,
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lustie graihound, a goate, & a king against whom there is no rising vp.
32 If thou hast bene foolish in lifting thy self vp, & if thou hast thought wickedly, lay thine hand [p] vpon thy mouth.
33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

1 These commonly abuse the state whereunto they are called.
m Which is maried to her master after the death of her mistres.
n They conteine great doctrine & wisedome.
o If man be not able to compasse these common things by his wisdome, we can not attribute wisdome to man, but follie.
p Make a stay & continue not in doing euill.

CHAP. XXXI.

1 He exhorteth to chastity & iustice, 10 And sheweth the conditions of a wife and worthie woman.

1 THE WORDES OF KING [a] LEMUEL: The [b] prophecie which his mother taught him.
2 What my sonne? & what the sonne of [c] my wombe? & what, O sonne of my desires!
3 Giue not thy strength vnto wome, [d] not thy wayes, which is to destroy kings.
4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes [e] strong drinke,
5 Least he drinke, & forget the decree, and change the iudgement of al the children of affliction.
6 Giue ye strong drinke vnto him that is readie to perish, and wine vnto them that haue griefe of heart.
7 Let him drinke, that he may forget [f] his pouertie, and remember his miserie no more.
8 Open thy mouth for the [g] dume in the cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.
10 ¶ Who shal finde a vertuous woman? for her price is farre aboue the pearles.
11 The heart of her husband trusteth in her, and he shall haue no neede of [h] spoile.
12 She will do him good, and not euill all the dayes of her life.
13 She seeketh wooll and flaxe, and laboreth cheerefully with her handes.
14 She is like the shippes of marchants: she bringeth her foode from afarre.
15 And she riseth, while it is yet night: and giueth [i] the portion to her household, and the [k] ordinarie to her maides.
16 She considereth a fielde, & [l] getteth it: and with the fruite of her handes she planteth a vineyard.
17 She girdeth her loines with strength, and strengtheneth her armes.
18 She feeleth that her marchandise is good: her candle is not put out by night.
19 She putteth her handes to the wherue, and her handes handle the spindle.
20 She stretcheth out her hand to the poore, & putteth forth her handes to the needy.
21 She feareth not the snow for her family: for al her family is clothed with [m] skarlet.
22 She maketh her self carpets: fine linen and purple is her garment.
23 Her husband is knowen in the [n] gates, when he sitteth with the Elders of the lande.
24 She maketh [o] sheetes, & selleth them, and giueth girdels vnto the marchant.
25 [p] Strength & honour is her clothing, and in the latter day she shall reioyce.
26 She openeth her mouth [q] wisdome, and the [r] law of grace is in her tongue.
27 She ouerseeth the waies of her household, & eateth not the bread of idlenes.
28 Her children rise vp, & [s] call her blessed: her husbande also, and he praiseth her, saying,
29 Many daughters haue done vertuously: but thou surmountest them all.
30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shalbe praised.
31 Giue her of the fruite of her handes, and let her owne workes praise her in the [t] gates.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.
b The doctrine, which his mother Bath-sheba taught him.
c By this often repetition of one thing she declareth her motherly affection.
d Meaning, that women are the destruction of Kings, if they haue them.
e That is, the King must not giue himselfe to wantonnes and neglect his office, which is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104. 15.
g Defend their cause that are not able to help themselues.
h He shall not neede to vse any vnlawful meanes to gaine his liuing.
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauaile.
l In the assemblies and places of iudgement.
m After that he had spoke of the apparell of the body, he now declareth the apparell of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she deliteth to talke of the worde of God.
o That is, doth her reuerence.
p Confesse her diligent labours and commend her therefore.
q Forasmuch as the most honorable are clad in the apparel that she made.

1 Or, meate, as Psal. 111. 5.
2 Or, with double.
3 Or, linen cloth.

ECCLESIASTES, OR the Preacher.

THE ARGVMENT.

SAlomon, as a preacher & one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicity consisteth in that that he is vnited with God & shal enioy his presence: so that all other things must be reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be founde in any other saue in God alone.

CHAP. I.

2 All things in this world are ful of vanitie, and of none endurance. 13 All mans wisedome is but follie and griefe.

1 THe wordes of the a Preacher, þ sonne of Dauid king in Ierusalem.

2 b Vanitie of vanities, saith þ Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his c trauaile, which he suffreth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for d euer.

5 The sunne riseth, and the sunne goeth downe, & hasteth to his place, where he riseth.

6 The e winde goeth toward the South, and compasseth toward the North: the winde goeth rounde about, & returneth by his circuites.

7 *All the riuers goe into the sea, yet the sea is not full: for the riuers go vnto the place, f whence they returne, and goe.

8 All things are ful of labour: mã can not vtter it: the eye is not satisfied with seing, nor the eare filled with hearing.

9 g What is it that hath bene? that that shall bee: and what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ h I the Preacher haue bin king ouer Israel in Ierusalem:

13 And I haue giue mine heart to search and find out wisdome by al things that are done vnder the heauen: (this sore trauaile hath God giuen to the sonnes of men, i to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and behold, al is vanitie, and veration of the spirit.

15 That which is k crooked, cã none make straight: and that which faileth, cannot be nombred.

16 I thought in mine heart, & sayde, Behold, I am become great, & excel in wisdome al them that haue bene before me in Ierusalem: & mine heart hath sene much wisdome and knowledge.

17 And I gaue mine heart to know wisdome and knowledge, l madnes & folishnes: I knew also that this is a veration of the spirit.

18 For in the multitude of wisedome is much m griefe: and hee that increaseth knowledge, increaseth sorowe.

CHAP. II.

Pleasures, sumptuous buildings, riches & possessions are but vanitie. 14 The wise and the fools haue both one ende, touching the bodily death.

1 I Said in mine heart, Go to now, I wil proue a thee with ioye: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou dost?

3 I sought in mine heart "to giue my self to wine, and to lead mine heart in b wisdome, and to take holde of follie, till I might see where is that goodnes of the children of men, which they " enioy vnder the sunne the whole nomber of the daies of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyardes.

5 I haue made me gardens & "orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruants & maides, and had children borne in the c house: also I had great possession of beues & sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer & golde, and the cheefe treasures of kings and prouinces: I haue prouided me men singers and women singers, & the d delites of the sonnes of men, as a woman e taken captine, and women taken captiues.

9 And I was great, & increased aboue al that were before me in Ierusalem: also my wisdome f remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioye: for mine heart reioyced in al my labour: and this was my g portion of all my trauaile.

11 Then I looked on all my workes that mine handes had wrought, and on the trauaile that I had laboured to do: and behold, all is vanitie and veration of the spirite: and there is no profite vnder the sunne.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and howe men ought to passe their life in this transitorie worlde.

b He condemneth the opinios of all men that set felicitie in any thing, but in God alone, seing þ in this worlde all things are as vanitie and nothing.

c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.

d One man dieth after another, & the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, winde & riuers he sheweth that the greatest labour & longest hath an end, and therefore there cã be no felicitie in this world. *Eccles. 40. 11.*

f The sea which compasseth al the earth, filleth the veines thereof, the which powre out springs & riuers into the sea againe.

g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

h He proueth that if any could haue attained to felicitie in this worlde by labour and studie, hee chiefely should haue obteined it, because he had giftes and aides of God thereunto aboue all other.

i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, & to teache him to depende onely vpon God.

k Man is not able by al his diligence to cause things to go otherwise then they do: neither can he nomber the faults that are committed, much lesse remedie them.

l That is, vaine things, which serued vnto plea sure, wherin was no commoditie, but griefe and trouble of conscience.

m Wisdome and knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

a Salomon maketh this discourse with him selfe, as though he would trie whether there were contentation in ease and pleasures.

"Ebr. draue my flesh to wine.

b Albeit I gaue my selfe to pleasures, yet I thought to kepe wisdome & the feare of God in mine heart, and gouerne mine affaires by the same.

"Ebr. do.

"Ebr. paradises.

c Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters.

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudges 5. 30. Some vnderstãd by these wordes, no women but instruments of musike.

f For all this God did not take his gift of wisdome from me.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

12 ¶ And

h I bethought with my selfe whether it were better to followe wisdom, or mine owne affections and pleasures, which he calleth madnes.

*Or, compare with the King. Prou. 17. 24.

i He foreseeth things, which the foole cannot for lack of wisdome.

k For both die and are forgotten, as verse. 16, or they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondereth that men forget a wise man, being dead, assoone as they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauail, to one that had taken no paine therefore, and whom he knew not whether hee were a wise man or a foole.

p When man hath all laboured, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

12 ¶ And I turned to behold [h] wisdome, and madnes and folly: (for who is the man that [i] will come after the King in things, which men now haue done?)
13 Then I saw that there is profit in wisdome, more then in folly: as the light is more excellent then darkenes.
14 [*] For the wise mans [k] eyes are in his head, but the foole walketh in darknes: yet I knowe also that the same [k] condition falleth to them all.
15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: Why therefore doe I then labour to be more wise? And I saide in mine heart, that this also is vanitie.
16 For there shalbe no remembrance of the wise, nor of the foole [l] for euer: for that that nowe is, in the dayes to come shall all be forgotten. And [m] howe dieth the wise man, as doth the foole?
17 Therefore I hated life: for the worke that is wrought vnder [n] sunne is grieuous vnto mee: for all is vanitie, and vexation of the spirit.
18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.
19 And who knoweth whether he shal be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.
20 Therefore I went about to make mine heart [o] abhorre all the labour, wherein I had trauailed vnder the sunne.
21 For there is a man whose trauaile is in wisdome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shall he [p] giue his portion: this also is vanitie and a great griefe.
22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?
23 For all his dayes are sorrowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.
24 There is no profite to man: but that he eate, & drinke, and [p] delight his soule with the profite of his labour: I sawe also this, that it was of the hande of God.
25 For who could eat, & who could haste to [q] outward things more then I?
26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner hee giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

1 *All things haue their time.* 14 *The workes of God are perfite, and cause vs to feare him.* 17 *God shall iudge both the iust, and vniust.*

TO all things there is an [a] appointed time, and a time to euery purpose vnder the heauen.
2 A time to be borne, and a time to die: a time to plant, and a time to pluck vp that which is planted.
3 A time to slay, and a time to heale: a time to breake downe, and a time to build.
4 A time to weepe, and a time to laugh: a time to mourne, & a time to daunce.
5 A time to cast awaye stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.
6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.
7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.
8 A time to loue, and a time to hate: a time of warre, and a time of peace.
9 What profit hath hee that worketh, of the thing wherein he trauaileth?
10 I haue seene the trauaile that God hath giuen to the sonnes of men [b] to humble them therby.
11 He hath made euery thing beautifull in his time: also he hath set the [c] worlde in their heart, yet can not man finde out the worke that God hath wrought from the beginning euen to the ende.
12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.
13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the [d] gift of God.
14 I know that whatsoeuer God shal do, it shalbe for [e] euer: to it can no man adde, and from it can none diminish: for God hath done it, that they shoulde feare before him.
15 What is that that hath bene? that is now: and that that shall be, hath nowe beue: for God [f] requireth that which is past.
16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednes, & the place of iustice where was iniquitie.
17 I thought in mine heart, God will iudge the iust and the wicked: for time is [g] there for euery purpose and for euery worke.
18 I considered in mine heart the state of the children of men, that God had [h] purged them: yet to see to, they are in themselues as beastes.
19 For the condition of the children of men, and the condition of beasts are [i] euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.
20 All go to one place, and all was of the dust, and all shall returne to the dust.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetuall: next to teache vs not to bee grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Reade Chap. 1. 13.

c God hath giuen man a desire, and affection to seeke out the thinges of this world, and to labour therein.

d Read Chap. 2. 24. and these places declare that we should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his giftes to [g] intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

f God only causeth that, which is past, to return.

g Meaning, with God, howsoeuer man neglect his duetie.

h And made them pure in their first creatiō.

i Man is not able by his reason, & iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for [g] eye cannot iudge any otherwise of a mā being dead, then of a beast, which is dead: yet by the word of God & faith we easily knowe the diuersitie, as verse 21.

k Meaning, that reason cannot comprehēd that which faith beleeueth herein.

21 Who[k] knoweth whether the spirit of man ascend vpwarde, and the spirit of the beast descend downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should [l] reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him?

l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life then to vse the giftes of God soberly and comfortably: for to knowe farther is a speciall gift of God, reueiled by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King that is a foole.

1 So [a] I turned, and considered all the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, & none comforteth them: and loe, the strength is of the hande of them that oppresse them, & none comforteth them.

a He maketh here another discourse with himselfe concerning the tyranny of them that oppressed ſ poore.

2 Wherefore I praised the [b] dead which now are dead, aboue the liuing, which are yet aliue.

b Because they are no more subiect to these oppressions.

3 And I count him [c] better then them both, which hath not yet bene: for hee hath not [d] ne the euill workes which are wrong vnder the sunne.

c He speaketh according to the iudgemēt of the flesh, which can not abide to feele or see troubles.

d The more perfit that ſ worke is, the more is it enuied of the wicked.

4 Also I beheld all trauaile, and all [e] perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and veration of spirit.

e For idlenes he is compelled to destroy himselfe.

5 The foole foldeth his handes, and [f] eateth vp his owne flesh.

6 Better is an handfull with quietnes, then two [g] ndfuls with labour and veration of spirit.

f Forasmuch as when man is alone, he can neither helpe him selfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may encrease.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye be satisfied with riches: neither doth he thinke, For whom doe I trauaile and defraude my soule of pleasure? this also is vanitie, and this is an euil trauaile.

g By this prouerbe he declareth howe necessarie it is, that men should liue in societie.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heat: but to one how should there be heat?

12 And if one ouercome him, two shall stand against him: & a threefold [g] coard is not easely broken.

h That is, from a poore, & base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

13 Better is a poore and wise childe, then an olde and foolish king, which will no more be admonished.

14 For out of the [h] prison hee commeth forth to reigne: when as hee that is borne in his kingdome, is made poore.

i Meaning, that is borne a King.

15 I beheld all the liuing, which walke vnder the sunne, [k] with the second child, which shall stand vp in his place.

k Which follow, & flatter ſ kings sonne, or him that shall succeede: to enter into credit with them in hope of gaine.

16 There is none [l] ende of all the people, nor of all that were before them, & they that come after, shal not reioyce in him: surely this is also vanitie and veration of spirit.

l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.

17 Take heede to thy [m] foote when thou entrest into the house of God, and be more nere to heare then to giue the sacrifice of [n] fooles: for they knowe not that they do euill.

m That is, with what affection thou commest to heare the word of God.

n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

1 Be not [a] rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be [b] fewe.

a Either in vowing or in praying: meaning ſ we should vse all reuerence to God ward.

b He heareth thee not for thy many wordes sake or often repetitions, but considereth thy faith, and feruent minde. *Deut. 23. 21.*

2 For as a dreame commeth by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vow to God, deferre not to pay it: for her delighteth not in fooles: pay therefore that thou hast [c] vowed.

c He speaketh of vowes, which are approued by Gods word, and serue to his glory.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy [d] flesh to sinne: neither say before the [e] Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroye the worke of thine handes?

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vow to liue vnmaried, and such like.

6 For in the multitude of dreames, and vanities are also many wordes: but feare thou God.

e That is, before Gods messenger, whē he shal examine thy doing: as though thy ignorance should be a iust excuse.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is [f] higher then the highest, regardeth, & there be higher then they.

f Meaning, that God wil redresse these things, and therefore we must depend vpon him.

8 And the [g] abundance of the earth is ouer all: the king [h] also consisteth by the field that is tilled.

g The reuenues of the earth are to be preferred aboue all thinges, which appertaine to this life.

h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

9 He that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauelleth, is sweete, whether he eate litle or much: but the i satietie of the rich will not suffer him to sleepe.

12 There is an euill sickenes that I haue seene vnder the sunne: to wit, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euil trauell, and he begetteth a sonne, and in his l hand is nothing.

14 *As he came forth of his mothers belie, hee shall returne naked to goe as he came, and shall beare away nothing of his labour, which hee hath caused to passe by his hand.

15 And this also is an euill sickenes that in all pointes as he came, so shall he goe: and what profite hath hee that he hath trauelled for the m winde?

16 Also all his dayes he eateth in n darknes with much griefe, and in his sorow and anger.

17 Beholde then, what I haue seene good, that it is comely to o eate, and to drink, and to take pleasure in all his labour, wherein hee trauelleth vnder the sunne, the whole nomber of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioye his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

i That is, his great abūdance of riches, or the surfeting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doeth not enioy his fathers riches.
*Iob.1.21. wisd.7.6. 1.tim.6.7.
m Meaning, in vaine, and without profite.
n In affliction, & griefe of mind.
o Reade Chap. 3.22.
p He will take no great thought for the paines that he hath indured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

1 THere is an euil, which I saw vnder the sunne, and it is much among men:

2 A man to whom GOD hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but a God giueth him not power to eate thereof, but a strange man shal eate it vp: this is vanitie, and this is an euill sickenes.

3 If a man beget an hundreth children and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule be not b satisfied with good things, and he be not c buried, I say that an vntimely fruite is better then he.

4 For d he commeth into vanitie and goeth into darkenes: and his name shalbe couered with darkenes.

5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twise told, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the e soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that f knoweth howe to walke before the liuing?

9 The g sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is nowe named: and it is knowen that it is man: & he cannot striue with him that is h stronger then he.

a He sheweth that it is the plague of God when the rich mā hath not a liberal heart to vse his riches.
b If he can neuer haue inough.
c As we see often times, that the couetous mā either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honour of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruite whose life did neither profite or hurt any.
e His desire and affection.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoyde the contrary.

1 SHeip there be many thinges that increase vanitie: and what auaileth it man?

2 For who knoweth what is a good for man in the life and in the nomber of the daies of the life of his vanitie, seeing he maketh them as a *shadow? For who can shewe vnto man what shalbe after him vnder the sunne?

3 *A good name is better then a good ointment, and the day of b death, then the day that one is borne.

4 It is better to go to the house of c mourning, then to go to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man shoulde heare the song of fooles.

8 For like the noyse of the d thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man e mad: and the rewarde destroyeth the heart.

10 The f ende of a thing is better then the beginning thereof, and the patient in spirit is better then the proude in spirit.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisedome is good with an h inheritance, and excellent to them that see the sunne.

14 For man shal rest in the shadow of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessors thereof.

15 Beholde the worke of God: for who can make *straight that which he hath made crooked?

16 In the day of welth bee of good comfort, and in the day of affliction i consider: God also hath made this contrary

a There is no state, wherein man can liue to haue perfite quietnes in this life. *Iob 14.2.
*psal.144.4.
*Prou.22.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the ende of all euils: or els, because by this corporall death is entring into life euerlasting.
c Where we may see the hand of God and learne to examine our liues.
d Which crackle for a while and profit nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnes which enterprise a thing, and suddenly leaue it off againe.
g Murmure not against God whē he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the giftes of God, but that wisedome is farre more excellent, and may be without riches. *Chap.1.15.*
i Consider wherefore God doth send it and what may comfort thee.

k That man should be able to controle nothing in his workes.
1 Meaning, that cruel tyrants put godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tarie not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
1.King.8.46.
2.chro.6.36.
prou.20.9.
1.iohn 1.8.
q Credit them not, neither care for them.
r Meaning, wisedome.
s That is, to come to a conclusion.
t And so are cause of their owne destructiō.
a That is, doeth get him fauour and prosperitie.
b Whereas before hee was proude & arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the oth that thou hast made for the same cause.
d Withdrawe not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he shoulde obey.
f Man of him selfe is miserable, and therefore ought to do nothing to increase the same, but to worke all thinges by wisedome and counsell.
g Man hath no power to saue his owne life, & therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrantes, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is delaied, there sinne reigneth.
m Which are punished as though they were wicked, Chap.7.17.
n Reade Chap. 3.22.

to that, to the intent that man shoulde finde k nothing after him.
17 I haue seene al things in the dayes of my vanitie: there is a iust man that perisheth in his l iustice, and there is a wicked man that continueth long in his malice.
18 Be not thou iust m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?
19 Be not thou wicked n ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?
20 It is good o thou lay holde on this: but yet withdraw not thine hand from p that: for hee that feareth God, shall come forth of them all.
21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie.
22 * Surely there is no man iust in the earth, that doeth good and sinneth not.
23 Giue not thine q heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.
24 For oftetimes also thine heart knoweth that thou likewise hast r cursed others.
25 All this haue I proued by wisedome: I thought I will be wise, but it went farre from me.
26 It is farre off, what may it be? and it is a profounde deepenes, who can finde it?
27 I haue compassed about, both I and mine heart to know s to enquire and to searche wisedome and reason, and to knowe the wickednesse of folie, and the foolishnesse of madnesse,
28 And I finde more bitter then death the woman whose heart is as nets and snares, and her handes, as bands: her that is good before God, shalbe deliuered from her, but the sinner shalbe taken by her.
29 Behold, saith the Preacher, this haue I found, seeking one by one to t finde the count:
30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousande: but a woman among them all haue I not found.
31 Onely lo, this haue I found, that God hath made man righteous: but they haue sought many u inventions.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

1 Who is as the wyse man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his a face to shine: and the b strength of his face shalbe changed.
2 I aduertise thee to take heede to the c mouth of the King, and to the word of the othe of God.
3 d Haste not to goe forth of his sight: stand not in an euill thing: for he will do whatsoeuer pleaseth him.
4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?
5 He that keepeth the commandement, shall knowe none euill thing, and the heart of the wise shall knowe the e time and iudgement.
6 For to euery purpose there is a time and iudgment, because the f miserie of man is great vpon him.
7 For he knoweth not that which shalbe: for who can tell him when it shalbe?
8 Man is not lorde ouer the spirit to restreine the spirite: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers therof.
9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, and I sawe a time that man ruleth ouer man to his owne h hurt.
10 And likewise I sawe the wicked buried, and i they returned, and they that came from the holy place, were yet forgotten in the citie where they had done right: this also is vanitie.
11 Because sentence against an euil worke is not k executed speedily, therefore the heart of the children of men is fully set in them to doe euill.
12 Though a sinner doe euill an hundreth times, and God prolongeth his daies, yet I know that it shall be well with them that feare the Lorde, and doe reuerence before him.
13 But it shall not be well to the wicked, neither shall hee prolong his dayes: he shalbe like a shadow, because he feareth not before God.
14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cōmeth according to the m worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.
15 And I praysed ioye: for there is no goodnes to man vnder the sunne, saue n to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.
16 When I applied mine heart to know wisedome, and to beholde the business that is done on earth, that neither day nor night the eyes of man take sleepe,
17 Then I beheld o whole worke of God, that man can not finde out the worke that is wrought vnder o sunne: for the which man laboreth to seeke it, & cānot finde it: yea, and though the wise man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outwarde thing can man know whom God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

1 I haue

1 I haue ſurely giuen mine heart to all this, and to declare all this, that the iuſt, and the wiſe, and their workes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

2 All things come alike to all: and the ſame condition is to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an othe.

3 This is euil among all that is done vnder the ſunne, that there is one [b] condition to all, & alſo the heart of the ſonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they go to the dead.

4 Surely whoſoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lyon.

5 For the liuing know that they ſhal die, but the dead know nothing at all: neyther haue they any more a reward: for their remembrance is forgotten.

6 Alſo their loue, and their hatred, and their enuie is nowe periſhed, and they haue no more portion for euer, in al that is done vnder the ſunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a chearefull heart: for God now [d] accepteth thy workes.

8 At al times let thy garmets be [e] white, and let not oyle bee lacking vpon thine head.

9 * [e] Reioyce with the wife whom thou haſt loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the ſunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaple wherein thou labourest vnder the ſunne.

10 All that thine hand ſhal finde to do, do it with al thy power: for there is neither worke nor inuention, nor knowledge, nor wiſdome in the graue whither thou goeſt.

11 I returned, and I ſaw vnder the ſunne that the race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of vnderſtanding, neyther yet fauour to men of knowledge: but time and [f] chance commeth to them all.

12 For neither doth man know his time, but as the fiſhes which are taken in an euil net, & as the birdes that are caught in the ſnare: ſo are the children of men ſnared in the euill time when it falleth vpon them ſuddenly.

13 I haue alſo ſeene this wiſdome vnder the ſunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great King came againſt it, and compaſſed it about, and buylded fortes againſt it.

15 And there was founde therein a poore and wiſe man, and he deliuered the citie by his wiſdome: but none remembred this poore man.

16 Then ſaid I, Better is wiſdome then ſtrength: yet the wiſdome of the poore is deſpiſed, and his wordes are not heard.

17 The wordes of the wiſe are more heard in quietnes, then the cry of him that ruleth among fooles.

18 Better is wiſedome then weapons of warre: but one ſinner deſtroyeth much good.

CHAP. X.

1 The difference of foolishnes and wiſdome. 11 A ſlanderer is like a ſerpent that cannot be charmed. 16 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.

1 Dead flies cauſe to ſtinke, and preuriſe the oyntment of the apoticarie: ſo doeth a litle follie him that is in eſtimation for wiſedome, and for glorie.

2 The heart of a [a] wiſe man is at his right hande: but the heart of a foole is at his left hand.

3 And alſo when the foole goeth by the waye, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] ſpirit of him that ruleth, riſe vp againſt thee, leaue not thy place: for gentleneſs pacifieth great ſinnes.

5 There is an euil that I haue ſeene vnder the ſunne, as an [d] error that proceedeth from the face of him that ruleth.

6 Follie is ſet in great excellencie, and the [e] riche ſet in the lowe place.

7 I haue ſeene ſeruants on horſes, & princes walking as ſeruants on the ground.

8 * He that diggeth a pit, ſhall fall into it, and he that breaketh the hedge, a ſerpent ſhal bite him.

9 Hee that remooueth ſtones, ſhall hurt himſelfe therby, and hee that cutteth wood, ſhalbe in danger therby.

10 If the yron be blunt, and one hath not whet the edge, he muſt then put to more [f] ſtrength: but the excellencie to direct a thing is wiſedome.

11 If the ſerpent bite, whē he is not charmed: no better is a babbler.

12 The wordes of the mouth of a wiſe man haue grace: but the lippes of a foole deuoure himſelfe.

13 The beginning of the wordes of his mouth is fooliſhnes, and the latter ende of his mouth is wicked madnes.

14 For the foole multiplieth wordes, ſaying, Man knoweth not what ſhalbe: & who can tell him what ſhalbe after him?

15 The labour of the foolish doeth wearie him: for he knoweth not to goe into the [g] citie.

16 Woe to thee, O lande, when thy King is a [h] childe, and thy princes [i] eate in the morning.

17 Bleſſed art thou, O lande, when thy King is the ſonne [k] of nobles, and thy princes eat in time, for ſtrength and not for drunkennes.

18 By ſlouthfulnes the roofe of the houſe goeth to decay, & by the idleneſſe of the hands the houſe dropperth through.

19 They

a Meaning, what things he ought to chuſe or refuſe: or mā knoweth not by theſe outward things, whether he is, by proſperitie or aduerſitie, whom God doth fauour or hate: for he ſendeth them aſwell to the wicked as to the godly.

b In outward things, as riches & powertie, ſickenes and health, there is no difference betweene the godly, & the wicked: but the difference is, that the godly are aſſured by faith of Gods fauour & aſſiſtance.

c He noteth the Epicures, & carnall men, which made their belly their god, & had no pleaſure but in this life, wiſhing rather to be an abiect, and vile perſon in this life, then a man of autoritie, and ſo to die, which is ment by the dog & lyon.

d They flatter themſelues to be in Gods fauour, becauſe they haue all things in abundance.

e Reioyce, be mery, and ſpare for no coſt. thus ſpeake the wicked belly gods.

* *Ebr. regard the life.*

Chap. 5. 18.

f Thus ſy worldlings ſay to prooue that all things are lawful for them, and attribute that to chāce & fortune which is done by the prouidence of God.

g That is, he doth not foreſee what ſhal come.

a So ſy he doeth all things well & iuſtly, where as the foole doeth the contrary.

b By his doings he bewrayeth himſelfe.

c If thy ſuperiour be angry wt thee, be thou diſcrete, and not mooued.

d Meaning, ſy it is an euill thing when they that are in authoritie, fayle, and do not their duetie.

e They that are rich in wiſdome and vertue.

Pſal. 7. 16. pro. 26. 27. eccleſ. 27. 26.

f Without wiſdom whatſoeuer a man taketh in hand, turneth to his owne hurt.

g The ignorance and beaſtlines of the wicked is ſuch, that they knowe not common things, and yet wil they diſcuſſe hie matters.

h That is, without wiſdome and counſell.

i Are giuen to their luſtes and pleaſures.

k Meaning, whē he is noble for vertue and wiſdome and with the gifts of God.

19 They prepare bread for laughter, and wine comforteth the liuing, but ſiluer anſwereth to all.

20 Curſe not the King, no not in thy thought, neyther curſe the riche in thy bed chamber: for the [i] foule of the heauen ſhal carp the voyce, and that which hath wings, ſhal declare the matter.

i Thou canſt not worke euil ſo ſecretly, but it ſhal be knowen.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly proſperitie is but vanitie. 9 God will iudge all.

1 CAſt thy bread vpon the [a] waters: for after many dayes thou ſhalt finde it.

2 Giue a portion to ſeuen, & alſo to eight: for thou knoweſt not what euill ſhall be vpon the earth.

3 If the [b] cloudes be full, they wil powre forth rayne vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it ſhalbe.

4 He that obſerueth the [d] winde, ſhal not ſow, and he that regardeth the cloudes, ſhal not reape.

5 As thou knoweſt not which is the way of the ſpirite, nor how the bones do grow in the woombe of her that is with child: ſo thou knoweſt not the worke of God that worketh all.

6 In the morning ſowe thy ſeede, and in the euening let not thine hand reſt: for thou knoweſt not whether ſhal proſper, this or [f] that, or whether both ſhal be alike good.

7 Surely the light is a pleaſant thing: & it is a good thing to the eyes to ſee the ſunne.

8 Though a man liue many yeeres, and in them all hee reioyce, yet hee ſhall remember the dayes of [g] darkeneſſe, becauſe they are many, all that commeth is vanitie.

9 [h] Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the ſight of thine eyes: but know that for all theſe thinges, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cauſe euill [k] to depart from thy fleſh: for childhood and youth are vanitie.

a That is, be liberall to the poore, & though it ſeeme to be as a thing ventred on the ſea, yet it ſhal bring thee profite.

b As the cloudes that are full, powre out raine, ſo the rich that haue abundãce, muſt diſtribute it liberally.

c He exhorteth to be liberall, while we liue: for after, there is no power.

d He that feareth inconueniences, when neceſſitie requireth, ſhal neuer do his duetie.

e Be not wearie of well doing.

f That is, which of thy workes are moſt agreeable to God.

g That is, of affliction and trouble.

h He derideth them that ſet their delite in worldly pleaſures, as though God would not call them to an account.

i To wit, anger, and enuie. k Meaning, carnall luſtes whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. 7 The ſoule returneth to God. 11 VViſedome is the gift of God, and conſiſteth in fearing him and keeping his commandements.

1 REmember nowe thy Creator in the dayes of thy youth, whyles the euill dayes come not, nor the yeeres approch, wherein thou ſhalt ſay, I haue no pleaſure in them:

2 Whiles the ſunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the [a] cloudes returne after the rayne: —

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhal bowe themſelues, and the [d] grynders ſhall ceaſe, becauſe they are fewe, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhall be ſhut without by the baſe ſound of the [g] grinding, and he ſhal riſe vp at the voyce of the [h] bird: and all the [i] daughters of ſinging ſhalbe abaſed.

5 Alſo they ſhall be afrayde of the [k] hye thing, and feare ſhalbe in [l] the way, and the almonde tree ſhal [m] flouriſh, and the [n] graſſehopper ſhall be a burden, & concupiſcence ſhalbe driuen away: for man goeth to the houſe of his age, and the mourners go about in the ſtreete.

6 Whiles the [o] ſiluer coarde is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] wel, nor the [s] wheele broken at the [t] ciſterne:

7 And duſt returne to the earth as it was, & the [u] ſpirite returne to God that gaue it.

8 Vanitie of vanities, ſaieth the Preacher, all is vanitie.

9 And the more wiſe the Preacher was, the more hee taught the people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.

10 The Preacher ſought to find out pleaſant wordes, and an vpright writing, euen the wordes of trueth.

11 The words of the wiſe are like goads, and like naples [x] faſtned by the maſters of the aſſemblies, which are giuen by one [y] paſtour.

12 And of other thinges beſides theſe, my ſonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearines of the fleſh.

13 Let vs heare the ende of all: feare God and keepe his commandementes: for this is the whole duetie of man.

14 For God wil bring euery worke vnto iudgement, with euery ſecrete thing, whether it be good or euil.

a Before thou come to a continuall miſerie for whe the cloudes remaine after the raine, mans griefe is increaſed.

b The handes, which keepe the bodie.

c The legs.

d The teeth.

e The eyes.

f The lippes, or mouth.

g When the chawes ſhall ſcarce open and not be able to chewe no more.

h He ſhal not be able to ſleepe

i That is, the winde pipes, or the eares ſhalbe deafe, and not able to heare ſinging.

k To climbe hie becauſe of their weaknes, or they ſtoupe downe, as though they were afraid leaſt any thing ſhould hit them.

l They ſhall tremble as they go, as though they were afrayde.

m Their head ſhalbe as white as the bloſſomes of an almonde tree.

n They ſhalbe able to beare nothing.

o Meaning, the marowe of the backe bone and the ſinewes. p The little ſkinne that couereth the brayne, which is in colour like golde. q That is, the veines. r Meaning, the liuer. ſ Which is the head. t That is, the heart, out of the which the head draweth the powers of life. u The ſoule incontinently goeth eyther to ioye of torment, and ſleepeth not as the wicked imagine. x Which are well applyed by the miniſters, whom he calleth maſters. y That is, by God. z Theſe thinges can not be compriehended in bookes, or learned by ſtudie, but God muſt inſtruct thy heart that thou mayeſt onely know that wiſdome is the true felicitie, & the way thereunto is to feare God.

AN " EXCELLENT SONG
VVHICH VVAS SALOMONS.

" *Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1 King. 4. 32.*

THE ARGVMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, & without reprehension. So that here is declared the singular loue of the bridegrome towarde the bride, and his great and excellent benefites wherewith he doth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

1 [a] LEt [a] him kisse mee with the kisses of his mouth: for thy loue is better then wine.
2 Because of the [b] sauour of thy good ointments thy name is as an ointment powred out: therefore the [c] virgins loue thee.
3 [d] Draw me: we will runne after thee: the King hath brought mee into his [e] chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous do loue thee.
4 I am [f] blacke, O daughters of Ierusalem, but comely, as the [g] tentes of Kedar, and as the [h] curteines of Salomon.
5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon mee. The [l] sonnes of my mother were angrie against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.
6 Shew me, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of [o] thy companions?
7 [p] If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherds.
8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.
9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.
10 Wee will make thee borders of golde with studdes of siluer.
11 [r] Whiles the king was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe vnto mee: her shall lye betweene my [s] breastes.
13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.
14 My loue, beholde, thou art [t] faire: beholde, thou art faire: thine eyes are like the doues.
15 My welbeloued, behold, thou art faire and pleasant: also our [u] bed is greene:
16 The beames of our house are cedars, our rafters are of firre.

a This is spoken in the person of the Church, or of the faithful soule inflamed with the desire of Christ, whom she loueth.
b The feeling of thy great benefites.
c They that are pure in heart & conuersation.
d The faithfull cōfesse that they cannot come to Christ except they be drawen.
e Meaning, the secret ioye that is not knowen to the worlde.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tentes.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her faulte, fleeth to her husbande onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in steade of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.
q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that shee is admitted to the company of Christ,
s He shalbe most deare vnto me.
t Christ accepteth his Church, and commēdeth her beautie.
u That is, the heart of the faithfull wherein Christ dwelleth by his spirite.

CHAP. II.

The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the dowe, 15 And the enemies to the foxes.

1 I Am the rose of the field, and the lilie of the valleis.
2 Like a lilie among the thornes, so is my [a] loue among the daughters.
3 [b] Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, and sate downe: and his fruite was sweete vnto my mouth.
4 He brought me into the wine cellar, and loue was his banner ouer me.
5 Stay me with flagons, & comfort mee with apples: for I am sicke of loue.
6 His left hand is vnder mine head, and his right hand doth embrace me.
7 [c] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.
8 [d] It is the voyce of my welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a yong hart: lo, he [e] standeth behinde our wall, looking forth of the windowes, shewing himselfe through the [f] grates.
10 My welbeloued spake and saide vnto me, Arise, my loue, my faire one, & come thy way.
11 For behold, [g] winter is past: the raine is changed, and is gone away.
12 The flowers appeare in the earth: the time of the singing of birds is come, & the voyce of the turtle is heard in our land.
13 The figge tree hath brought forth her

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire towarde her husband, but her strength faileth her, & therfore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to do in the church, as it were by a solemne oath, that they trouble not the quietnes thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e For asmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by the spring time, when all thinges flourish.

pong

h Thou that art ashamed of thy sinnes, come and shewe thy selfe vnto me.

i Suppresse the heretikes whiles they are yong, that is, when they begin to shewe their malice and destroy the vine of the Lorde.

k The Church desireth Christ to be most readie to helpe her in all dangers.

a The Church by night, ỹ is, in troubles, seeketh to Christ, but is not incontinently heard.

b Shewing, that although we be e not heard at the first, yet we must still continue in prayer till we feele comfort.

c Which declareth, that wee must seeke vnto all, of whom we hope to haue any succour.

d Reade Chap. 2. 7.

e This is referred to ỹ Church of Israel, which was led by the wildernesse fourtie yeeres.

*Ebr. powder.

f By the bed is ment the Temple, which Salomon made.

g He alludeth to the watch, which kept ỹ Temple.

*Or, Charet.

h All ye, that are of the nomber of the faithfull.

i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

a Because Christ delighteth in his Church, he commendeth all that is in her.

pong figges: and the vines with their small grapes haue cast a sauour: arise mp loue, mp faire one, and come awap.

14 Mp doue, that art in the [h] holes of the rocke, in the secret places of the staires, shewe me thp sight, let me heare thp vopce: for thp vopce is sweete, and thp sight comelp.

15 Take vs the foxes, the [i] litle foxes, which destroy the vines: for our vines haue small grapes.

16 Mp welbeloued is mine, and I am his: he feedeth among the lilies,

17 Vntill the dap breake, & the shadowes flee awap: returne, mp welbeloued, and be like a [k] roe, or a pong hart vpon the mountaines of Bether.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

1 IN mp bed by [a] night I sought him that mp soule loued: I sought him, but I founde him not.

2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, and will [b] seeke him that mp soule loueth: I sought him, but I founde him not.

3 The [c] watchmen that went about the citie, founde me: to whom I sayde, Haue pou seene him, whom mp soule loueth?

4 Whe I had past a litle from them, then I found him whom mp soule loued: I tooke holde on him and left him not, til I had brought him vnto mp mothers house into the chamber of her that conceiued me.

5 [d] I charge pou, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that pe stirre not vp, nor waken my loue vntill she please.

6 Who is she that commeth vp out of ỹ [e] wildernesse, like pillars of smoke perfumed with mprrhe and incense, and with all the "spices of the marchant?

7 Behold his [f] bed, which is Salomons: threescore strong men are rounde about it, of the valiant men of Israel.

8 They all handle the swoꝛde, and are expert in warre, euerp one hath his swoꝛd vpon his thigh for the feare by night.

9 King Salomon made himselfe a [g] palace of the trees of Lebanon.

10 Hee made the pillars thereof of siluer, and the paurement thereof of golde, the hangings thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.

11 Come forth, pe [h] daughters of Zion, and beholde the King Salomon with the [i] crowne, wherewith his mother crowned him in the dap of his mariage, and in the dap of the gladnes of his heart.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

1 BEhold, thou art [a] faire, mp loue: behold, thou art faire; thine eyes are like the doues: among thy locks* thine heare is like the [b] flock of goates, which looke downe from the mountaine of Gilead.

2 Thp teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euerp one bring out twinnes, and none is barren among them.

3 Thp lippes are like a thpede of scarlet, and thp talke is comelp: thp temples are within thp locks as a piece of a pomegranate.

4 Thp necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, and all the targates of the strong men.

5 Thp two [c] breastes are as two pong roes that are twinnes, feeding among the lilies.

6 Vntill the dap breake, & the shadowes flie awap, I will goe into the mountaine of mprrhe and to the mountaine of incense.

7 Thou art all faire, mp loue, and there is no spot in ther.

8 [d] Come with mee from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the Leopardes.

9 Mp [e] sister, my spouse, thou hast wonnded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thp necke.

10 Mp sister, my spouse, howe faire is thp loue? how much better is thp loue then wine? and the sauour of thine ointments then all spices?

11 Thp [g] lippes, my spouse, dioppe as honie combes: honie and milke are vnder thp tongue, and the sauour of thp garments is as the sauour of Lebanon.

12 Mp sister mp spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thp plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffran, calamus, and cinnamom with all the trees of incense, mprrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, and blow on mp garden that the spices thereof map flowe out: let mp welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voice. 3 She excuseth her nakednes. 10 She praiseth Christ her husband.

1 I Am come into mp [a] garden, mp sister, mp spouse: I gathered mp mprrhe with mp spice: I ate mine pong combe with mine honie, I dranke mp wine with

*Chap. 6. 4.

b He hath respect to the multitude of the faithfull, which are many in nomber.

c Wherein are knowledge, and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the worlde.

e Christ calleth his Church sister in respect that he had taken ỹ flesh of man.

f In that hee made his Church beautifull and riche, he loued his giftes in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that all her glory, and beautie cōmeth of Christ, who is the true fountaine of all grace.

i She desireth Christ to comfort her, and to powre ỹ graces of his Spirit vpon her, which Spirit is meant by the North and South winde.

a The garden signifieth ỹ kingdome of Christ where hee preparеth the banket for his elect.

b The ſpouſe ſaith that ſhe is troubled with ſ cares of worldly things, which is ment by ſleeping
c Declaring the long patience of the Lord toward ſinners.
d The ſpouſe confeſſeth her nakednes, & that of her ſelfe ſhe hath nothing: or ſeeing that ſhe is once made cleane, ſhe promiſeth not to defile her ſelfe againe.
" Ebr. my bowels were moued towards him.
e The ſpouſe which ſhould be anoynted of Chriſt, ſhal not finde him if ſhe thinke to anoint him with her good workes.
f Theſe are the falſe teachers, which wounde ſ conſcience with their traditions.
g She aſketh of them which are godly (foraſmuch as the law and ſaluation ſhould come out of Zion & Ieruſalem) that they would direct her to Chriſt.
h Thus ſay they of Ieruſalem.
i She deſcribeth Chriſt to be of perfite beautie and comelines.
" Ebr. Tarshish.

k Hearing of ſ excellencie of Chriſt, ſ faithful deſire to know how to find him.

a That is, is cõuerſant here in earth amõg men

with my wine: eate, O friends, drinke, and make you merry, O welbeloued.
2 b I ſléepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, ſaying, Open vnto me, my ſiſter, my loue, my doue, my vndefiled: for mine head is full of dewe, and my locks with the dropps of the c night.
3 I haue put off my d coate, how ſhal I put it on? I haue waſhed my feete, how ſhal I defile them?
4 My welbeloued put in his hand by the hole of the doore, and " mine heart was affectioned toward him.
5 I roſe vp to open to my welbeloued, & mine hands did droppe downe myrrhe, and my e fingers pure myrrhe vpon the handles of the barre.
6 I opened to my welbeloued: but my welbeloued was gone, and paſt: mine heart was gone, when he did ſpeake: I ſought him, but I could not find him: I called him, but he anſwered me not.
7 The f watchmen that went about the citie, found me: they ſmote me & wounded mee: the watchmen of the walles tooke away my vaile from me.
8 I charge you, g O daughters of Ieruſalem, if you finde my welbeloued, that you tell him that I am ſicke of loue.
9 h O the faireſt among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doeſt ſo charge vs?
10 My welbeloued is white and ruddie, the chiefeſt of ten thouſand.
11 His i head is as fine gold, his locks curled, and blacke as a rauen.
12 His eyes are like doues vpon the ryuers of waters, which are waſht with milke, and remaine by the full veſſels.
13 His cheekes are as a bed of ſpices, & as ſweete flowers, and his lippes like lilies dropping downe pure myrrhe.
14 His handes as rings of golde ſet with the " chryſolite, his belly like white yuorie couered with ſaphirs.
15 His legges are as pillars of marble, ſet vpon ſockets of fine golde: his countenance as Lebanon, excellent as the cedars.
16 His mouth is as ſweete things, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ieruſalem.
17 k O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeeke him with thee?

CHAP. VI.

2 *The Church aſſureth her ſelfe of the loue of Chriſt.* 3 *The praiſes of the Church.* 8 *She is but one and vndefiled.*

1 My welbeloued is gone down into his a garden to the beddes of ſpices, to feede in the gardens, and to gather lilies.
2 I am my welbeloueds, & my welbeloued is mine, who feedeth amõg the lilies.
3 Thou art beautiful, my loue, as b Tirzah, comely as Ieruſalem, terrible as an armie with banners.
4 c Turne away thine eyes from me: for they ouercome me: " thine heare is like a flocke of goates, which looke downe from Gilead.
5 Thy teeth are like a flocke of ſheepe, which goe vp from the waſhing, which euery one bring out twinnes, & none is baren among them.
6 Thy temples are within thy locks as a piece of a pomegranate.
7 There are d threeſcore Quenes & fourſcore concubines, and of the damſels without nomber.
8 But my doue is alone, & my vndefiled, ſhe is the onely daughter of her mother, and ſhe is deare to her that bare her: the daughters haue ſeene her & counted her bleſſed: euen the Quenes and the concubines, and they haue praiſed her.
9 e Who is ſhe that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an armie with banners?
10 I went downe to the f garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, and if the pomegranates flouriſhed.
11 g I knew nothing, my ſoule ſet me h as the charets of my noble people.
12 Returne, returne, O Shulamite, returne: return that we may behold thee. What ſhall you ſee in the Shulamite, but as the company of an armie?

CHAP. VII.

1 *The beautie of the Church in all her members.* 10 *She is aſſured of Chriſts loue towards her.*

1 How beautiful are thy goings with ſhoes, O princes daughter! the ioyntes of thy thighs are like iewels: the worke of the hand of a cunning workeman.
2 Thy nauel is as a round cup that wanteth not licour: thy belly is as an heape of wheat compaſſed about with lilies.
3 b Thy two breſts are as two yong roes that are twinnes.
4 Thy neck is like a towre of yuory: thine eyes are like the fiſh pooles in Heſhbon by the gate of Bath-rabbim: thy noſe is as the towre of Lebanon, that looketh toward Damaſcus.
5 Thine head vpon thee is as ſcarlet, and the bushe of thine head like purple: the King is tyed c in the " rafters.
6 How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!
7 This thy ſtature is like a palme tree, and thy breaſts like cluſters.
8 I ſaid, I wil go vp into ꝑ palme tree, I wil take holde of her boughs: thy breſts ſhal now be like the cluſters of the vine: and the ſauour of thy noſe like apples,
9 And the roufe of thy mouth like good wine, which goeth ſtraight to my welbeloued, and cauſeth the lippes of the ancient to ſpeake.
10 d I am my welbeloueds, & his deſire

b Which was a fayre and ſtrong citie, 1. Kin. 14. 17
c This declareth ſ exceeding loue of Chriſt toward his Church.
Chap. 4. 1.
d Meaning, ſ the gifts are infinite which Chriſt giueth to his Church: or ſ his faithful are many in nomber.
e He ſheweth ſ the beginning of the Church was ſmall, but that it grewe vp to a great multitude.
f He went down into ſ ſynagogue to ſee what fruites came of the Law and the Prophets.
g I foũd nothing but rebellion.
h I ran as ſwift as the nobles of my people in their charets.
i O ye people of Ieruſalẽ: for Ieruſalem was called Shalẽ, which ſignifieth peace.

a He deſcribeth ſ comely beautie of ſ Church in euery part, which is to be vnderſtand ſpiritually.
b Reade Chap. 4. 5.

c He deliteth to come neere thee and to be in thy companie.
" Or, galeries.

d This the ſpouſe is ſpeaketh.

is toward me.
11 Come, my welbeloued, let vs goe forth into the fielde: let vs remaine in the villages.
12 Let vs get vp earely to the vines, let vs see if the [e] vine flourishe, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.
13 The mandrakes haue giuen a smell, & in our gates are all sweete thynges, newe and olde: my welbeloued, I haue kept them for thee.

e If the people that are called to Christ, bring forth any fruite.

CHAP. VIII.

2 The Church wil be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the Spirituall Salomon, which is Iesus Christ.

1 O [a] that thou were as my brother that sucked the breastes of my mother: I would finde thee without, I would kisse thee, then they should not despise [f] thee.
2 I wil leade thée and bring thée into my mothers house: there thou shalt teache me: & I will cause thee to drinke spiced wine, & new wine of the pomegranate.
3 [b] His left hand shalbe vnder mine head, and his right hand shal embrace me.
4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor wake my loue, vntill she please.
5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I rapsed thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.
6 [d] Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: zelousie is cruel as the graue: the coles thereof are hote coles, and a vehement flame.
7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.
8 [e] We haue a litle sister, and she hath no breastes: what shall we doe for our sister when she shalbe spoken for?
9 [f] If she be a wal, we wil build vpon her a siluer palace: & if she be a doore, we wil keepe her in with boards of cedar.
10 [g] I am a wall, and my breastes are as towers: then was I in his eyes as one that findeth peace.
11 [h] Salomon had a vine in Baal-hamō: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand pieces of siluer.
12 But my vineyard which is mine, is before me: to thee, O Salomon, appertayneth a thousand pieces of siluer, and two thousande to them that keepe the fruite thereof.
13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.
14 O my welbeloued, [k] flee away, and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.
[f] *Or, me.*

b Reade Chap. 2.6.

c Reade Chap. 3.5.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.
e The Iewish Church speaketh this of the Church of the Gentiles.
f If she be sure and fast, she is meete for the husband to dwell in.
g The Church promiseth fidelitie & constancie.
h This is the vineyard of the Lord hired out, Mat. 21.33.
i Christ dwelleth in his Church, whose voyce the faithfull heare.
k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

GOd, according to his promes Deut. 18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare vnto the people ſ things to come, wherof they had a special reuelation, but also to interprete & declare the Law, & to applie particularly the doctrine contained briefly therein, to the vtilitie & profit of those, to whome they thought it chiefly to appertaine, & as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the grounde of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense & meaning therof. And accordīg as God gaue them vnderstanding of thinges, they applyed the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their safegarde by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clerely intreated it then Moses, and set forth more liuely Iesus Christ, in whome this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, & was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe ſ the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, & his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vnion with the Iewes. Which are as most principal poynts contained in this booke, & a gathering of his sermons that he preached. Which after certaine dayes that they had stande vpon the Temple doore (for the maner of the Prophetes was to set vp the summe of their doctrine for certaine dayes that the people might ſ better marke it, as Isa. 8.1. & Habak. 2.2.) the Priests tooke it downe & reserued it amōg their registers: & so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers agree) & prophecied more then

then 64 yeeres from the time of Vzziah vnto the reigne of Manaſſeh, whoſe father in lawe hee was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophets this one thing among other is to be obſerued, that they ſpeake of things to come as though they were nowe paſt, becauſe of the certaintie thereof, & that they could not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. I.

1 Iſaiah reproueth the Iewes of their ingratitude & ſtubbornneſſe, that neither for benefites nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 He prophecieth of the deſtruction of Ieruſalem, 25 And of the reſtitution thereof.

1 The viſion of Iſaiah, the ſonne of Amoz, which hee ſawe [b] concerning Iudah and Ieruſalem: in the dayes of [c] Vzziah, Ioatham, Ahaz & Hezekiah kings of Iudah.

2 Heare, O [d] heauens, and hearken, O earth: for the Lorde hath ſpoke, I haue nourished & brought vp [e] children, but they haue rebelled againſt me.

3 The [f] ore knoweth his owner, and the aſſe his maſters cribbe, but Iſrael hath not knowen: my people hath not vnderſtand.

4 Ah, ſinfull nation, a people laden with iniquitie: a [g] ſeed of the wicked, corrupt children: they haue forſaken the Lorde: they haue prouoked [h] the holy one of Iſrael to anger: they are gone backeward.

5 Wherefore ſhould ye be [i] ſmitten any more? for ye fall awap more and more: the whole [k] head is ſicke, and the whole heart is heauie.

6 Frō the [l] ſole of the foote vnto the head, there is nothing whole therein, but woundes, & ſwelling, & ſores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with oile.

7 Your land is waſte: your cities are burnt with fire: ſtrangers deuour your land in your preſence, & it is deſolate like the ouerthrowe [n] of ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, and like a beſieged citie.

9 Except [p] the Lorde of hoſts [q] had reſerued vnto vs, euen a ſmal remnant: we ſhould haue bene [r] as Sodom, & ſhould haue bene like vnto Gomorah.

10 Heare the worde of the Lorde, O [s] princes of Sodom: hearken vnto the lawe of our God, O people of Gomorah.

11 What haue [t] to do with the multitude of your ſacrifices, ſayth the Lorde? I am full of the burnt offrings of rammes, & of the fat of fed beaſtes: and I [u] deſire not the blood of bullocks, nor of lambes, nor of goates.

12 When ye come to appeare before me, who required this of your handes to treade in my courtes?

13 Bring no mo oblations, [x] in vaine: incenſe is an abomination vnto me: I can not ſuffer your newe moones, nor ſabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

14 Your ſoule hateth your [y] new moones & your appointed feaſts: they are a burde vnto me: I am weare to beare them.

15 And when you ſhall ſtretche out your handes, I will hide mine eies from you: & though ye make many prayers, I will not heare: for your hāds are ful of [z] blud.

16 [a] Waſh you, make you cleane: take away the euil of your workes from before mine eyes: ceaſe to doe euill.

17 Learne to [b] do well: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſs and defend the widow.

18 Come now, [c] & let vs reaſon together, ſayth the Lorde: though your ſinnes were as crimſin, they ſhalbe made [d] white as ſnowe: though they were red like ſcarlet, they ſhalbe as wool.

19 If ye [e] conſent and obey, ye ſhal eat the good things of the land.

20 But if ye refuſe & be rebellious, ye ſhal be deuoured with the ſwoorde: for the mouth of the Lorde hath ſpoken it.

21 How is the [f] faithfull citie become an harlot? it was full of iudgement, & iuſtice lodged therein, but nowe [g] they are murtherers.

22 Thy [h] ſiluer is become droſſe: thy wine

a That is, a reuelation or propheçie, which was one of the two meanes, wherby God declared himſelfe to his ſeruants in olde time, as Nomb. 12.6: and therefore the Prophets were called Seers, 1.Sam.9.9.

b Iſaiah was chiefly ſent to Iudah & Ieruſalem, but not only: for in this booke are propheçies concerning other nations alſo.

c Called alſo Azariah, 2 Kin.15. 1. of theſe Kings reade 2.King.1ſō Chap.14. vnto Chap.21. and 2. Chr.ſō Cha.25. vnto Chap.33.

d Becauſe men were obſtinate and inſenſible, he calleth to the dumme creatures, which were more prompt to obey Gods word, as Deut.32.1.

e He declareth his great mercie towarde the Iewes, forasmuch as he choſe them aboue all other nations to be his people & children, as Deut.10.15. f The moſt brute & dull beaſts do more acknowledge their duetie towarde their maſters, then my people do towarde me, of whome they haue receiued benefites without compariſon. g They were not onely wicked, as were their fathers, but vtterly corrupt, & by their euill example infected others. h That is, him that ſanctifieth Iſrael. i What auaileth it to ſeeke to ameēd you by puniſhmēt, ſeeing ye more I correct you, the more ye rebel? k By naming the chiefe parts of the body, he ſignifieth, that there was no part of ye whole body of the Iewes free from his rods. l Euery part of the body, as well the leaſt as the chiefeſt was plagued. m Their plagues were ſo grieuous that they were incurable, and yet they wouldo not repent. n Meaning, of them that dwell farre off, which, becauſe they looke for no aduantage of that, which remaineth, deſtroy all before them. o That is, Ieruſalem. p Becauſe that he will euer haue a Church to call vpon his Name.

q That is, all deſtroied. r Ye that for your vices deſerued all to be deſtroyed as they of Sodom, ſaue that God of his mercy reſerued a litle nomber, Lam. 3.22. ſ Although God commanded theſe ſacrifices for a time, as aids & exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſal.50.13 Iere.6.20. Amos 5.21. Micah 6.7. t Without faith and repentance. u Your ſacrifices offered in ye newe moones & feaſts he condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelues are voide of faith & mercie. x He ſheweth that where men be giuen to auarice, deceit, crueltie & extortiō, which is meant by blood, there God will ſhewe his anger, & not accept them, though they ſeeme neuer ſo holy, as Chap.59.3. y By this outward waſhing, he meaneth the ſpirituall: exhorting the Iewes to repent & ameēd their liues. z This kind of reaſoning, by ye ſecōd table, the Scriptures vſe in many places againſt the hypocrites, who preteēd moſt holines & religiō in word, but whē their charity & loue toward their brethren ſhould appeare, they declare ye they haue neither faith nor religion. a To know if I do accuſe you without cauſe. b Leſt ſinners ſhould preteēd any rigor on Gods part, he only willeth thē to be pure in heart, & he will forgiue all their ſinnes, were they neuer ſo many or great. c He ſheweth ye whatſoeuer aduerſitie man indureth, it ought to be attributed to his owne incredulitie & diſobedience. d That is, Ieruſalē, which had promiſed fidelitie vnto me, as a wife to her huſband. e Giuen to couetouſnes & extortiō, which be ſignified before by blood, verſ.15. f Whatſoeuer was pure in thee before, is now corrupt, though thou haue an outwarde ſhewe,

is mixt with water,

g That is, they maintaine the wicked and the extortioners, & not onely do not punish them, but are themselues such.

23 Thy princes are rebellious & companions of theeues: euery one loueth gifts, & followeth after rewardes: they iudge not the fatherles, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hosts, the [h] mightie one of Israel, Ah, I will [i] ease me of mine aduersaries, & auenge me of mine enemies,

25 Then I will turne mine hande vpon thee, and purge out thy drosse, till it [k] be pure, and take away all thy tinne.

26 [l] And I wil restore thy iudges as at the first, and thy counsellers as at the beginning: afterwarde shalt thou be called a citie of righteousnesse, & a faithfull citie.

27 Zion shalbe redeemed in iudgement, & they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressours & of the sinners shall be together: and they that forsake the Lord, shall be consumed.

29 For they shall be confounded for the [o] okes, which ye haue desired, & ye shall be ashamed of the gardens, that yee haue chosen.

30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as [p] towe, and the maker therof, as a sparke: and they shall both burne together, and none shall quench them.

h When God will shewe himselfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whom no power is able to resist.

i I wil take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his couenant.

k Least the faithfull among them should be ouercome with this threatning, he addeth this consolation. l It is only the worke of God to purifie the heart of man, which thing he doth because of his promes, made concerning the saluation of his Church.

m By iustice is meant Gods faithfull promes, which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promes, Psal 92.9. o That is, the trees and pleasant places, where ye commit idolatry, which was forbidden, Deut. 16.22. p The false god, wherein ye put your confidence, shalbe consumed as easily, as a piece of towe.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

Micah 4.1.

1 The worde that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

a The decree & ordinance of God, touching the restauration of the Church, which is chiefely meant of the time of Christ.

2 [a] It shall be in the last dayes, that the mountaine of the house of the Lord shal be prepared in the top of the mountains, and [b] shalbe exalted aboue the hils, and all nations shall [c] flowe vnto it.

b In an euident place to be seene and discerned.

3 And many people shal go, & say, Come, and let vs go vp to [d] the mountaine of the Lord, to the house of the God of Iaakob, & he will teach vs his waies, & we wil walke in his paths: for the [e] Lawe shall go forth of Zion, and the word of the Lord from [f] Ierusalem,

c Whē the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called. d Alluding to mount Zion, where the visible Church then was. *Micah.* 4.2. e Meaning, the whole doctrine of saluation. f This was accomplished, when the Gospel was first preached in Ierusalem, & from thence went through all the worlde.

4 And [g] he shall iudge among the nations, and [h] rebuke many people: they shall [i] breake their swordes also into mattockes, & their speares into sithes: nation shal not lift vp a sworde against nation, neither shall they learne [k] to fight any more.

g The Lorde, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sins & turne to him.

i He sheweth the fruite of the Gospel should bring: to wit, that men should do good one to another, where as before they were enemies.

k He speaketh not against the vse of weapons & lawful warre, but sheweth how the hearts of the godly shalbe affected one toward another: which peace and loue doeth begin and grow in this life, but shalbe perfited, when we are ioyned with our head Christ Iesus

5 O house of Iaakob, come ye, & let vs [l] walke in the light of the Lorde.

l Seeing the Gentiles will be so ready, make you haste and shew them the way to worship God.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] full of the East maners, and are sorcerers as the Philistims, [o] and abound with strange children.

m The Prophet seeing the small hope, of the Iewes would conuert, complaineth to God, as though he had vtterly forsaken the for their sinnes.

n Full of the corruptions that reigned chiefely in the East partes.

o They altogether giue themselues to the fashions of other nations.

7 Their land also was ful of [p] siluer and golde, and there was none ende of their treasures: & their lande was ful of horses, and their charets were infinite.

p The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

8 Their land also was ful of idoles: they worshipped the worke of their owne handes, which their owne fingers haue made.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, & that he might feare them with Gods iudgement.

10 Enter into the rocke, & hide thee in the dust from before the feare of the Lorde, and from the glory of his maiestie.

s Meaning, as soone as God shall begin to execute his iudgements.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, and the Lorde onely shall bee exalted [s] that day.

t By high trees and mountaines are meant them that are proud, and lofty, and thinke themselues most strong in this worlde.

12 For the daye of the Lorde of hostes is vpon all the proud and hautie, and vpon all that is exalted: and it shall bee made lowe.

u He condemneth their vaine confidence, which they had in strong holdes, and in their riche marchandise, which brought in vaine pleasures, wherewith mens mindes became corrupt. *Hosea* 10.8. *Iob* 23.30. *psal.* 6.16. *and* 9 6.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high [t] mountaines, & vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon [u] all the ships of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shalbe abased, and the Lorde shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall go * into the holes of the rocks, & into the caues of the earth, from before the feare of the Lorde, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his

siluer

siluer idoles, and his golden idoles (which they had made themselues to worship them) x to the moules and to the backes,

x They shal cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

21 To go into the holes of the rocks, and into the tops of the ragged rockes from before the feare of the Lorde, and from the glorie of his maiestie, when he shall rise to destroy the earth.

y Cast off your vaine confidence of man, whose life is so

22 Cease you from y man whose y breath is in his nostrels: for wherein is he to be estéemed?

fraile, that if his nose be stopped, hee is dead, and consider that you haue to do with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The euel vsuriousse of the gouernors. 16 The pride of the women.

1 FOr loe, the Lorde God of hostes will take awap from Jerusalem & from Judah the staf a and the strength: euen all the staf of bread, and all the staf of water,

a Because they trusted in their abundance and prosperitie, he sheweth that they should be také from them.

2 The strong man, & the man of warre, b the iudge & the Prophet, the prudent and the aged,

b The temporal gouernour and the minister.

3 The captaine of fiftie, and the honorable, and the counseller, and the cunning artificer, and c the eloquent man.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

4 And I wil appoint d children to be their princes, and babes shal rule ouer them.

d Not onely in age, but in wit, maners, knowledge and strength.

5 The people shall be e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

e For lacke of good regiment and order.

6 When euery one shall f take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand.

f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

7 In that day shee shall s sweare, saying, I cannot be an helper: for there is no breade in mine house, nor clothing: therefore make me no prince of the people.

g Feare shal rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

8 Doubtles Jerusalem is fallen, and Judah is fallen down, because their tongue and workes are against the Lord, to prouoke the eyes of his glorie.

9 The h triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Wo be vnto their soules: for they haue rewarded euill vnto themselues.

h When God shall examine their deedes, whereupon they nowe set an impudent face, he shal finde the marke of their impietie in their forehead.

10 i Say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

11 Wo be to the wicked, it shalbe euil with him: for the reward of his handes shall be giuen him.

12 k Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

k Because the wicked people were more addict to their princes, then to the commandemets of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lorde shall enter into iudgement with the l Ancients of his people & the princes thereof: for ye haue eaten vp the vineyard: the spoile of the poore is in your houses.

l Meaning, that the rulers and gouerners had destroyed his Church, and not preserued it, according to their duetie.

15 What haue ye to do, that ye beate my people to pieces, m and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

m That is, ye shewe all cruelty against them.

16 The Lorde also saith, n Because the daughters of Zion are hautie, & walke with o stretched out neckes, and with p wandering eyes, walking and q mincing as they go, and making a r tinkling with their feete,

n He menaceth the people, because of the arrogancy & pride of their women, which gaue themselues to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

17 Therefore shal the Lord make y heads of the daughters of Zion balde, and the Lord shal discouer their secret partes.

q Which showed their wantonnes.

18 In that day shall the Lorde take awap the ornament of the slippers, and the calles, and the round tires,

r They delited then in slippers that did creake, or had litle plates sowed vpon them, which tinkled as they went.

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, & the sloppes, and the head bandes, and the tablets, and the earinges,

21 The rings and the mufflers,

22 The costly apparel and the vailes, and the wimpels, and the crisping pinnes,

23 And the glasses, and the fine linnen, and the hoodes, and the launces.

s In rehearsing all these thinges particularly, hee sheweth the lightnes, and vanitie of such as cannot be content with comely apparell according to their degree.

24 And in steade of sweete sauour, there shalbe stinke, and in steade of a girdle, a rent, & in strade of dressing of the heare, baldnes, and in steade of a stomacher, a girding of sackcloth, & burning in stead of beautie.

t Meaning, that God will not onely punish the women, but their husbandes, which haue suffered this dissolutenes, and also the common weale, which hath not remedied it.

25 Thy men t shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she, being desolate, shal sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

1 ANd in that day shal u seuen women take holde of one man, saying. We will eate our owne bread, and we will weare our owne garments: onely let vs be called by thy name, and take away our x reproche.

u When God shal execute this vengeance, there shal not be one man found to be head to many women, and they contrary to womanly shamefastnes, shal seeke vnto men, and offer themselues to any condition.

x Be thou our husband, and let vs be called thy wiues.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap. 45.8. Some by the budde of the Lord meane Christ.

2 In that day shall the [d] bud of the Lord be beautifull and glorious, & the fruit of the earth shalbe excellent and pleasant for them that are escaped of Israel.

3 Then he that shalbe left in Zion, and he that shal remaine in Jerusalem, shal be called holy, and euery one shall be [e] written among the liuing in Jerusalem,

4 When the Lord shal wash the filthines of the daughters of Zion, & purge the [f] blood of Jerusalem out of the middes thereof vp the spirit of iudgment, and vp the spirit of burning.

e He alludeth to the booke of life, wherof read Exod. 32. 32: meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, [h] a cloude and smoke vp day, and the shining of a flaming fire vp night: for vpon all the [i] glory shalbe a defence.

f That is, the crueltie, extortion, auarice, and all wickednes.

6 And a couering shalbe for a shadow in the day for the heate, and a place of refuge and a couert for the storme [k] and for the raine.

g When thinges shalbe redressed, that were amisse. h Hee alludeth to the pillar of the cloud, Exod. 13. 21: meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine hee describeth the state of the people. 8 Of their auarice. 11 Their drunkennes. 13 Of their captiuitie.

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.

1 NOwe will [a] I sing to my [b] beloued a song of my beloued to his vineyarde, [c] My beloued had a [c] vineyard in a very fruitfull hill,

b That is, to God. *Iere.* 2. 21. *mat.* 21. 33.

2 And he hedged it, and gathered out the stones of it, and set planted it with the best plants, [d] and he built a towre in the middes thereof, and made a winepresse therein: then he looked that it shoulde bring foorth grapes: but it brought [e] foorth wilde grapes.

c Meaning, that he had planted his Church in a place most plentifull and abundant.

3 Nowe therefore, O inhabitants of Jerusalem and men of Judah, iudge, I pray you, [f] betweene me, and my vineyarde.

d He spared no diligence nor cost.

4 What coulde I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

e In the seuenth verse he declareth what they were.

5 And nowe I will tell you what I will do to my vineyard: I [g] will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

f He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

6 And I will lay it wast: it shal not be cut, nor digged, but briers, and thornes shall growe vp: I will also commaund the clouds that they raine no raine vpon it.

g I will take no more care for it: meaning that he would take from them his worde and ministers, and all other comfortes, and sende them contrary plagues.

7 ¶ Surely the vineyarde of the Lorde of hostes is the house of Israel, & the men of Judah are his pleasant plant, and he looked for [h] iudgement, but beholde oppression: for righteousnesse, but beholde [i] a crying.

h Iudgement & righteousnes are true fruits of the feare of God, and therefore in the cruell oppressers there is no religion.

8 Woe vnto them that ioyne house to house, and lay field to field, til there be no [k] place, that ye may be placed vp your selues in the middes of the earth.

i Of them that are oppressed.

9 This is in mine [l] eares, saith the Lorde of hostes. Surely many houses shalbe desolate, euen great and faire, without inhabitant.

k To wit, for the poore to dwell in.

10 For ten acres of vines shall yeeld one [m] bath, and the seede of an [n] homer shall yeeld an [o] ephah.

l I haue heard the complaint, & cry of the poore.

11 ¶ Woe vnto them, that [p] rise vp early to follow drunkennes, and to them that continue vntill [q] night, till the wine doe inflame them.

m Which containeth about ten pottels: so that euery acre should but yeeld one pottel.

12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the [r] worke of the Lord, neither consider the worke of his handes.

n Which containeth an hundreth pottels.

o An Ephah containeth ten pottels, and is in drie things as much as bath is in liquors.

13 Therefore my people [s] is gone into captiuitie, because they had [t] no knowledge, and the glory thereof are men famished, & the multitude thereof is dried vp with thirst.

p That spare no paine nor diligence to followe their lustes.

14 Therefore [u] hell hath inlarged it selfe, and hath opened his mouth, without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shall descende into it.

q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

15 And man shalbe brought downe, and man shalbe humbled, euen the eyes of the proud shalbe humbled.

16 And the Lorde of hostes shalbe exalted in iudgement, and the holy God shalbe sanctified in iustice.

r They regard not the prouident care of God ouer them, nor for what ende he hath created them.

17 Then shal [x] the lambes feed after their maner, and the strangers shall eate the desolate places of the fat.

s That is, shall certainly go: for so the Prophetes vse to speake, as though y thing which shal come to passe, were done already.

18 ¶ Woe vnto them, that draw iniquitie with [y] cordes of vanitie, and sinne, as with cart ropes:

t Because they would not obey the word of God.

19 Which say, [z] Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that we may know it.

u Meaning, the graue shal swalow vp them that shal die for hunger & thirst, and yet for al this great destruction it shal neuer be saciate.

20 Woe vnto them that speake good of euil, [a] and euil of good, which put darknes for light, & light for darkenesse, that put bitter for sweete, & sweete for bitter.

x God comforteth the poore lambes of his Church, which had bene strangers in other countreis, promising that they should dwel in those places againe, whereof they had bene depriued by y fat & cruel tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.

a Which are not ashamed of sinne, nor care for honestly, but are growen to a desperate impietie.

21 Wo vnto them that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are [c] mightie to drinke wine, & to them that are strong to powre in strong drinke:

23 Which iustifie ꝑ wicked for a reward, and take awap the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their [d] roote shall be as rottennesse, and their budde shall rise vp like dust, because they haue cast off the lawe of the Lorde of hostes, and contemned the worde of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his [e] hande vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streets. And for all this his wrath was not turned awap, but his hand was stretched out still.

26 And he will lift vp a signe [f] vnto the nations a farre, & will hisse vnto them from the end of the earth: and beholde, they shall come hastily with spéede.

27 None shal [g] faint nor fal among them: none shall slumber nor sléepe, neither shall ꝑ girdle of his loines be loosed, nor [h] the latchet of his shoes be broken:

28 Whose arrowes shall be sharpe, & all his bowes bent: his horse hoofes shalbe thought like flint, and his wheéles like a whirlewinde.

29 His roaring shalbe like a lion, & he shal roare like lios whelps: they shal [i] roare, and lap hold of the prap: they shall take it awap, and none shall deliuer it.

30 And in that dap they shal roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, behold darknesse, and sorowe, and the light shall be darkened in their [l] skie.

b Which are contemners of all doctrine and admonition.
c Which are neuer wearie, but shewe their strength, & brag in gluttonie and drunkennes.
d Both they and their posteritie, so that nothing shalbe left.
e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bin more sensible, & therefore his plagues must cõtinue, til they begin to feele thẽ.
f He will make the Babylonians to come against thẽ at his becke, & to fight vnder his standerd.
g They shalbe prompt, and lustie to execute Gods vẽgeance.
h The enemie shall haue none impediment.
i Whereby is declared ỹ crueltie of the enemie.
k The Iewes shal find no succour.
l In the land of Iudah.

CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the diuine maiestie.* 9 *He sheweth the obstinacie of the people.* 11 *The destruction of the land.* 13 *The remnant reserued.*

IN ỹ pere of the death of King Vzziah, [a] I sawe also the Lord sitting vpon an [b] high throne, & lifted vp, and the lower [c] parts therof filled the temple.

2 The [d] Seraphims stode vpon it: euery one had sixe wings: with twaine hee couered his [e] face, and with twaine hee couered his [f] fete, and with twaine he did a flie.

3 And one cried to another, & said, [g] Holy, holy, holy is the Lorde of hostes: the whole [h] worlde is full of his glorp.

4 And the lintels of the doore chekes [k] moued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, [l] Wo is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote cole in his hande, which he had take from the [m] altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lippes, and thyne iniquitie shalbe taken awap, and thy [n] sinne shalbe purged.

8 Also I heard the voice of the Lord, saying, Whome shall I send? and who shal go for vs? Then I said, Here am I, send me.

9 And he said, Goe, & say vnto this people, [o] Ye shall heare in deede, but ye shal not vnderstand: ye shall plainly see, and not perceyue.

10 Make ỹ heart of this people fat, make their eares heauie, & shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstande with their hearts, and conuert, and be heale them.

11 Then said I, Lord, [p] howe long? And he answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue removed men farre [l] away, and there be a great desolation in the middes of the land.

13 But yet in it shalbe [q] a tenth, and shall returne, and shalbe eaten vp as an elme [r] or as an oke, which haue a substance in them, when they cast their leaues: so the holy séede shalbe ỹ substance therof.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to cõprehend him: that is, by visible signes, as Iohn Baptist saw ỹ holy Ghost in the fourme of a doue.
b As a iudge ready to giue sentẽce.
c Of his garmẽt, or of his throne.
d They were Angels, so called, because they were of a fierie colour, to signifie ỹ they burnt in the loue of God, or were light as fire to execute his will.
e Signifying, that they were not able to endure the brightnesse of Gods glorie.
f Whereby was declared that man was not able to see the brightnes of God in them.
g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.
h This oft repetition signifieth, that the holy Angels cannot satisfie thẽselues in praising God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.
i His glory doth not only appeare in the heauens, but through all the worlde, and therefore all creatures are bound to praise him.
k Which things were to cõfirme the Prophet, that it was not the voice of man & by the smoke was signified the blindnesse that should come vpon the Iewes.
l He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more neede to glorifie God thẽ the Angels, did it not: & the other, because the more neere that man approcheth to God, the more doeth hee knowe his owne sinne, and corruption.
m Of the burnt offrings, where the fire neuer went out.
n This declareth ỹ man cannot render true obedience to God, till he haue purged vs.
o Whereby is declared that for the malice of man God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they wil not learne therby to obey his wil, & be saued: hereby he exhorteth the ministers to doe their duetie, & answereth to the wicked murmurers, that through their owne malice their heart is hardened, Mat. 13. 14. Act. 28. 26. rom. 11. 8.
p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection towarde the people.
q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophecie, that ten Kinges shoulde come before their captiuitie, as were frõ Vzziah to Zedekiah.
r For the fewnesse they shall seeme to be eaten vp: yet they shall after florish as a tree, which in winter loseth his leaues, & seemeth to be dead, yet in sommer is fresh, & greene.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Isaiah comforteth the King.* 14 *Christ is promised.*

2.King.16.5.

1 And in the dayes of [a] Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin [b] king of [c] Aram [d] came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalé to fight against it, but he could not ouercome it.

2 And it was tolde the house of [e] Dauid, saying, Aram is ioined with [f] Ephraim: therfore his heart was [g] moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then sayd the Lord vnto Isaiah, Go forth now to meete Ahaz (thou & [h] Shear-iashub thy sonne) at the ende of the conduite of the vpper pools, in the path of the fullers fielde,

4 And say vnto him, Take heed, & be still: feare not, neither be faint hearted for [i] two tailes of these smoking [k] firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, & make a breach there in for vs, and set a King in the middes thereof, euen the sonne of [l] Tabeal.

7 Thus sayeth the Lorde God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, & the head of Damascus is Rezin: & within fiue and [m] threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [n] a signe for thee of the Lorde thy God: aske it, either in the depth, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I [o] tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, Is it a small thing for you to grieue [p] men, that ye will also grieue my God?

14 Therfore the Lord [q] himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name [r] Immanu-el.

15 [s] Butter and honie shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the [t] childe shal haue knowledge to eschewe the euill, & to chuse the good, the land, that thou abhorrest, shall be forsaken of both her kings.

17 The Lorde shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that [u] Ephraim departed from Iudah) euen the King of [x] Assyrie.

18 And in that day shal the Lord hisse for the [y] flie that is at the vttermost part of the floods of Egypt, & for the bee which is in the land of Assyrie,

19 And they shall come and shall light all in the desolate valleis, and in the holes of the rockes, and vpon all thornie places, and vpon all bushie [z] places.

20 In that day shal the Lord shaue with a rasor that is hired, euen by them beyond the Riuer, by the King of Assyrie, the head and the heare of the [a] feete, and it shall consume the beard.

21 And in the same day shal a man [b] nourish a yong kowe, and two sheepe.

22 And for the [c] abundance of milke, that they shall giue, he shall eate butter: for butter and honie shall euery one eate, which is left within the land.

23 And at the same daye euery place, wherein shall bee a thousande vines, shall be at a thousande pieces of siluer: it shall be for the byers and for the thornes.

24 With arrowes and with [d] bowe shal one come thither: because all the land shalbe byers and thornes.

25 But on [e] all the mountaines, which shalbe digged with the mattocke, there shal not come thither the feare of byers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

[1] *Or, Syria.*

a To wit, the second time: for in the first battel Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gen. 48.19.

d For feare.

e That is to say, The rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people shoulde returne out of their captiuitie.

f Which haue but a litle smoke & shall quickly be quenched.

g Which was an Israelite, and as some eth, enemie to the house of Dauid.

h Comming from the fore and mentioned yere of the reigne of Vzziah, at what time Amos prophecied this thing, and nowe Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yere after that Isaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroied and thou preserued.

k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offreth it for the aide and helpe of our infirmity, is to rebell against him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, against whome you bende your selues. m Forasmuch as thou art vnworthy, the Lord for his owne promes sake wil giue a signe, which shalbe, that Christ the Sauiour of his Church, and the effect of all signes and miracles shall be reueiled. [1] *Or, God with vs, which name can agree to none, but to him, that is both God & man.* n Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men, vntill the age of discretion.

o Not meaning Christ, but any childe: for before a childe can come to the yeres of discretion, the Kings of Samaria and Syria shalbe destroyed.

p Since the time that the twelue Tribes rebelled vnder Roboam.

q In whome thou hast put thy trust.

r Meaning, the Egyptians: for by reason the countrey is hote and moist, it is full of flies, as Assyria is full of bees.

s Signifying, that no place shalbe free from them.

t That is, that which is from the belly downe ward: meaning, that he would destroy both great and small.

u He that before had a great nomber of cattell, shalbe constrained with one kowe and two sheepe.

x The nomber of men shalbe so small, that a fewe beastes shall be able to nourishe al abundantly.

y As they that go to seeke wilde beastes among the bushes.

z The mountaines contrary to their wont, shalbe tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The wordes of God must be inquired at.

1 Moreouer, the Lorde saide vnto me, Take thee a [a] great role, & write in it [b] with a mans penne, Make speede to the spoile: haste to the pray.

2 Then I tooke vnto me [c] faithfull witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the [d] Prophetesse, which conceiued, & bare a sonne. Then sayde the Lorde to mee, Call his name,

a That thou mayest write in great letters to the intent it may be more easily read.

b Meaning, after the common fashion: because all men might read it.

c Because the thing was of great importance, hee tooke these two witnesses, which were of credite with the people, when hee set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2.King.16.11.

d Meaning, to hys wife, and this was done in a vision.

[1] Ma-

a Or, Make speede to the spoile: haste to the praye.

b Before any childe be able to speake.

c That is, the armie of Assyria.

d Which was a fountaine at the foote of mount Zion, out of the which ran a smal riuer through the citie: meaning, that they of Iudah, distrusting their owne power, which was smal, desired such power and riches as they saw in Syria and Israel.

e That is, the Assyrians, which dwell beyond Euphrates.

f It shalbe ready to drowne them.

g He speaketh this to Messiah, or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed vtterly.

h To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians &c.

i To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

k Consent not ye that are godly, to the league & friendship that this people seeke with strangers and idolaters.

a Maher-shalal hash-baz.

4 For before ᵃ the childe shal haue knowledge to crie, My father, & my mother, ᵇ hee shall take away the riches of Damascus and the spoyle of Samaria, before the king of Assur.

5 ¶ And the Lorde spake yet againe vnto me, saying,

6 Because this people hath refused the waters of ᶜ Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Nowe therefore beholde, the Lord bringeth vp vpon them the waters of ᵈ the riuer mighty and great, euen the king of Assur with all his glorie, and he shal come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflowe and passe through, and shall come vp to the ᵉ neck, and the stretching out of his winges shall fill the breadth of thy land, O ᵍ Immanu-el.

9 Gather together on heapes, O ʰ people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: girde your selues, and you shalbe broken in pieces: girde your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stande: for God is with vs.

11 For the Lorde spake thus to me in taking ᵐ of mine hande, & taught me, that I shoulde not walke in the way of this people, saying,

12 Say ye not, ⁿ confederacie to all them, to whom this people saith a confederacie, neither feare you ᵒ their feare, nor be afraid of them.

13 ᵖ Sanctifie the Lorde of hostes, and let him be your feare, and let him be your dread.

14 And he shal be as a ᵠ sanctuarie: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shal stumble, and shall fall, & shalbe broken and shall be snared, and shalbe taken.

16 ʳ Binde vp the testimonie: seale vp the Lawe among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the ˢ children whome the Lorde hath giuen me, are as signes and as wonders in Israel, ᵗ by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the southsayers, which whisper and murmure, ᵘ Should not a people enquire at their God? ˣ from the liuing to the dead?

20 To the ʸ Law, and to the testimonie, if they speake not according to this word: it is ᶻ because there is no ᵃ light in them.

21 Then he that is afflicted and famished, shall goe to and fro in ᵇ it: and when he shalbe hungry, he shall enen fret himselfe, ᶜ and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, beholde trouble, & ᵈ darknesse, vexation and anguish, & he is driuen to darknesse.

b That is, will haste the prey.

c That is, the riuer of Iudah, where they shoulde haue had rest, if they had not thus grieuously offended God.

d That is, in Iudah, where they shoulde haue had rest, if they had not thus grieuously offended God.

e That is, the armie of Assyria.

f That is, the Assyrians, which dwell beyond Euphrates.

g That is, Assyrians, which dwell beyond Euphrates.

h That is, ye Assyrians, which dwell beyond Euphrates.

i It shalbe ready to drowne them.

k He speaketh this to Messiah, or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed vtterly.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians &c.

m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

n Consent not ye that are godly, to the league & friendship that this people seeke with strangers and idolaters.

o Meaning, that they should not feare ᵖ thing that they feared, which haue no hope in God.

p In putting your trust only in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to do any thing contrary to his will.

q He will defend you which are his elect, and reiect all the rest, which is ment of Christ, against whom the Iewes should stumble and fall, Luke 2 34. rom. 9 33 1. pet. 2. 7, 8.

r Though all forsake me, yet ye that are mine, keepe my word sure sealed in your heartes.

s Meaning, them that were willing to heare and obey the word of God, whome the worlde hated as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour onely at him?

x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at ʸ dead, which is the illusion of Satan?

y Seeke remedy in the word of God where his wil is declared.

z They haue no knowledge, but are blinde leaders of ᵃ blinde.

a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.

b In whome afore they put their trust.

c They shal thinke that heauen & earth and all creatures are bent against them to trouble them.

CHAP. IX.

The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten Tribes for their pride and contempt of God.

1 Yet ᵃ the darkenesse shall not be according to the affliction, ᵇ that it had when at the first hee touched lightly the land of Zebulun & the land of Naphtali, nor afterwarde when hee was more grieuous by the way of the sea beyonde Iorden in Galilie of ᶜ the Gentiles.

2 The people that ᵈ walked in darkenes, haue seene a great ᵉ light: they that dwelled in the lande of the shadowe of death, vpon them hath the ᶠ light shined.

3 Thou hast ᵍ multiplied the nation, and not increased their ioye: they haue reioyced before thee according to the ioye in haruest, & as men reioyce when they deuide a spoile.

4 For ʰ the yoke of their burthen, and the staffe of their shoulder, and the rodde of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warriour is

a He confirmeth the Church against all these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffred afterward by Shalmaneser who caried the Israelites away captiues.

c Where as the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were nowe done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matth. 4. 15, 16.

g Their nomber was greater when they went into captiuitie, then when they returned, but their ioye was greater at their returne, Hag. 2. 10.

h Thou gauest them perfit ioye, by deliuering them and by destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gidion from the Midianites, Iud. 7. 22.

1 He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whome he prophecieth in the next verse.

k The autor of eternitie, and by whome the Church and euery member thereof shalbe preserued for euer, and haue immortal life.

l His singular loue and care for his elect.

m This is an other prophecie against them of Samaria, which were mockers and contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we wil neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes as a bellowes kindleth the fire of Gods wrath, which cõsumeth all his obstinate enemies.

q Though there were no forren enemy, yet they shal destroy one another.

with noyse, and with tumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a Child is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and he shall call his name Wonderfull, Counseller, The mighty God, The euerlasting k Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: hee shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: l the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon m Israel.

9 And all the people shall know, euen Ephraim, & the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The n bricks are fallen, but we will builde it with hewen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuertheles the Lord wil raise vp the aduersaries of o Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shal deuour Israel with open mouth: yet for all this his wrath is not turned away, but his hande is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither do they seeke the Lord of hostes.

14 Therefore will the Lorde cut off from Israel head and taile, branche and rush in one day.

15 The auncient and the honorable man, hee is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are ledde by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherles and of their widowes: for euery one is an hypocrite and wicked, & euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hande is stretched out still.

18 For wickednes p burneth as a fire: it deuoureth the briers and the thornes, & will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shal the land be darkened, & the people shall be as the meate of the fire: no man shall q spare his brother.

20 And he shal snatche at the right hand, and be hungry: & he shall eate on the left hand, & shall not be satisfied: euery one shal eate the r flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shalbe against Iudah: yet for all this his wrath is not turned away, but his hande is stretched out still.

r Their greedines shal be insatiable, so that one brother shal eat vp another, as though he should eat his owne flesh.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shalbe saued.

1 WO vnto them that decree wicked decrees, and a write grieuous things,

2 To keepe backe the poore from iudgement, & to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may spoyle the fatherles.

3 What wil ye do now in the day of visitation, and of destruction, which shall come from b farre? to whom will ye flee for helpe? and where will ye leaue your c gloy?

4 d Without me euery one shal fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O e Asshur, the rod of my wrath: and the staffe in their handes is mine indignation.

6 I wil send f him to a dissembling nation, and I wil giue him a charge against the people of my wrath to take the spoile & to take the pray, and to tread them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy & to cut off not a fewe nations.

8 For he saith, Are not my princes all together kings?

9 Is not Calno as g Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hande hath founde the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shal not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished h all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proud heart of the king of Asshur, and his glorious and proud lookes,

13 Because he said, By the power of mine owne hande haue I done it, and by my wisdome, because I am wise: therefore I haue removed the borders of the people, and haue spoyled their treasures, & haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and autoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shal go into captiuitie, & the rest shalbe slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendmẽt, and the Assyrians purpose is to destroy them to enriche themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuil.

g Seeing that I haue ouercome, aswell one citie as another, so that none could resist, shall Ierusalem be able to escape mine handes?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.

i Meaning, of Sancherib.

k Here we see ỹ no creature is able to doe any thing, but as God appointeth him, and ỹ they are al but his instruments to doe his worke, thogh the intentions be diuers, as verse. 6.

15 Shall the [k] axe boast it selfe against him that heweth therewith? or shal the sawe exalt it selfe against him that moueth it? as if the rodde should lift vp it selfe against him that taketh it vp, or the staffe shoulde exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes sende among his fat men, leannes, and vnder his glory hee shall kindle a burning, like the burning of fire.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

17 And the light of Israel shalbe as a [l] fire, and the Holie one thereof as a flame, and it shall burne, and deuoure [m] his thornes and his briers in one day:

m That is, the Assyrians.

18 And shall consume the glory of his forest, and of his fruitefull fieldes both soule [n] and flesh: and he shalbe as the [o] fainting of a standerd bearer.

n To wit, body & soule vtterly.

19 And the rest of the trees of his forest shalbe fewe, that a childe may tell them.

o When the battell is lost, & the standerd taken.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iaakob, stap no more vpon him that smote them, but shall [p] stap vpon the Lorde, the holy one of Israel in trueth.

p This is ỹ ende of Gods plagues towards his, to bring them to him and to forsake all trust in others.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mightie God.

q This small nomber, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the world with righteousnes.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption [q] decreed shall ouerflowe with righteousnes.

r God will destroy this land as he hath determined, and after saue a small portion.

23 For the Lord God of hostes shal make the consumption, euen [r] determined, in the middes of all the land.

s As the Egyptians did punish thee.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Tion, be not afraide of Asshur: he shal smite thee with a rod, and shall lyft vp his staffe against thee after the maner of [s] Egypt:

t Reade Chap. 9.4.

25 But yet a verie litle time, & the wrath shalbe consumed, and mine anger in their destruction.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

26 And the Lorde of hostes shall raise vp a scourge for him, according to the plague of [t] Midian in the rocke Oreb: and as his staffe was vpon the [u] Sea, so he will lift it vp after the maner of Egypt.

x Because of ỹ promes made to that kingdome, whereby Christs Kingdome was prefigured.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: & the yoke shalbe destroyed because of [x] the anoynting.

28 He is come [y] to Aiath: he is passed into Migron: at Michmath shall he lape vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stap at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

y He describeth by what way the Assyrians should come against Ierusalem to confirme the faithful, when it shoulde come to passe, that as their plague was come, so should they be deliuered.

33 Beholde, the Lorde God of hostes shal cut off the [z] bough with feare, and they of high stature shalbe cut off, and the hie shalbe humbled.

z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdome. 6 The frutes of the Gospel. 10 The calling of the Gentiles.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ for as Dauid came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house, as out of a dead stocke, Chap. 53.2.

BVt there shall come a [a] rod forth of the stocke of Ishai, & a graffe shall growe out of his rootes.

b All these properties can agree to none but onely vnto Christ: for it is hee that toucheth the hearts of the faithfull and mortifieth their concupiscences: & to the wicked he is the sauour of death and to them that shall perish so that all the worlde shalbe smitten with this rodde, which is his worde.

2 And the Spirite of the Lorde shall rest vpon him: the Spirite of wisdome and vnderstanding, the Spirite of counsel and strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shall make him ỹ prudent in ỹ feare of the Lorde: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shall [b] smite the earth with the rodde of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his lopnes, and faithfulnesse the girdle of his reines.

c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charitie, that they shalbe like lambes, sauouring and loving one another, and cast off all their cruell affections, Chap. 65.25.

6 The [c] wolfe also shall dwell with the lambe, and the leopard shal lie with the kid, and the calfe, and the lion, and the fat beast together, and a litle childe shal leade them.

7 And the kowe and the beare shal feede: their yong ones shall lye together: and the lion shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, & the weaned childe shall put his hande vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lorde, as the waters couer the sea.

of the

d It shalbe in as great abundance as the waters in the sea.
e He propheciseth of the calling of the Gentiles.
f That is, his Church, which he also calleth his rest, Psal. 132.14.
g For God first deliuered his people out of Egypt, and nowe promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefely meant of Christ, who calleth his people, being dispersed through all the world.
h Here he describeth the conflicte that shalbe in his Church, and their victorie against their enemies.

of the Lorde, as d the waters that couer the sea.
10 And in that day the roote of Jshai, which shall stand vp for a signe vnto the e people, the nations shall seeke vnto it, and his f rest shalbe glorious.
11 And in the same day shall the Lorde stretch out his hande g againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.
12 And he shall set vp a signe to the nations, and assemble the dispersed of Jsrael, and gather the scattered of Judah from the foure corners of the worlde.
13 The hatred also of Ephraim shall depart, and the aduersaries of Judah shal be cut off: Ephraim shall not enuie h Judah, neither shall Judah vexe Ephraim:
14 But they shal flee vpon the shoulders of the Philistims towarde the West: they shall spoile them of the East together: Edom and Moab shalbe the stretching out of their handes, and the children of Ammon in their obedience.
15 The Lorde also shal vtterly destroy the i tongue of the Egyptians sea, & with his mightie winde shal lift vp his hand k ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shoes.
16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Jsrael in the day that he came vp out of the lande of Egypt.

i Meaning, a corner of the sea, that entreth into the lande, and hath the forme of a tongue. k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

a He sheweth how the Church shal praise God, when they are deliuered from their captiuitie.
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same. *Exod.*15.2. *psal.*118.14.
c The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1.*Chron.* 16.8.
d Ye that are of the Church.

1 AND thou a shalt say in that day, O Lorde, I will praise thee: though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.
2 Beholde, God is my b saluation: I will trust, and will not feare: for the Lorde God is c my strength and song: he also is become my saluation.
3 Therefore with ioy shal ye draw waters out of the welles of saluation.
4 And ye shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.
5 Sing vnto the Lorde, for he hath done excellent things: this is knowen in all the worlde.
6 Crie out, and showte, d O inhabitant of Zion: for great is the holy one of Jsrael in the middes of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

1 THE a burden of Babel, which Jsaiah the sonne of Amoz did see.
2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the b hande, that they may goe into the gates of the nobles.
3 I haue commanded them that I haue c sanctified: & I haue called the mightie to my wrath, and them that reioyce in my d glorie.
4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lorde of hostes nombreth the hoste of the battell.
5 They come from a farre countrey, from the ende of the heauen: euen the Lorde with the e weapons of his wrath to destroy the whole lande.
6 Howle f ye, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.
7 Therefore shal all hands be weakened, and all mens hearts shal melt,
8 And they shalbe afraide: anguish and sorowe shall take them, and they shall haue pane, as a woman that trauaileth: euery one shalbe amased at his neighbour, and their faces shalbe like g flames of fire.
9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the lande waste: and he shal destroy the sinners out of it.
10 For the h starres of heauen and the planets thereof shall not giue their light: the sunne shalbe darkened in his going forth, and the moone shall not cause her light to shine.
11 And I will visite the wickednes vpon the i world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the k proude to cease, and will cast downe the pride of tyrants.
12 I will make a l man more precious then fine golde, euen a man aboue the wedge of golde of Ophir.
13 Therefore I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.
14 And m it shalbe as a chased doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people,

a That is, the great calamitie, which was prophecied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whom they knewe) to declare that God chastised the Israelites as his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Lawe and keepe it not.
b To wit, to the Medes and the Persians.
c That is, prepared and appointed to execute my iudgements.
d Which willingly goe about the worke whereunto I appoynt them, but howe the wicked doe this, read chap. 10.6.
e The armie of the Medes and the Persians against Babylon.
f Ye Babylonians. g The Babylonians anger, & griefe shalbe so much, that their faces shal burne as fire. h They that are ouercome, shal thinke all the powers of heauen and earth are against them, Ezek. 32.7. ioel. 3.15. mat. 24.29. i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire. k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth. l He noteth the great slaughter that shall be, seeing the enemie shall neither for golde, or siluer spare a mans life, as verse 17. m Meaning, the power of Babylon with their hyred souldiers.

and

and flée eche one to his owne land.

15 Euery one that is founde, shalbe stricken through: and whosoeuer ioyneth himselfe, shal fall by the swoord.

Psal.137.9.

16 *Their *children also shalbe broken in peeces before their eyes: their houses shalbe spoyled, & their wiues rauished.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

17 Behoolde, I wil stirre vp the Medes against them, which shall not regarde siluer, nor be desirous of golde.

18 With bowes also shal they destroy the children, and shall haue no compassion vpon the fruite of the woombe, and their eyes shal not spare the children.

Gen.19.24. ierr.50.40.

19 And Babel the glorie of kingdomes, the beautie & pride of the Chaldeans, shall bee as the destruction of God *in Sodom and Gomorah.

o Who vseth to goe from countrey to countrey to finde pasture for their beastes, but there shall they finde none.

20 It shal not be inhabited for euer, neyther shall it bee dwelled in from generation to generation: neither shal the °Arabian pitche his tentes there, neyther shall the shepheardes make their foldes there.

p Which were eyther wilde beasts, or foules, or wicked spirites, where by Satan deluded man, as by the fairies, gobblins, and such like fantasies.

21 But *Ziim shal lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shal daunce there.

22 And Iim shall crie in their palaces, & dragons in their pleasant palaces: and the time thereof is readie to come, and the daies thereof shal not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

1 FOr *the Lorde will haue compassion of Iaakob, & will yet chuse Israel, and cause them to rest in their owne land: and the stranger *b* shal ioyne him selfe vnto them, and they shal cleaue to the house of Iaakob.

a Hesheweth why God will haste to destroye his enemies: to wit, because he wil deliuer his Church.

b Meaning, that the Gentiles shalbe ioyned with the Church and worship God.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for *c* seruants & handmaydes: and they shal take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

c Signifying that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are broght to the subiection of Christ, 2.Cor. 10.5.

3 And in that day when the Lorde shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didest serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, & say, Howe hath the oppressor ceased? and the golde thirstie Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did *d* not let.

d That is, hee suffred all violence and iniuries to be done.

7 The whole world is at *rest & is quiet: they sing for ioy.

e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.

f As though they feared least thou shouldest

9 Hel beneath is moued for thée to *met thee at thy comming, rayling vp the dead for thee, euen all the princes of the earth, & hath raysed from their throns all the kings of the nations.

trouble } dead, as thou diddest } liuing: and here he derideth the proude tyrannie of the wicked, which know not that al creatures wish their destruction } they may reioyce.

10 All they shall crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

g Instead of thy costly carpets & couerings.

11 Thy pompe is brought downe to the graue, and the sounde of thy violes: the wormes is spread vnder thee, and the wormes couer thee.

12 Howe art thou fallen from heauen, O *Lucifer, sunne of the morning? and cut downe to the grounde, which didest cast lottes vpon the nations?

b Thou that thoughtest thy selfe most glorious, & as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer, to whome Nebuchad-nezzar is compared.

13 Yet thou saydest in thine heart, I will ascende into heauen, & exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the *i* North.

i Meaning, Ierusalem, wherein the Temple was on the North side, as Psal 48.3. whereby he meaneth that they fight against God, when they persecute his Church, and would set themselues in his place.

14 I will ascend aboue the heyght of the clouds, and I wil be like the most high.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall *looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, & that did shake the kingdomes?

k In marueiling at thee.

17 He made the world as a wilderne, & destroyed the cities thereof, and opened not *l* the house of his prisoners.

l To set them at liberte: noting his crueltie.

18 All the kings of the nations, euen they all sleepe in glory, euery one in his owne house.

19 But thou art *m* cast out of thy graue like an abominable branch: like the rayment of those that are slayne, and thrust thorow with a swoord, which go downe to the stones of the pit, as a carkeise troden vnder feete.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

20 Thou shal not bee ioyned with them in the graue, because thou hast destroyed thine owne land, and slayne thy people: the seede of the wicked shall not be renowmed for euer.

n He calleth to the Medes and Persians and all those } should execute Gods vengeance.

21 *Prepare a slaughter for his children, for *p* iniquitie of their fathers: let them not rise vp nor possesse the lande, nor fill the face of the world with enemies.

Or, tortois.

22 For I will rise vp against them (saith the Lord of hostes) and will cut off from Babel the name and the remnant & the sonne, and the nephew, saith the Lord:

23 And I will make it a possession to the *hedgehog, and poles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

o As I haue begun to destroy the Assyrians in Sancherib, so wil I continue, and destroy them wholy, when I shal deliuer you from Babylon.

24 The Lorde of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted, it shal stand:

25 °That I will breake to pieces Asshur in

mp

my lande, and vpon my mountaines wil I treade him vnder foote: so that his yoke shall depart from p them, and his burden shall bee taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations,

27 Because the Lorde of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shal turne it awap?

28 ¶ In the yeere that king Ahaz dyed, was this q burden.

29 Reioyce not, (thou whole r Palestina) because the rodde of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrise, and the fruite thereof shalbe a fiery flying serpent.

30 For the s first borne of the poore shalbe fed, and the needie shall lye downe in safetie: and I will kill thy roote with famine, and t it shal slap thy remnant.

31 Howle, O gate, crp O citie: thou whole land of Palestina art dissolued, for there shall come from the u North a smoke, and none shalbe x alone, at his time appointed.

32 What shal then one answer y the messengers of the Gentiles? That the Lord hath stablished z Sion, and the poore of his people shal trust in it.

p From the Iewes.
q Reade Chap. 13.1.
r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.
s The Israelites, which were brought to most extreme miserie.
t To wit, my people.
u That is, from the Iewes, or Assyrians: for they were both North from Palestina.
x But they shall be all ready, and ioyne together.
y Which shal come to enquire of the state of the Church.
z They shal answere, that the Lorde doeth defende his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

a Reade cha. 13.1.
b The chiefe cities, whereby the whole countrey was meant.
o The Moabites shal flee to their idoles for succour, but it shal be too late.
d Which were cities of Moab.
e For as in the West partes the people vsed to let their heare grow long, when they mourned, so in § East parts they cut it off.
f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgemēt of God ý should come vpō them.
g Meaning, that it was a city that euer liued in pleasure, and neuer felt sorowe. h He describeth the miserable dissipation, and flight of the Moabites.

1 THe a burden of Moab. Surely b Ar of Moab was destroyed, & brought to silence in a nyght: surely Kir of Moab was destroyed, and brought to silence in a night.

2 c He shall goe vp to the temple, and to Dibon to the hye places to weepe: for d Nebo and for Medeba shall Moab howle: vpon all e their heades shall bee baldnes, and euery beard shauen.

3 In their streetes shall they bee girded with sackecloth: on the toppes of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall crye, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warryers of Moab shall thoute: the soule of euery one shall lament in himselfe.

5 Mine f heart shall crie for Moab: his fugitiues shall flee vnto Zoar, g an heifer of three yere olde: for they shal go vp with weeping by the mounting vp of Luhith: & by the way of Horonaim they h shal rayse vp a cry of destruction.

6 For the waters of Nimrim shalbe dried vp: therefore the grasse is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, & their substance shall they beare to the i brooke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim,

9 Because the waters of Dimon shalbe full k of blood: for I wil bring more vpon Dimon, euen lyons l vpon him that escapeth of Moab, and to the remnant of the land.

i To hide them selues, and their goods there.
k Of them that are slayne.
l So that by no meanes they should escape § hand of God: thus wil God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

1 SEnd a pee a lambe to the ruler of the worlde from the rocke of the wildernesse, vnto the mountayne of the daughter Zion.

2 For it shalbe as a bird that b flieth, and a nest forsaken: the daughters of Moab shalbe at the foordes of Arnon.

3 Gather a counsell, execute iudgement: c make thy shadowe as the night in the middap: hide them that are chased out: bewrap not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner d shall ende: the destroyer shall be consumed, and the oppressour shall cease out of the lande.

5 And in mercie shall the throne be prepared, and e he shall sitte vpon it in stedfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 We haue heard of the pride of Moab, (he is verie proude) euen his pride, and his arrogancie, & his indignation, but his f lies shal not be so.

7 Therefore shal Moab howle vnto Moab: euery one shal houle: for the foundations of Kir-hareseth shall yee mourne, yet they shalbe striken.

8 For the vineyards of Heshbon are cut downe, and the vine of Sibmah: h the lordes of the heathen haue broken the principall vines thereof: they are come vnto i Jaazer: they wandred in the wildernes: her goodly branches stretched out themselues, and went ouer the sea.

9 Therefore wil k I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruites, & vpon thy harueste l a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull fielde: and in the

a That is, offer a sacrifice: whereby he derideth their long delaye, which would not repent, when the Lorde called them, shewing them that it is now to late, seeing the vēgeance of God is vpon them.
b There is no remedie, but you must flee.
c He sheweth what Moab shoulde haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadowe nor comfort, they are nowe left comfortlesse.
d The Assyrians shal oppresse the Israelites but for a while.
e Meaning, Christ.
f Their vayne confidence, and proude bragges shall deceiue them, as Ierem. 48.2.
g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.
h That is, the Assyrians, & other enemies.
i Meaning, that the countrey of Moab was now destroyed & all the precious things thereof were caryed into the borders, yea, into other countries, and ouer the sea.
k He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal. 141.5.
l The enemies are come vpon thee, and showte for ioye, when they cary thy commodities from thee, as Iere. 48.33.

vines

m For verie ſorowe and compaſſion.
n They ſhall vſe all meanes to ſecke helpe of their idoles and all in vaine: for Chemoz their great god ſhall not be able to helpe them.
o He appointed a certaine time to puniſh the enemies in.
p Who will obſerue iuſtly the time, for the which he is hyred, and ſerue no longer, but will euer long for it.

vineyardes ſhalbe no ſinging nor ſhouting for ioy: the treader ſhall not treade wine in the wine preſſes: I haue caused the reioycing to ceaſe.
11 Wherefore, my m bowels ſhall ſounde like an harpe for Moab, and mine inwarde partes for Kir-hareſh.
12 And when it ſhall appeare that Moab ſhall be wearie of his hie places, then ſhal he come to his n temple to pray, but he ſhall not preuaile.
13 This is the worde that the Lorde hath ſpoken againſt Moab ſince that time.
14 And nowe the Lorde hath ſpoken, ſaying, o In three yeeres, as the yeeres of an p hireling, the glory of Moab ſhalbe contemned in all q great multitude, and the remnant ſhalbe verie ſmall and feeble.

CHAP. XVII.

A Prophecie of the deſtruction of Damaſcus and Ephraim. 7 Calamitie moueth to repentance.

a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It ſeemeth that the Prophete woulde comfort the Church in declaring the deſtruction of theſe two Kings, of Syria & Iſrael, when as they had conſpired the ouerthrowe of Iudah.
e The ten tribes gloried in their multitude, and alliance with other nations: therefore he ſayth that they ſhalbe brought downe and the Syrians alſo.
f Meaning, of the ten tribes, which boaſted themſelues of their nobilitie, proſperitie, ſtrength and multitude.
g As the abundance of corne doeth not feare the harueſt men that ſhoulde cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.
h Which valley was plentifull and fertile.
i Becauſe God woulde haue his couenant ſtable, he promiſeth to reſerue ſome of this people, and to bring them to repentance.
k He ſheweth that Gods corrections euer bring forth ſome fruite, and cauſe his to turne from their ſinne, and to humble themſelues to him.

1 The burden of a Damaſcus. Beholde, Damaſcus is taken away from being a citie, for it ſhalbe a ruinous heape.
2 The cities of b Aroer ſhalbe forſaken: they ſhalbe for the flockes: for they ſhal lie there, and none ſhall make them afraide.
3 The munition alſo ſhal ceaſe from c Ephraim, and the kingdome from Damaſcus, & the remnant of Aram ſhalbe as the d glory of the children of Iſrael, ſaith the Lord of hoſtes.
4 And in that day the glory of e Iaakob ſhalbe impoueriſhed, and the fatnes of his fleſh ſhalbe made leane.
5 And it ſhalbe as when the harueſt man gathereth f the corne, and reapeth the eares with his arme, and he ſhall be as he that gathereth the eares in the valley of g Rephaim.
6 Yet a gathering of grapes ſhall i be left in it, as the ſhaking of an oliue tree, two or three berries are in the top of the vpmoſt boughs, and foure or fiue in the hie branches of the fruite thereof, ſayth the Lord God of Iſrael.
7 At that day ſhall a man looke to his k maker, and his eyes ſhall looke to the holy one of Iſrael.
8 And he ſhal not looke to the altars, the works of his owne hands, neither ſhal he looke to thoſe things, which his own fingers haue made, as groues and images.
9 In that day ſhall the cities of their ſtrength be as the forſaking of boughs and branches, which l they did forſake, because of the children of Iſrael, & there ſhalbe deſolation.
10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange m vine branches:
11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeede to flouriſh: but the harueſt ſhalbe gone in the day n of poſſeſſion, and there ſhalbe deſperate ſorowe.
12 o Ah, the multitude of many people, they ſhall make a ſounde like the noiſe of the ſea: for the noiſe of the people ſhal make a ſounde like the noyſe of mightie waters.
13 The people ſhall make a ſound like the noiſe of many waters: but God ſhal rebuke them, and they ſhall flee farre off, and ſhalbe chaſed as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.
14 And loe, in the euening there is p trouble: but afore the morning it is gone. This is the portion of them that ſpoile vs, and the lot of them that robbe vs.

1 As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhal no more be able to defend their inhabitants, then buſhes, when God ſhall ſend the enemie to plague them.
m Which are excellent, and brought out of other countreis.
n As the Lorde threatneth the wicked in his lawe, Leui. 26.16
o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in nomber, and gathered of many nations.
p He addeth this for conſolation of the faithful, which were in Iſrael. q He compareth the enemies the Aſſyrians, to a tempeſt, which riſeth ouer night, and in the morning is gone.

CHAP. XVIII.

Of the enemie of the Church. 7 And of the vocation of the Gentiles.

1 Oh, the a lande ſhadowing with wynges, which is beyonde the riuers of Ethiopia,
2 Sending ambaſſadours by the ſea, even in veſſels of b reedes vpon the waters, ſaying, c Go, ye ſwift meſſengers, to a nation that is ſcattered abroade, and ſpoyled, vnto a terrible d people from their beginning euen hitherto: a nation by lyne and lyne, euen troden vnder foote, whoſe lande the e floods haue ſpoyled.
3 All ye the inhabitants of the world and dwellers in the earth, ſhall ſee when f he ſetteth vp a ſigne in the mountaines, and when he bloweth the trumpe, ye ſhall heare.
4 For ſo the Lorde ſaide vnto me, I will reſt and beholde in my tabernacle, as g the heate dyping vp the raine, and as a cloude of dewe in the heate of harueſt.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was ſo full of ſhips, that the ſayles (which he compareth to wings) ſeemed to ſhadowe the ſea.
b Which in thoſe countreys were great: in ſo much as they made ſhippes of them for ſwiftneſſe.
c This may be taken that they ſent other to comfort the Iewes, and to promiſe them help againſt their enemies, & ſo the Lord did threaten to take away their ſtrength that the Iewes ſhoulde not truſt therein: or that they did ſolicite the Egyptians, and promiſed them ayde to go againſt Iudah.
d To wit, the Iewes, who becauſe of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28. 37.
e Meaning the Aſſyrians, as Chap. 8. 7.
f When the Lorde prepareth to fight againſt the Ethiopians.
g I will ſtay a while from puniſhing the wicked.
h Which two ſeaſons are moſt profitable for the riping of fruites: whereby he meaneth, that he will ſeeme to fauour them, and giue them abundance for a time, but he will ſuddenly cut them off.

5 For afore the harueſt when the floure is finiſhed, and the fruite is riping in the floure, then he ſhall cut downe the branches with hookes, and ſhall take away, and cut off the boughes:
6 They ſhalbe left together vnto ꝓ foules of the mountaines, and to the i beaſtes of the earth: for the foule ſhall ſommer vpon it, & euery beaſt of the earth ſhall winter vpon it.
7 At that time ſhal a k preſent be brought vnto the Lorde of hoſtes, (a people that is ſcattered abroad, and ſpoiled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whoſe lande the riuers haue ſpoiled) to the place of the Name of the Lorde of hoſtes, euen the mount Zion.

i Not onely men ſhall contemne them, but the bruite beaſtes.
k Meaning, that God will pitie his Church, and receiue that litle remnant as an offring vnto himſelfe.

CHAP. XIX.

1 *The deſtruction of the Egyptians by the Aſſyrians.*
18 *Of their conuerſion to the Lord.*

1 The a burden of Egypt. Beholde, the Lorde b rideth vpon a ſwifte cloude, & ſhall come into Egypt, and the idoles of Egypt ſhalbe moued at his preſence, and the heart of Egypt ſhall melt in the middes of her.
2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhal c fight againſt his brother, & euery one againſt his neighbour, citie againſt citie, and kingdome againſt kingdome.
3 And the d ſpirite of Egypt ſhall faile in the middes of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, & at the ſoꝛcerers, and at them that haue ſpirits of diuination, and at the ſouthſayers.
4 And I will deliuer the Egyptians into the hande of cruell lordes, and a mightie king ſhal rule ouer them, ſaith the Lord God of hoſtes.
5 Then the waters of the ſea ſhall e faile, and the riuer ſhalbe dried vp, & waſted.
6 And the f riuers ſhall goe farre away: the riuers of defence ſhalbe emptied and dried vp: the reedes and flagges ſhalbe cut downe.
7 The graſſe in the riuer, and at the head of the riuers, and all that groweth by the riuer, ſhall wither, and be driuen away, and be no more.
8 The fiſhers alſo ſhall h mourne, and all they that caſt angle into the riuer, ſhall lament, and they that ſpread their net vpon the waters, ſhalbe weakened.
9 Moreouer, they that worke in flaxe of diuers ſoꝛtes, ſhalbe confounded, and they that weane nets.
10 For their nettes ſhalbe broken, and all they, that make pondes, ſhalbe peaſie in heart.
11 Surely the princes of i Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become foolish: howe ſay ye vnto Pharaoh, I k am the ſonne of the wiſe? I am the ſonne of the ancient Kinges?
12 Where are nowe thy wiſemen, that they may tell thee, or may knowe what the Lorde of hoſtes hath determined againſt Egypt?
13 The princes of Zoan are become fooles: the princes of l Noph are deceiued, they haue deceiued Egypt, euen the m corners of the tribes thereof.
14 The Lord hath mingled among them the ſpirite n of errours: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.
15 Neither ſhal there be any worke in Egypt, which the head may o doe, nor the taple, the branch nor the ruſh.
16 In that day ſhall Egypt be like vnto women: for it ſhalbe afraide and feare becauſe of the mouing of the hande of the Lorde of hoſtes, which he ſhaketh ouer it.
17 And the land of Iudah ſhall be a feare p vnto Egypt: euery one that maketh mention of it, ſhalbe afraide thereat, becauſe of the counſell of the Lorde of hoſtes, which he hath determined vpon it.
18 In that day ſhal fiue cities in the land of Egypt q ſpeake the language of Canaan, and ſhall r ſweare by the Lorde of hoſtes: one ſhalbe called the citie of deſtruction.
19 In that day ſhall the altar of the Lord be in the middes of the land of Egypt, and s a pillar by the border thereof vnto the Lord.
20 And it ſhall be for a ſigne and for a witnes vnto the Lorde of hoſtes in the land of Egypt: for they ſhall crie vnto the Lord, becauſe of the oppreſſers, and he ſhall ſende them t a Sauiour and a great man, and ſhall deliuer them.
21 And the Lorde ſhalbe knowen of the Egyptians, and the Egyptians ſhall knowe the Lord in that day, and do u ſacrifice and oblation, & ſhall vow vowes vnto the Lorde, and performe them.
22 So the Lord ſhal ſmite Egypt, he ſhall ſmite and heale it: for he ſhall returne vnto the Lorde, and he ſhalbe intreated of them and ſhall heale them.

i Called alſo Tanes, a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who perſuaded the King that he was wiſe, and noble, and his houſe was moſt ancient, and ſo he flattered himſelfe, ſaying, I am wiſe.
l Or Memphis, others Alexãdria, and nowe called the great Cairo.
m The principall vpholders thereof are the chiefeſt cauſe of their deſtruction.
n For the ſpirit of wiſedome he hath made them drunken & giddie with the ſpirit of errour.
o Neither the great nor the ſmall, the ſtrong nor the weake.
p Conſidering the occaſion the Iewes made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall feare leaſt like light vpon them.
q Shal make one confeſſion of fayth with the people of God: by the ſpeach of Canaan, meaning, the language wherein God was then ſerued.
r Shall renounce their ſuperſtitions, & proteſt to ſerue god aright.
s Meaning, of ſixe cities fiue ſhould ſerue God, and the ſixt remaine in their wickednes: & ſo of the ſixth part there ſhould be but one loſt.
t There ſhalbe euident ſignes and tokens, that Gods religion is there: which maner of ſpeache is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full maner howe he would be worſhipped.
u This declareth that this prophecie ſhoulde be accompliſhed in the time of Chriſt.
x By theſe ceremonies he cõprehendeth the ſpirituall ſeruice vnder Chriſt.

a Reade Chap. 13.1.
b Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord ſheweth that he wil come ouer all their munitions in a ſwift cloude, and that their idoles ſhall tremble at his comming, & that mens hearts ſhall faint.
c As he cauſed the Ammonites, Moabites, and Idumeans to kill one another, when they came to deſtroy the Church of God, 2. Chro. 20, 22. chap. 49. 26.
d Meaning, their policie, and wiſdome.
e He ſheweth that the ſea and Nilus their great riuer, whereby they thought themſelues moſt ſure, ſhould not be able to defend them from his anger, but that he would ſende ſ Aſſyrians among them, that ſhould keepe them vnder as ſlaues.
f For Nilus ranne into the ſea by ſeuen ſtreames, as though they were ſo many riuers.
g The Ebrewe worde is mouth, whereby they meane the ſpring, out of the which the water guſheth as out of a mouth.
h The ſcriptures vſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countreys are enriched.

23 In that day shall there be a path from
Egypt to Assyria, & Assyria shall come
into Egypt, and Egypt into Assyria: so
the Egyptians shal worship with Assyria.
24 In that day shall Israel be the third
with Egypt and Assyria, euen a blessing
in the middes of the land.
25 For the Lorde of hostes shall blesse it,
saying, Blessed bee my people Egypt
and Assyria, the worke of mine handes,
and Israel mine inheritance.

y By these two nations, which were then chief enemies of the church, he sheweth that the Gentiles, and the Iewes should be ioyned together in one faith and religion, and should be all one folde vnder Christ their shepheard.

CHAP. XX.

2 The three yeres captiuitie of Egypt & Ethiopia described by the three yeres going naked of Isaiah.

1 In the yeere that [a] Tartan came to
[b] Ashdod, (when [c] Sargon king of Assyria sent him) and had fought against
Ashdod, and taken it,
2 At the same time spake the Lord by the
hand of Isaiah the sonne of Amoz, saying, Goe, and loose the [d] sackecloth from
thy loynes, and put off thy shooe from
thy foote. And he did so, walking naked
and barefoote.
3 And the Lord said, Like as my seruant
Isaiah hath walked naked, and barefoote three yeres, as a signe and wonder
vpon Egypt and Ethiopia,
4 So shall the king of Assyria take away
the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and
olde men, naked and barefoote, with
their buttocks vncouered, to the shame
of Egypt.
5 And they shall feare, and be ashamed of
[e] Ethiopia their expectation, and of Egypt [f] their glory.
6 Then shall the inhabitant of this [g] Ile
say in that day, Beholde, such is our expectation, whither we fled for helpe to
be delmered from the king of Assyria, &
how shal we be delmered?

a Who was a capteine of Sanherib, 2. King. 18.17.
b A citie of the Philistims.
c The Ebrewes write y Sancherib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared, before y three yeres, that he went naked and bare footed.
e In whose ayde they trusted.
f Of whom they boasted, & gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

1 The burden of [a] the desert sea. As the
whirlewindes in the South vse to
passe from the wildernes, so shall it
[b] come from the horrible land.
2 A grieuous vision was shewed vnto
me, The [c] transgressour against a transgressour, and the destroyer against a destroyer. Goe vp [d] Elam, besiege Media:
I haue caused al the mourning [e] thereof to cease.
3 Therefore are my [f] loynes filled with
sorowe: sorowes haue taken me as the
sorowes of a woman that trauaileth: I
was bowed downe when I heard it, &
I was amased when I saw it.
4 Mine heart failed: fearefulnes troubled
me: the night [g] of my pleasures hath he
turned into feare vnto me.
5 Prepare thou the table: watch in the
watch towre: eate, drinke: [h] arise, ye
princes, anoynt the shield.
6 For thus hath the [i] Lord said vnto me,
Goe, set a watchman, to tell what he
seeth.
7 And he saw a charet with two horsemen: [k] a charet of an asse, and a charet of
a camel: and he hearkened and took diligent heede.
8 And he cried, A [l] lion: my Lord, I stand
continually vpon the watche towre in
the day time, and I am set in my watch
euery night:
9 And beholde, this mans charet commeth with two horsemen. And [m] he answered and said, Babel is fallen: it is
fallen, and all the images of her gods
hath he broken vnto the ground.
10 O my threshing, & the [n] corne of my
floore. That which I haue heard of the
Lorde of hostes, the God of Israel, haue
I shewed vnto you.
11 The burden of [o] Dumah. He calleth
vnto me out of [p] Seir, Watchman,
what was in the night? Watchman,
what was in the night?
12 The watchman sayde, The [q] morning
commeth, and also the night. If ye will
aske, enquire: returne and come.
13 The burden against Arabia. In [r] the
forest of Arabia shall ye tarie all night,
euen in the wapes of Dedanim.
14 O inhabitants of the lande of Tema,
bring forth [s] water to meete the thirstie,
and preuent him that fleeth with his
bread.
15 For they flee from the drawen swordes,
euen from the drawen sworde, and from
the bent bowe, and from the grieuousnes of warre.
16 For thus hath the Lord said vnto me,
Yet a yeere [t] according to the yeeres of
an [u] hireling, and all the glorie of Kedar
shall faple.
17 And the residue of the nomber of the
strong archers of the sonnes of [x] Kedar
shalbe fewe: for the Lord God of Israel
hath spoken it.

a On the sea side betwene Iudea, and Caldea was a wildernes, whereby he meaneth Caldea
b That is, the ruine of Babylon by the Medes & Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shalbe ouercome of the Medes and Persians. and this he prophecied an hundreth yere before it came to passe.
d By Elam, he meaneth the Persians.
e Because they shal finde no succour, they shal mourne no more, or, I haue caused them to cease mourning, whome Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He propheci-eth the death of Belshazzar, as Dan. 5. 30, who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision by the Spirit of prophecie.
k Meaning, chasrets of men of warre, and others that caried the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchman, whome Isaiah set vp, tolde him, who came to ayde Babylon, & the Angel declared that it should be destroyed: all this was done in a vision. *Iere.* 51. 8. *reuel.* 14. 8.
n Meaning, Babylon. *Heb. sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.
p A mountaine of the Idumeans
q He describeth the vnquietnesse of the people of Dumah, who were nyght and daye in feare of their enemies, and euer ranne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and hee appoynteth what waye they shall take.
s Signifying that for feare they shall not tarie to eate or drinke.
t Hee appoynteth them respit for one yeere onely, and then they should be destroyed.
u Reade chap. 16. 14.
x Which was the name of a people of Arabia: & by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remayne in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophecieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

1 The

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophetes, which were alwayes there, whome they named Seers.

b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.

c Which wast wont to be full of people and ioye.

d But for hunger.

e And led into captiuitie.

f Which haue fled from other places to Ierusalem for succour.

g He sheweth what is the dueti of the godly, when Gods plagues hang ouer the church, and specially of the ministers, Iere.9.1.

h That is, the shoute of the enemies whome God had appoynted to destroy the citie.

i He putteth them in minde howe God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they shoulde els suffer by Nebuchad-nezzar.

k The secrete place where the armour was: to wit, in the house of the forest, 1.Kin.7.2.

l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid which was within the compasse of the other.

m Either to pouder such as might hurt, or els to knowe what men they were able to make.

n To prouide if neede should be of water.

o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

p In steade of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophetes, saying, Let vs eate and drinke: for our prophetes say, that we shal dye to morowe.

1 THe burden of the a valley of vision. What b aileth thee now that thou art wholy gone vp vnto the house toppes?

2 Thou that art full of c noyse, a citie ful of ioure, a ioyous citie: thy slayne men shal not be slaine d with sworde, nor dye in battell.

3 All thy princes shall flee together from the bowe: they shalbe e bounde: all that shalbe found in thee, shalbe bounde together, which haue fled from f farre.

4 Therefore saide I, Turne away from me: I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 And Elam i bare ꝑ quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe allies were full of charets, and the horsemen set themselues in arap against the gate.

8 And hee discouered the k couering of Iudah: and thou diddest looke in that daye to the armour of the house of the forest.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, & ye gathered the waters of the lower poole.

10 And ye nombred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for the n waters of the olde poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lorde God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.

13 And beholde, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, ꝑ eating and drinking: for to morow we shal dye.

14 And it was declared in the eares of the Lorde of hostes. Surely this iniquitie shal not be purged from you, till ye dye, saith the Lord God of hostes.

15 Thus saith the Lorde God of hostes, Go, get thee to that treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to do here? & whome hast thou here: that thou shouldest here hewe thee out a sepulchre, as he ꝑ heweth out his sepulchre in an hie place, or that graueth an habitation ꝙ for himselfe in a rocke?

17 Beholde, the Lord will carry thee away with a great captiuitie, and will surely couer thee.

18 He will surely rolle & turne thee like a ball in a large countrey: there shalt thou dye, and there the charets of thy glorie shall be the r shame of thy lordes house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I s call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments wil I clothe him, and with thy girdle will I strengthen him: thy power also wil I commit into his hand, and he shalbe a father of the inhabitants of Ierusalem, & of the house of Iudah.

22 And the t key of the house of Dauid will I lay vpon his shoulder: so he shall open, and no man shal shut: and he shall shut, and no man shall open.

23 And I wil fasten him as a v naile in a sure place, and he shall be for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glorie of his fathers house, euen of the nephewes and posteritie x all smal vessels, from the vessels of the cuppes, euen to all the instruments of musicke.

25 In that day, saith the Lord of hostes, shall the y naile, that is fastened in the sure place, depart & shall be broken, and fal: & the burden, that was vpon it, shal be cut off: for the Lord hath spoken it.

q Because the Ebrewe worde doth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secrete friendship with the Assyrians & Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in ỹ meane season he packt craftily & gate of the best offices into his hand vnder Hezekiah, euer aspiring to the hiest.

r Meaning, that he was a stranger and came vp of nothing.

s Where as he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to ỹ shame of those Princes, by whome they are preferred.

u To be steward againe, out of the which office he had bene put by the craft of Shebna.

x I will commit vnto him the ful charge and gouernement of the kinges house.

y I wil establish him & confirme him in his office: of this phrase reade Ezra 9.9.

z Meaning, that both small and great that shal come of Eliakim, shal haue praise and glory by this faithful officer.

a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 A prophecie against Tyrus. 17 A promise that it shalbe restored.

1 THe a burden of Tyrus. Howle, yee shippes of b Tarshish: for c it is destroyed, so that there is none house: none shal come from the land of d Chittim: it is c reuealed vnto them.

2 Be still ye that dwell in the yles: thou marchants of Zidon, and such as passe ouer the sea, haue f replenished thee.

3 The g seede of Nilus growing by the

a Read chap.13.1.

b Ye of Cilicia come thither for marchandise

c Tyrus is destroied by Nebuchad-nezzar.

d By Chittim they ment al the yles & countreis Westward from Palestina.

e Al men know of this destruction.

f Haue haunted thee, and enriched thee.

g Meaning, the come of Egypt which was fed by the ouerflowing of Nilus,

abun-

abundance of waters, and the harueſt of the riuer was her reuenues, and ſhee was a marte of the nations.

4 Be aſhamed, thou Sidon: for the [h] ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not trauailed, nor brought forth children, neither nouriſhed young men, nor brought vp virgins.

5 When the fame commeth to [i] Egyptians, they ſhall be [k] ſorie, concerning the rumour of Tyrus.

6 Go you ouer to [l] Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feete ſhall leade her a farre off to be a ſoiourner.

8 Who hath decreed this againſt Tyrus (that [m] crowneth men) whoſe marchants are princes: whoſe chapmen are the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy lande like a flood, o [n] daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand vpon the ſea: he ſhooke the kingdomes: the Lord hath giuen a commaundement concerning the place of marchandiſe, to deſtroy [p] power thereof.

12 And he ſayde, Thou ſhalt no more reioyce when thou art oppreſſed: [q] O virgine [r] daughter of Sidon: riſe vp, go ouer vnto Chittim; yet there thou ſhalt haue no reſt.

13 Behold the land of the Caldeans: this was no people: [s] Aſſhur founded it for the inhabitants of the wildernes: they ſet vp the towres thereof: they raiſed the palaces thereof and he [t] brought it to ruine.

14 Howle ye ſhips of Tarſhiſh, for your [ſ] ſtrength is deſtroyed.

15 And in that day ſhall Tyrus be forgotten ſeuenty yeeres, (according to the yeres of one King) at the ende of [t] ſeuentie yeres ſhall Tyrus [u] ſing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that haſt bene forgotten) [x] make ſweete melodie, ſing moe ſongs that thou maieſt be remembred.

17 And at the ende of ſeuentie yeres ſhall the Lord viſite Tyrus, & ſhe ſhal returne to her [y] wages, and ſhal commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages ſhal

h That is, Tyrus, which was the chiefe port of the Sea.

i I haue no people left in me, & am as a barren woman that neuer had childe.

k Becauſe theſe two countreis were ioyned in league together.

l Tyrus willeth other marchants to go to Cilicia, and to come no more there.

m Who maketh her marchants like Princes.

n Thy ſtrength will no more ſerue thee: therfore flee to other countreis for ſuccour.

o For Tyrus was neuer touched nor afflicted before.

p Becauſe Tyrus was built by them of Zidon.

q The Caldeans which dwelt in tents in the wildernes, were gathered by the Aſſyrians into cities.

r The people of the Caldeas deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria be able to ouerthrowe Tyrus.

ſ That is, Tyrus, by whom ye are enriched.

t Tyrus ſhall lie deſtroied ſeuentie yeres, which hee calleth the reigne of one King, or a mans age.

u Shall vſe all craft and ſubtiltie to entiſe men againe to her.

x Shee ſhall labour by all meanes to recouer her firſt credit, as an harlot whe ſhee is long forgotten, ſeeketh by all meanes to entertaine her louers.

y Though ſhee haue bene chaſtiſed of the Lorde, yet ſhee ſhall returne to her olde wicked practiſes, and for gaine ſhall giue her ſelfe to all mens luſtes like an harlot.

be [z] holy vnto the Lord: it ſhall not be layed vp nor kept in ſtore, but her marchandiſe ſhalbe for them that dwell before the Lord, to eate ſufficiently, and to haue durable clothing.

z He ſheweth that God yet by the preaching of the Goſpell will call Tyrus to repentance, and turne her heart from auarice & filthie gaine vnto the true worſhipping of God and liberalitie towarde his Saintes.

CHAP. XXIIII.

A prophecie of the curſe of God for the ſinnes of the people. 13 A remnant reſtrained, ſhall praiſe the Lord.

1 Behold, the Lord maketh the [a] earth emptie, and he maketh it waſte: he turneth it vpſide downe, and ſcatereth abroad the inhabitants thereof.

2 And there ſhalbe like people, like [b] prieſt, and like ſeruant, like maiſter, like maid, like miſtreſſe, like buier, like ſeller, like lender, like borower, like giuer, like taker to vſurie.

3 The earth ſhall be cleane emptied, and vtterly ſpoiled: for the Lord hath ſpoken this word.

4 The earth lamenteth & fadeth away: the worlde is feebled and decayed: the proude people of the earth are weakened.

5 The earth [c] alſo decaieth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting couenant.

6 Therefore hath the [d] curſe deuoured the earth, and the inhabitantes thereof are deſolate. Therefore the inhabitants of the land are [e] burned vp, & fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, do mourne.

8 The mirth of tabets ceaſeth: the noiſe of them that reioyce, endeth: the ioye of the harpe ceaſeth.

9 They ſhal not drinke wine with mirth: ſtrong drinke ſhalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreets: all ioye is darkened: the mirth of the worlde is gone away.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 Surely thus ſhall it be in the midſt of the earth, among the people, [g] as the ſhaking of an olive tree, & as the grapes when the vintage is ended.

14 They ſhal lift vp their voice: they ſhall ſhoute for the magnificence of the Lord: they ſhall reioyce from [h] the ſea.

a This prophecie is as a concluſion of that which hath bin threatned to the Iewes & other nations, frō the 13. Chap. & therefore by earth he meaneth thoſe lāds, which were before named.

b Becauſe this was a name of dignitie, it was alſo applied to thē, which were not of Aarons familie, & ſo ſignifieth alſo a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chro. 18. 17. & by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhal be neither religion, order, nor policie, Hoſea 4. 9.

c That is, rendreth not her fruit for the ſinne of the people, who earth deceiued of their nourriture, becauſe they deceiued God of his honor.

d Written in the Law, as Leu. 26. 14. deut. 28. 16. thus the Prophets vſed to applie particularly the menaces & promiſes, which are generall in the Lawe.

e With heate and drought, or els, that they were conſumed with the fire of Gods wrath.

f Which as it was without order, ſo nowe ſhould it be brought to deſolation & confuſion: and this was not only meant of Ieruſalem, but of all the other wicked cities.

g Becauſe they did not vſe Gods benefites aright, their pleaſures ſhould faile, and they fal to mourning.

h He comforteth the faithfull, declaring that in this great deſolation the Lorde will aſſemble his Church, which ſhal praiſe his name, as chap. 10. 22.

i From the vtmoſt coaſts of the world, where the Goſpel ſhalbe preached, as vers. 16.

15 Wherefore praise ye the Lord in the valleis, euen the Name of the Lord God of Israel, in the yles of the sea.
16 From the vttermost part of the earth we haue heard praises, euen glory to the k Just, & I sayd, l My leanesse, my leanesse, wo is me: the transgressours haue offended: yea, the transgressours haue grieuously offended.
17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.
18 And hee that fleeth from the noyse of the feare, shall fall into the pit: & he that commeth vp out of the pit, shalbe taken in the snare: for the m windowes from on high are open, and the foundations of the earth do shake.
19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.
20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.
21 ¶ And in that day shall the Lord n visite the hoste aboue that is on hie, euen the kings of the worlde that are vpon the earth.
22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shall they be o visited.
23 p Then the moone shalbe abashed, and the sunne ashamed, when the Lorde of hostes shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

k Meaning, to God, who will publish his Gospel through all the world.
l I am consumed with care, considering the affliction of the Church, both by forea enemies, & domestically. Some reade, my secret, my secret: that is, it was reuealed to the Prophet, that § good shoulde be preserued & the wicked destroyed.
m Meaning, that Gods wrath and vengeance should be ouer & vnder them: so that they shoulde not escape no more then they did at Noahs flood.
n There is no power so high or mightie, but God will visite him with his iudges.
o Not with his gods, as vers. 21, but shalbe comforted.
p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne & the moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that that he sheweth him selfe iuste of the worlde, by punishing the wicked and maintaining the godly.

1 O Lord, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done woonderfull things, according to the counsels of olde, with a stable trueth.
2 For thou hast made of a b citie an heap, of a strong citie, a ruine: euen the palace c of strangers of a citie, it shall neuer be built.
3 Therefore shall the d mightie people giue glorie vnto thee: the citie of the strong nations shall feare thee.
4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast e of the mightie is like a storme against the wall.
5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place: yea will bring downe the song of the mighty, as g the heate in the shadow of a cloude.
6 And in this h mountaine shal the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, & of fat things full of marowe, of wines fined and purified.
7 And he wil destroy in this mountaine i the couering that couereth all people, and the vaile that is spred vpon all nations.
8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, & the rebuke of his people wil he take away out of all the earth: for the Lord hath spoken it.
9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he will saue vs. This is the Lorde, we haue waited for him: we will reioyce and be ioyfull in his saluation.
10 For in this mountaine shall the hand of the Lorde rest, & l Moab shall be threshed vnder him, euen as straw is threshed in m Madmenah.
11 And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) & with the strength of his handes shal he bring downe their pride.
12 The defence also of the height of thy walles shall hee bring downe and laye lowe, and cast them to the grounde, euen vnto the dust.

a Thus the Prophet giueth thankes to God, because he will bring vnder subiection these nations by his corrections, and make the of his Church which before were his enemies.
b Not only of Ierusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.
d The arrogant and proude, which before would not know thee, shall by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heate is abated by § raine, so shal God bring downe the rage of the wicked.
g As a cloude shadoweth from the heate of the sunne, so shall God asswage the rejoycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Mat. 22.2.
i Meaning, that ignorance and blindnes whereby we are kept backe frō Christ.
k He will take away all occasions of sorowe
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1. Chro. 2.49, and an other in the land of Moab, Ierem. 48.2 which seemeth to haue bene a plentifull place of corne, Chap. 10 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, & wherein they ought to trust.

1 In that day shal a this song be sung in the lande of Iudah. We haue a strong citie: b saluation shal God set for walles and bulwarkes.
2 c Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.
3 d In an assured purpose wilt thou ples serue perfite peace, because they trusted in thee.
4 Trust in the Lorde for euer: for in the Lord God is strength for euermore.
5 For he will bring downe them p dwel on hie: e the hie citie he will abase: euen vnto the ground will he cast it downe, and bring it vnto dust.
6 The foote shal treade it downe, euen the feete

a This song was made to comfort the faithful, when their captiuitie should come, assuring the also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shalbe sufficient for vs.
c He assureth the godly to returne after the captiuitie to Ierusalem.
d Thou hast decreed so, and thy purpose cannot be changed.
e There is no power so hie, that can let God, when he will deliuer his.

f God wil set the poore afflicted ouer the power of the wicked.
g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked, thogh God shew them euident signes of his grace, shalbe neuer the better.
k Through enuy and indignation against thy people.
l The fire & vengeance, wherewith thou doest destroy thine enemies.
m The Babylonis, which haue not gouerned according to thy word.
n Meaning, that the reprobate, euen in this life shal haue ‖ beginning of euerlasting death.
o To wit, the company of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.
q To wit, in extreme sorow.
r Our sorowes had none ende, neither did we enioy the comfort, that we looked for.
s The wicked & men without religion were not destroyed.
t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they shoulde most certainely rise to glory: the contrary should come to the wicked, as vers. 14.
u As herbes, dead in winter, florish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioye when they feele ‖ dew of Gods grace.
x He exhorteth the faithfull to be pacient in their afflictions, and to waite vpon Gods worke.

fete of the ‖ poore, and the steppes of the needie.
7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.
8 Also we, O Lord, haue waited for thee in the way of thy ‖ iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.
9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for ‖ seeing thy iudgements are in the earth, the inhabitants of the world shal learne ‖ righteousnesse.
10 Let mercy ‖ be shewed to the wicked, yet he will not learne righteousnes: in the land of vprightnes will he doe wickedly, and will not beholde the maiestie of the Lord.
11 O Lord, they will not beholde thine hie hande: but they shall see it, and be confounded with ‖ the zeale of the people, and the fire of thine ‖ enemies shall deuoure them.
12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.
13 O Lorde our God, other ‖ lordes beside thee haue ruled vs, but we will remember thee onely, and thy Name.
14 The ‖ dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.
15 Thou hast increased ‖ the nation, O Lorde: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.
16 Lorde, in trouble haue they ‖ visited thee: they powred out a prayer when thy chastening was vpon them.
17 Like as a woman with childe, that draweth neere to the trauaile, is in sorowe, and cryeth in her paines, so haue we bene in thy ‖ sight, O Lord.
18 We haue conceiued, we haue borne in paine, as though wee shoulde haue brought foorth ‖ winde: there was no helpe in the earth, neither did the inhabitants of ‖ the world fall.
19 ‖ Thy dead men shal liue: euen with my body shall they rise. Awake, and sing, ye that dwel in dust: for thy ‖ dewe is as the dewe of herbes, and the earth shall cast out the dead.
20 Come, my people: ‖ enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.
21 For loe, the Lorde commeth out of his place to visite the iniquitie of the inhabitantes of the earth vpon them: ‖ the earth shall earth shall disclose her ‖ blood, and shall no more hide her slaine.

y The earth shal vomit & cast out ‖ innocēt blood, which it hath drunk, ‖ it may cry for vēgeance against ‖ wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that ‖ day the Lorde with his sore ‖ great and mightie ‖ sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.
2 In that day sing of the vineyarde ‖ of red wine.
3 I the Lord doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.
4 Anger ‖ is not in me: who would set the briers and the thornes against me in battell? I would goe through them, I would burne them together.
5 Or will he ‖ feele my strength, that he may make peace with me, and he at one with me?
6 ‖ Hereafter, Iaakob shall take roote: Israel shall florish and growe, and the world shalbe filled with fruit.
7 Hath he smitten ‖ him as he smote those that smote him? or is her slaine according to the slaughter of them that were slaine by him?
8 In ‖ measure in the branches thereof wilt thou cōtend with it, when he blowes with his rough winde in the day of the Eastwinde.
9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the ‖ fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones, broken in pieces, that the groues and images may not stand vp.
10 Yet the ‖ defenced citie shalbe desolate, and the habitation shalbe forsaken, & left like a wildernes. There shall the calfe feede, and there shall he lie, and consume the branches thereof.
11 When the boughes of it are dry, they shalbe broken: the ‖ women come, & set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassiō of them, and he that formed them, shall haue no mercy on them.
12 And in that day shall the Lorde thresh from the chanel of the ‖ riuer vnto the riuer of Egypt, and ye shal be gathered, one by one, O children of Israel.

z At the time appointed.
b That is, by his mighty power and by his word.
c Hee prophecieth here of the destructiō of Satan and his kingdom vnder the name of Liuiathan, Assur and Egypt.
c Meaning, of ‖ best wine, which this vineyard, ‖ is the Church, should bring forth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his own mercies sake, & can not be angry with it, but wi- sheth ‖ he may powre his anger vpon the wicked infidels, whom he meaneth by briers & thornes.
e He marueileth, that Israel will not come by gentlenes, except God make them to feele his rods, & so bring them vnto him.
f Though Iacob flict and diminish my people for a time, yet shal the roote spring againe and bring forth in great abundance.

g Hee sheweth that God punisheth his in mercy, and his enemies in iustice. h That is, thou wilt not destroy the roote of thy Church though the branches therof seeme to perish by the sharpe winde of affliction. i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed. k Notwithstanding his fauour that he wil shewe them after, yet Ierusalem shalbe destroyed, and grasse for cattell shal growe in it. l God shall not haue neede of mighty enemies: for the very women shall doe it, to their great shame. m Hee shall destroy all from Euphrates to Nilus: for some fledde toward Egypt, thinking to haue escaped.

n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

13 In that day also shal the great trumpe be [a] blowen, and they shall come, which perished in the land of Asshur: and they that were chased into the lande of Egypt, and they shall worship the Lord in the holy mount at Jerusalem.

CHAP. XXVIII.

Against the pride and drunkennes of Israel. 9 The vntowardnes of them that should learne the word of God. 24 God doeth all thinges in time and place.

a Meaning, the proud kingdome of the Israelites, which were drūken with worldly prosperitie.

b Because ỹ Israelites for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperitie, & were, as it were, crowned therewith, as with garlads.

c He seemeth to meane ỹ Assyrians, by whom ỹ ten Tribes were caried away.

d Which is not of long continuance, but is soone ripe, & first eaten.

e Signifying, that ỹ faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.

f He will giue counsell to the gouernour, and strength to the captaine, to drive the enemies in at their owne gates.

g Meaning, the hypocrits, which were among thē, & were altogether corrupt in life and doctrine,

1 WO to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie shalbe a fading floure, which is vpon the head of the [b] valley of them that be fat, & are ouercome with wine.

2 Beholde, the Lorde hath a mightie and [c] strong hoste, like a tempest of haple, and a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, & as [d] the hastie fruit afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lorde of hoastes be for a crowne of glory, and for a diademe of beautie vnto the [e] residue of his people:

6 And for a spirit of iudgemēt to him that sitteth in iudgement, and for [f] strength vnto them that turne awaye the battell to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astraye through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 [h] Whome shall hee teache knowledge? and whom shall he make to vnderstand the thinges that he heareth? them that are weined from the milke and drawen from the breastes.

10 For [i] precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering [k] tongue and with a strange language shall he speake vnto this people.

12 Vnto whome [l] he said, [m] This is the rest: [n] giue rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shall the word of the [o] Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little, that they may goe, and fall backwarde, and be broken and be snared and be taken.

14 Wherefore, heare the worde of the Lord, ye scornefull men that rule this people, which is at Jerusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made [q] falsehode our refuge, and vnder vanitie are we hid,

16 Therefore thus saieth the Lorde God, Beholde, I will lape in Zion a stone, a [r] tryed stone, a precious corner stone, a sure fundation. He that beleeueth, shall not make haste.

17 Iudgement also will I lay to the rule, and [s] righteousnes to the balance, and the [t] haple shall sweepe away the vaine confidence, and the waters shall ouerflowe [u] the secrete place.

18 And your couenant with death shall be disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night: and there shall be onely [x] feare to make you to vnderstand the hearing.

20 For the bed is [y] streight that it cannot suffice, and the couering narowe that one cannot wap himselfe.

21 For the Lorde shall stand as in mount [z] Perazim: hee shalbe wroth as in the valley [b] of Gibeon, that he may doe his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Nowe therefore be no mockers, least your bondes increase: for I haue heard [c] of the Lorde of hoastes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my speach.

24 Doth the plowman plow all the day, to sowe? doth he open, and breake the clottes of his ground?

25 When he hath made it [d] plaine, will he

h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes.

i They must haue one thing oft times tolde.

k Let one teache what hee can, yet they shall no more vnderstand him, then if hee spake in a strange language.

l That is, the Prophet, whome God should sende.

m This is the doctrine, whereupon ye ought to stay and rest.

n Shew to them that are weary and haue neede of rest, what is the true rest.

o Because they will not receiue the word of God when it is offred, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6.9.

p They thought they had shiftes to auoide Gods iudgements, and that they could escape though all other perished.

q Though the Prophets condemned their idoles, & vaine trust, of falsehood, and vanitie, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ, by whom all the building must be tried, and vpholden, Psal. 118.

22. mat. 21. 42. acts. 4. 11. rom. 9. 33. 1. pet. 2. 6.

s He shall be quiet, and seeke none other remedies, but be content with

t In the restitution of his Church, iudgement, and iustice shal reigne.

u Gods corrections and afflictions.

x Affliction shal discouer their vaine cōfidence, which they kept secret to themselues. y Terror and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto. z Your affliction shalbe so sore, ỹ you are not able to endure it.

a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chron. 14. 11.

b Where Iosua discomfited fiue kings of the Amorites, Iosh. 10. 12.

c As the plowman hath his appointed time, & diuers instruments for his labour, so hath the Lord for his vengeance: for hee punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

not then ſow the fitches, and ſow cummin, and caſt in wheate by meaſure, and the appointed barley and rye in their place?

26 For his God doth inſtruct him to haue diſcretion, and doth teach him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neyther ſhall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a ſtaffe, and cummin with a rodde.

28 Bread come when it is threſhed, yee doeth not alway threſh it, neither doeth the wheele of his cart ſtill make a noiſe, neither will he breake it with the teeth thereof.

29 This alſo commeth from the Lord of hoſtes, which is wonderful in counſell, and excellent in workes.

CHAP. XXIX.

1 *A prophecie againſt Ieruſalem.* 13 *The vengeance of God on them that follow the traditions of men.*

1 Ah [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I wil bring the altar into diſtreſſe, and there ſhalbe heauineſſe and ſorowe, and it ſhalbe vnto me like [c] an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt vp ramparts againſt thee.

4 So ſhalt thou be humbled, and ſhalt ſpeake out of the [d] grounde, and thy ſpeache ſhall bee as out of the duſt: thy voyce alſo ſhall bee out of the grounde like him that hath a ſpirite of diuination, and thy talking ſhall whiſper out of the duſt.

5 Moreouer, the multitude of thy [e] ſtrangers ſhalbe like ſmal duſt, and the multitude of ſtrong men ſhall bee as chaffe that paſſeth away, & it ſhall be in a moment, euen ſuddenly.

6 Thou ſhalt bee viſited of the Lord of hoſtes with thunder, and ſhaking, and a great noyſe, a whirlewinde, and a tempeſt, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight againſt the altar, ſhall bee as a dreame or viſion by night: euen all they that make the warre againſt it, and ſtrong holdes againſt it, and lape ſiege vnto it.

8 And it ſhall be like as an hungry man dreameth, and beholde, [g] he eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, hee is drinking, and when hee awaketh, beholde, hee is faint, and his ſoule longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 [h] Stay your ſelues, and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lord hath couered you with a ſpirit of ſlumber, and hath ſhut vp your eyes: the Prophets, & your chiefe Seers hath he couered.

11 And the viſion of them all is become vnto you, as the words of a booke that is ſealed vp, which they deliuer to one that can read, ſaying, Read this, I pray thee. Then ſhall he ſay, I can [i] not: for it is ſealed.

12 And the booke is giuen vnto him that can not reade, ſaying, Reade this, I pray thee. And he ſhall ſay, I cannot reade.

13 Therefore the Lorde ſayde, Becauſe this people [k] come neere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe do a marueilous worke in this people, euen a marueilous worke, and a wonder: for [m] the wiſdome of their wiſe men ſhal perith, and the vnderſtanding of their prudent men ſhalbe hid.

15 Woe vnto them that [n] ſeeke deepe to hide their counſell from the Lorde: for their workes are in darkenes, and they ſay, Who ſeeth vs? and who knoweth vs?

16 Your turning of deuices ſhall it not be eſteemed [o] as the potters clay? for ſhall the worke ſay of him that made it, Hee made me not? or the thing formed, ſay of him that fashioned it, Hee had none vnderſtanding?

17 Is it not yet but a litle while, and Lebanon ſhall be [p] turned into Carmel? and Carmel ſhalbe counted as a foreſt?

18 And in that day ſhall the deafe heare the words of the booke, and the eyes of the blinde ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meke in the Lord ſhal receiue ioy againe, and the poore men ſhall reioyce in the holy one of Iſrael.

20 For the cruell man ſhal ceaſe, and the ſcornefull ſhalbe conſumed: and all that haſted to iniquitie, ſhalbe cut off:

21 Which made a man to ſinne in the [q] word, and tooke him in a ſnare: which reproued them in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſayth the Lorde vnto the houſe of Iaakob, euen he that redeemed Abraham, Iaakob ſhall not nowe be confounded, neither nowe ſhall his face be pale.

23 But when he ſeeth his children, the worke of mine hands, in the middes of him, they ſhall ſanctifie my Name, and

a The Ebrewe word Ariel ſignifieth § Lion of God, and ſignifieth the Altar, becauſe the altar ſeemed to deuour the ſacrifice that was offred to God, as Ezek. 43.16.

b Your vaine confidence in your ſacrifices ſhall not laſt long.

c Your citie ſhal be full of blood, as an altar wherein they ſacrifice.

d Thy ſpeache ſhalbe no more ſo lofty, but abaſed, & low as the very charmers, which are in low places, & whiſper, ſo that their voice can ſcarſe be heard.

e Thine hired ſouldiers, in whō thou truſteſt, ſhalbe deſtroyed, as duſt or chaffe in a whirl winde.

f The enemies that I wil bring to deſtroy thee, and that, which thou makeſt thy vaine truſt, ſhall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the deſtruction of their enemies.

g That is, he thinketh that he eateth.

h Muſe hereon as long as ye liſt, yet ſhall ye finde nothing but occaſion to be aſtonied. for your Prophets are blinde, & therefore cannot direct you.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderſtand.

k Becauſe they are hypocrites & not ſyncere in hart, as Mat. 15.8

l That is, their religiō was learned by mans doctrine, and not by my worde.

m Meaning, that where as God is worſhipped according to his word, both magiſtrates and miniſters are but fooles, and without vnderſtanding.

n This is ſpoken of them, which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, ſayth the Lorde, you cannot be able to eſcape mine handes, no more then the clay, that is in the potters handes, hath power to deliuer it ſelfe.

p Shal there not bee a change of all things? and Carmel, that is a plentiful place in reſpect of that it ſhall be then, may be taken as a foreſt, as Chap. 32.15. and thus he ſpeaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderſtanding, and knowledge, man cannot but ſtill erre, & murmure againſt him.

ſanctifie the holy one of Iaakob, & ſhall feare the God of Iſrael.
24 Then they that erred in ſpirit, r ſhall haue vnderſtanding, and they that murmured, ſhall learne doctrine.

CHAP. XXX.

1 Hee reproueth the Iewes which in their aduerſitie vſed their owne counſels, 2 And ſought helpe of the Egyptians, 10 Deſpiſing the Prophets. 16 Therefore hee sheweth what deſtruction ſhall come vpon them, 18 But offreth mercie to the repentant.

a Who contrary to their promes, take not me for their protector, and contrary to my commandement, ſeeke helpe at ſtrangers.
b They ſeeke ſhiftes to cloke their doings, and not godly meanes.
c The chiefe of Iſrael went into Egypt in Ambaſsie to ſeeke helpe, & abode at theſe cities.
d That is, a heauie ſentence or prophecie againſt the beaſts that caried their treaſures into Egypt, by the wildernes, which was South from Iudah: ſignifying that if ỹ beaſtes ſhoulde not be ſpared, the men ſhould be puniſhed much more grieuouſly.
e To wit, to Ieruſalem.
f And not to come to and fro to ſeeke helpe.
g That is, this prophecie.
h That it may be a witnes againſt them for all poſteritie.
i He ſheweth what was the cauſe of their

1 WOe to the a rebellious children, ſayth the Lord, that take counſel, but not of me, and b couer with a couering, but not by my ſpirit, that they may lay ſinne vpon ſinne:
2 Which walke forth to go downe into Egypt (& haue not aſked at my mouth) to ſtrengthen themſelues wᵗ the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.
3 But the ſtrength of Pharaoh ſhall be your ſhame, & the truſt in the ſhadowe of Egypt your confuſion.
4 For his c princes were at Zoan, & his Ambaſſadours came vnto Hanes.
5 They ſhalbe all aſhamed of the people that cannot profite them, nor helpe nor doe them good, but ſhalbe a ſhame and alſo a reproche.
6 ¶ The d burden of the beaſtes of the South, in a lande of trouble and anguiſhe, from whence ſhall come the yong and olde lyon, the viper and fiery flying ſerpent againſt them that ſhall beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bounches of the camels, to a people that cannot profite.
7 For the Egyptians are vanitie, and they ſhall helpe in vaine. Therefore haue I cried vnto e her, Their ſtrength f is to ſit ſtill.
8 Nowe goe, and write g it before them in a table, and note it in a booke that it may be for the h laſt day for euer and euer:
9 That it is a rebellious people, lying children, and children that woulde not i heare the Law of the Lord.
10 Which ſay vnto the Seers, See not: and to the Prophetes, Prophecie not vnto vs right things: but ſpeake flattering thinges vnto vs: prophecie k errours.
11 Depart out of the way: go aſide out of the path: cauſe the holy one of Iſrael to ceaſe from vs.
12 Therefore thus ſayth the holy one of Iſrael, Becauſe you haue caſt off this

deſtruction, and bringeth alſo all miſerie to man: to wit, because they woulde not heare the worde of God, but delited to be flattered, and led in errour. k Threaten vs not by the worde of God, neither be ſo rigorous, nor talke vnto vs in the Name of the Lorde, as Ierem. 11. 21.

woꝛde, and truſt in l violence, and wickednes, and ſtay thereupon,
13 Therefore this iniquitie ſhall be vnto you as a breache that falleth, or a ſwelling in an hie wall, whoſe breaking cõmeth ſuddenly in a moment.
14 And the breaking thereof is like the breaking of a potters potte, which is broken without pitie, and in the breaking thereof is not found m a ſheard to take fire out of ỹ hearth, or to take water out of the pit.
15 For thus ſaid the n Lord God, the holy one of Iſrael, In reſt and quietneſſe ſhall ye bee ſaued: in quietneſſe and in confidence ſhall be your ſtrength, but ye would not.
16 For ye haue ſayde, No, but we will flee awap upon o horſes. Therefore ſhal ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters bee ſwifter.
17 A thouſande as one ſhall flee at the rebuke of one: at the rebuke of fiue ſhal ye flee, till ye be left as a ſhippe maſt upon the p top of a mountaine, and as a beacken upon an hill.
18 Yet therefore will the Lorde waite, that hee may haue q mercie upon you, and therefore will hee be exalted, that hee may haue compaſſion upon you: for the Lord is the God of r iudgement. Bleſſed are all they that waite for him.
19 Surely a people ſhall dwell in Zion, and in Ieruſalem: thou ſhalt weepe no more: he will certeinly haue mercie upon thee at the voyce of thy crie: when he heareth thee, hee will anſwere thee.
20 And when the Lorde hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhall bee no more kept backe, but thine eyes ſhall ſee thy s raine.
21 And thine eares ſhall heare a woꝛde behinde thee, ſaying, This is the way, t walke yee in it, when thou turneſt to the right hand, and when thou turneſt to the left.
22 And ye ſhall u pollute the couering of the images of ſiluer, and the riche ornament of thine images of golde, and caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, x Get thee hence.
23 Then ſhall hee giue raine vnto thy ſeede, when thou ſhalt ſowe the ground, and bread of the encreaſe of the earth, and it ſhall bee fatte and as ople: in that day ſhall thy cattell be fed in large paſtures.
24 The oxen alſo and the yong aſſes, that till the ground, ſhal eate cleane prouender, which is winowed with the ſhouel and with the fanne.
25 And upon euery hie y mountaine, and upon euery hie hill ſhall there be riuers and ſtreames of waters, in the daye of the great ſlaughter, when the towres ſhall

l Meaning, in their ſtubbernes againſt God and the admonitions of his Prophets.
m Signifying, that the deſtruction of the wicked ſhalbe without recouerie.
n Oft times by his Prophets he put you in remẽbrance of this, ỹ you ſhould only depend on him.
o We will truſt to eſcape by our horſes.
p Whereas all the trees are cut downe ſaue two or three to make maſtes.
q He cõmendeth ỹ great mercies of God, who ẏ patiẽce waiteth to call ſinners to repentance.
r Not onely in puniſhing, but in vſing moderatiõ in ỹ ſame, as Ier. 10. 24. & 30. 11.
s *Or, inſtructour.* t God ſhal direct all thy waies, and appoint thee how to goe either hither or thither.
u Ye ſhal caſt away your idoles, which you haue made of gold, & ſiluer, with all ỹ belongeth vnto them, as a moſt filthie thing, and polluted.
x Shewing that there can be no true repentance, except both in heart and deede we ſhewe our ſelues enemies to idolatrie.
y By theſe diuers maners of ſpeach he ſheweth that the felicitie of ỹ Church ſhalbe ſo great, that none is able ſufficiently to expreſſe it.

shall fall.

y When the Church shalbe restored, the glory thereof shall passe seuen times the brightnes of the sunne: for by the sunne and moone, which are two excellēt creatures, hee sheweth what shalbe the glory of the Children of God in the kingdome of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he cleanseth his.

b Ye shal reioyce at the destructiō of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victorie.

f Against Babel: meaning the Assyrians and Babylonians.

26 Moreouer, the light of the moone shal be as the light of the y sunne, & the light of the sunne shalbe seuen folde, and like the light of seuen dayes in the day that the Lorde shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauy: his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his spirite is as a riuer that ouerfloweth vp to the necke: it deuideth asunder, to fanne the nations with the fanne of a vanitie, and there shalbe a bridle to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the b night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering & tempest, and haile stones.

31 For with the voyce of the Lorde shall Asshur be destroyed, which smote with the c rodde.

32 And in euery place that the staffe shall passe, it shall d cleane fast, which the Lorde shall lay vpon him with e tabrets and harpes: and with battels, and lifting vp of handes shall he fight f against it.

33 For g Tophet is prepared of old: it is euen prepared for the h King: hee hath made it i deepe and large: the burning thereof is fire & much wood: the breath of the Lorde, like a riuer of brimstone, doth kindle it.

g Here it is taken for hell, where the wicked are tormented, reade 2 King. 23. 10. h So that their estate or degree cannot exempt the wicked. i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curseth them that forsake God, and seeke for the helpe of men.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lorde had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, Iere. 2. 18.

1 WO vnto them that a go downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor b seeke vnto the Lord.

2 But he pet is c wisest: therefore he will bring euill, & not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lord shall stretch out his hande, the d helper shal fall, and hee that is holpen shal fall, and they shal altogether faile.

4 For thus hath the Lorde spoken vnto me, As the lion or lions whelpe roareth vpon his pray, against whom if a multitude of sheepheardes be called, hee will not be afraid at their voyce, neither wil humble himselfe at their noyse: so shall the Lorde of hostes come e downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lorde of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, and his idoles of golde, which your handes haue made you, euen a sinne.

8 h Then shall Asshur fall by the sworde, not of man, neither shall the sworde of man deuoure him, and hee shall flee from the sword, and his young men shall faint.

9 And he shall go for feare to his i tower, and his princes shall be afrayde of the standart, saith the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.

c And knoweth their craftie enterprises and will bring all to nought.

d Meaning, both the Egyptians & the Israelites.

e He sheweth the Iewes, that if they would put their trust in him, he is so able, that none can resist his power: and so carefull ouer them, as a bird ouer her yong, which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, for as much as nowe they are almost drowned & past recouerie.

g By these fruits your repentance shalbe knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after when Sancheribs army was discomfited, and he fled to his castle in Nineueh for succour.

k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

1 BEholde, a a King shall reigne in iustice, and the princes shall rule b in iudgement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a dry place, and as the shadowe of a great rocke in c a wearp land.

3 The eyes of d the seeing shall not be shut, and the eares of them that heare, shall hearken.

a This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is ment an vpright gouernement, both in policie and religion.

c Where men are weary with trauelling, for lacke of water.

d Hee promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

e Vice shall no more be called vertue, nor vertue esteemed by power, and riches.

5 A [c]nigard shall no more be called liberall, nor the churle riche.
6 But the nigard will speake of nigardnes, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lorde, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.
7 For the weapons of the churle are wicked: he deuiseth wicked counsels, to vndoe the poore with lying wordes: and to speake against the poore in iudgement.
8 But the liberall man wil deuise of liberall thinges, and he will continue his liberalitie.

f He prophecieth of such calamitie to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye [f]careles daughters: hearken to my wordes.
10 Ye women, that are careles, shall be in feare [c]aboue a yere in dayes: [h]for the vintage shall faile, and the gathering shall come no more.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they

11 Ye women, that are at ease, be astonied: feare, O ye careles women: put off the clothes: make bare, and girde sackecloth vpon the loines.

should looke for newe plagues.

12 Men shall lament for the [i]teates, euen for the pleasant fields, and for the fruitfull vine.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, aboundance of worldly goods.

13 Vpon the lande of my people shall growe thornes and briers: yea, vpon all the houses of ioy in the citie of reioycing,
14 Because the palace shalbe forsaken, & the [a]noise of the citie shall be left: the tower and fortresse shall be dennes for euer, and the delite of wilde asses, and a pasture for flockes,

i By the teates he meaneth the plentifull fieldes, wherebymen are nourished, as children with the teate: or, the mothers for sorow, and leanenes shall lacke milke.

15 Until the [k]Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull field, and the [l]plenteous field be counted as a forest.
16 And iudgement shall dwell in the desert, and iustice shall remaine in ꝑ fruitfull field.
17 And the worke of iustice shal be peace, euen the worke of iustice and quietnes, and assurance for euer.

[a] *Or, multitude.*

k That is, when the Church shall be restored: thus the Prophets after

18 And my people shal dwel in the tabernacle of peace, and in sure dwellings, and in safe resting places.
19 When it hapleth it shall fall on the forest, and the [m]citie shalbe set in the lowe place.
20 Blessed are ye [n]that sowe vpon all waters, and [o]driue thither the feete of the ore and the Asse.

n That is, vpon fatte ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and nowe made dry for your vse.

o The fieldes shall be so ranke, that they shall sende out their cattell to eate vp the first croppe, which aboundance shall be signes of Gods fauour and loue towardes them.

they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they should faint. l The field which is now fruitful, shall be but as a baren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christes time: for then they that were before as the barren wildernes, being regenerate, shall be fruitfull, and they that had some beginning of godlines, shall bring forth fruites in such aboundance, that their former life shall seeme but as a wildernesse where no fruites were. m They shall not neede to builde it in his places for feare of the enemy: for God will defend it, and turne away the stormes from hurting of their commodities.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

1 WO to thee that [a]spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt [b]cease to spoyle, thou shalt be spoyled: when thou shalt make an ende of doing wickedly, [c]they shall doe wickedly against thee.

a Meaning, the enemies of the Church, as were the Chaldeans, and Assyrians: but chiefly of Sanecherib, but not onely.

2 [d]O Lorde, haue mercy vpon vs, wee haue waited for thee: be thou, which wast [e]their arme in the morning, our helpe also in time of trouble.

b When thine appointed time shall come that God shall take away thy power: and that which thou hast wrõg fully gotten, shal be giuen to others, as Amos 5. 11.

3 At the noyse of the tumult, the [f]people fled: at thine [g]exalting the nations were scattered.
4 And your spoyle shalbe gathered like the gathering of [h]caterpillers: and [i]he shall goe against him like the leaping of grashoppers.
5 The Lord is exalted: for he dwelleth on hie: he hath filled Zion with iudgement and iustice.

c The Chaldeãs shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes, and Persians shal do the same to the Chaldeans.

6 And there shall be stabilitie of [k]thy times, strength, saluation, wisdome and knowledge: for the feare of the Lord shal be his treasure.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

7 Beholde, [l]their messengers shall crye without, and the [m]ambassadours of peace shall weepe bitterly.
8 The [n]paths are waste: the wayfaring man ceaseth: hee hath broken the couenant: he hath contemned the cities: he regarded no man.
9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: [o]Sharon is like a wildernes, and Bashan is shaken and Carmel.

e Which helpedst our fathers so soone as they called vpon thee. f That is, the Assyrians fledde before the army of the Chaldeans, or the Chaldeans for feare of the Medes and Persians. g When thou, O Lorde, dideste lift vp thine arme to punish thine enemies. h Ye that as caterpillers destroyed with your nomber the whole worlde, shall haue no strength to resist your enemies the Chaldeans, but shall be gathered on an heape and destroyed. i Meaning, the Medes and Persians against the Chaldeans. k That is, in the dayes of Hezekiah. l Sent from Sanecherib. m Whome they of Ierusalem sent to intreate of peace. n These are the wordes of the Ambassadours, when they returne from Sanecherib. o Which was a plentifull countrey, meaning that Sanecherib woulde destroy all.

p To helpe and deliuer my Church.

10 Nowe will I ᵖ ariſe, ſaith the Lorde: nowe will I be exalted, now will I lift vp my ſelfe.

q This is ſpoken againſt the enemies, who thought all was their owne: but he ſheweth that their enterpriſe ſhalbe in vaine, and that the fire which they had kindled for others, ſhould conſume them.

11 ¶ Ye ſhal conceiue chaffe, and bring forth ſtubble: the fire of your breath ſhal deuoure you.

12 And the people ſhalbe as the burning of lime: and as the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, ye that are ʳ farre off, what I haue done, and ye that are neere, know my power.

r His vengeance ſhalbe ſo great, that all ſ world ſhall talke thereof.

14 The ſ ſinners in Zion are afraide: a feare is come vpō the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

ſ Which do not beleeue ſ words of ſ Prophet & the aſſurance of their deliueräce.

15 He that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his handes from taking of gifres, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

t Meaning, that God will be a ſure defence to all them that liue according to his word.

16 He ſhal dwell on ᵗ hie: his defence ſhalbe the munitions of rockes: bread ſhalbe giuen him, and his waters ſhalbe ſure.

u They ſhall ſee Hezekiah deliuered from his enemies and reſtored to honor and glorie.

17 Thine eyes ſhall ᵘ ſee the king in his glorie: they ſhall behold the land ˣ farre off.

x They ſhalbe no more ſhut in as they were by Sancherib, but goe where it pleaſeth them.

18 Thine heart ʸ ſhall meditate feare, Where is the ſcribe? where is the receiuer? where is he that counted the towres?

y Before that this libertie commeth, thou ſhalt thinke that thou art in great danger: for the enemy ſhal ſo ſharply aſſayle you, ſ one ſhall crie, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhal crie for him that valueth the riche houſes, but God wil deliuer you from this feare.

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeache, that thou canſt not perceiue, and of a ſtammering tongue that thou canſt not vnderſtand.

z Let vs be content with this ſmall riuer of Shiloah, and not deſire the great ſtreames and riuers, whereby the enemies may bring in ſhippes and deſtroy vs.

20 Looke vpon Zion the citie of our ſolemne feaſtes: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that cannot bee remoued: and the ſtakes thereof can neuer bee taken away, neither ſhall any of the cordes thereof be broken.

a He deſcribeth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by ſhipwracke.

21 For ſurely there the mightie Lord will be vnto vs, as a place ᵃ of ſtoods and broad riuers, whereby ſhall paſſe no ſhippe with oares, neither ſhall great ſhippe paſſe thereby.

b He comforteth the Church, and ſheweth that they ſhalbe enriched with all benefites both of body and ſoule.

22 For the Lorde is our iudge, the Lord is our law giuer: the Lord is our King, he will ſaue vs.

23 Thy ᵃ cordes are looſed: they could not well ſtrengthen their maſt, neither could they ſpreade the ſayle: then ſhall the ᵇ praye bee deuided for a great ſpoyle: yea, the lame ſhal take awap the praye.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhal haue their iniquitie forgiuen.

CHAP. XXXIIII.

He ſheweth that God puniſheth the wicked for the loue that he beareth toward his Church.

1 COme nere, ye ᵃ nations and heare, and hearken, ye people: let the earth heare and all that is therein, ᵇ the world and all that proceedeth therof.

a He propheceth of the deſtruction of the Edomites, and other nations which were enemies to the Church.

b God hath determined in his counſell, & hath giuen ſentence for their deſtruction.

2 For the indignation of the Lorde is vpon all nations, and his wrath vpon all their armies: hee hath ᵇ deſtroyed them and deliuered them to the ſlaughter.

3 And their ſlaine ſhalbe caſt out, and their ſtincke ſhall come vp out of their bodies, and the mountaines ſhall be melted with their blood.

4 And all the hoſte of heauen, ᶜ ſhalbe diſſolued, and the heauens ſhalbe folden like a booke: and all their hoſtes ſhall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

c He ſpeaketh this in reſpect of mans iudgemẽt, who in great feare and horrible troubles thinketh that heauen and earth periſheth.

5 For my ſwoorde ſhalbe ᵈ drunken in the heauen: behold, it ſhall come downe vpon Edom, euen vpon the people of ᵉ my curſe to iudgement.

d I haue determined in my ſecrete counſell and in the hearts of my enemies to deſtroy them, till my ſworde be weary with ſheading blood.

6 The ſwoorde of the Lord is filled with blood: it is made fat with the fat and with the blood of the ᶠ lambes and the goates, with the fat of the kidneis of the rammes: for the Lorde hath a ſacrifice in ᵍ Bozrah, and a great ſlaughter in the land of Edom.

e They had an opinion of holines becauſe they came of the Patriarke Izhak, but in effect were accurſed of God, & enemies vnto his Church as the Papiſts are.

7 And the ʰ Vnicornes ſhal come downe with them, and the heiffers with the bulles, and their lande ſhalbe drunken with blood, and their duſt made fat with fatneſſe.

f That is, both of yong and old, poore and riche of his enemies.

8 For it is the day of the Lordes vengeance, and the yeere of recompenſe for the iudgement of Zion.

g That famous citie ſhalbe conſumed as a ſacrifice burnt to aſhes.

9 And the riuers thereof ſhalbe turned into pitch, and the duſt thereof into ⁱ brimſtone, and the land thereof ſhalbe burning pitch.

h The mightie and riche ſhalbe aſwell deſtroyed as the inferiours.

10 It ſhal not be quenched night nor day: the ſmoke thereof ſhal go vp euermore: it ſhall bee deſolate from generation to generation: none ſhall paſſe thorough it for euer.

i He alludeth to the deſtruction of Sodom and Gomorah, Geneſis 19. 24.

11 But the pelicane ᵏ and the hedgehogge ſhall poſſeſſe it, and the great owle, and the rauen ſhall dwell in it, and hee ſhall ſtretche out vpon it the lyne ˡ of vanitie, and the ſtones of emptineſſe.

k Reade Zephan. 2. 14.

l In vaine ſhall anie man goe about to builde it againe.

12 ᵐ The nobles thereof ſhall call to the kingdome, and there ſhalbe none, and all the princes thereof ſhalbe as nothing.

m Meaning, there ſhall be neither order nor policie, nor ſtate of common weale.

13 And it ſhal bring forth thornes in the

palaces thereof, nettles and thistles in the strong holdes thereof, and it shalbe an habitation for dragons and a court for ostriches.

14 There shall [m] meete also Ziim & Iim, and the Satyre shall crie to his felowe, and the shricheowle shall rest there, and shal finde for her selfe a quiet dwelling.

15 There [o] shal the owle make her nest, and lay, and hatche, and gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lorde, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his verie Spirit hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

m Reade Chap. 13.21.
o Signifiyng, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Lawe where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lorde.
s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospell. 8 The fruites that followe thereof.

1 The [a] desert and the wildernesse shal reioyce: and the waste ground shalbe glad and flourishe as the rose.

2 It shall florish abundantly and shall greatly reioyce also and ioye: the glorie of Lebanon shalbe giuen vnto it: the beautie of [b] Carmel, and of Sharon, they shall [c] see the glorie of the Lord, and the excellencie of our God.

3 [d] Strengthen the weake handes, and confirme the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God commeth with [e] vengeance: euen God with a recompence, he will come and saue you.

5 Then shall the eyes of the [f] blinde bee lightened, and the eares of the deafe be opened.

6 Then shal the lame man leape as an hart, and the dumme mans tongue shall sing: for in the [g] wildernesse shall waters breake out, and riuers in the desert.

7 And the dry ground shalbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shalbe a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shalbe called [h] holy: the polluted shall not passe by it: for [i] hee shalbe with them, & walke in the way, and the fooles shall not erre.

9 There shalbe [k] no lion, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lorde shall returne and come to Sion with praise: and euerlasting ioye shalbe vpon their heads: they shal obtaine ioye and gladnesse, and sorowe and mourning shall flee awap.

a He propheci-eth of the ful restauration of the Church, both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernesse, shall by Christ be made most plenteous and beautifull.
c He sheweth that the presence of God is the cause that the Church doth bring forth fruit and florishe.
d He willeth all to encourage one another, & specially the ministers to exhort and strengthen the weake, that they may pacientlie abide ỹ comming of God, which is at hand.
e To destroy your enemies.
f When the knowledge of Christ is reueiled.
g They that were baren and destitute of the graces of God, shal haue them giuen by Christ.
h It shall be for the Saintes of God and not for the wicked.
i God shal leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby, Chap. 30.6.
l Whom ỹ Lord shall deliuer frō the captiuitie of Babylon.

CHAP. XXXVI.

Sancherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

1 Now [a] in the [b] fourteenth yeere of King Hezekiah, Sancherib King of Assur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Assur sent Rabshakeh from Lachish towarde Ierusalem vnto King Hezekiah, with a great host, and hee stoode by the conduite of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chancellor, and Ioah the sonne of Asaph the recorder.

4 And [e] Rabshakeh said vnto them, Tel you Hezekiah, I pray you, Thus saith the great King, the King of Assur, What confidence is this, wherein thou trustest?

5 I say, [f] Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it wil goe into his hand, & pearce it: so is Pharaoh King of Egypt vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, Is not that he, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worshippe before this altar?

8 Nowe therefore giue hostages to my lord the King of Assur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou [g] despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his church to be afflicted, but at length would sende deliuerance.
b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his church to trie their faith and pacience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22.20.
d This declareth that there were fewe godlie to be found in the Kinges house, when he was driuen to send this wicked man in such a weightie matter.
e Sancheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsely charging him, that he put his trust in his witte and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them: to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.
h Or, *turne backe*.
h He reprocheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

i Thus the wicked to deceiue vs, wil pretende the Name of the Lord: but we must trie the spirits, whether they be of God or no.

k They were afraid, least by his words he should haue stirred the people against § King, and also pretended to growe to some appoyntment with him.

* *Ebr. the water of their feete.*

l The Ebrewe word signifieth blessing: whereby this wicked captaine would haue persuaded the people, that their condition should be better vnder Sancherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and howe the wicked make God an idole, because they do not vnderstand § God maketh them his scourge and punisheth cities for sinne.

n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

Loyde to this lande to destrope it? The Loyd sayd vnto me, i Go vp against this land and destrop it.

11 ¶ Then sayde Eliakim, § Shebna and Joah vnto Rabshakeh, k Speake, I praye thee, to thy seruants in the Aramites language, (for we vnderstande it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

12 Then sayd Rabshakeh, Hath my master sent me to thy master, and to thee to speake these woordes, and not to the men that sit on the wall: that they may eate their owne doung, and drinke their owne * pisse with you?

13 So Rabshakeh stood, and cried with a loude voice in the Jewes language, and said, Heare the woords of the great king, of the King of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

15 Neyther let Hezekiah make you to trust in the Loyd, saying, The Loyde will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayeth the King of Asshur, Make l agreement with me, & come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come & bring you to a land like your owne lande, euen a land of wheate and wine, a lande of breade and vineyardes.

18 Least Hezekiah deceyue you, saying, The Loyde will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hande of the king of Asshur?

19 Where is the god of m Hamath, & of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these landes, that hath deliuered their countrey out of mine hande, that the Loyde shoulde deliuer Jerusalem out of mine hand?

21 Then they * kept silence, and answered him not a word: for the kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, & Shebna the chancellor, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and told him the woords of Rabshakeh.

CHAP. XXXVII.

2 *Hezekiah asketh counsel of Isaiah, who promiseth him the victorie.* 10 *The blasphemie of Sancherib.* 16 *Hezekiahs prayer.* 36 *The armie of Sancherib is slayne of the Angel,* 38 *And he himselfe of his owne sonnes.*

AND * when the King Hezekiah heard it, he a rent his clothes, and put on sackcloth and came into the house of the Loyd. 2 *King. 19. 1.*

a In signe of griefe and repentance.

2 And he sent Eliakim the steward of the house, and Shebna the chancellor, with the Elders of the Priestes, clothed in sackecloth vnto b Isaiah the Prophet, the sonne of Amoz.

b To haue comfort of him by the worde of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God & his ministers.

3 And they sayd vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring forth.

c We are in as great sorowe as a woman that trauaileth of childe, and can not be deliuered.

4 If so be the Loyd thy God hath d heard the woordes of Rabshakeh, whome the King of Asshur his master hath sent to raile on the liuing God, and to reproche him with woordes which the Loyde thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

d That is, will declare by effect that hee hath heard it: for whē God deferreth to punish, it seemeth to § flesh, that he knoweth not the sinne, or heareth not the cause.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Loyd, Be not afrayd of the woordes that thou hast heard, wherewith the seruantes of the King of Asshur haue blasphemed me.

e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

7 Beholde, I wil send a blast vpon him, and he shall heare a f noyse, and returne to his owne lande, and I wil cause him to fall by the sword in his owne land.

f Of § Egyptians and Ethiopians, that shal come & fight against him.

8 ¶ So Rabshakeh returned, and founde the King of Asshur fighting against g Libnah: for he had heard that he was departed from Lachish.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

9 He heard also me say of Tirhakah, king of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, hee sent other messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Judah, saying, Let not thy God h deceyue thee, in whome thou trustest, saying, Jerusalem shall not be giuen into the hand of the king of Asshur.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of al trueth a deceiuer: some gather hereby that Shebna had disclosed vnto Sancherib the answere that Isaiah sent to the King.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands in destroying them, and shalt thou bee deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, & the children of Eden, which were at Telassar?

i Which was a citie of the Medes.

13 Where is the king of Hamath, & the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

14 ¶ So Hezekiah receiued the letter of the hande of the messengers and read it, and her went vp into the house of the Loyde, and Hezekiah spred it before the Loyd.

15 And Hezekiah prayed vnto the Loyde, saying,

16 O Lord of hosts, God of Israel, which
l dwellest betweene the Cherubims, thou
art very God alone ouer all the king-
domes of the earth: thou hast made the
heauen and the earth.
17 Encline thine eare, O Lord, and heare:
open thine eyes, O Lorde, and see, and
heare all the wordes of Sanherib,
who hath sent to blaspheme the liuing
God.
18 Trueth it is, O Lorde, that the kinges
of Asshur haue destroyed all lands, and
m their countrey,
19 And haue cast their gods in the fire: for
they were no gods, but the worcke of
mans hands, euen wood or stone: there-
fore they destroyed them.
20 Now therefore, O Lord our God, saue
thou vs out of his hande, that n all the
kingdomes of the earth may knowe,
that thou onely art the Lord.
21 ¶ Then Isaiah the sonne of Amoz sent
vnto Hezekiah, saying, Thus saith the
Lord God of Israel, Because thou hast
prayed vnto me, concerning Sanherib
king of Asshur,
22 This is the word that the Lorde hath
spoken against him, O o virgine, daugh-
ter of Zion, he hath despised thee, and
laughed thee to scorne: O daughter of
Jerusalem, he hath shaken his head at
thee.
23 Whome hast thou rayled on and blas-
phemed? and against whome hast thou
exalted thy voyce, & lifted vp thine eyes
on hye? euen against the p holy one of
Israel.
24 By thy seruants hast thou rayled on
the Lord, and sayd, By the multitude of
my charets I am come vp to the toppe
of the mountaines to the sides of Leba-
non, and will cut downe the hie cedars
thereof, and the fayre firre trees thereof,
and I will goe vp to the heyght of his
toppe and to the forest of his frutefull
places.
25 I haue digged q and dronke the wa-
ters, & with the plant of my feete haue
I dried all the riuers closed in.
26 Hast thou not heard howe I haue of
olde time made it, r and haue formed it
long agoe? and should I nowe bring it,
that it shoulde be destroyed, and layed on
ruinous heapes, as cities defensed,
27 Whose inhabitants "haue smal powe,
and are afrayd and confounded: they
are like the grasse of the field and greene
herbe, or grasse on the house toppes, or
corne blasted s afore it be growen.
28 But I knowe thy dwelling, and thy
t going out, and thy comming in, and
thy furie against me.
29 Because thou ragest against me, & thy
tumult is come vp vnto mine eares,
therefore will I put mine u hooke in thy
nostrels, and my bridle in thy lips, and
will bring thee backe againe the same
way thou x camest.
30 And this shalbe a y signe vnto thee, O
Hezekiah, Thou shalt eate this yeere
such as groweth of it selfe: and the z se-
cond yeere, such things as growe with-
out sowing: and in the third yeere, sowe
ye and reape, and plant vineyards, and
eate the fruite thereof.
31 And a the remnant that is escaped of
the house of Judah, shall agayne take
roote downeward and beare fruite vp-
ward.
32 For out of Jerusalem shall go a rem-
nant, and they that escape out of mount
Zion: the zeale of the Lord of hostes shal
doe this.
33 Therefore thus saith the Lord, concer-
ning the king of Asshur, He shal not en-
ter into this citie, nor shoote an arrowe
there, nor come before it with shield, nor
cast a mount against it.
34 By the same way that he came, he shal
returne, and not come into this citie,
sayth the Lord.
35 For I wil defende this citie to saue it,
for mine owne sake, and for my seruant
b Dauids sake.
36 ¶ c Then the Angel of the Lorde went
out, and smote in the campe of Asshur
an hundreth, foure score, and fiue thou-
sande: so when they arose early in the
morning, beholde, they were all dead
corpses.
37 So Sanherib king of Asshur depar-
ted, and went away and returned and
dwelt at d Nineueh.
38 And as hee was in the temple wor-
shipping of Nisroch his god, Adrames-
lech and Sharezer his sonnes e slew him
with the swoorde, and they escaped into
the land of f Ararat: and g Esarhaddon
his sonne reigned in his stead.

l He groundeth his prayer on Gods promes, who promised to heare them from betweene the Cherubims.
m Meaning, of the ten tribes.
n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whome God had chosen to himselfe, as a chaste virgine, and ouer whome he had care to preserue her from the lusts of the tyrant, as a father would haue ouer his daughter.
p Declaring hereby, that they that are enemies to Gods church, fight against him whose quarel his Church onely mainteineth.
q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great, that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.
r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he sayth that he formed it of olde, euen in his eternal counsel, which cannot be changed.
" Ebr. are short in hand.
s He sheweth that the state and power of most florishing cities endureth but a moment in respect of the Churche, which shall remayne for euer, because God is the mainteiner thereof.
t Meaning, his counsels and enterprises.
u Because Sanherib shewed himselfe, as a deuouring fish and furious beast, he vseth these similitudes, to teach how he wil take him and guyde him.
x Thou shalt lose thy labour.
y God giueth signes after two sortes: some go before the thing, as the signes that Moses wrought in Egypt, which were for confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is.
z He promiseth that for two yeres the ground of it selfe should feede them.
a They whome God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.
b For my promes sake made to Dauid. 2. King. 19. 35. 2. chron. 32. 21. tob. 1. 18. eccles. 48. 22. 1. mac. 7. 41. 2. mac. 8. 19.
c Which was the chiefest citie of the Assyrians. Tobit 1. 21.
" Or, Armenia.
d Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thankes for his benefite.

1 ABout * that a time was Hezekiah
sicke vnto the death, and the Pro-
phet Isaiah sonne of Amoz came
vnto him, and sayde vnto him, Thus
saith the Lord, Put thine house in an or-
der, for thou shalt die, and not liue.

* 2. King. 20. 1. 2. chro. 32. 24.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God and aspire to the heauens.

2 Then

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,
3 And said, I beseech thee, Lord, remember nowe howe I haue walked before thee in trueth, and with a perfit heart, and haue done that which is good in thy sight: and Hezekiah wept sore.
4 ¶ Then came the worde of the Lord to Isaiah, saying,
5 Go, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fifteene yeres.
6 And I will deliuer thee [c] out of the hand of the king of Assyrie, and this citie: for I will defende this citie.
7 And [d] this signe shalt thou haue of the Lord, that the Lord will do this thing that he hath spoken,
8 Beholde, I will bring againe the shadowe of [e] degrees (whereby it is gone downe in the dial of Ahaz) by [f] sunne ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.
9 [g] The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sickenes.
10 I said in the [h] cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeres.
11 I said, [i] I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.
12 Mine habitation is departed, and is remoued from mee, like a shepheardes tent: I [k] haue cut off like a weauer my life: he will cut me off from the height: from day [l] to night, thou wilt make an ende of me.
13 I reckoned [m] to the morning: but hee brake all my bones, like a lion: from day to night wilt thou make an ende of me.
14 Like a crane or a swallowe, so did I [n] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [o] it hath oppressed me, comfort me.
15 What shall I say? [p] for he hath saide it to mee, and he hath done it: I shall walke [q] weakely all my yeeres in the bitternesse of my soule.
16 O Lorde, [r] to them that ouerliue them, and to all that are in them, the life of my spirite shalbe knowen, that thou causedst me to [s] sleepe and hast giuen life to mee.
17 Beholde, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my [t] sinnes behind thy backe.
18 For [u] the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.
19 But the liuing, the liuing, he shall confesse thee, as I do this day: the father to the [x] children shall declare thy trueth.
20 The Lorde was readie to saue me: therefore we will sing my song, all the dayes of [y] our life in the house of the Lord.
21 Then saide Isaiah, Take a lumpe of drie figges and [z] lay it vpon the boyle, and he shall recouer.
22 Also Hezekiah [a] had said, What is the signe, that I shal goe vp into the House of the Lord?

b For his heart was touched & feare of Gods iudgemẽt, seeing he had appoynted him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, for asmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and whē he reigned, we see what a tyrant he was.
c He doth not onely promise to prolong his life, but to giue him rest and quietnes from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.
d For Hezekiah had asked, for confirmation of his faith, a signe, as verse 22 and 2.King.20.8: whereunto he was moued by singular motion of Gods Spirit.
e Reade 2. King. 20.10.
f He left this song of his lamentation and thankesgiuing to all posteritie, as a monument of his owne infirmitie and thankful heart for Gods benefites, as Dauid did, Psal. 51.
g At what time it was told me, that I should die.
h I shall no more praise the Lord here in his Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakenes.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouer night I thought that I shoulde liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horrour, that the faithfull haue when they apprehend Gods iudgement against their sinne.
m I was so oppreſt with sorow, that I was not able to vtter my wordes, but onely to grone and sigh.
n To wit, sorow & griefe both of body & mynd.
o God hath declared by his Prophet that I shall die, and therefore I wil yeeld vnto him.
p I shal haue no release, but continual sorowes whiles I liue.
q They that shal ouerliue thy men that are nowe aliue, and all they that are in these yeeres shall acknowledge this benefite.
r That after that thou hadest condemned me to death, thou restoredst me to life.
s Where as I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.
t He esteemeth more the remission of his sinnes, & Gods fauour, then a thousand liues.
u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that doe regard it, as Psal. 6.5. and 115.17.
x All posteritie shal acknowledge, and the fathers according to their duttie toward their children shall instruct them in thy graces, and mercies toward me.
y He sheweth what is the vse of the Congregation & Church: to wit, to giue the Lorde thankes for his benefites.
z Reade 2. King. 20.7.
a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

1 At the same time, [a] Merodach Baladan, the sonne of Baladan, king of Babel, sent [b] letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.
2 And Hezekiah was [c] glad of them, and shewed them the house of his treasures, the siluer, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.
3 Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, What saide these men? & from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.
4 Then saide he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

a This was the first King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, & haue their helpe, if occasion serued.
c Reade 2. King. 20.13 and 2.chr. 32.25,31.
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

5 And Isaiah said to Hezekiah, Heare the
word of the Lord of hoastes,
6 Beholde, the dayes come that all that
is in thine house, & which thy fathers
haue laied vp in store vntill this day,
shalbe [c] caried to Babel; nothing shal-
be left, saith the Lord.
[c] By the grieuousnes of the punishment is declared howe greatly God detesteth ambition & vaine glory.
7 And of thy sonnes, that shall procéede
out of thee, and which thou shalt beget,
shall they take away, and they shalbe
[f] eunuches in the palace of the King of
Babel.
[f] That is, officers and seruants.
8 [g] Then saide Hezekiah to Isaiah, The
worde of the Lorde is good, which thou
hast spoken: & he said, Yet let there be
peace, and trueth in my dayes.
[g] Reade 2. King 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

1 [a] Comfort ye, comfort ye my people,
saith your God.
[a] This is a consolation for the church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth to true ministers of God that then were, and those also that should come after him,
2 Speake comfortably to Ierusa-
lem, and crie vnto her, that her [b] warre-
fare is accomplished, that her iniquitie
is pardoned: for she hath receiued of
the Lordes hande [c] double for all her
sinnes.
to comfort the poore afflicted, and to assure the of their deliuerance both of body and soule.
[b] The time of her affliction.
[c] Meaning, sufficient, as chap. 61.7. and full correction, or double grace, whereas she deserued double punishment.
3 [d] The voyce crieth in the [e] wildernesse,
[f] Prepare ye the way of the Lord: make
streight in the desert a path for our
God.
[d] To wit, of the Prophets.
[e] That is, in Babylon, and other places where they were kept in captiuitie, & miserie.
[f] Meaning, Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne & Satan, Mat. 3.3.
4 Euery valley shalbe exalted, and every
[g] mountaine & hill shalbe made lowe:
and the crooked shalbe streight, and the
rough places plaine.
[g] Whatsoeuer may let or hinder this deliuerance, shalbe removed.
5 And the glory of the Lord shalbe reuea-
led, and all [h] flesh shall see it together: for
the mouth of the Lord hath spoken it.
[h] This miracle shalbe so great, that it shalbe knowen through al the world.
6 [i] The voyce said, Cry. And he said, What
shal I cry? All flesh is grasse, and al the
[k] grace thereof is as the flowre of the field.
[i] The voyce of God, which spake to the Prophet Isaiah.
[k] Meaning, al mans wisedome and naturall powers, Iames 1.10.1.pet.1.24.
7 The grasse withereth, the flowre fadeth,
because the [l] Spirit of the Lord bloweth
vpon it: surely the people is grasse.
[l] The Spirit of God shall discouer the vanitie in al that seeme to haue any excellencie of themselues.
8 The grasse withereth, the flowre fadeth:
but the [m] word of our God shall stande
for euer.
[m] Though considering the frailty of mans nature many of the Iewes should perish and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remained, shoulde feele the fruite thereof.
9 ¶ O Zion, that bringest good tidings,
get thee vp into the hie [n] mountaine: O
Ierusalem, that bringest good tidings,
lift vp thy voyce with strength: lift it
vp, be not afraid: say vnto the cities of
[n] To publishe this benefite through all the worlde.
Iudah, Behold [o] your God.
10 Behold, the Lord God will come with
power, and [p] his arme shal rule for him:
behold, his rewarde is with him, and
his worke before him.
[o] He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.
[p] His power shal be sufficient without helpe of any other, and shall haue all meanes in him-selfe to bring his will to passe.
11 He shall feede his flocke like a shep-
heard: he shall gather the lambes with
his arme, & carry them in his bosome,
and shall guide them with [q] young.
[q] He shall shew his care and fauour ouer them that are weake, and tender.
12 Who hath measured the waters in
his [r] fist & counted heauen with the
span, and comprehended the dust of
the earth in a measure? and weighed
the mountaines in a weight, and the
hilles in a balance?
[r] Declaring that as God onely hath all power, so doth he vse the same for the defence & maintenance of his Church.
13 Who hath instructed the Spirit of the
Lorde? or was [s] his counseller, or taught
him?
[s] He sheweth Gods infinite wisedome for the same ende and purpose.
14 Of whom toke he counsell, and who
instructed him and taught him in the
way of iudgement? or taught him
knowledge, and shewed vnto him the
way of vnderstanding?
[t] He speaketh al this to the intent that they should neither feare man, nor put their trust in any, saue onely in God.
15 Behold, the nations are as a drop of
a bucket, and are counted as the dust of
the balance: behold, he taketh awap
the iles as a little dust.
16 And Lebanon is not sufficient for fire,
nor the beastes thereof sufficient for a
burnt offring.
17 All nations before him are as [t] no-
thing, and they are counted to him, lesse
then nothing, and vanitie.
18 To whom then [u] will ye liken God?
or what similitude will ye set vp vnto
him?
[u] Hereby he armeth them against the idolatrie, wherewith they should bee tempted in Babylon.
19 The workeman melteth an image, or
the goldsmith beateth it out in golde, or
the goldsmith maketh siluer plates.
20 Doeth not [x] the poore chuse out a tree
that will not rot, for an oblation: he seek-
eth also vnto him a cunning workes-
man, to prepare an image, that shal not
be moued.
[x] He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.
21 Know ye nothing? haue ye not heard
[y] it? hath it not bene told you from the
beginning? haue ye not vnderstand it
by the [z] foundation of the earth?
[y] Haue ye not the worde of God, which plainely condemneth idolatrie?
22 He sitteth vpon the circle of the earth,
and the inhabitants thereof are as gras-
hoppers, he stretcheth out the heauens,
as a curtaine, and spreadeth them out,
as a tent to dwell in.
[z] Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them? [a] So that his power appeareth in euery place where so euer we turne our eyes.
23 He bringeth the princes to nothing,
and maketh the iudges of the earth, as
vanitie,
24 As though they were not planted, as
though they were not sowe, as though
their stocke tooke no roote in the earth:
for he did euen [a] blowe vpon them, and
they witherd, and the whirlewinde
will take them away as stubble.
25 To whom now will ye liken me, that
I should be like him, saith the Holy one?
26 Lift vp your eyes on hie, and behold
who hath created these things, & bring

b Who hath set in order the infinite nomber of the starres.
c He rebuketh the Iewes, because they did not rest on the prouidence of god, but thought that he had forsaken them in their troubles.
d And therfore al power is in his hand to deliuer when his time commeth.
e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that all commeth of God.

geth [b] out their armies by nomber, and calleth them al by names: by the greatnesse of his power and mightie strength nothing lacketh.
27 Why saist thou, O Iaakob, and speakest O Israel, [c] My way is hid from the Lord, and my iudgement is passed ouer of my God?
28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the [d] endes of the earth? he neither fainteth, nor is wearie: there is no searching of his [e] vnderstanding.
29 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.
30 [f] Euen the young men shal faint, and be wearie, and the young men shal stumble and fall.
31 But they that wayte vpon the Lord, shal renewe their strength: they shall lift vp their wings as the egles: they shall runne, and not be wearie, and they shall walke and not faint.

CHAP. XLI.

2 *Gods mercy in chusing his people.* 6 *Their idolatrie.* 27 *Deliuerance promised to Zion.*

KEepe [a] silence before me, O ilands, and let the people [b] renewe their strength: let them come neere, and let them speake: let vs come together into iudgement.
2 Who raised vp [c] iustice from the East, & called him to his foote? & gaue the nations before him, & subdued the kings? he gaue them as dust to his sworde, and as scatterd stubble vnto his bowe.
3 He pursued them, & passed safely by the way that he had not gone with his feet.
4 Who hath wrought & done it? [d] he that calleth the generations from the beginning. I the Lord am the [e] first, and with the last I am the same.
5 The iles sawe it, and did [f] feare, & the endes of the earth were abashed, drewe neere, and came.
6 Euery man helped his neighbour and said to his brother, [g] Be strong.
7 So the workman comforted the founder, & he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and he fastened it with nailes, [h] it should not be moued.
8 ¶ But thou, Israel, art my [i] seruant, and thou Iaakob, whom I haue chosen, the seede of Abraham my friend.
9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.
10 Feare thou not, for I am with thee: be not afrayde, for I am thy God: I will [k] strengthen thee, and helpe thee, and will susteine thee with the [l] right hand of my iustice.
11 Behold, al they that prouoke thee, shal be ashamed, and confounded: they shal be as nothing, and they that striue with thee, shal perish.
12 Thou shalt seeke them & shalt not [l] find them: to wit, the men of thy strife, for they shalbe as nothing, & the me that warre against thee, as a thing of nought.
13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.
14 Feare not, thou [m] worme, Iaakob, & ye men of Israel: I wil helpe thee, saith the Lord and thy redeemer the holy one of Israel.
15 Behold, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, and bring them to powder, and shalt make the hilles as chaffe.
16 Thou shalt fanne them and the winde shall carry them awaye, and the whirlewinde shal scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy one of Israel.
17 When [o] the poore and the needie seeke water, and there is none (their tongue fainteth for thirst: I the Lord wil heare them: I the God of Israel wil not forsake them)
18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleys: I will make the wildernes as a poole of water, and the waste land as springs of water.
19 I will set in the wildernesse the cedar, the shittah tree, and the murre tree, and the pine tree, & I will set in the wildernes the firre tree, the elme and the boxe tree together.
20 Therefore let them see and know, and let them consider and understand together that the hand of the Lord hath done this, and the holy one of Israel [q] hath created it.
21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons, saith the king of Iaakob.
22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former thinges what they be, that we may consider them, and knowe the latter ende of them: or els declare vs things for to come.
23 Shewe the things that are to come hereafter, that we may knowe that you are gods: yea, do good or do euil, that we may declare it, and behold it together.
24 Behold, ye are of no value, and your making is of nought: man hath [s] chosen

a God, as though he pleaded his cause with al nations, requireth silence that he may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to go to and fro at his commandement, and placed him in the land of Canaan?
d Who hath created man & maintained his succession.
e Though the world set vp neuer so manie gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and shalbe for ever.
f Consulting mine excellent workes among my people.
g They assembled themselues, and conspired against me to maintaine their idolatrie.
h He noteth the obstinacie of the idolaters to maintaine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.
k That is, by the force of my promises, in the performance wherof I will shew my selfe faithful & iust.
l Because they shalbe destroied
m Thus he calleth them because they were contemned of al the world, and that they considering their own poore estate, should seek vnto him for helpe.
n I will make thee able to destroy all thine enemies, be they neuer so mighty:
& this chiefly is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captiuitie of Babylon
p God will rather change the order of nature, then they should want any thing, that cry to him by true faith in their miseries:
declaring to the heretby that they shall lacke nothing by [t] way,
when they returne from Babylon.
q That is, hath appointed and determined that it shall come so to passe.
r He biddeth the idolaters to proue their religion, and to bring forth their idols, [t] they may be tried whether they know all things, & can do all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.
s So that a man can not make an idole, but he must do that, which God detesteth, and abhorreth: for he chuseth his owne deuices, and forsaketh the Lords.

t Meaning, the Chaldeans.
u That is, Cyrus, who shall do all thing in my Name, and by my direction: wherby he meaneth, that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appoyntment.
x Both of the Chaldeans and others.
y Meaning, that none of the Gentiles gods can worke any of these things.

sen an abomination vp them.
25 ¶ I haue raised vp t from the North, & he shall come: from the East sunne shall u he call vpon my Name, and shal come vpon x princes as vpon clay, and as the potter treadeth myre vnder the foote.
26 Who hath declared from þ beginning, that we may know? or before time, that we may say, Ye is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your words.
27 I am the first, that saith to Zion, Behold, behold x them: & I wil giue to Ierusalem a one that shall bring good tydings.
28 But when b I beheld, there was none, and when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a word.
29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

z That is, the Israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophets and ministers. b When I looked whether the idoles could do these things, I founde that they had neither wisdome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 *The obedience and humilitie of Christ. 6 Why he was sent into the worlde.* 11 *The vocation of the Gentiles.*

a That is, Christ, who in respect of his manhode is called here seruant, the Prophets vse to make mention of Christ after that they haue declared any great promes, because he is the foundatiõ wherupon al the promises are made and ratified.
b For I haue cõmitted all my power to him, as to a most faithful steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnesse of my Spirit.
c He only is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matth. 12. 18. ephe. 1. 4.
d He shal declare himselfe gouernour ouer the Gentiles, & call them by his worde, & rule them by his Spirit.
e His comming shall not be with pompe and noyse, as earthly princes.
f He will not hurt the weake & feeble, but support & cõfort thẽ.
g Meaning the weeke of a lampe, or candle which is almost out, but he wil cherish it and snuffe it, that it may shine brighter.
h Although he fauour the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.
i Till he haue set all things in good order.
k The Gentiles shalbe desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To assist & guide thee.
n As him, by whom the promise, made to all nations in Abraham, shalbe fulfilled.

1 Beholde, a my seruant: b I will stay vpon him: mine elect, in whome my soule c delyteth: I haue put my Spirit vpon him: he shal bring forth d iudgement to the Gentiles.
2 He shall not e cry, nor lift vp, nor cause his voyce to be heard in the streete.
3 f A bruised rede shal he not breake, and the smoking g flax shall he not quench: he shall bring forth iudgement in h trueth.
4 He shal not faile nor be discouraged till he haue i set iudgement in the earth: and the k yles shal wayte for his law.
5 Thus saith God the Lord (he that created the heauens & spred them abroade: he that stretched forth the earth, and the buddes thereof: hee that giueth breath vnto the people vpon it, and spirite to them that walke therein)
6 I the Lord haue called thee in l righteousnes, and wil holde m thine hand, and I will keepe thee, & giue thee for a n couenant of the people, & for a light of the Gentiles.
7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknes, out of the prison house.
8 I am the Lord, this is my Name, and my o glorie will I not giue to another, neither my prayse to grauen images.
9 Behold, þ former things are p come to passe, and new things do I declare: before they come forth, I tell you of them.
10 Sing vnto the Lord a newe song, and his praise from the ende of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.
11 Let the wildernes and the cities thereof lyft vp their voyce, the townes that q Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.
12 Let them giue glorie vnto the Lord, and declare his prayse in the ylands.
13 The Lord shal go forth as a r gyant: he shall stirre vp his courage like a man of warre: he shall shoute and cry, and shall preuaile against his enemies.
14 I haue a long time holden my peace: I haue bene stil & refrained my selfe: nowe will I crie like a s trauailing woman: I wil destroy and deuoure at once.
15 I will make waste mountaines & hilles, and dry vp all their herbes, and I will make the floods ylands, and I will dry vp the poles.
16 ¶ And I will bring the t blinde by a way, that they knew not, & leade them by paths that they haue not knowen: I will make darknes light before them, & crooked things straight. These things will I doe vnto them, and not forsake them.
17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.
18 ¶ Heare, ye deafe: & ye blinde, regard, that ye may see.
19 Who is blinde but my u seruant? or deafe as my x messenger, that I sent? who is blinde as the y perfit, and blinde as the Lords seruant?
20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?
21 The Lord is willing for his righteousnes sake that he may magnifie the law, and exalt it.
22 But this people is z robbed and spoyled, and shall be all snared in dungeons, & they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoyle, and none shal say, a Restore.
23 Who amõg you shal hearken to this,

o I wil not suffer my glory to be diminished: which I should do, if I were not faithfull in performing the same, & the idolaters thereby would extoll their idoles aboue me.
p As in time past I haue bene true in my promise, so wil I be in time to come.
q Meaning the Arabians, vnder whom he comprehendeth all the people of the East.
r He sheweth the zeale of the Lord, and his power in ỹ conseruation of his Church.
s I wil haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in trauayle.
t That is, my poore people, which are in perplexitie and care.
u To wit, Israel, which should haue most light because of my Lawe.
x The Priest to whom my worde is committed, which shoulde not onely heare it himselfe, but cause others to heare it.
y As the Priests and Prophets that should be lights to others.
z Because they wil not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffereth them to be spoyled of their enemies through their owne faule and incredulitie.
a There shalbe none to succour them, or to wil the enemie to restore that, which he hath spoyled.

and

and take heed, & heare for y afterwarde?
24 Who gaue Iaakob for a ſpoyle, and Iſrael to the robbers? Did not the Lorde, becauſe wee haue ſinned againſt him? for they would not walke in his wayes, neither be obedient vnto his Law.
25 Therefore he powred vpon him his fierce wrath, and the ſtrength of battell: and it ſet him on fire rounde about, and he knew not, & it burned him vp, yet he conſidered not.

CHAP. XLIII.

1 *The Lorde comforteth his people. He promiſeth deliuerance to the Iewes.* 11 *There is no God but one alone.*

BVt now thus ſayth the Lord, a that created thee, O Iaakob: and he that formed thee, O Iſrael, b Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.
2 When thou paſſeſt through the c waters, I will be with thee, & through the floods, that they do not ouerflowe thee. When thou walkeſt through the verie fire, thou ſhalt not bee burnt, neyther ſhall the flame kindle vpon thee.
3 For I am the Lorde thy God, the holy one of Iſrael, thy Sauiour: I gaue d Egypt for thy ranſome, Ethiopia, and Seba for thee.
4 Becauſe thou waſt precious in my ſight, and thou waſt honorable, and I loued thee, therefore will I giue e man for thee, and people for thy ſake.
5 Feare not, for I am with thee: I will bring thy ſeede from the f Eaſt, and gather thee from the Weſt.
6 I will ſay to the North, Giue: and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the endes of the earth.
7 Euery one that is called by my g name: for I created him for my glory, formed him and made him.
8 I will bring forth the blind people, and they ſhall haue eyes, and the deafe, and they ſhall haue eares.
9 Let all the nations be gathered h together, and let the people be aſſembled: who among them can declare this and ſhew vs former things? let them bring forth their i witneſſes, that they may be iuſtified: but let them k heare, and ſay, It is truth.
10 You l are my witneſſes, ſayth the Lord, & my m ſeruant, whome I haue choſen:

a After theſe threatnings he promiſeth deliuerance to his Church, becauſe he hath regenerate thē, adopted them, and called them.
b When thou ſeeſt dangers & conſpiracies on al ſides, remēber this benefite and the loue of thy God, and it ſhall encourage thee.
c By water and fire, he meaneth al kinde of troubles and perils.
d I turned Sanerib's power againſt theſe cōtries, and made them to ſuffer that affliction which thou ſhouldeſt haue done, & ſo were as the paiment of thy ranſome, Chap. 37.9.
e I wil not ſpare any man rather then thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, then all the wicked in the world.

b Meaning, Gods wrath.

therefore ye ſhal know and beleeue me, n and vnderſtand that I am: before me there was no God formed, neither ſhall there be after me.
11 I, euen I am the Lorde, and beſide me there is no Sauiour.
12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you: therefore you are my witneſſes, ſayeth the Lorde, that I am God.
13 Yea, before the day was, I am, & there is none o can deliuer out of mine hand: I will do it, and who ſhall let it?
14 Thus ſayth the Lorde your redeemer, the holy one of Iſrael, For your ſake I haue ſent to Babel, and p brought it downe: they are all fugitiues, and the Chaldeans crie in q the ſhippes.
15 I am the Lorde your holy one, r creator of Iſrael, your King.
16 Thus ſayth the Lorde which maketh a way in ſ the Sea, and a path in the mightie ſ waters.
17 Which bringeth out the t charet and horſe, the armie and the power: they lie together, and ſhall not riſe: they are extinct, and quenched as towe.
18 Remember ye not the former things, neither regard the things of olde.
19 Behold, I do a new thing: now ſhal it come forth: ſhal you not know it? I wil euen make a way in the u deſert & floods in the wildernes.
20 The wilde x beaſtes ſhall honour me, the dragons and the oſtriches, becauſe I gaue water in the deſert and flodes in the wilderneſſe to giue drinke to my people, euen to mine elect.
21 This people haue I formed for my ſelfe: they ſhal ſhew forth my prayſe.
22 And thou haſt not y called vpon me, O Iaakob, but thou haſt z wearied me, O Iſrael.
23 Thou a haſt not brought me the ſheepe of thy burnt offrings, neither haſt thou honoured me with thy ſacrifices. I haue not cauſed thee to ſerue b in offring, nor wearied thee with incenſe.
24 Thou boughteſt mee no ſweete c ſauour with money, neither haſt thou made me drunke with the fatte of thy ſacrifices, but thou haſt made mee d to ſerue with thy ſinnes, and wearied mee with thine iniquities.
25 I, euen I am he that putteth away thine iniquities for mine owne ſake, & will not remember thy ſinnes.
26 Put me in e remembrance: let vs be iudged together: count thou that thou mayeſt be iuſtified.
27 Thy f firſt father hath ſinned, and thy g teachers haue tranſgreſſed againſt me.

n By Darius & Cyrus.
o They ſhall cry whē they would eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie.
p When he deliuered Iſrael frō Pharaoh, Exod. 14.22.
q When the Iſraelites paſſed through Iorden, Ioſh. 3.17.
r When he deliuered his people out of Egypt.
ſ Pharaoh & his mighty armie.
t Meaning, that their deliuerāce out of Babylon ſhould be more famous thē that from Egypt was, Iere. 23.7. hag. 2. 10. 2. cor. 5.17. reuel. 21.5.
u They ſhall haue ſuch abundāce of al things as they returne home, euē in the drie and barren places, that the very beaſts ſhall feele my benefites, and ſhal acknowledge thē: much more men ought to be thankful for the ſame.
x Thou haſt not worſhipped me as thou oughteſt to haue done.
y Becauſe thou haſt not willingly receiued that which I did cōmand thee, thou diddeſt grieue me. Whereby he ſheweth that his mercies were only cauſe of their deliuerāce, foraſmuch as they had deſerued the contrary.
z Meaning in true faith and obedience. a Either for the compoſition of the ſweete ointment, Exod. 30.34. or for the ſweete incenſe, Exod. 30.7. b Thou haſt made me to beare an heauie burden by thy ſinnes. c If I forget any thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe. d Thine anceſters.

f Hee prophecieth of their deliuerance from the captiuitie of Babylon, and ſo of the calling of the vniuerſal Church, alluding to that which is written, Deut. 30.3.
g Meaning, that he could not be vnmindfull of them, except hee woulde neglect his owne Name and glory.
h Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idols are able to doe the like, as Chap. 41.22.
i To proue that the things, which are ſpoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, becauſe they will not heare when God ſpeaketh by his worde.
l The Prophets and people to whome I haue giuen my Law.
m Meaning ſpecially Chriſt, and by him, all the faithfull.
e Thy Prieſts and thy Prophets.

28 Therefore I haue [f] prophaned the ruleres of the Sanctuarie, and haue made Iaakob a curſe, and Iſrael a reproche.

CHAP. XLIIII.

5 The Lord promiſeth comfort and that he will aſſemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beaſtlines of idolaters.

1 YEt now heare, O Iaakob my ſeruant, and Iſrael, whome I haue choſen.

2 Thus ſayth the Lord, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my ſeruant, & thou righteous, [b] whome I haue choſen.

3 For I wil powre water vpon [c] thirſtie, and floods vpon the dry ground: I will powre my Spirite vpon thy ſeede, and my bleſſing vpon thy buddes,

4 And they [d] ſhall growe as among the graſſe, & as the willowes by the riuers of waters.

5 One ſhal ſay, I am the Lordes: another [e] ſhalbe called by the name of Iaakob: & another ſhal ſubſcribe with his hand vnto the Lord, and name himſelf by the name of Iſrael.

6 Thus ſayth the Lord the King of Iſrael & his redeemer, the Lorde of hoſtes, [f] I am the firſt, and I am the laſt, and without me is there no God.

7 And who is like me, that ſhal [g] cal, and ſhall declare it, and ſet [h] it in order before me, ſince I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them ſhew vnto them.

8 Feare ye not, neither be afraide: haue not I tolde thee of olde, and haue declared it? [l] you are euen my witneſſes, whether there bee a God beſide mee, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things ſhall nothing profit: and they are their owne witneſſes, [n] that they ſee not nor know: therefore they ſhalbe confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] felowſhip thereof, ſhall be confounded: for the workmen themſelues are men: let them all be gathered together, and [r] ſtand by, yet they ſhall feare, and be confounded together.

12 The ſmith taketh an inſtrument, and worketh in the coles, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an [s] hungred, and his ſtrength faileth: he drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he faſhioneth it with a red thred, he planeth it, and yee purtreyeth it with the compaſſe, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in [t] an houſe.

14 He will hewe him downe cedars, and take the pine tree and the oke, & taketh courage among the trees of the foreſt: he planteth a firre tree, and the raine doeth nourith it.

15 And man burneth thereof: for he will take thereof and [u] warme himſelfe: he alſo kindleth it and baketh bread, yet he maketh a god, and worſhippeth it: yea he maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, & vpon the halfe thereof he [x] eateth fleſhe: he rosteth the roſte and is ſatisfied: alſo hee warmeth him ſelfe and ſayeth, Aha, I am warme, I haue ſeene at the fire.

17 And the reſidue thereof hee maketh a god, euen his idole: he boweth vnto it and worſhippeth and prayeth vnto it, and ſayeth, Deliuer me: for thou art my god.

18 They haue not knowen, nor vnderſtand: for God hath ſhut their eies that they can not ſee, and their hearts, that they can not vnderſtand.

19 And none [y] conſidereth in his heart, neither is there knowledge nor vnderſtanding to ſay, I haue burnt half of it, euen in the fire, & haue baked bread alſo vpon the coles thereof: I haue rosted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bowe to the ſtocke of a tree?

20 He feedeth [z] of aſhes: a ſeduced heart hath deceiued him, that he cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hande?

21 [a] Remember theſe (O Iaakob and Iſrael) for thou art my ſeruant: I haue formed thee: thou art my ſeruant: O Iſrael forget me not.

22 I haue put away thy tranſgreſſions like a cloude, and thy ſinnes, as a miſt: turne vnto mee, for I haue redeemed thee.

23 [b] Reioyce,

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f That is, reiected, abhorred & deſtroyed them in ſ wildernes, & at other times.

a He created & choſe thee from the beginning, of his owne mercie, and before thou couldeſt merite any thing

b Whome God accepteth as righteous: or which haddeſt occaſion thereunto becauſe of the Lawe, and of thine holy vocation.

c Becauſe man of himſelfe is as the drie & baren land, he promiſeth to moiſten him with the waters of his holy Spirit, Ioel 2.28. Iohn 7.38. actes 2.17.

d That is, thy children and poſteritie ſhall increaſe wonderfully after their deliuerance frō Babylon.

e By this diuerſitie of ſpeache he meaneth one thing, that is, that the people ſhalbe holy and receiue the true religion of God, as Pſalm.87.5.

f I am alwaies like my ſelfe, that is, mercifull toward my Church, and moſt able to maineine it, as chap.41.4. and 48.12. reuel.1.17. and 22.13.

g And appoynt them that ſhall deliuer the Church.

h That is, declare vnto me howe I ought to proceede herein.

i God calleth the Iſraelites ancient, becauſe hee preferred them to all other in his eternall election.

k Meaning their idoles.

l Reade Chap. 43.10.

m Whatſoeuer they beſtowe vpon their idoles to make them to ſeeme glorious.

n That is, the idolaters ſeeing their idoles blinde, muſt needes be witneſſes of their owne blindenes, and feeling that they are not able to helpe them, muſt confeſſe that they haue no power.

o Meaning, that whatſoeuer is maide by the hande of man, if it be eſteemed as God, is moſt deteſtable.

p Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not onely here called vnprofitable, but Chap.41.24. abominable: and Ieremie calleth them the worke of errours, Ierem.10.15. Habakkuk, a lying teacher, 2.18.

q That is, which by anyway conſent either to the making or worſhipping.

r Signifying, that the multitude ſhall not then ſaue the idolaters, when God will take vengeance, although they excuſe themſelues thereby among men.

s He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet forth their deuotion toward their idoles.

t To place it in ſome Temple.

u He ſetteth forth the obſtinacy and malice of the idolaters, which though they ſee by daily experience that their idoles are no better then the reſt of matter, wherof they are made, yet they refuſe the one part and make a god of the other, as the papiſtes make their cake god, and the reſt of their idoles.

x That is, he either maketh a table, or trenchers.

y The Prophet gineth here an anſwere to all them that wonder howe it is poſſible that any ſhoulde be ſo blind to commit ſuch abomination, ſaying, that God hath blinded their eies & hardened their hearts. *Ebr. turneth.*

z He is abuſed as one that would eate aſhes, thinking to ſatisfie his hunger.

a Shewing that mans heart is moſt enclined to idolatrie, and therefore hee warneth his people by theſe examples, that they ſhoulde not cleaue to any but to the liuing God when they ſhoulde bee among the idolaters.

b He sheweth that the worke of the Lorde towarde his people shalbe so great, that the insensible creatures shalbe mooued therewith.

c He armeth them against the southsayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, & that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

e He sheweth that Gods worke should be no lesse notable in this their deliuerãce, then when he brought them out of Egypt through the Sea.

f To assure them of their deliuerance, he nameth the person, by whome it should be, more then an hundreth yeere before he was borne.

23 b Reioyce, ye heauens: for the Lorde hath done it: shoute, ye lower partes of the earth: breake forth into ioyfulnes, ye mountaines, O forest and euery tree therein: for the Lorde hath redeemed Iaakob and will be glorified in Israel.

24 Thus saith the Lord thy redeemer and he that formed thee from the wombe, I am the Lord, that made all things, that spred out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the southsayers and make them that coniecture, fooles, and turne the wise men backeward, and make their knowledge foolishnes.

26 ¶ Yee confirmeth the worde of his [d] seruaunt and performeth the counsell of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Judah, Ye shalbe built vp, and I will repaire the decayed places thereof.

27 Ye sayeth to the [e] deepe, Be drie and I will drie vp thy floods.

28 Ye saith to [f] Cyrus, Thou art my shepheard: and he shall performe all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundations shalbe surely layde.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

a To assure the Iewes of their deliuerance against the great tentations that they should abide, hee nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after another sort then he called Dauid.

c To guide him in [g] deliuerance of my people.

d I will take away all impediments and lets.

1 Thus saith the Lorde vnto [a] Cyrus his [b] anointed, whose right hande I haue holden [c] to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I wil go before thee and make the [d] crooked streight: I will breake the brasen doores, and burst the iron barres.

3 And I will giue thee the treasures of darkenes, and the things hid in secrete places, that thou mayest [e] know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruantes [f] sake, and Israel mine elect, I will euen call thee by thy name, & name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen me,

6 That they may knowe from the rising of the sunne & from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the [h] light and create darknes: I make peace and create euill: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue, and let the cloudes drop downe righteousnes: let the earth open, and let saluation and iustice growe foorth: let it bring them foorth together: I the Lord haue [i] created him.

9 [k] Woe be vnto him that striueth with his maker, the potsherd with the potsherdes of the earth: shall the clay say to him that facioneth it, What makest thou? or thy worke, [l] It hath none handes?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought foorth?

11 Thus saith the Lorde, the holy one of Israel, & his maker, [m] Ye me of things to come concerning my sonnes, and concerning the workes of mine handes: commaund you me.

12 I haue made the earth, & created man vpon it: I, whose handes haue spred out the heauens, I haue euen commanded all their [n] armie.

13 I haue raised [o] him vp in righteousnes, and I will direct all his wayes: he shall builde my citie, and he shall let goe my captiues, not for [p] price nor reward, saith the Lord of hostes.

14 Thus saith the Lorde, The labour of [q] Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shall be [r] thine: they shall follow thee, and they shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou, O God, [s] hidest thy selfe, O God, the Sauiour of Israel.

16 All they shal be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shalbe saued in the Lorde, with an euerlasting saluation: ye shall not be ashamed nor confounded worlde without ende.

18 For thus saith the Lord (that created the heauen, God himselfe, that formed the

e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue, of his power, and so was compelled to deliuer Gods people.

f Not for any thing, that is in thee, or for thy worthines.

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I wil cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promise, which is ment by righteousnesse.

k I haue appointed Cyrus to this vse and purpose.

l Hereby he brideleth their impatiencie, which in aduersitie and trouble murmure against God and will not tary his pleasure: willing that man should matche with his like and not contend against God.

m That is, it is not perfitely made.

n Instead of murmuring, humble your selues and aske what ye wil for the consolation of my children, and you shalbe

sore of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, that I may shewe by him the faithfulnes of my promise in deliuering my people.

q Meaning, freely and without ransome, or any grieuous condition.

r These people were tributaries to the Persians, and so king Artahshashte gaue this money toward y building of the Temple, Ezra.7.21.

s Whereas tofore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

t Hereby hee exhorteth the Iewes to patiencie, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shalbe destroyed.

earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) I am the Lorde, and there is none other.

19 I haue not spoken in secret, neither [x] in a place of darkenes in the earth: I saide not in vaine vnto the seede of Iaakob, Seeke you me: I the Lorde doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? haue not I the Lorde? and there is none other God beside me, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and ye shalbe saued: all [z] the endes of the earth shalbe saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in [a] righteousnes, and shall not returne, That euery [b] knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely [c] he shal say, In the Lord haue I righteousnesse and strength: he shall come vnto him, and all that [d] prouoke him, shalbe ashamed.

25 The whole seede of Israel shalbe iustified, and glorie in the Lord.

u To wit, of man, but chiefly of his Church.

x As do the false gods, which giue vncertaine answeres.

y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing, which I haue promised, shalbe faithfully performed.

b The knowledge of God and the true worshipping shal be through all the world, Rom. 14 11. Philip. 2. 10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by our ward profession.

c Meaning, the faithful shal feele and confesse this.

d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idole. 3 He calleth the Iewes to the consideration of his worke.

1 BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a weary burden.

2 [c] They are bowed downe, and fallen together: for they could not rid the burden, and their [d] soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of me from the [f] wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare heares: I haue made you: I will also beare you, and I will carry you, [f] and I will deliuer you.

5 ¶ To whome will ye make me like, or make me equall, or [g] compare me, that I should be like him?

6 They draw golde out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bowe downe, and worship it.

7 They beare it vpon the shoulders: they carry him, & set him in his place: so doth he stand, and cannot remoue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, & be ashamed: bring it againe [h] to minde, O you transgressers.

9 Remember the former thinges of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will do whatsoeuer I will.

11 I call a [i] bird from the East, & the man of my [k] counsell from farre: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I will do it.

12 Heare mee, ye stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not be farre off, and my saluation shall not tarry: for I will giue saluation in Zion, and my glorie vnto Israel.

a Which hast lined in wealth, & wantonnes, and hast not yet benne ouercome by any enemy.

b Thy gouernement shalbe taken from thee.

c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.

d The things wherein she setteth her greatest pride shalbe made vile, euen from the head to the foote.

e I will vse no humanitie nor pitie towarde thee.

f The Israelites shall confesse, that the Lord doth this for his Churches sake.

g For very shame, and hide thy selfe.

h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, & therefore in stead of pitying their miserie, thou diddest increase it.

g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation is but to proue them vile, Bar. 6. 25.

h Become wise, meaning that all idolaters are without wit or sense, like mad men.

i That is, Cyrus, against Babylon.

k Him by whome I haue appointed to execute that, which I haue determined.

l Which by your incredulitie would let the performance of my promise.

m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

1 COme downe and sit in the dust: O [a] virgine, daughter Babel, sit on the ground: there is no [b] throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the milstones, and [c] grind meale: loose thy locke: [d] make bare the feete: vncouer the legge, and passe through the floodes.

3 Thy filthines shalbe discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lord of hostes is his name, the holy one of Israel.

5 [g] Sit still, and get thee into darkenes, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hande: thou diddest [h] shew them no mercy, but thou diddest

lap

lay thy very heanie yoke vpon the ancient.

7 And thou saidest, I shall be a ladie for euer, so that thou didest not set thy minde to these things, neither didest thou remember the latter ende thereof.

8 Therefore nowe heare, thou that art giuen to pleasures, & dwellest carelesse, that sayth in her heart, I am and none else: I shall not sit as a widowe, neither shall knowe the losse of children.

9 But these two things shal come to thee suddenly on one daye, the losse of children and widdowhoode: they shall come vpon thee in their [i] perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast sayde, None seeth mee. Thy [k] wisedome and thy knowledge, they haue caused thee to rebel, and thou hast sayde in thine heart, I am, and none else.

11 Therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shal fall vpon thee, which thou shalt not bee able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy sorcerers (with whome thou hast [l] wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let nowe the astrologers, the starre gasers, and prognosticatours stand vp, & saue thee from these things, that shall come vpon thee.

14 Behold, they shalbe as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shalbe no coles [m] to warme at, nor light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, euen thy marchants from thy youth: euery one shall wander to his owne [n] quarter: none shall saue thee.

i So that thy punishment shal be so great, as is possible to be imagined.

k Thou diddest thinke that thine owne wisdome & policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely in God.

m They shall vtterly perish & no parte of them remaine.

n They shal flee euery one to [o] place, which he thought by his speculations to be most sure: but that shal deceiue them.

CHAP. XLVIII.

1 *The hypocrisie of the Iewes is reproued.* 11 *The Lorde alone will be worshipped.* 20 *Of their deliuerance out of Babylon.*

1 HEare ye this, O house of Iaakob, which are [a] called by the name of Israel, and are come out of [b] the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truetly, nor in righteousnes.

2 For they are called of the holie citie, and stay them selues [c] vpon the God of Israel, whose Name is the Lorde of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed [d] them: I did them suddenly, and they came to passe.

4 Because I knewe, that [e] thou art obstinate, and thy necke is an yron sinewe, and thy browe braße,

5 Therefore I haue declared it to thee of olde: before it came to passe, I shewed it thee, least thou shouldest say, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye declare it? I haue shewed thee newe things, euen nowe, and hid things, which thou knewest not.

7 They are created now, and not of old, & euen before this thou heardest them not, least thou shouldest say, Behold, I [f] knew them.

8 Yet thou heardest them not, neither diddest knowe them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the [g] wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refraine it from thee, [h] that I cut thee not off.

10 Behold, I haue fined thee, but [i] not as siluer: I haue [k] chosen thee in the fornace of affliction.

11 For mine own sake, for mine own sake will I do it: for howe [l] should my Name be polluted? & surely I will not giue my glorie vnto another.

12 Heare me, O Iaakob and Israel, my called, [m] I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I call them, [n] they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued [o] him: he will do his will in Babel, and his arme shalbe against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, & his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secrete from the [p] beginning: from the time that the thing was, I was there, and nowe the Lorde God and his Spirit hath [q] sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lorde thy God, which teach thee [r] to profite, and leade thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkened to my

a He detecteth their hypocrisie, which vanted themselues to be Israelites & were not so in deede.

b Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they couldе not accuse him in any thing, forasmuch as hee had performed whatsoeuer hee had promised.

e I haue done for thee more then I promised, that thy stubbernesse & impudencie might haue bene ouercome.

f Howe thou shouldest be deliuered out of Babylon.

g Wil ye not acknowledge this my benefite and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, lest they should attribute this knowledge to their owne wisdome.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercie that I did chuse thee: so is it my free mercie that must saue thee.

l For I had respect to thy weakenesse and infirmitie: for in siluer there is some purenesse, but in vs there is nothing, but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene consumed.

n God ioyneth the saluation of his with his owne honour: so that they can not perishe, but his glory should be diminished, as Deuter. 32. 27.

o Reade Chap. 42. 8.

p Reade Chap. 41. 4.

q To obey me, and to doe whatsoeuer I commaunde them.

r Meaning Cyrus, whome he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things.

u What things shall doe thee good.

commandements, then had thy prosperitie bene as the flood, & thy righteousnes as the waues of the sea.

19 Thy sæde also had bene as the sande, & the fruite of thy body like the grauell thereof: his [x] name should not haue bin cut off nor destroied before me.

20 [y] Go ye out of Babel: flee ye from the Chaldeans, with a voice of ioy: tel and declare this: shewe it forth to the ende of the earth: say ye, The Lorde hath redeemed his seruant Iaakob.

21 And they [z] were not thirstie: hee led them through the wildernes: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no [a] peace, sayeth the Lorde, vnto the wicked.

x That is, the prosperous estate of Israel.

y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy, that shall come of their deliuerance.

z He sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt.

a Thus he speaketh that y wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

1 [a] Heare me, O yles, and hearken, ye people from farre. The Lorde hath called [b] me from the womb, and made mention of my name from my mothers bellie.

2 And hee hath made my mouth like a sharpe [c] sword: vnder the shadow of his hand hath he [d] hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And said vnto me, Thou art my seruãt, [e] Israel, for I wil be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now sayth the Lorde, that formed me from the wombe to be his seruant, [g] I may bring Iaakob againe to him (though Israel be not gathered, [h] yet shall I bee glorious in the eyes of the Lord: and my God shalbe my strength)

6 And he sayde, It is a small thing that thou shouldest be my seruãt, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [i] thee for a light of the Gentiles, that thou mayest bee my saluation vnto the ende of the world.

7 Thus saith the Lorde the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a [j] seruaunt of rulers, Kings shall see, & [k] arise, and princes shal worship, because of the Lorde, that is faithfull: and the Holie one of Israel, which hath chosen thee.

8 Thus sayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: & I will preserue thee, & will giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayst say to the [o] prisoners, Goe forth: and to them [p] are in darknes, Shew your selues: they shall feede in the wayes, and their [q] pastures shall be in all the toppes of the hilles.

10 They shal not be hungry, neither shal they bee thirstie, neither shall the heate smite them, nor the sunne: for hee that hath compassion [r] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my pathes shall be exalted.

12 Beholde, these shall come from farre: and lo, these from the North and from the West, and these from the lande of [s] Sinim.

13 Reioyce, O [t] heauens: and be ioyful, O earth: burst forth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lord hath [u] forsaken me, & my Lord hath forgotten me.

15 Can a woman forget her childe, and not haue compassion on the sonne of her wombe: though they should forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpon the palme of mine [x] handes: thy [y] walles are euer in my sight.

17 Thy builders make [z] haste: thy destroyers & they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about and beholde: all these gather them selues together and come to thee: as I liue, sayth the Lord, thou shalt surely [a] put them all vpon thee as a garment, and girde thy selfe with them like a bride.

19 For thy desolations, & thy waste places, and thy land destroyed, shall surely be now narow for them that shal dwel in it, and they that did deuour thee, shal be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am baren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? beholde, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I

a This is spoken in the person of Christ to assure the faithful, that these promises shoulde come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the worlde, as Psalm. 2. 7.

c By the sword & shaft, he signifieth the vertue and efficacie of Christs doctrine.

d God hath take me to his protection & defence: this chiefly is meant of Christ, and may also be applied to the ministers of his worde.

e By Israel is meant Christ, & all the body of the faithful, as y members & their head.

f Thus Christ in his mẽbers complaineth, that his labour, & preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God will approue my ministerie.

h To declare my Gospell to the Gentiles, Chap. 42. 6. act. 13. 47. Luke 2. 32.

i Meaning, the Iewes whome tyrantes kept in bondage.

k The benefite of their deliuerance shalbe so great, that great and small shall acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.

m Meaning, Christ alone.

n Signifying, y before Christ renue the earth by his worde, there is nothing but confusion & disorder.

o To them that are in the prison of sinne, & death.

p Being in Christes protection, they shalbe safe against all dangers, & free from the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon, that shoulde hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from al the parts of the worlde.

s Read Chap. 44. 23.

t He obiecteth what the faithful might say in their long affliction, and answereth thereunto to comfort thẽ, w a most proper similitude, & full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie & discipline.

y I haue a continuall care to builde thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.

will

will lift vp mine hand to the [a] Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shalbe caried vpon their shoulders.

23 And Kings [b] shall be thy nursing fathers, and Qurenes thalbe thy nurces: they shall worship thee with their faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lorde: for they shall not be ashamed that waite for me.

24 Shal [d] pray be taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lorde, [e] Euen the captiuitie of the mighty shalbe taken away: and the pray of the tyrant shal be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoile thee, with [f] their owne flesh, and they shall be dronken with their own blood, as with sweete wine: & all flesh shall knowe that I the Lorde am thy sauiour and thy redeemer, the mightie one of Iaakob.

a He sheweth, that Christ will not onely gather this great nomber of the Iewes, but also of the Gentiles.

b Meaning, that Kings shall be conuerted to the Gospell, and bestow their power and authoritie for the preseruation of the Church.

c Being ioyned with the Church they shall humble themselues to Christ their head, and giue him all honour.

d He maketh this as an obiection, as though the Chaldeans were strong, and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lorde, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7. 22, 2. Chro. 20, 22. Chap. 19. 2.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christes obedience and victorie.

1 Thus saith the Lord, Where is that [a] bil of your mothers diuorcement, [b] whom I haue cast off? or who is the creditor [c] to whom I sold you? Beehold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hand so [e] shortned, that it cannot helpe? or haue I no power to deliuer? Beholde, at my rebuke I dry vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe [f] heauens with darkenes, and make a [g] sacke their couering.

4 The Lorde God hath giuen [h] me a tongue of the learned, that I should knowe to minister a word in time to him that is [i] wearie: he wil raise me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea. 2. 2.

b Which should declare, that I haue cut her off: meaning, that they could shew none.

c Signifying, that he sold them not for any debt or pouertie, but that they sold themselues to sinnes to buy their own lustes, and pleasures.

d He came by his Prophets & ministers, but they would not beleeue their doctrine and conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the riuers, and also afterward in Iordens.

f As I did in Egypt in token of my displeasure, Exod. 10, 21.

g The Prophete doth represent here the person and charge of them that are iustly called to the ministerie of Gods worde.

h To him that is oppressed by affliction and miserie.

i As they that are taught, and made meete by him.

6 I gaue my back vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe olde as a garment: the mothe shall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, & in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shal lie down in sorow.

k I did not shrinke from God for any persecutiō or calamity. Where by he sheweth, the true ministers of God can looke for none other recompēce of the wicked but after this sort, & also what is their comfort.

l Shewing that it is a rare thing that any shoulde obey aright the Gods true ministers, though they labour to bring them from hell to heauen.

m You haue sought consolation by your owne deuices and haue refused the light, and cōsolation, which God hath offered: therefore ye shall remaine in sorow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great afflictions of Ierusalem, 22 and her deliuerance.

1 Heare me, ye [a] that followe after righteousnes, and ye that seeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, & increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert [c] like Eden, & her wildernes like the garden of the Lorde: ioy and gladnes shalbe founde therein: praise, and the voyce of singing.

4 Hearken ye vnto mee, my people, and giue eare vnto mee, O my people: for a [d] Lawe shall proceede from me, & I will bring forth my iudgement for the light of the people.

5 My [e] righteousnes is neere: my saluation goeth forth, and mine [f] armes shall iudge the people: the yles shall wait for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens shal vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto me, ye that knowe righteousnes, the people in whose heart is my Lawe. Feare ye not the reproche of men, neither be ye afraide of their rebukes.

8 For the mothe shall eate them vp like a gar-

a He comforteth the Church, that they should not be discouraged for their small nomber.

b That is, to Abraham, of whom ye were begotten, and to Sarah, of whome ye were borne.

c As plentifull as Paradise, Gen. 13.

d I will rule, and gouerne my Church by my word, and doctrine.

e The time, that I will accomplish my promes.

f My power, and strength.

g He forewarneth them of the horrible chaunges & mutations of al thinges, and how hee wil preserue his Church in the middes of al these dangers.

a garment, and the worme shall eate them like wooll: but my righteousnesse shalbe for ever, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lorde: rise vp, as [h] in the olde time in the generations of the worlde. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making the depth of the Sea a waye for the redeemed to passe ouer?

11 Therefore the redeemed of the Lorde shall [l] returne, and come with ioye vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioye, and gladnes: and sorow and mourning shal flee awap.

12 I, euē I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, & the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, & layd the foundations of the earth? and hast feared continually all the daye, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, & that hee should not die in the pitte, nor that his bread should fayle.

15 And I am the Lorde thy God that deuided the Sea, when his waues rored: the Lord of hostes is his Name.

16 And I haue put my woordes in thy [n] mouth, and haue defended thee in the shadow of mine hand, that I may plant the [o] heauens, and lape the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast dronke at the hand of the Lorde the [p] cup of his wrath: thou hast dronken the dregs of the cuppe of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whome shee hath brought forth: there is none that taketh her by the hande of all the sonnes that she hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sworde: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the stretes as a wilde bull in a net, & are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and dronken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cuppe of trembling, euē the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoile thee: which haue sayde to thy soule, Bowe downe, that we may go ouer, and thou hast layd thy body as the ground, and as the streete to them that went ouer.

CHAP. LII.

1 *A consolation to the people of God.* 7 *Of the messengers thereof.*

A Rise, arise: put on thy strength, O Zion: put on the garmentes of thy beautp, O Ierusalem, the holy citie: for henceforth there shal no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Ye were solde for [c] nought: therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went [d] downe aforetime into Egypt to soiourne there, and Asshur [e] oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, saith the Lorde? and my Name all the day continually is [f] blasphemed?

6 Therefore my people shall knowe my Name: therefore they shal knowe in that day, that I am he that doe speake: beholde, it is I.

7 How [g] beautiful vpon the mountains are the feete of him, that declareth and publisheth peace? that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth?

8 [h] The voyce of thy watchmen shalbe heard: they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lorde shall bring again Zion.

9 Ye desolate places of Ierusalem, be glad and reioyce together: for the Lorde hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of all the Gentiles, and all the endes of the earth shal see the saluation of our God.

11 [k] Depart, depart ye: goe out from

h He purteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt, Psal. 87.4.

k To wit, Pharaoh, Ezek. 29.3.

m He comforteth them by the short time of their banishment for in seuentie yeeres they were restored, and the greatest empire of the world destroyed.

n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.

o That al things may be restored in heauen, and earth, Ephe. 1.10.

p Thou hast bene iustly punished and sufficiently, as Chap. 40.2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to

a No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.

b Put off the garments of sorow and heauines, and put on the apparel of ioy and gladnes.

c The Babylonians payed nothing to me for you: therefore I will take you again without ransome.

d When Iaakob went thither in time of famine.

e The Egyptians might pretend some cause to oppresse my people, because they went thither and remayned amōg them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.

g Signifying, that the ioye and good tidings of their deliuerāce should make their affliction in the meane time more easie: but this is chiefly ment of the spirituall ioy, as Nah. 1.15. rom. 10.15.

h The Prophetes which are thy watchmen, shall publish thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies and to deliuer his people.

k Hee warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48.20.2. Cor. 6.17.

an insensiblenes and madnes, as Ier. 25.15,16.

q Whereof the one is outwarde, as of the thinges that come to the body: as warre and famine: and the other is inward, and appertaineth to the minde: that is, to be without comfort: therfore he saith, How shalt thou be comforted?

r But with trouble and feare.

thence

thence and touche no vncleane thing: goe out of the mids of her: be pe cleane, that i beare the veſſels of the Lord.
12 For pe ſhall not goe out m with haſte, nor depart by fleeing away: but the Lord will goe before you, and the God of Iſrael will gather you together.
13 Beholde, my a ſeruant ſhall proſper: hee ſhalbe exalted and extolled, and be verie hie.
14 As manie were aſtonied at thee (his viſage was ſo o deformed of men, and his ſhape of the ſonnes of men) ſo p ſhal he ſprinkle manie nations: the kinges ſhall ſhut their q mouthes at him: for that which had not bene tolde them, ſhall they ſee, and that which they had not heard, ſhall they r vnderſtand.

1 For the time is at hand, that the Prieſts and Leuites chiefly (and ſo by them all the people which ſhalbe as Leuites in this office) ſhall carie home the veſſels of the Temple, which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Chriſt, by whom our ſpirituall deliuerance ſhould be wrought, whereof this was a figure. o In the corrupt iudgement of man Chriſt in his perſon was not eſteemed. p He ſhal ſpread his worde through manie nations. q In ſigne of reuerence, and as being aſtonished at his excellencie. r By the preaching of the Goſpel.

CHAP. LIII.

1 Of Chriſt and his kingdome, whoſe word few will beleeue, 6 All men are ſinners. 11 Chriſt is our righteouſneſſe, 12 And is dead for our ſinnes.

1 WHo a will beleeue our reporte? and to whome is the b arme of the Lord reuiled?
2 But he ſhall growe vp before him as a branche, and as a c roote out of a dry d ground: he hath neither forme nor beautie: when we ſhall ſee him, there ſhal be no forme that we ſhoulde deſire him.
3 He is deſpiſed and reiected of men: he is a man full of ſorowes and hath experience of e infirmities: we hid as it were our faces from him: he was deſpiſed and we eſteemed him not.
4 Surely he hath borne our infirmities, and carped f our ſorowes: yet we did iudge him, as g plagued, and ſmitten of God, and humbled.
5 But he was wounded for our tranſgreſſions, he was broken for our iniquities: the h chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.
6 All we like ſheepe haue gone aſtray: we haue turned euery one to his owne way: and the Lord hath laied vpon him the i iniquitie of vs all.
7 He was oppreſſed and hee was afflicted, yet did he not k open his mouth: he is brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſheerer is dumme, ſo he openeth not his mouth.
8 He was taken out from l priſon, and from iudgement: m and who ſhal declare his age? for he was cut out of the land of the liuing: for the tranſgreſſion of my people was he plagued.
9 n And he made his graue with the wicked, and with the riche in his death, though he had done no wickednes, neither was anie deceite in his mouth.
10 Yet the Lord would breake him, and make him ſubiect to infirmities: when o he ſhall make his ſoule an offring for ſinne, he ſhall ſee his ſeede and ſhall prolong his dayes, and the will of the Lord ſhall proſper in his hand.
11 He ſhall ſee of p the trauaile of his ſoule, and ſhalbe ſatiſfied: by his knowledge ſhal my q righteous ſeruant iuſtifie manie: for he ſhall beare their iniquities.
12 Therefore will I giue him a portion with the great, and he ſhall deuide the ſpoile with the ſtrong, becauſe he r hath powred out his ſoule vnto death: and he was counted with the tranſgreſſers, and he bare the ſinne of manie, and praied for the treſpaſſers.

8 From ſ croſſe, and graue, after that he was condemned.
m Though he died for ſinne, yet after his reſurrection he ſhal liue for euer, and this his death is to reſtore life to his members, Rom. 6.9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would.
o Chriſt by offering vp himſelfe ſhal giue life to his Church, and ſo cauſe them to liue with him for euer. p That is, the fruite and effect of his labour, which is the ſaluation of his Church.
q Chriſt ſhall iuſtifie by fayth through his word, whereas Moſes could not iuſtifie by the Law. r Becauſe he humbled himſelfe, therefore he ſhalbe exalted to glorie, Philip. 2.7,8. ſ That is, of all that beleeue in him.

CHAP. LIIII.

1 Mo of the Gentiles ſhal beleeue the Goſpel then of the Iewes. 7 God leaueth his for a time, to whom afterward he ſheweth mercie.

REioyce, O a baren that bideſt not beare: breake forth into tope and reioyce, thou that bideſt not trauaile with childe: for the b deſolate hath mo children then the maried wife, ſaith the Lord.
2 c Enlarge the place of thy tentes, and let them ſpread out the curtaines of thine habitations: ſpare not, ſtretche out thy coyds, and make faſt thy ſtakes.
3 For thou ſhalt encreaſe on the right hand and on the left, and thy ſeede ſhall poſſeſſe the Gentiles and dwell in the deſolate cities.
4 Feare not: for thou ſhalt not be aſhamed, neither ſhalt thou be confounded: for thou ſhalt not be put to ſhame: yea, thou ſhalt forget the ſhame of thy d youth, and ſhalt not remember the reproche of thy e widdowhood any more.
5 For he that f made thee, is thine huſ-

1 After that he hath declared the death of Chriſt, he ſpeaketh to the Church, becauſe it ſhould feele the fruit of the ſame, & calleth her barren, becauſe that in the captiuitie ſhe was as a widdow without hope to haue anie children.
b The Church in this her affliction & captiuitie, ſhal bring forth mo children then when ſhe was at libertie: or this may be ſpoken by admiration, conſidering the great nomber that ſhould come of her. Her deliuerãce vnder Cyrus was as her childehood, and therefore this was accompliſhed, when ſhe came to her age, which was vnder the Goſpel. c Signifying, that for the great nomber of children, that God ſhould giue her, ſhe ſhoulde ſeeme to lacke roume to lodge them.
d The afflictions which thou ſufferedſt at the beginning.
e When as thou waſt refuſed for thy ſinnes, Chap. 50.1. f That did regenerate thee by his holie Spirit.

f That is, the puniſhment due to our ſinnes: for ſ which he hath both ſuffered, and made ſatiſfaction, Matth. 8.17. 1. pet. 2. 24.
g We iudged euill, thinking that he was puniſhed for his owne ſinnes, and not for ours. h He was chaſtiſed for our reconciliation, 1. Cor. 15.3. i Meaning, the puniſhment of our iniquitie, and not the fault it ſelfe. k But willingly and patiently obeyed his fathers appointment, Matth. 26.63 acts. 8, 32.

band (whose Name is the Lorde of hostes) and thy redeemer the holy one of Israel, shalbe called the God of the whole worlde.

g His glory shall shine through whole worlde, which seemed before to be shut vp in Iudea

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirite, and as a [h] young wife when thou wast refused, saith thy God.

h As a wife which wast forsaken in thy youth.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lorde thy redeemer.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

9 For this is vnto me as the [i] waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee.

10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shall not depart from thee, neither shal the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

k Hereby he declareth the excellent estate of the Church vnder Christ.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I wil lay thy stones with [k] the carbuncle, and lay thy foundation with saphirs,

[k] Or, iasper, or pearle.

12 And I will make thy windowes of [l] Emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

l By the bearing of his word and inward mouing of his Spirite.

13 And all thy children shalbe [l] taught of the Lord, and much peace shalbe to thy children.

m In stabilitie & surenes, so that it shall stand for euer.

14 In [m] righteousnesse shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shal not come neere thee.

n And therefore shal not prevaile.

o Meaning, the domestical enemies of the Church, as are the hypocrites.

15 Beholde, the enemie shall gather him selfe, but without [n] me: whosoeuer shall gather himselfe in thee, [o] against thee, shall fall.

p Signifying hereby that man can do nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

16 Behold, I haue created the [p] smith that bloweth the coales in the fire, and hun that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shal not prosper: and euerie tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their righteousnesse is of me, saith the Lorde.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

a Christ by proposing his graces and gifts to his Church, excepteth the hypocrites which are full w their imagined workes, and the Epicures, which are ful w their worldly lustes & so thirst not after these waters. b Signifying, that Gods benefites cannot be bought for money.

1 HO, euery one that [a] thirsteth, come ye to the waters, and ye that haue [b] no siluer, come, bie and eate: come,

I say, bye [c] wine and milke without siluer and without money.

c By waters, wine, milke and bread, he meaneth al things necessarie to the spirituall life, as these are necessarie to this corporal life.

2 Wherefore do ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in [e] fatnes.

d He reproueth their ingratitude which refuse those things & God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.

3 Encline your eares, and come vnto me: heare, and your soule shal liue, and I will make an euerlasting couenant with you, euen the [f] sure mercies of Dauid.

e You shalbe fed aboundantly.

f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternal. 2. Sam. 7. 13. acts. 13. 34.

4 Behold, I gaue [g] him for a witnesse to the people, for a prince and a master vnto the people.

g Meaning, Christ, of whom Dauid was a figure.

5 Behold, thou shalt call a nation that thou knowest not, [h] and a nation that knewe not thee, shall runne vnto thee, because of the Lorde thy God, and the holy one of Israel: for he hath glorified thee.

h To wit, the Gentiles, which before thou dideste not receiue to be thy people.

6 Seeke ye the Lorde while he may be founde: call yee vpon him while he is neere.

i When he offereth himselfe by the preaching of his word.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, and he will haue mercie vpon him: and to our God, for he is very ready to forgiue.

k Hereby he sheweth that repentance must be ioyned with faith, & how we can not call vpon God aright, except the fruites of our faith appeare.

8 For my [l] thoughtes are not your thoughtes, neither are your wayes my wayes, saith the Lord.

l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.

9 For as the heauens are hier then the earth, so are my wayes hier then your wayes, and my thoughtes aboue your thoughts.

m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chapt. 44. 23. and 49. 13. o To set forth his glorie. p Of Gods deliuerance, and that he will neuer forsake his Church.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth [m] earth and maketh it to bring forth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my [n] word be, that goeth out of my mouth: it shall not returne vnto me voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioye, and be led forth with peace: the [o] mountaines and the hilles shal breake forth before you into ioye, and all the trees of the fielde shall clap their hands.

13 For thornes there shall growe firre trees: for nettles shall grow the myrthe tree, and it shalbe to the Lorde [p] for a name, and for an euerlasting signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheardes that deuoure their flocks.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the works of charitie wherby true faith is declared.
b Which I will declare towarde you and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth ‡ whole seruice of God & true religion.
d Let none think himselfe vnmeete to receiue the graces of ‡ Lord: for the Lord will take away al impediments, and wil for sake none which wil keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shalbe called after my people, and be of the same religion: yea vnder Christ the dignitie of the faithful shalbe greater then the Iewes were at ‡ time.
g Hereby he meaneth the spirituall seruice of God, to whom ‡ faithful offer cõtinual thankesgiuing, yea them selues & all that they haue as a liuely and acceptable sacrifice.
h Not onely for the Iewes but for all others, Mat. 21. 13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to assure the faithful, that when this cõmeth, they may know it was told them before.
k He sheweth that his affliction shal come through the fault of the gouernours, Prophets and Pastours, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them.
l We are well yet, and to morowe shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

1 THus saith the Lord, a Keepe iudgement and do iustice: for my saluation is at hand to come, & my b righteousnes to be reuealed.
2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it: her that keepeth the c Sabbath and polluteth it not, and keepeth his hande from doing any euil.
3 And let not the sonne of the stranger, which d is ioyned to the Lorde, speake & say, The Lorde hath surely separate me from his people: neither let the Eunuch say, Behold, I am a drie tree.
4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,
5 Euen vnto them will I giue in mine e House & within my walles, a place & a f name better then of the sonnes and of the daughters: I wil giue them an euerlasting name, þ shal not be put out.
6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,
7 Them will I bring also to mine holie mountaine, and make them ioyfull in mine House of prayer: their burnt offrings & their sacrifices shalbe accepted vpon mine altar: for mine House shalbe called an House of prayer for g al people.
8 The Lord God saith, which gathereth the scattered of Israel, Yet wil I gather to them those that are to be gathered to them.
9 All ye h beastes of the fielde, come to deuoure, euen all ye beastes of the forest.
10 Their k watchmen are all blinde: they haue no knowledge: they are al dumme dogges: they can not barke: they lie and sleepe and delite in sleeping.
11 And these greedy dogs can neuer haue enough: and these shepheardes can not vnderstande: for they all looke to their owne wape, euery one for his aduantage, and for his owne purpose.
12 Come, I will bring wine, and we will fill our selues with strong drinke, and to morowe shalbe as this day, and much more abundant.

1 THe righteous perisheth, & no man considereth it in heart: & mercifull men are taken away, and no man vnderstandeth that the righteous is taken away a from the euil to come.
2 b Peace shal come: they shall rest in their beds, euery one that walketh before him.
3 But you c witches children, come hither, the seede of the aduulterer and of the whore.
4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, & a false seede?
5 Inflamed with idoles vnder euerie greene tree? and sacrificing the d children in the valleys vnder the toppes of the rockes?
6 Thy portion is in the smooth stones e of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offring: thou hast offered a sacrifice. Shoulde I delite in f these?
7 Thou hast made thy bed vpon a verie high mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.
8 Behinde the g doores also & postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then me, and wentest vp, and didest enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in euery place where thou sawest it.
9 Thou wentest h to the kings with ople, and didest increase thine ointmentes & send thy messengers farre off, and didest humble thy selfe vnto hell.
10 Thou weariedst thy selfe in thy manifolde iournepes, yet saydest thou not, i There is no hope: thou m hast founde life by thine hande, therefore thou wast not grieued.
11 And whome didest thou reuerence or feare, seeing thou hast n lyed vnto mee, and hast not remembred me, neyther set thy minde thereon? is it not because I hold my peace, and that of long o time thou fearest not me.
12 I will declare thy p righteousnes & thy workes, and they shal not profite thee.

a From ‡ plague that is at hand, and also because God wil punish the wicked.
b The soule of the righteous shalbe in ioy, and their body shal rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of ‡ name of Gods people, derided Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.
d Reade Leuit. 18. 21. 2. King. 23. 10.
e Meaning, euery place was polluted with their idolatrie: or euery fayre stone that they found, they made an idole of it.
f In the sacrifices which you, offering before these idoles, thought you did serue God.
g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husbande.
h Instead of setting vp the word of God in the open places on the postes and doores to haue it in remembrance, Deut. 6. 9. & 27. 1. thou hast set vp signes & markes of thine idolatrie in euery place.
i That is, didest increase thine idolatrie more & more.
k Thou didest seeke the fauour of the Assyrians by giftes and presents, to help thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more & more didest torment thy selfe.
l Although thou sawest all thy labours to be in vayne, yet wouldest thou neuer acknowledge thy fault & leaue off.
m He derideth their vnprofitable diligence which thought to haue made all sure, & yet were deceiued.
n Broken promes with mee.
o Meaning, that the wicked abuse Gods lenitie and growe to farther wickednes.
p That is, thy naughtines, idolatries & impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

13 When

13 When thou crieſt, let them that thou haſt gathered together deliuer thee: but the winde ſhall q take them all awaye: vanitie ſhal put them awaye: but he that truſteth in me, ſhall inherite the lande, & ſhal poſſeſſe mine holy Mountaine.

q Meaning, the Aſſyrians and other, whoſe help they looked for.

14 r And he ſhal ſay, Caſt vp, caſt vp: prepare the waye: take vp the ſtumbling blocks out of the way of my people.

r God ſhal ſay to Darius & Cyrus.

15 For thus ſaith he, that is hie and excellent, hee that inhabiteth the eternitie, whoſe Name is the Holie one, I dwell in the hye and holy place: with him alſo that is of a contrite and humble ſpirit to reuiue the ſpirit of the humble, and to giue lyfe to them that are of a contrite heart.

ſ I will not vſe my power againſt fraile man whoſe life is but a blaſt

16 For I will not contend for euer, neither will I be alwayes wroth, ſ for the ſpirit ſhoulde faple before mee: and I haue made the breath.

t That is, for the vices and faultes of the people, which is meant here by couetouſnes.

17 For his wicked t couetouſneſſe I am angry with him, and haue ſmitten him: I hid mee and was angry, yet he went awap, and turned after the wap of his owne heart.

u Though they were obſtinate, yet I did not withdraw my mercie from them.

18 I haue ſeene his wapes, & will x heale him: I will leade him alſo, and reſtore comfort vnto him, and to thoſe that lament him.

x That is, I frame the ſpeach and words of my meſſengers which ſhal bring peace.

19 I create the x fruite of the lippes to be peace: peace vnto them that are y farre off, and to them that are neere, ſaith the Lord: for I will heale him.

y As wel to him that is in captiuitie, as to him that remaineth at home.

20 But the wicked are like the raging ſea, that can z not reſt, whoſe waters caſt vp mire and dirt.

z Their euil cõſcience doeth euer torment thẽ, and therefore they can neuer haue reſt, reade Chap. 48. 22.

21 There is no peace, ſayeth my God, to the wicked.

CHAP. LVIII.

1 The office of Gods miniſters. 2 The workes of the hypocrites. 6 The faſt of the faithfull. 13 Of the true Sabbath.

1 CRye a aloude, ſpare not: lift vp thy voyce like a trumpet, and ſhew my people their tranſgreſſion, & to the houſe of Iaakob, their ſinnes.

a The Lord thus ſpeaketh to the Prophet, willing him to vſe all diligence and ſeuerities to rebuke the hypocrites.

2 Yet they b ſeeke me dayly, & wil know my wayes, euen as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: they aſke of mee the ordinances of iuſtice: they wil draw neere vnto God, ſaying,

b They wil ſeeme to worſhip me & haue outward holines.

3 c Wherefore haue we faſted, & thou ſeeſt it not? wee haue puniſhed our ſelues, & thou regardeſt it not. Behold, in the day of your faſt you will ſeeke d your wil, and require all your dettes.

c He ſetteth forth the malice and diſdaine of the hypocrites, which grudge againſt God, if their workes be not accepted.

4 Behold, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickednes: ye ſhall not faſt as ye doe to day, to make your voyce to be e heard aboue.

d Thus he conuinceth the hypocrites by the ſecond table & by their duetie toward their neyghbour, that they haue neyther faith nor religion.

5 Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bowe downe his head, as a bull ruſh, and to lie downe in ſackecloth and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

e So long as you vſe contention and oppreſſion, your faſting and prayer ſhal not be heard.

6 Is not this the faſting, that I haue choſen, to loſe the bands of wickednes, to take off the heauie burdens, and to let the oppreſſed goe free, and that yee breake euery f yoke?

f That you leane off all your extortions.

7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, vnto thine houſe? when thou ſeeſt the naked, that thou couer him, and hyde not thy ſelfe from g thine owne fleſh?

g For in him thou ſeeſt thy ſelf as in a glaſſe.

8 Then ſhall thy h light breake forth as the morning, & thine health ſhall growe ſpeedily: thy i righteouſnes ſhall go before thee, and the glorie of the Lord ſhall embrace thee.

h That is, the proſperous eſtate, wherewith God will bleſſe thee.

i The teſtimony of thy goodnes ſhal appeare before God & man

9 Then ſhalt thou call, and the Lord ſhal anſwere: thou ſhalt crie, and he ſhal ſay, Here I am: if thou take awap from the middes of thee the yoke, the putting forth of the k finger, and wicked ſpeaking:

k Whereby is meant all maner of iniurie.

10 If thou l powre out thy ſoule to the hungrie, and refreſh the troubled ſoule: then ſhall thy lyght ſpring out in the m darkenes, and thy darkenes ſhalbe as the noone day.

l That is, haue compaſſion on their miſeries.

11 And the Lord ſhal guide thee continually, and ſatiſfie thy ſoule in drought, and make fatte thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters faple not.

m Thine aduerſitie ſhalbe turned into proſperitie.

12 And they ſhalbe of thee, that ſhal build the olde n waſte places: thou ſhalt raiſe vp the foundations for many generations, and thou ſhalt be called the repayrer of the breache and the reſtorer of the paths to dwell in.

n Signifying, that of ſ Iewes ſhould come ſuch, as ſhould build againe the ruines of Ieruſalem and Iudea: but chiefly this is meant of the ſpirituall Ieruſalem: whoſe builders were the Apoſtles.

13 If thou o turne awape thy foote from the Sabbath, from doing thy will on mine holie day, and call the Sabbath a delite, to conſecrate it, as glorious to the Lorde, and ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine worde,

14 Then ſhalt thou delite in the Lord, and I will cauſe thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath ſpoken it.

o If thou refraine thy ſelfe from thy wicked workes.

CHAP. LIX.

1 The wicked periſh through their owne iniquities. 12 The confeſſion of ſinnes. 16 God alone will preſerue his Church, though all men faple.

1 BEhold, * p Lords hand is not ſhortned, that it cannot ſaue: neyther is his eare heauy, that it cannot heare.

Nom. 11. 23. chap. 50. 2.

2 But * your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid his face from you, that he wil not heare.

Iere. 5. 25.

3 For your hands are defiled with a blood, and your fingers with iniquitie: your lips haue ſpoken lyes, and your tongue hath murmured miquitie.

a Reade Chap. 1. 15.

b Al men winke at the iniuries & oppressions, and none goe about to remedie them

c According to their wicked deuices, they hurt their neighbors.

d Whatsoeuer commeth from them, is poyson and bringeth death.

e They are profitable to no purpose.

f That is, Gods vengeace to punish our enemies

g Gods protection to defend vs.

h We are altogether destitute of counsel & can finde no ende of our miseries.

i We expresse our sorowes by outward signes, some more, some lesse.

k This confession is general to the Church to obtaine remission of sinnes, and the Prophets did not exept themselues from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnes among men.

n The wicked wil destroy him.

o Meaning, to do iustice, and to remedie y things that were so far out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwel in diuers places, and beyond the sea.

4 No man calleth for iustice: no man [b] contendeth for truth: they trust in vanitie, and speake vaine thinges: they conceiue mischeefe, and bring forth iniquitie.

5 They hatch cockatrice [d] egges, and weaue the spiders [e] webbe: he that eateth of their egges, dieth, & that which is trod vpō, breaketh out into a serpent.

6 Their webbes shalbe no garment, neither shal they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their handes.

7 Their feete runne to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shal not know peace.

9 Therefore is [f] iudgement farre from vs, neither doeth [g] iustice come neere vnto vs: we wait for light, but lo, it is darkenesse: for brightnesse, but we walke in darknesse.

10 We grope for the wall like the [h] blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like [i] beares, and mourne like doues: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

13 In trespassing and lying against the Lord, & we haue departed awap from our God, and haue spoken of crueltie & rebellion, conceiuing and vttering out of the heart false [l] matters.

14 Therefore [m] iudgement is turned backeward, & iustice standeth farre off: for trueth is fallen in the streete, & equitie can not enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe [n] a pray: and when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when he sawe that there was no [o] man, he wondred that none would offer him selfe. [p] Therefore his arme did [q] saue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnes, as an habergeon, and an [q] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompence, as to requite the furie of the aduersaries with a [r] recompence to his enemies: he will fully repay the [r] plands.

19 So shal they feare the name of [s] the Lord from the West, and his glory from the rising of the sunne: for the enemie shal come like a flond: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shal come vnto Zion, & vnto [t] them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will make this my couenant with them, saith the Lorde, My Spirite that is vpon thee, & my wordes, which I haue put in thy mouth, [u] shal not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

s He sheweth that there shalbe great affliction in the Church, but God wil euer deliuer his.

t Whereby he declareth that the true deliuerance from sinne & Satan belongeth to none, but to the children of God, whom he iustifieth.

u Because the doctrine is made profitable by the vertue of the spirite, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abondance. 16 They shall haue abondance, though they suffer for a time.

1 Arise, O Ierusalem: be bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lorde shal arise vpon thee, and his glorie shalbe seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eies round about, and behold: all [d] these are gathered, and come to thee: thy sonnes shall come frō farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt see and shine: thine heart shalbe astonied [e] and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shal couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shal bring gold and incense, and shewe forth the praises of the Lord.

7 All the sheepes of Kedar shalbe gathered vnto thee: the rams of Nebaioth shall serue thee: they shal come vp to be accepted vpon mine [g] altar: and I wil beautifie the house of my glorie.

8 Who are these [i] that flee like a cloude, and as the doues to their windowes?

9 Surely the yles shal waite for me, and the shippes [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer, and their golde

a The time of thy prosperitie and felicitie: wherein Ierusalem was spoken of before, whereas speaking of Babylon he commanded her to goe downe, Chap. 47.1.

b Signifying, that all men are in darkenesse till God giue them the light of his spirite, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinite number from all countreies, as Chap. 49.18.

e For ioy, as the heart is drawen in for sorowe.

f Meaning, that euery one shal honour the Lorde with that, wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue. g That is, y Arabians that haue great abundance of cattel. h Because y altar was a figure of Christ, Hebr. 13 10 he sheweth that nothing can be acceptable to him, which is not offred to him by this altar, who was both the offring and the altar it selfe. i Shewing what great nomber shall come to the Church, and with what great diligence and zeale. k The Gentiles that are nowe enemies, shal become friends & setters forth of the Church.

golde with them, vnto the Name of the Lorde thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shal build vp thy walles, and their kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the kingdome, that will not serue thee, shall perishe: and those nations shalbe vtterly destroyed.

13 The glorie of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my feete.

14 The sonnes also of them that afflicted thee, shal come and bow vnto thee: and all they that despised thee, shall fall downe at the soles of thy feete: and they shall call thee, The citie of the Lorde, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glorie, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breastes of kings: and thou shalt know, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For brasse will I bring golde, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernment peace, & thine exactours righteousnesse.

18 Violence shal no more be heard of in thy lande, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shal the brightnes of the moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glorie.

20 Thy sunne shal neuer goe downe, neither shall thy moone be hid, for the Lord shalbe thine euerlasting light, and the dayes of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the land for euer, the graffe of my planting shalbe the worke of mine handes, that I may be glorified.

22 A litle one shall become as a thousande, and a small one as a strong nation: I the Lorde will hasten it in due time.

m Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospell.

n He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which will not serue & profit the same, shalbe destroyed

o There is nothing so excellēt whi ch shall not serue the necessitie of ỹ Church

p Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens.

q To worship their head Christ by obeying his doctrine.

r Both hie and lowe shalbe readie to helpe and succour thee.

s Thy gouernours shall loue thee and seeke thy wealth and prosperitie.

t Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.

u Signifying, that al worldly meanes shall cease, and that Christ shalbe al in al, as Reue. 21. 22. and 22. 5.

v The children of the Church.

x Meaning, ỹ the Church should be miraculously multiplied.

CHAP. LXI.

1 He prophecieth that Christ shalbe anointed and sent to preach. 10 The ioye of the faithfull.

1 The spirite of the Lorde God is vpon me, therefore hath the Lord anointed me: he hath sent me to preache good tidings vnto the poore, to binde vp the broken hearted, to preach libertie to the captiues, and to them that are bounde, the opening of the prison,

2 To preach the acceptable yeere of the Lorde, and the day of vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the oyle of ioye for mourning, the garment of gladnesse for the spirite of heauinesse, that they might be called trees of righteousnesse, the planting of the Lorde, that he might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shal repaire the cities that were desolate and waste through many generations.

5 And the strangers shal stand and feede your sheepe, & the sonnes of the strangers shalbe your plowemen and dressers of your vines.

6 But ye shalbe named the Priestes of the Lorde, and men shall say vnto you, The ministers of our God: ye shal eate the riches of the Gentiles, and shalbe exalted with their glorie.

7 For your shame you shal receiue double, & for confusion they shall reioyce in their portion: for in their lande they shall possesse the double: euerlasting ioye shall be vnto them.

8 For I the Lord loue iudgement & hate robberie for burnt offring, and I wil direct their worke in trueth, & wil make an euerlasting couenant with them.

9 And their seede shalbe knowen among the Gentiles, and their budded among the people, All that see them, shal know them, that they are the seede which the Lord hath blessed.

10 I will greatly reioyce in the Lorde, and my soule shalbe ioyfull in my God: for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse: he hath decked me like a bridegroome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lord God will cause righteousnesse to grow and praise before all the heathen.

Luke 4. 18.

a This appertaineth to all the Prophets and ministers of God, but chiefely to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To them that are liuely touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shewe his good fauour to man, which Saint Paul calleth the fulnes of time, Gal. 4. 4.

e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees that bring forth good fruites, as Matth. 3. 8.

h That is, for a long time.

i They shalbe ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whome al the faithfull are made Priests and Kings, 1. Pet. 2. 9. reuel. 1. 6. and 5. 10.

l Reade Chap. 60, 11. and chap. 60. 16.

m Abundant recompence, as this worde is vsed, Chap. 40. 2.

n That is, the Gentiles had dominiō ouer the Iewes in times past, now they shall haue double authoritie ouer them & possesse twise so much.

o To wit, of the Gentiles.

p Whereas ỹ Gentiles had

q I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue me of my glorie.

r That is, of the Church.

s He sheweth what shalbe the affection, when they feele this their deliuerance.

CHAP. LXII.

1 *The great desire that the Prophetes haue had for Christes comming.* 6 *The diligence of the Pastours to preach.*

a The Prophet saith that he will neuer cease to declare vnto the people the good tydings of their deliuerance.

FOr Zions sake I will not [a] holde my tongue, and for Ierusalems sake I will not rest, vntil the righteousnesse thereof breake forth as the [b] light, and saluation thereof as a burning lampe.

b Til they haue full deliuerance: & this the Prophet speaketh to incourage all other ministers to the setting forth of Gods mercies towarde his Church.

And the Gentiles shall see thy righteousnes, & all kings thy glory: and thou shalt be called by [c] a newe name, which the mouth of the Lord shal name.

c Thou shalt haue a more excellēt fame then thou hast had hitherto.

Thou shalt also be a [d] crowne of glorie in the hande of the Lorde, and a royall diademe in the hand of thy God.

d He shal esteme thee as deare & pretious, as a king doeth his crowne.

It shal no more be said vnto thee, [e] Forsaken, neither shal it be said any more to thy land, Desolate, but thou shalt be called [f] Hephzi-bah, & thy lande [g] Beulah: for the Lord delyteth in thee, & thy lande shal haue an [f] husband.

e Thou shalt no more be cōtemned as a woman forsaken of her husband.

For as a yong man marieth a virgine, so shall thy sonnes [h] marrie thee: and as a bridegrome is glad of the bride, so shal thy God reioyce ouer thee.

[f] Or, my delight in her.

[g] Or, married.

f That it may be replenished with children.

g Forasmuch as they cōfesse one faith & religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plētifull to bring forth children vnto him.

I haue set [i] watchmen vpō thy walles, O Ierusalem, which all the day and all the night continually shal not cease: [k] ye that are mindeful of the Lord, kepe not silence,

h Prophets, pastors, & ministers

And giue him no rest, til he repaire and vntil he set vp Ierusalem the [l] prayse of the worlde.

i He exhorteth the ministers neuer to cease to call vpō God by prayer for the deliuerāce of his Church, & to teach others to do the same. k For the restauration whereof all the world shal praise him. l Signifying the great nomber that should come to the Church, & what meanes he would prepare for the restitution of the same, as chap. 57.14. m Ye Prophets & ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9.9 mat. 21.5. n He shal haue all power to bring his purpose to passe, as Chap. 40.10. o That is, one ouer whome God hath had a singular care to recouer her when she was lost.

The Lorde hath swoorne by his right hande and by his strong arme, Surely I will no more giue thy corne to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

But they that haue gathered it, shall eate it, and prayse the Lord, and they that haue brought it together shall drinke it in the courts of my Sanctuarie.

[Goe through, goe through the gates: prepare you the waye for the people: cast vp, cast vp the way, and gather out the stones and set vp a standart for the people.

Behold, the Lord hath proclaimed vnto the ends of the worlde: [m] tell the daughter Zion, Behold, thy Sauiour commeth: behold, his wages is with him, and [n] his worke is before him.

And they shall call them, The holie people, the redeemed of the Lorde, and thou shalt bee named, [o] Citie sought out and not forsaken.

CHAP. LXIII.

1 *God shal destroy his enemies for his Churches sake.* 7 *Gods benefites towards his Church.*

WHo is this that commeth [a] from Edom, with red garmēts from Bozrah? he is glorious in his apparell & walketh in the great stregth, [b] I speake in righteousnes, & am mightie to saue.

a This prophecie is against the Idumeans, and enemies which persecuted the Churche, on whome God will take vengeance, and is here set forth all bloodie after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claymed to them selues the chiefe religion, and hated the true worshippers, Psal. 137.7.

[c] Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

I haue troden the wine presse alone, and of all people there was none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shalbe sprinckled vpon my garments, and I will stayne all my rayment.

b God answereth them that asked this question, Who is that? &c & sayth, Ye see nowe performed in deede the vengeance which my Prophets threatned.

For the daye of vengeance is in mine heart, and the [d] yere of my redeemed is come.

And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne [e] arme helped me, and my wrath it selfe sustained me.

c Another question, to [f] which the Lord answereth.

Therefore I will treade downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth.

d Shewing, that when God puniseth his enemies, it is for the profit and deliuerance of his Church.

I will remember the mercies of the Lord and the prayses of the Lorde according vnto all that the Lorde hath giuen vs, & for the great goodnes toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

For he sayd, Surely they are my [h] people, children that will not lye: so he was their sauiour.

e God sheweth that he hath no neede of mans

In all their troubles he was [i] troubled, and the Angell [k] of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caried them alwayes continually.

But they rebelled and vexed his holie Spirite: therefore was he turned to be their enemie, and hee fought against them.

Then hee [l] remembred the olde time of Moses & his people, saying, Where is hee that brought them vp out of the Sea with the [m] shepeheard of his

helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, & ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, Reade Chap. 59.16. f I wil so astonie them, and make them so gyddie, that they shal not knowe, which way to go. g The Prophet speaketh this to moue the people to remember Gods benefites in tymes past, that they may bee confirmed in their troubles.

h For I did chuse them to be mine, that they should be holie, and not deceiue mine expectation. i Hee bare their afflictions and griefes as though they had bene his owne. k Which was a witnesse of Gods presence: and this may bee referred to Christ, to whom belongeth the office of saluation. l That is, the people of Israel being afflicted, called to remembrāce Gods benefites, which hee had bestowed vpon their fathers in times past. m Meaning, Moses.

sheepe?

n That is, in Moses, that he might well gouerne ỹ people: some referre this giuing of the Spirit to the people.

o Peaceably and gētly, as an horse is led to his pasture.

p Hauing declared Gods benefits shewed to their forefathers he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

q Thy great affection which thou bearest towards vs.

r Meaning, from the whole bodie of the Church.

s Though Abrahā would refuse vs to be his children, yet thou wilt not refuse to be our Father.

t By taking away thy holy Spirit from vs, by whome we were gouerned, & so for our ingratitude didest deliuer vs vp to our owne concupiscence, and didest punish sinne by sinne according to thy iust iudgement.

u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants.

x That is, in respect of the promes, which is perpetuall: albeit they had nowe possessed the land of Canaan, a thousand & foure hundreth yere: and thus they lament, to moue God rather to remēber his couenant, then to punish their sinnes.

shepe? where is he that put his holie Spirit within x him?

12 He led them by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an horse in y wildernes, that they shoulde not stumble.

14 As the beast goeth down into the valley, the Spirite of the Lorde gaue them rest: so didest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heauen, and behold from the dwelling place of thine holines, and of thy glorie. Where is thy zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrained from z me.

16 Doubtles thou art our father: though a Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why hast b thou made vs to erre from thy wayes? & hardened our heart from thy feare? Returne for thy c seruants sake, & for the tribes of thine inheritance.

18 The people of thine holines haue possessed it, but a litle x while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue bin as they, ouer whome thou neuer barest rule, and vpon whome thy Name was not called.

5 Thou didest meete him, d that reioyced in thee, and did iustly: they remembred thee in thy e wayes: behold, thou art angrie, for we haue sinned: yet in f them is continuance, and we s shalbe saued.

6 But we haue all bene as an vncleane thing, and all our h righteousnesse is as filthie cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs awap.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our father: we are the i clay, & thou art our potter, and we all are the work of thine hands.

9 Be not angrie, O Lorde, k aboue measure, neyther remember iniquitie for euer: lor, we beseech thee beholde, we are all thy people.

10 l Thine holy cities ipe waste: Zion is a wildernes, and Ierusalem a desert.

11 The house of our Sanctuarie and of our glorie, m where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still n at these things, O Lorde? wilt thou holde thy peace and afflict vs aboue measure?

d Thou shewedst fauour toward our fathers, when they trusted in thee, & walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of ỹ Lord.

g Thou wilt haue pitie vpon vs.

h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousnes, & best vertues are before thee as vile cloutes, or (as some reade) like the menstruous clothes of a woman.

i Albeit, O Lord, by thy iust iudgemēt thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

k For to the flesh iudgeth When God doeth not immediatly send succour.

l Which were dedicated to thy seruice & to call vpon thy Name.

m Wherein we reioyced & worshipped thee.

n That is, at the contempt of thine owne glorie: though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXIIII.

1 *The Prophet prayeth for the sinnes of the people.*
6 *Mans righteousnes is like a filthie cloth.*

a The Prophet continueth his prayer, desiring God to delare his loue towarde his Church by miracles, and mighty power, as he did in Mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.

1 O H, that thou wouldest a breake the heauens, and come downe, & that the mountaines might melt at thy 2 presence!

As the melting fire burneth, as the fire causeth b the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy 3 presence.

When thou diddest terrible thinges, which wee looked not for, thou camest downe, and the mountaines melted at 4 thy presence.

For since the beginning of the worlde they haue not c heard nor vnderstande with the eare, neither hath the eye seene an other God beside thee, which doeth so to him that waiteth for him.

CHAP. LXV.

1 *The vocation of the Gentiles and the reiection of the Iewes.* 13 *The ioy of the elect and the punishment of the wicked.*

1 I haue bene sought of them that a asked not: I was founde of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue b spred out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations:

3 A people that prouoked me euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.

4 Which remaine among the f graues, and lodge in the deserts, which eate s swines flesh, and the broth of thinges

a Meaning, the Gentiles which knew not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.

b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonitiō of his Prophets, by whome he called them continually, and stretched out his hande to drawe them.

c He sheweth that to delite in our owne fantasies, is the declining from God & the beginning of al superstition & idolatry.

d Which were dedicate to idols.

e Meaning their altars, which he thus nameth by contempt.

f To consult with spirits and to coniure deuils, which was forbidden, Deu. 18. 11.

g Which was contrary to Gods commandement, Leuit. 13. 7. deut. 14. 8.

polluted

polluted are in their vessels.

5 Which say, [b] Stande apart, come not nere to me: for I am holyer then thou: these are a smoke in my wrath & a fire that [c] burneth all the day.

6 Behold, it is [k] written before me: I will not kepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers shall be [l] together (saieth the Lorde) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.

8 Thus saieth the Lord, As the wine is found in the cluster, and one saieth, Destroy it not, for a [m] blessing is in it, so wil I do for my seruats sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iacob, and out of Iudah, that shall inherite my mountaine: and mine elect shal inherite it, and my seruants shall dwell there.

10 And [n] Sharon shalbe a sheepefold, and the valley of Achor shall bee a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lorde, and forgotten mine holie Mountaine, and haue prepared a table for the [o] multitude, and furnished the drinke offrings vnto the nomber.

12 Therefore will I [p] nomber you to the sword, & all you shal bow downe to the slaughter, because I called, & ye did not answere: I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saieth the Lord God, Behold, my seruants shal [r] eate, and ye shall be hungrie: behold, my seruantes shall drinke, and ye shall be thirstie: behold, my seruants shall reioyce, and ye shall be ashamed.

14 Behold, my seruats shal sing for ioy of heart, & ye shall crie for sorowe of heart, and shall howle for vexation of minde.

15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lorde God shall slay you and call his seruantes by [t] another name.

16 He that shall bleese in the [u] earth, shall bleese him selfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I will create [y] newe heauens & a new earth: and the former shall not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shalbe no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for he that shall be an hundreth yeres olde, shall die as a young man: but the sinner being [a] an hundreth yeres olde shalbe accursed.

21 And they shall [b] builde houses and inhabite them, & they shall plant vineyardes, and eate the fruite of them.

22 They shall not build, and another inhabite: they shal not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shal inioye in olde age the worke of their handes.

23 They shal not labor in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lorde, & their buddes with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

25 The [c] wolfe and the laimbe shall feede together, and the lyon shall eate strawe like the bullocke: and to the serpent dust shall bee his meate. They shall no more hurt nor destroy in all mine holy Mountaine, saieth the Lord.

h He sheweth that hypocrisie is euer ioyned w pride and contempt of others.

i Their punishment shall neuer haue ende.

k So that the remembrace therof cannot be forgotten.

l Shalbe both punished together: and this declareth how the children are punished for their fathers faultes: to wit, when the same faultes or like are founde in them.

m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.

n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattell.

o By the multitude and nomber he meaneth their innumerable idoles, of whome they thought they could neuer haue inough.

p Seeing you cannot nomber your gods, I wil nomber you with the sword.

q By my Prophets, whome ye woulde not obey.

r By these wordes, Eat and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall thinges.

s Meaning, that he woulde call the Gentiles, who shoulde abhorre, euē the very name of the Iewes for their infidelities sake.

t Then by the name of the Iewes.

u By blessing, & by swearing, it meant the praising of God for his benefites, and the true worshipping of him, which shal not be only in Iudea, but through all the worlde.

x I will no more suffer my Church to be desolate as in times past.

y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe worlde.

z Meaning, in this wonderfull restauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should be fresh, and florishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shalbe wiped away.

a Whereby he sheweth that the infidels and vnrepētant sinners haue no part of this benediction.

b He proposeth to the faithfull the blessings which are conteined in the Lawe, and so vnder temporall things comprehendeth the spirituall promises. c Read Chap. 11,6.

CHAP. LXVI.

1 God dwelleth not in temples made with handes. 3 He despiseth sacrifices done without mercie & faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

THus saith the Lord, The [a] heauen is my throne, & the earth is my foote stoole: where is that house that ye will builde vnto me? and where is that place of my rest?

2 For all these things hath mine hande made, [b] and all these things haue beene, saith the Lord: to him will I looke, euen to him, that is poore, and of [c] a contrite spirite and trembleth at my wordes.

3 He [d] killeth a bullock, is as if he slewe

a My maiestie is so great that it filleth both heauen & earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. b Seeing that both the Temple & the things therein, with the sacrifices, were made & done by his appointment, he sheweth that he hath no neede thereof, and that hee can be without them, Psal. 50. 10. c To him that is humble and pure in heart, which receiueth my doctrine with reuerence & feare. d Because the Iewes thought themselues holy by offring of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that hee doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offred men, dogs & swine to their idols, which things were expressly forbidden in the Lawe.

Acts 7.48,49.

a man: he that sacrificeth a shéepe, as if he cut off a dogges necke: he þ offreth an oblatiõ, as if he offred swines blood: hee that remembreth incense, as if hee blessed an idole: yea, they haue chosen their owne waies, & their soule delyteth in their abominations.

e I wil discouer their wickednes and hypocrisie, wherewith they thinke to blinde mine eyes, to all the worlde.

4 Therefore wil I [e] chuse out their delusions, and I wil bring their feare vpon them, because I called, & none would answere: I spake and they would not heare: but they did euill in my sight, & chose the things which I would not.

f He encourageth the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

5 Heare the word of the Lord, all ye that tremble at his [f] worde, Your brethren that hated you, and cast you out for my Names sake, sayd, Let the Lord be glorified: but he shall appeare to your ioy, and they shalbe ashamed.

g The enemies shall shortly heare a more terrible voice, euen fire and slaughter, seeing they would not heare the gentle voice of the Prophets which called them to repentance.

6 [g] A voice soundeth from the citie, euen a voyce from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinion: as when a woman is deliuered before she looke for it, and that without paine in trauaile.

7 Before [h] she trauailed, she brought forth: and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shal the earth be brought forth in one [i] day? or shal a nation be borne at once? for assoone as Zion trauailed, she brought forth her children.

9 Shall I [k] cause to trauaile, & not bring forth? shall I cause to bring forth and shalbe baren, sayth thy God?

10 Reioyce ye with Ierusalem, and bee glad with her, all yee that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke [l] & be satisfied with the breasts of her consolation: that ye may milke out and be delited with the brightnes of her glorie.

12 For thus sayeth the Lorde, Behold, I will extend [m] peace ouer her like a flood and the glorie of the [n] Gentiles like a flowing streame: then shall ye sucke, ye shall be [o] borne vpon her sides, and bee ioyfull vpon her knees.

i This shal passe the capacitie of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

13 As one whome his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your [p] bones shall flourishe like an herbe: and the hand of the Lord shalbe knowen among his seruantes, & his indignation against his enemies.

15 For beholde, the Lord will come with fire, and his charets like a whirlwinde, that he may [q] recompense his anger with wrath, and his indignation with the flame of fire.

k Declaring hereby, that as by his power, and prouidéce woman trauaileth and is deliuered: so hath he power to bring foorth his Church at his time appoynted.

16 For the Lord will iudge with fire, and with his sworde all flethe, and the slaine of the Lord shalbe many.

17 They that sanctifie [r] themselues, and purifie themselues in the gardens behinde one tree in the middes eating [s] swines flethe, and such abomination, euen the mouse, shalbe consumed together, sayth the Lord.

18 For I wil visite their workes, and their imaginations: for it shall come that I wil gather all nations, and tongues, and they shall come, and see my [t] glorie.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

19 And I wil set a [u] signe among them, & wil send those that [x] escape of them, vnto the nations of [y] Tarshish, [z] Pul, and [a] Lud, & to them that draw the [b] bowe, to [c] Tubal & [d] Iauan, ples afarre off, that haue not heard my fame, neither haue seene my glorie, and [e] they shall declare my glorie among the Gentiles.

m Read Chap. 60. 16.

20 And they shal bring all your [f] brethren for an offring vnto the Lorde out of all nations, vpon [g] horses, and in charets, and in close litters, and vpon mules, and swift beastes, to Ierusalem mine holy Mountaine, sayth the Lord, as the children of Israel, offer in a cleane vessell in the House of the Lord.

n Read Chap. 60. 16.

21 And I will take of them for [h] Priests, and for Leuites, sayth the Lord.

22 For as the new [i] heauens, & the new earth which I wil make, shall remaine before me, sayth the Lorde, so shall your seede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shal all flesh come to worship before me, sayth the Lord.

24 And they shall goe forth, & looke vpon the [k] carkases of þ men that haue trãsgressed against me: for their [l] worme shall not die, neither shall their fire bee quenched, and they shalbe an abhorring [m] vnto all flesh.

o Ye shal be cherished, as her dearely beloued children.

p Ye shal haue newe strength and newe beautie.

q This vengeance God began to execute at the destructiõ of Babylon, and hath euer continued it against the enemies of his church & will do till the last day, which shalbe the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidde, euen to the mouse which nature abhorreth.

t The Gentiles shalbe partakers of þ glory, which before I shewed to the Iewes.

u I will marke these þ I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking of the postes of his people, whome he preserued, Exod. 12. 7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

y That is, Cilicia. z Meaning, Affrica. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italie. d Grecia. e Meaning, the Apostles, Disciples, and others which hee did first chuse of the Iewes to preache vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are. g Whereby hee meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as he did Luke, Timothie and Tite first, and others after to preache his worde. i Hereby hee signifieth the kingdome of Christ, wherein his Church shall be renued, and whereas before there were appointed seasons to sacrifice: in this there shall bee one continuall Sabbath so that all times and seasons shall be meete.

k As hee hath declared the felicitie that shall bee within the Church for þ comfort of the godly, so doth he shewe what horrible calamitie shall come to the wicked, that are out of the Church.

l Meaning, a continual torment of conscience, which shal euer gnawe them and neuer suffer them to be at rest, Mar. 9. 44.

m This is the iust recompence for the wicked, which contemning God and his worde, shalbe by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THE Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent giftes of God, & most euident reuelations of prophecie, so that by the commaundement of the Lord he began very yong to prophecie, that is, in the thirteenth yeere of Iosiah, and continued eightene yere vnder the saide King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yere, besides the time that he prophecied after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion, & contempt of Gods word, & for the cõsolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne & obstinate, when the Prophets do admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgemẽt against the wicked, yet will he euer shew himselfe a preseruer of his Church, & when all meanes seeme to mans iudgement to be abolished, then wil he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

1 THe [a] woꝛdꝭ of Ieremiah the sonne of [b] Hilkiah one of the Priestes that were at [c] Anathoth in the land of Beniamin.

2 To whome the [d] woꝛd of the Loꝛde came in the dapes of Iosiah ꝑ sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And also in the dapes of Iehoiakim the [e] sonne of Iosiah king of Iudah vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying awap of Ierusalem captiue in the fift [f] moneth.

4 Then the woꝛd of the Loꝛd came vnto me, saping,

5 Befoꝛe I [g] formed thee in the wombe, I knewe thee, and befoꝛe thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Pꝛophet vnto the [h] nations.

6 Then said I, [i] Oh, Loꝛd God, beholde, I cannot speake, foꝛ I am a childe.

7 But the Loꝛd said vnto me, Sap not, I am a childe: foꝛ thou shalt go to all that I shall sende thee, and whatsoeuer I commande thee, shalt thou speake.

8 Be not afraide of their faces: foꝛ I am with thee to deliuer thee, saith the Loꝛd.

9 Then the Loꝛd stretched out his hande and [k] touched my mouth, and the Loꝛd said vnto me, Beholde, I haue put my woꝛdes in thy mouth.

10 Beholde, this day haue I set thee ouer the [l] nations and ouer the kingdomes to pluck vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the woꝛd of the Loꝛde came vnto mee, saping, Ieremiah, what seest thou? And I saide, I see a [m] rodde of an almonde tree.

12 Then saide the Loꝛde vnto me, Thou hast seene aright: foꝛ I will hasten my woꝛd to pꝛfoꝛme it.

13 Againe the woꝛd of the Loꝛd came vnto mee the second time, saping, What seest thou? And I saide, I see a seething [n] pot looking out of the North.

14 Then said the Loꝛde vnto me, Out of the [o] North shal a plague be spied vpon all the inhabitants of the land.

15 Foꝛ loe, I will call all the families of the kingdomes of the North, saith the Loꝛd, and they shal come, and euery one shal set his throne in the entring of the gates of Ierusalem, & on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my iudgementes ouer them, touching their wickednes, because they haue forsaken me, and haue burnt incense vnto other gods, and worshipped the woꝛkes of their owne handes.

17 Gird vp thy loines therefoꝛe, and aryse, and speake vnto them all that I commande thee: be not afraide of them, leste I confounde thee before them.

18 Beholde, I haue made thee this day a strong citie, and an yron pillar, and brasen walles against all the land, against the kings of Iudah, against the princes thereof, against the Priestes thereof, and against the people of the land.

19 And they shal fight against thee, but they shal not ouercome thee: foꝛ I am with thee, saith the Loꝛd, to deliuer thee.

CHAP. II.

1 He reproueth the vnthankefulnes of the people. 9 He threatneth them. 14 The cause of their destruction. 20 Their idolatrie.

1 MOꝛeouer the woꝛd of the Loꝛd came vnto me, saping,

2 Go and crie in the eares of Ierusalem, saping, Thus saith the Loꝛd, I remember the kindenes of thy youth, the loue of thine espousalles, when thou wentest after me in the wildernes, in a land that was not sowen.

3 Israel was holines vnto the Loꝛd, and the firstfruites of his increase: all that deuoure him, offende: euil shal come vpon them, saith the Loꝛd.

4 Heare the woꝛd of the Loꝛd, O house of Iacob, and all the families of the house of Israel.

5 Thus saith the Loꝛd, What vnrighteousnes haue your fathers found in me, that they are gone farre from me, and haue walked after vanitie, and are become vaine?

6 Neither said they, Where is the Loꝛd that brought vs vp out of the land of Egypt, that led vs through the wildernes, through a land of deserts and of pits, through a land of drought and of the shadowe of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull land, to eate the fruite thereof and the goodnes thereof: but when ye came in, ye defiled my land, and made mine heritage an abhominable thing.

8 The Priestes said not, Where is the Loꝛd? and they that handle the Lawe knewe me not: the pastoꝛs also transgressed against me, and the Prophets prophecied by Baal, and walked after things that doe not profite.

9 Therefoꝛe will I yet plead with you, saith the Loꝛd, and with your childrens children will I plead.

10 Foꝛ goe ouer the Ilandes of Chittim, and see, and sende into Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods, which yet are no gods? but my people haue changed their glorie for that which doeth not profite.

12 Be astonished, O heauens, at this, and be afraide, be ye very desolate, saith the Loꝛd.

13 Foꝛ my people haue committed two euils: they haue forsaken me the fountaine of liuing waters, and digged them pits, euen broken pits that can hold no water.

14 Is Israel a seruant? or is he a homeborne slaue? why is he then become a pꝛey?

15 The lions roared vpon him, and yelled, and they haue made his land waste: his cities are burnt vp without inhabitant.

16 Also the children of Noph and Tahapanes haue broken the crowne of thy head.

17 Hast thou not procured this vnto thy selfe, in that thou hast forsaken the Loꝛd thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drinke the waters of Sihor? or what hast thou to do in the way of Assyria, to drinke the waters of the riuer?

19 Thine owne wickednes shal correct thee, and thine owne backesliding shal reproue thee: know therefoꝛe and see that it is an euil thing and a bitter, that thou hast forsaken the Loꝛd thy God, and that my feare is not in thee, saith the Loꝛd God of hostes.

20 Foꝛ of olde time I haue broken thy yoke, and burst thy bandes, and thou saidest, I will not transgresse: when vpon euery high hil and vnder euery greene tree thou playedst the harlot.

21 Yet I planted thee a noble vine, wholy a right seede: how then art thou turned into the bitternes of a strange vine vnto me?

22 Though thou washest thee with nitre, and takest thee much sope, yet is thine iniquitie marked before me, saith the Loꝛd God.

23 How canst thou say, I am not polluted, I haue not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedarie, that runneth crosse waies.

24 A wilde asse vsed to the wildernes, that snuffeth vp the wind at her pleasure: who can turne away her lust? all they that seeke her will not faile themselues: in her moneth they shal finde her.

25 Withhold thy foote from being vnshod, and thy throte from thirst: but thou saidest, There is no hope: foꝛ I haue loued strangers, and after them will I walke.

26 As the theefe is ashamed when he is taken, so is the house of Israel ashamed: they, their kings, their princes, their Priestes, and their Prophets,

27 Which say to a tree, Thou art my father, and to a stone, Thou hast begotten me: foꝛ they haue turned their backe vnto me, and not their face: but in the time of their affliction they will say, Arise, and saue vs.

28 But where are thy gods that thou hast made thee? let them arise, if they can saue thee in the time of thine affliction: foꝛ according to the number of thy cities are thy gods, O Iudah.

29 Wherefoꝛe will ye plead with me? ye haue all transgressed against me, saith the Loꝛd.

30 In vaine haue I smitten your children: they receiued no correction: your sworde hath deuoured your Prophets like a deuouring lion.

31 O generation, see ye the woꝛd of the Loꝛd: haue I been a wildernes vnto Israel? or a land of darkenes? wherefoꝛe say my people, We are lords, we will come no more vnto thee?

32 Can a maide forget her ornaments, or a bride her attire? yet my people haue forgotten me dayes without number.

33 Why trimmest thou thy way to seeke loue? therefoꝛe also hast thou taught the wicked thy wayes.

34 Also in thy skirtes is found the blood of the soules of the poore innocentes: I haue not found them by secret search, but vpon all these.

35 Yet thou saidest, Because I am innocent, surely his wrath shal turne from me: beholde, I will plead with thee, because thou saiest, I haue not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be confounded of Egypt, as thou wast confounded of Assyria.

37 Thou shalt go forth also from him with thine handes vpon thine head: foꝛ the Loꝛd hath reiected thy confidences, and thou shalt not prosper in them.

CHAP. III.

1 The Lord exhorteth Israel to repentance. 6 Iudah is more wicked then Israel. 11 Israel is more iust then Iudah. 14 The Lord promiseth to gather his people. 19 He exhorteth them to repentance.

1 THey say, If a man put away his wife, and she go from him, and become another mans, may he returne vnto her? shall not that land be greatly polluted? but thou hast played the harlot with many louers, yet returne vnto me, saith the Loꝛd.

2 Lift vp thine eyes vnto the hie places, and see where thou hast not been lien with: in the waies hast thou sitten for them, as the Arabian in the wildernes, and thou hast polluted the land with thy whoredome and with thy wickednes.

3 Therefoꝛe the shoures haue been withholden, and there hath been no latter raine: and thou hadst a whoores forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time crie vnto me, My father, thou art the guide of my youth?

5 Will he reserue his anger for euer? will he keepe it to the end? beholde, thou hast spoken and done euil things as much as thou couldest.

6 The Loꝛd said also vnto me in the dapes of Iosiah the king, Hast thou seene that which backesliding Israel hath done? she is gone vp vpon euery high mountaine and vnder euery greene tree, and there hath played the harlot.

7 And I said after she had done all these things, She will returne vnto me: but she returned not. And her treacherous sister Iudah saw it.

8 And I saw, when for all the causes whereby backesliding Israel committed adultrie I had put her away, and giuen her a bil of diuorcement, yet her treacherous sister Iudah feared not, but she also went and played the harlot.

9 And it came to passe through the lightnes of her whoredome, that she defiled the land, and committed adultrie with stones and with stockes.

10 And yet for all this her treacherous sister Iudah hath not returned vnto me with her whole heart, but fainedly, saith the Loꝛd.

11 And the Loꝛd said vnto me, The backesliding Israel hath iustified her soule more then treacherous Iudah.

12 Go and crie these woꝛdes toward the north, and say, Returne, thou backesliding Israel, saith the Loꝛd, and I will not cause mine anger to fall vpon you: foꝛ I am mercifull, saith the Loꝛd, and I will not keepe anger for euer.

13 Only acknowledge thine iniquitie, that thou hast transgressed against the Loꝛd thy God, and hast scattered thy wayes to the strangers vnder euery greene tree, and ye haue not obeyed my voice, saith the Loꝛd.

14 Returne, O backesliding children, saith the Loꝛd: foꝛ I am married vnto you, and I will take you one of a citie, and two of a familie, and I will bring you into Zion.

15 And I will giue you pastoꝛs according to mine heart, which shall feede you with knowledge and vnderstanding.

16 And it shall come to passe when ye be multiplied and increased in the land in those dapes, saith the Loꝛd, they shall no more say, The Arke of the couenant of the Loꝛd: neither shall it come to mind, neither shall they remember it, neither shall they visite it, neither shall that be done any more.

17 At that time they shall call Ierusalem the throne of the Loꝛd, and all the nations shall be gathered vnto it, euen vnto the name of the Loꝛd to Ierusalem: neither shall they walke any more after the imagination of their euil heart.

18 In those dapes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the north vnto the land that I haue giuen for an heritage vnto your fathers.

19 But I said, How shall I put thee among the children, and giue thee a pleasant land, a goodly heritage of the hoste of nations? and I said, Ye shall call me, My father, and shall not turne away from me.

20 Surely as a wife treacherously departeth from her husband, so haue ye dealt treacherously with me, O house of Israel, saith the Loꝛd.

21 A voice was heard vpon the hie places, weeping and supplications of the children of Israel: foꝛ they haue perverted their way, and forgotten the Loꝛd their God.

22 Returne, ye backesliding children, and I will heale your backesliding. Beholde, we come vnto thee: foꝛ thou art the Loꝛd our God.

23 Truely in vaine is the multitude of the mountaines, and the tumult vpon the hilles: truely in the Loꝛd our God is the saluation of Israel.

24 Foꝛ shame hath deuoured the labour of our fathers from our youth, their flockes and their heardes, their sonnes and their daughters.

25 We lie downe in our shame, and our confusion couereth vs: foꝛ we haue sinned against the Loꝛd our God, we and our fathers, from our youth vnto this day, and haue not obeyed the voice of the Loꝛd our God.

CHAP. IIII.

1 The Lord exhorteth to repentance. 5 He threatneth the destruction of Ierusalem. 19 The Prophet lamenteth.

1 IF thou wilt returne, O Israel, saith the Loꝛd, returne vnto me: and if thou wilt put away thine abhominations out of my sight, then shalt thou not remoue.

2 And thou shalt sweare, The Loꝛd liueth, in truth, in iudgement, and in righteousnes, and the nations shall blesse themselues in him, and in him shall they glorie.

3 Foꝛ thus saith the Loꝛd to the men of Iudah and to Ierusalem, Breake vp your fallow ground, and sowe not among thornes.

4 Circumcise your selues to the Loꝛd, and take away the foreskinnes of your heart, ye men of Iudah and inhabitants of Ierusalem, leste my wrath come forth like fire, and burne that none can quench it, because of the euil of your inuentions.

5 Declare in Iudah, and publish in Ierusalem, and say, Blowe the trumpet in the land, crie, gather together, and say, Assemble your selues, and let vs goe into the defenced cities.

6 Set vp the standard toward Zion: retire, stay not: foꝛ I will bring euil from the north, and a great destruction.

7 The lion is come vp from his thicket, and the destroyer of the nations is on his way, he is gone forth from his place to make thy land waste, and thy cities shall be destroyed, that none shall dwell in them.

8 Therefoꝛe gird you with sackecloth, lament and howle: foꝛ the fierce wrath of the Loꝛd is not turned backe from vs.

9 And it shall come to passe in that day, saith the Loꝛd, that the heart of the king shall perish, and the heart of the princes, and the Priestes shall be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Loꝛd God, surely thou hast greatly deceiued this people and Ierusalem, saping, Ye shall haue peace, whereas the sworde reacheth vnto the soule.

11 At that time shall it be said to this people and to Ierusalem, A hote wind of the hie places in the wildernes toward the daughter of my people, not to fanne nor to cleanse,

12 Euen a full wind from those places shall come vnto me: now also will I giue sentence against them.

13 Beholde, he shall come vp as clouds, and his charets shall be as a whirlewinde: his horses are swifter then eagles. Woe vnto vs! foꝛ we are spoiled.

14 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: how long shall thy vaine thoughtes remaine within thee?

15 Foꝛ a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; beholde, publish against Ierusalem, that watchers come from a farre countrey, and giue their voice against the cities of Iudah.

17 As keepers of a field are they against her round about, foꝛ she hath been rebellious against me, saith the Loꝛd.

18 Thy way and thy deedes haue procured these things vnto thee: this is thy wickednes, foꝛ it is bitter, foꝛ it reacheth vnto thine heart.

19 My bowels, my bowels! I am pained at my very heart: my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soule, the sound of the trumpet, the alarme of warre.

20 Destruction vpon destruction is cried: foꝛ all the land is spoiled: suddenly are my tentes spoiled, and my curtaines in a moment.

21 How long shall I see the standard, and heare the sound of the trumpet?

22 Foꝛ my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: they are wise to doe euil, but to doe good they haue no knowledge.

23 I beheld the earth, and loe, it was without forme and void: and the heauens, and they had no light.

24 I beheld the mountaines, and loe, they trembled, and all the hilles moued lightly.

25 I beheld, and loe, there was no man, and all the foules of the heauen were fled.

26 I beheld, and loe, the fruitefull place was a wildernes, and all the cities thereof were broken downe before the Loꝛd, and before his fierce wrath.

27 Foꝛ thus saith the Loꝛd, The whole land shall be desolate, yet will I not make a full end.

28 Foꝛ this shall the earth mourne, and the heauen aboue be blacke: foꝛ I haue spoken it, I haue purposed it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee for the noise of the horsemen and archers: they shall go into thickets, and climbe vp vpon rockes: euery citie shall be forsaken, and not a man dwell therein.

30 And when thou art destroyed, what wilt thou doe? though thou clothest thee with skarlet, though thou deckest thee with ornaments of golde, though thou rentest thine eyes with painting, in vaine shalt thou make thee fayre: thy louers will despise thee, they will seeke thy life.

31 Foꝛ I haue heard a voice as of a woman in trauel, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion that bewaileth herselfe, that spreadeth her handes, saping, Woe is me now! foꝛ my soule is wearie because of murderers.

CHAP. V.

1 The Lord sheweth that there is no iust man in Ierusalem. 7 He threatneth them. 20 He reproueth their rebellion.

1 RVne ye to and fro through the streetes of Ierusalem, and see now, and know, and seeke in the broade places thereof, if ye can finde a man, if there be any that executeth iudgement, that seeketh the truth, and I will pardon it.

2 And though they say, The Loꝛd liueth, surely they sweare falsely.

3 O Loꝛd, are not thine eyes vpon the truth? thou hast stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a rocke, they haue refused to returne.

4 Therefoꝛe I said, Surely these are poore, they are foolish: foꝛ they know not the way of the Loꝛd, nor the iudgement of their God.

5 I will get me vnto the great men, and will speake vnto them: foꝛ they know the way of the Loꝛd, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bandes.

6 Therefoꝛe a lion out of the wood shall slay them, and a wolfe of the wildernes shall destroy them, a leopard shall watch ouer their cities: euery one that goeth out of them shall be torne in pieces: foꝛ their transgressions are many, and their backesliding increased.

7 How shall I pardon thee for this? thy children haue forsaken me, and sworne by them that are no gods: when I had fed them to the full, they committed adultrie, and assembled themselues by companies in the harlots houses.

8 They were as fed horses in the morning: euery one neighed after his neighbours wife.

9 Shall I not visite for these things, saith the Loꝛd? and shall not my soule be auenged on such a nation as this?

10 Goe ye vp vpon her walles, and destroy, but make not a full end: take away her braunches, foꝛ they are not the Loꝛdes.

11 Foꝛ the house of Israel and the house of Iudah haue dealt very treacherously against me, saith the Loꝛd.

12 They haue belied the Loꝛd, and said, It is not he, neither shall euil come vpon vs, neither shall we see sworde nor famine:

13 And the Prophets shall become wind, and the woꝛd is not in them: thus shall it be done vnto them.

14 Therefoꝛe thus saith the Loꝛd God of hostes, Because ye haue spoken this woꝛd, beholde, I will make my woꝛdes in thy mouth fire, and this people wood, and it shall deuoure them.

15 Beholde, I will bring a nation vpon you from farre, O house of Israel, saith the Loꝛd: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Their quiuer is as an open sepulchre, they are all mighty men.

17 And they shall eate vp thine haruest and thy bread, which thy sonnes and thy daughters should eate: they shall eate vp thy flockes and thine heardes: they shall eate vp thy vines and thy figtrees: they shall impouerish with the sworde thy fenced cities, wherein thou trustedst.

18 Yet in those dapes, saith the Loꝛd, I will not make a full end with you.

19 And it shall come to passe when ye shall say, Wherefoꝛe doeth the Loꝛd our God all these things vnto vs? then shalt thou answere them, Like as ye haue forsaken me, and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saping,

21 Heare now this, O foolish people, and without heart, which haue eyes and see not, which haue eares and heare not:

22 Feare ye not me, saith the Loꝛd? will ye not tremble at my presence, which haue placed the sande for the bounde of the sea by a perpetuall decree, that it cannot passe it? and though the waues thereof toste themselues, yet can they not preuaile? though they roare, yet can they not passe it?

23 But this people hath a reuolting and rebellious heart: they are reuolted and gone.

24 Neither say they in their heart, Let vs now feare the Loꝛd our God, that giueth raine both the former and the latter in his season: he reserueth vnto vs the appointed weekes of the haruest.

25 Your iniquities haue turned away these things, and your sinnes haue withholden good things from you.

26 Foꝛ among my people are found wicked men: they lie in wait as he that setteth snares: they set a trappe, they catch men.

27 As a cage is full of birdes, so are their houses full of deceite: therefoꝛe they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they ouerpasse the deedes of the wicked: they iudge not the cause, the cause of the fatherlesse, that they may prosper, and the right of the needie doe they not iudge.

29 Shall I not visite for these things, saith the Loꝛd? and shall not my soule be auenged on such a nation as this?

30 A wonderfull and horrible thing is committed in the land:

31 The Prophets prophecie falsely, and the Priestes beare rule by their meanes, and my people loue to haue it so: and what will ye doe in the end thereof?

CHAP. VI.

1 The Lord threatneth the destruction of Ierusalem. 9 He threatneth the whole land. 16 He exhorteth to repentance. 22 He threatneth the people of the north.

1 O Ye children of Beniamin, gather your selues to flee out of the middes of Ierusalem, and blowe the trumpet in Tekoa, and set vp a signe of fire in Bethhaccerem: foꝛ euil appeareth out of the north, and great destruction.

2 I haue likened the daughter of Zion to a faire and delicate woman.

3 The shepheardes with their flockes shall come vnto her: they shall pitche their tentes against her round about: they shall feede euery one in his place.

4 Prepare warre against her: arise, and let vs goe vp at noone. Woe vnto vs! foꝛ the day goeth away, foꝛ the shadowes of the euening are stretched out.

5 Arise, and let vs goe by night, and let vs destroy her palaces.

6 Foꝛ thus hath the Loꝛd of hostes said, Hewe ye downe trees, and cast a mount against Ierusalem: this is the citie to be visited, she is wholy oppression in the middes of her.

7 As a fountaine casteth out her waters, so she casteth out her wickednes: violence and spoile is heard in her: before me continually is griefe and wounde.

8 Be thou instructed, O Ierusalem, leste my soule departe from thee, leste I make thee desolate, a land not inhabited.

9 Thus saith the Loꝛd of hostes, They shall throughly glean as a vine the remnant of Israel: turne thine hand as a grape gatherer into the baskets.

10 To whome shall I speake, and giue warning, that they may heare? beholde, their eare is vncircumcised, and they cannot hearken: beholde, the woꝛd of the Loꝛd is vnto them a reproche, they haue no delite in it.

11 Therefoꝛe I am full of the wrath of the Loꝛd, I am weary to hold it in: I will powre it out vpon the children abroade, and vpon the assemblie of young men together: foꝛ euen the husband with the wife shall be taken, the aged with him that is full of dapes.

12 And their houses shall be turned vnto others, their fieldes and wiues together: foꝛ I will stretch out mine hand vpon the inhabitants of the land, saith the Loꝛd.

13 Foꝛ from the least of them euen vnto the greatest of them, euery one is giuen to couetousnes, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

14 And they haue healed the hurt of my people slightly, saping, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abhomination? nay, they were not at all ashamed, neither could they blushe: therefoꝛe they shall fall among them that fall: at the time that I visite them they shall be cast downe, saith the Loꝛd.

16 Thus saith the Loꝛd, Stande ye in the waies, and see, and aske for the olde paths, where is the good way, and walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

17 Also I set watchmen ouer you, saping, Hearken to the sound of the trumpet: but they said, We will not hearken.

18 Therefoꝛe heare, ye nations, and know, O congregation, what is among them.

19 Heare, O earth: beholde, I will bring euil vpon this people, euen the fruite of their thoughtes, because they haue not hearkened vnto my woꝛdes, nor vnto my lawe, but refused it.

20 To what purpose commeth there to me incense from Sheba, and the sweete cane from a farre countrey? your burnt offrings are not acceptable, nor your sacrifices sweete vnto me.

21 Therefoꝛe thus saith the Loꝛd, Beholde, I will lay stumbling blockes before this people, and the fathers and the children together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Loꝛd, Beholde, a people commeth from the north countrey, and a great nation shall be raised from the coastes of the earth.

23 They shall take hold of bowe and speare: they are cruell, and will not shewe mercie: their voice roareth like the sea, and they ride vpon horses, euery one set in order as a man to the battell against thee, O daughter of Zion.

24 We haue heard the fame thereof, our handes waxe feeble: anguish hath taken vs, and sorowe as of a woman in trauel.

25 Goe not forth into the field, nor walke by the way: foꝛ the sworde of the enemie and feare is on euery side.

26 O daughter of my people, gird thee with sackecloth, and wallow thy selfe in ashes: make thee mourning as for an only sonne, most bitter lamentation: foꝛ the destroyer shall suddenly come vpon vs.

27 I haue set thee for a tower and a fortresse among my people, that thou mayest know and trie their way.

28 They are all grieuous reuolters, walking with slanders: they are brasse and yron, they are all corrupters.

29 The bellowes are burnt, the lead is consumed of the fire, the founder melteth in vaine: foꝛ the wicked are not plucked away.

30 Reprobate siluer shall men call them, because the Loꝛd hath reiected them.

CHAP. VII.

1 The Prophet reproueth the people for trusting in the Temple. 5 He exhorteth to repentance. 16 He forbiddeth to pray for them. 21 He reproueth their sacrifices. 30 He threatneth them.

1 THe woꝛd that came to Ieremiah from the Loꝛd, saping,

2 Stande in the gate of the Loꝛdes house, and there proclaime this woꝛd, and say, Heare the woꝛd of the Loꝛd, all ye of Iudah, that enter in at these gates to worship the Loꝛd.

3 Thus saith the Loꝛd of hostes, the God of Israel, Amende your waies and your deedes, and I will cause you to dwell in this place.

4 Trust not in lying woꝛdes, saping, The temple of the Loꝛd, the temple of the Loꝛd, the temple of the Loꝛd are these.

5 Foꝛ if ye amende your waies and your deedes throughly, if ye execute iudgement betweene a man and his neighbour,

6 If ye oppresse not the stranger, the fatherlesse, and the widowe, and shed not innocent blood in this place, neither walke after other gods to your hurt,

7 Then will I cause you to dwell in this place, in the land that I gaue to your fathers for euer and euer.

8 Beholde, ye trust in lying woꝛdes, that cannot profite.

9 Will ye steale, murder, and commit adultrie, and sweare falsely, and burne incense vnto Baal, and walke after other gods whome ye know not,

10 And come and stande before me in this house, whereupon my name is called, and say, We are deliuered to doe all these abhominations?

11 Is this house, whereupon my name is called, become a denne of theeues in your eyes? beholde, I, euen I haue seene it, saith the Loꝛd.

12 But goe ye now vnto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickednes of my people Israel.

13 And now because ye haue done all these woꝛkes, saith the Loꝛd, and I spake vnto you, rising vp early and speaking, but ye heard not, and I called you, but ye answered not,

14 Therefoꝛe will I doe vnto the house whereupon my name is called, wherein ye trust, and vnto the place which I gaue you and your fathers, as I haue done to Shiloh.

15 And I will cast you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefoꝛe pray not thou for this people, neither lift vp cry nor prayer for them, neither make intercession to me: foꝛ I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the [p] queene of heauen, and to powre out drinke offrings vnto other gods, that they may prouoke me to anger.

19 Doe they prouoke me to anger, saith the Loꝛd? doe they not prouoke themselues to the confusion of their owne faces?

20 Therefoꝛe thus saith the Loꝛd God, Beholde, mine anger and my wrath shall be powred out vpon this place, vpon man, and vpon beast, and vpon the trees of the field, and vpon the fruite of the ground, and it shall burne, and not be quenched.

21 Thus saith the Loꝛd of hostes, the God of Israel, Put your burnt offrings vnto your sacrifices, and eate flesh.

22 Foꝛ I spake not vnto your fathers, nor commanded them in the dapes that I brought them out of the land of Egypt, concerning burnt offrings or sacrifices:

23 But this thing commanded I them, saping, Obey my voice, and I will be your God, and ye shall be my people, and walke in all the waies that I haue commanded you, that it may be well vnto you.

24 But they obeyed not, nor inclined their eare, but walked in the counsels and in the imagination of their euil heart, and went backeward and not forward.

25 Since the dapes that your fathers came out of the land of Egypt vnto this day, I haue euen sent vnto you all my seruantes the Prophets, rising vp early and sending them:

26 Yet they obeyed not me, nor inclined their eare, but hardened their neck: they did worse then their fathers.

27 Therefoꝛe thou shalt speake all these woꝛdes vnto them, but they will not hearken to thee: thou shalt also call vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that obeyeth not the voice of the Loꝛd their God, nor receiueth correction: truth is perished, and is cut off from their mouth.

29 Cut off thine heare, O Ierusalem, and cast it away, and take vp a lamentation on high places: foꝛ the Loꝛd hath reiected and forsaken the generation of his wrath.

30 Foꝛ the children of Iudah haue done euil in my sight, saith the Loꝛd: they haue set their abhominations in the house whereupon my name is called, to pollute it.

31 And they haue built the hie places of Tophet, which is in the valley of the sonne of Hinnom, to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it into my mind.

32 Therefoꝛe beholde, the dapes come, saith the Loꝛd, that it shall no more be called Tophet, nor the valley of the sonne of Hinnom, but the valley of slaughter: foꝛ they shall bury in Tophet, because there is no other place.

33 And the carkeises of this people shall be meate vnto the foules of the heauen, and vnto the beastes of the earth, and none shall fray them away.

34 Then will I cause to cease from the cities of Iudah, and from the streetes of Ierusalem, the voice of mirth, and the voice of gladnes, the voice of the bridegrome, and the voice of the bride: foꝛ the land shall be desolate.

CHAP. VIII.

1 The Lord threatneth the destruction of Ierusalem. 4 He reproueth their rebellion. 8 He reproueth their false Prophets. 18 The Prophet lamenteth.

1 AT that time, saith the Loꝛd, they shall bring out the bones of the kings of Iudah, and the bones of his princes, and the bones of the Priestes, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem, out of their graues:

2 And they shall spread them before the sunne, and the moone, and all the hoste of heauen, whome they haue loued, and whome they haue serued, and after whome they haue walked, and whome they haue sought, and whome they haue worshipped: they shall not be gathered, nor buried, they shall be for dung vpon the face of the earth.

3 And death shall be chosen rather then life of all the remnant that remaine of this euil kinred, which remaine in all the places whither I haue driuen them, saith the Loꝛd of hostes.

4 Moꝛeouer thou shalt say vnto them, Thus saith the Loꝛd, Shall they fall, and not arise? shall he turne away, and not returne?

5 Why then is this people of Ierusalem turned away by a perpetuall backesliding? they hold fast deceite, they refuse to returne.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickednes, saping, What haue I done? euery one turned to his course, as the horse rushing into the battell.

7 Yea, the stocke in the heauen knoweth her appointed times, and the turtle, the crane, and the swallow obserue the time of their comming: but my people knowe not the iudgement of the Loꝛd.

8 How say ye, We are wise, and the lawe of the Loꝛd is with vs? beholde, the false penne of the scribes hath made it falsely.

9 The wise men are confounded, they are afraide and taken: beholde, they haue reiected the woꝛd of the Loꝛd, and what wisedome is in them?

10 Therefoꝛe will I giue their wiues vnto others, and their fieldes to them that shall possesse them: foꝛ euen from the least of them euen vnto the greatest of them, euery one is giuen to couetousnes, from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 And they haue healed the hurt of the daughter of my people slightly, saping, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abhomination? nay, they were not at all ashamed, neither could they blushe: therefoꝛe they shall fall among them that fall: in the time of their visitation they shall be cast downe, saith the Loꝛd.

13 I will surely consume them, saith the Loꝛd: there shall be no grapes on the vine, nor figges on the figtree, and the leafe shall fade: and the things that I haue giuen them shall passe away from them.

14 Why doe we sit still? assemble your selues, and let vs enter into the strong cities, and let vs be still there: foꝛ the Loꝛd our God hath put vs to silence, and giuen vs water of gall to drinke, because we haue sinned against the Loꝛd.

15 We looked for peace, but no good came: and for a time of health, and beholde trouble!

16 The snorting of his horses was heard from Dan: all the land trembled at the sound of the neighing of his mighty ones: foꝛ they are come, and haue deuoured the land and all that is therein, the citie and those that dwell therein.

17 Foꝛ beholde, I will send serpentes among you, cockatrices, which will not be charmed, and they shall bite you, saith the Loꝛd.

18 When I would comfoꝛt my selfe against sorowe, my heart is faint in me.

19 Beholde the voice of the crie of the daughter of my people because of them that dwell in a farre countrey: Is not the Loꝛd in Zion? is not her king in her? Why haue they prouoked me to anger with their grauen images, and with strange vanities?

20 The haruest is past, the summer is ended, and we are not saued.

21 For the hurt of the daughter of my people am I hurt: I am blacke, astonishment hath taken hold on me.

22 Is there no balme in Gilead? is there no Phisition there? why then is not the health of the daughter of my people recouered?

CHAP. IX.

1 The Prophet lamenteth. 3 He reproueth their rebellion. 12 He threatneth them. 17 He exhorteth to lamentation. 23 He exhorteth to glorie in the Lord.

1 O That my head were waters, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people!

2 O that I had in the wildernes a lodging place of wayfaring men, that I might leaue my people, and goe from them! foꝛ they are all adulterers, and an assemblie of rebellious men.

3 And they bende their tongue like their bowe for lies: but they are not valiant for the truth vpon the earth: foꝛ they proceede from euil to euil, and they know not me, saith the Loꝛd.

4 Let euery one take heede of his neighbour, and trust ye not in any brother: foꝛ euery brother will vtterly supplant, and euery neighbour will walke with slanders.

5 And they will deceiue euery one his neighbour, and will not speake the truth: they haue taught their tongue to speake lies, and weary themselues to commit iniquitie.

6 Thine habitation is in the middes of deceite: through deceite they refuse to know me, saith the Loꝛd.

7 Therefoꝛe thus saith the Loꝛd of hostes, Beholde, I will melt them, and trie them: foꝛ how shall I doe for the daughter of my people?

8 Their tongue is as an arrowe shotte out: it speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth his wait.

9 Shall I not visite for these things, saith the Loꝛd? shall not my soule be auenged on such a nation as this?

10 For the mountaines will I take vp a wee

p I wil giue them charge & power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.
q Which declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16.
r Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, the more present will he be to helpe them, Iosh 1.5. Hebr.13.5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoeuer danger depend thereon, Isa. 50.7. Ezek.3.8.

p iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other gods, & worshipped the workes of their owne handes.
17 Thou therefore trusse vp thy lopnes, and arise and speake vnto them all that I command thee: be not afraid of their faces, least I q destroy thee before them.
18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar & walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priestes thereof and against the people of the land.
19 For they shall fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

CHAP. II.

2 *God rehearseth his benefites done vnto the Iewes.*
8 *Against the priestes and false prophets.* 12 *The Iewes are destroyed, because they forsake God.*

1 MOreouer, the word of the Lorde came vnto me, saying,
2 Goe, and cry in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the a kindnes of thy youth and the loue of thy marriage, when thou wentest after me in the wildernes b in a land that was not sowen.
3 Israel was as a thing c halowed vnto the Lord, and his first fruites: all they d that eate it, shall offend: euil shal come vpon them, saith the Lord.
4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.
5 Thus saith the Lorde, What iniquitie haue your fathers founde in me, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?
6 For they saide not, Where is the Lorde that brought vs vp out of the lande of Egypt? that led vs through the wildernesse, through a desert, and waste lande, through a drie lande, and g by the shadowe of death, by a lande that no man passed through, & where no man dwelt?
7 And I brought you into a plentifull countrey, to eate the fruite thereof, and the commodities of the same: but when ye entred, ye defiled h my lande, & made mine heritage an abommation.
8 The Priestes said not, i Where is the Lord? and they that should minister the k Lawe, knewe mee not: the l pastours also offended against me, & the prophets prophecied in m Baal, and went after things that did not profite.
9 Wherefore I will pet n plead with you, saith the Lorde, and I will pleade with your childrens children.
10 For go ye to the yles of o Chittim, and behold, and send vnto p Kedar, and take diligent heede, and see whether there be such things.
11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glorie, for that which doth not r profite.
12 O ye s heauens, be astonied at this: be afraid and vtterly confounded, saith the Lord.
13 For my people haue committed two euils: they haue forsaken me t the fountaine of liuing waters, to digge them pittes, euen broken pittes, that can hold no water.
14 Is Israel a u seruant, or is he borne in the house? why then is he spoyled?
15 The x lions roared vpon him and yelled, and they haue made his land waste: his cities are burnt without y an inhabitant.
16 Also the children of z Noph and Tahapanes haue a broken thine head.
17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he b led thee by the way?
18 And what hast thou nowe to do in the way of c Egypt? to drinke the water of Sihor? or what makest thou in the way of Assur? to drinke the water of the d River?
19 Thine owne wickednes shall e correct thee, and thy turnings backe shall reprooue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, saith the Lord God of hostes.
20 For of olde time I haue broken thy yoke, and burst thy bondes, and thou sayest, f I will no more transgresse, but like an harlot thou runnest about vpon all hie hilles, and vnder all greene trees.

g Where for lack of all thinges necessarie for life, ye could looke for nothing euery houre but present death. h By your idolatrie, and wicked maners, Psal.78.58. and 106.38. i They taught not the people to seeke after God. k As the Scribes, which should haue expounded the Lawe to the people. l Meaning, the princes and ministers: signifying that all estates were corrupt. m That is, spake vaine thinges, & brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying, that he would not as he might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glorie, and who maketh them glorious aboue all other people: reproouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their destruction, Psal. 106.36. s He sheweth, that the insensible creatures abhorre this vile ingratitude, & as it were, tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods worde, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2.8. Zacha. 10.2. u Haue I ordered them like seruantes, and not like dearely beloued children? Exod.4.22. therefore it is their saute onely, if the enemie spoile them. x The Babylonians, Chaldeans, and Assyrians. y Not one shalbe left to dwell there. z That is, the Egyptians: for these were two great cities in Egypt. a Haue grieuously vexed thee at sundry times. b Shewing, that God woulde haue still ledde them aright, if they would haue followed him. c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddels, and to leaue the fountaine, read Isa.31.1. d To wit, Euphrates. e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as vers. 26. Isa.3.9. f When I deliuered thee out of Egypt, Exod.19. & deut.5.27, iosh 24.16. 2.a.13.20.12. nehe.8.6.

a According to that grace, and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16.8.
b When I had deliuered thee out of Egypt.
c Chosen aboue al other to serue the Lord only, & the first offred to the Lord of all other nations.
d Whosoeuer did chalenge this people, or els did annoy them, was punished.
e That is, fallen to most vile idolatrie.
f Altogether giuen to vanitie, & are become blinde and insensible, as idoles that they serue.

*Ebr. seede was all true.

21 Yet I had planted thée, a noble vine, whole *plantes were all naturall: how then art thou turned vnto mee into the plantes of a ſtrange vine?

22 Though thou waſh thée with f nitre, and take thée much ſope, yet thine iniquitie is marked before me, ſaieth the Lord God.

23 How canſt thou ſay, I am not polluted, neither haue I g followed Baalim? beholde thy wayes in the valley, and know what thou haſt done: thou art like a ſwift h dromedarie, that runneth by his wayes.

24 And as a wilde i aſſe, vſed to the wilderneſſe, that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſéeke her, will not wearie themſelues, but will finde her in her k moneth.

25 Kéepe thou thy fóote from l barefneſſe, and thy throte from thirſt: but thou ſaideſt deſperately, No, for I haue loued ſtrangers, and them will I follow.

26 As the m theefe is aſhamed, when he is found, ſo is the houſe of Iſrael aſhamed, they, their Kings, their princes & their Priеſtes, and their prophets,

27 Saying to a trée, Thou art my o father, and to a ſtone, Thou haſt begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will ſay, Ariſe, and helpe vs.

28 But where are thy gods, that thou haſt made thée? let them ariſe, if they cã helpe thée in the time of thy trouble: for according to the nomber of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with me? ye all haue rebelled againſt me, ſaieth the Lord.

30 I haue ſmitten your children in vaine, they receiued no correction: your owne ſworde hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take héede to the word of the Lord: haue I bene as a r wildernеſſe vnto Iſrael? or a land of darkneſſe? Wherefore ſaieth my people then, We are ſ lordes, we will come no more vnto thée?

32 Can a maide forget her ornament, or a bride her attyre? yet my people haue forgotten me, dayes without nomber.

33 Why doeſt thou prepare thy way, to t ſéeke amitie? euen therfore wil I teach thee, that thy waies are wickednes.

34 Alſo in thy u wings is found the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe places.

35 Yet thou ſaieſt, Becauſe I am giltles, ſurely his wrath ſhall turne from mee: beholde, I will enter with thee into iudgement, becauſe thou ſaieſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt bee confounded of Egypt, x as thou art confounded of Aſſhur.

37 For thou ſhalt go forth from thence, & thine handes vpon y thine head, becauſe the Lorde hath reiected thy confidence, and thou ſhalt not proſper therby.

CHAP. III.

God calleth his people vnto repentance. 14 He promiſeth the reſtitution of his Church. 20 He reproueth Iudah and Iſrael, comparing them to a woman diſobedient to her husband.

THey a ſay, If a man put away his wife, & ſhe go from him, & become another mans, ſhall he returne againe vnto her? ſhall not this lande b be polluted? but thou haſt played the harlot with many c louers: yet d turne againe to me, ſaieth the Lorde.

2 Lift vp thine eies vnto the hie places, and behold where thou haſt not plaied the harlot: thou haſt ſit waiting for them in the wayes, as the e Arabian in the wilderneſs: and thou haſt polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the ſhowres haue bene reſtrained, & the f latter raine came not, and thou haddeſt a g whores forehead: thou wouldeſt not be aſhamed.

4 Diddeſt thou not ſtill crie h vnto mee, Thou art my father, and the guide of my youth?

5 Will he kéepe his anger for euer? will he reſerue it to the ende? thus haſt thou ſpoken, but thou doeſt euill, euen more and more.

6 The Lord ſaid alſo vnto me, in ỳ daies of Joſiah the King, Haſt thou ſéene what this rebel i Iſrael hath done? for ſhe hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there plaied the harlot.

7 And I ſayde, when ſhee had done all this, Turne thou vnto mee: but ſhee

a According as it is written, Deut. 24. 4.

b If he take ſuch one to wife againe.

c That is, with idoles, and with them, whome thou haſt put thy confidence in.

d And I will not caſt thee off, but receiue thee, according to my mercy.

e Which dwelleth in tents, and waiteth for thē that paſſe by to ſpoile them.

f As God threatened by his Law, Deut. 28. 24.

g Thou woudeſt neuer be aſhamed of thine actes & repent: & this impudencie is common to idolaters, which will not conuicted.

h He ſheweth that the wicked in their miſeries will crie vnto God & vſe outward praier as the godly do, but becauſe they turne not from their euil, they are not heard, Iſa. 58. 3, 4.

i Meaning, the ten tribes.

l Hereby he warneth them that they ſhould not goe into ſtrange coũtreis to ſeeke helpe: for they ſhoulde but ſpend their labour, and hurt themſelues, which is heere ment by the bare foote and thirſt, Iſa. 57. 10.

m As a thiefe will not acknowledge his fault, till he be taken with the deede, and ready to be puniſhed, ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light vpon them.

n Meaning, that idolaters ſpoile God of his honour: and where as he hath taught to call him the father of all fleſh, they attribute this title to their idoles.

o Thou thoughteſt that thy gods of blocks & ſtones could haue holpen thee, becauſe they were many in nõber & preſent in euery place: but now let vs ſee whether either the multitude, or their preſence can deliuer thee frõ my plague, Cha. 11. 13.

p As though I did you iniurie in puniſhing you, ſeeing that your faults are ſo euident.

q That is, you haue killed your Prophets, & exhorted you to repentance, as Zechariah, Iſaiah, &c.

r Haue I not giuen them abundance of all things?

s But will truſt in our owne power and policie.

t With ſtrãgers.

u The Prophets and the faithfull are ſlaine in euery corner of your countrey.

x For the Aſſyrians had taken away ỳ ten tribes out of Iſrael, & deſtroied Iudah, euen vnto Ieruſalem: and the Egyptians ſhewe Ioſiah, and vexed the Iewes in ſundry ſortes.

y In ſigne of lamentation, as 2. Sam. 13. 19.

z

returned not, as her rebellious sister Iudah sawe.

8 When I sawe, howe that vp all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but shee went also, and played the harlot.

9 So ꝑ for the l lightnesse of her whoredome shee hath euen defiled the lande: for shee hath committed fornication wt stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with m her whole heart, but fainedly, sayth the Lord.

11 And the Lorde sayde vnto me, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and crie these wordes towarde o the North and saye, Thou disobedient Israel, returne, sayeth the Lorde, and I will not let my wrath fall vpon you: for I am mercifull, sayeth the Lorde, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange gods vnder euery greene tree, and ye would not obey my voyce, sayth the Lorde.

14 O ye disobedient children, turne again, sayeth the Lorde, for I am your Lord, and I will take you one of a citie, and two of a tribe and wil bring you to Sion,

15 And I wil giue you pastors according to mine heart, which shall feede you wt knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the lande, in those dayes, sayth the Lorde, they shall saye no more, The q Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shalbe no more done.

17 At that time they shall call Jerusalem, r The throne of the Lorde, and all the nations shall bee gathered vnto it, euen to the Name of the Lorde in Jerusalem: and thencefoorth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shal come together out of the land of the s North, into the lande, that I haue giuen for an inheritãce vnto your fathers.

19 But I sayd, Howe did I take thee for children and giue thee a pleasant lande, euen the glorious heritage of ye armies of the heathen, and said, Thou shalt call me, saying, My father, & shalt not turne from me?

20 But as a woman rebelleth against her t husbãd, so haue ye rebelled against me, O house of Israel, sayth the Lord.

21 u A voice was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue perverted their waye, and forgotten the Lorde their God.

22 O ye disobedient children, returne and I will heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our God.

23 Truelye the hope of the hilles is but vaine, nor the multitude of mountains: but in the Lorde our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, frõ our youth their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, & our shame couereth vs: z for we haue sinned against the Lorde our God, we and our fathers from our youth, euen vnto this day, & haue not obeyed the voyce of the Lord our God.

k And gaue her vnto the hands of the Assyrians.

l The Ebrewe word may either signifie lightnes & wantonnes, or noise and brute.

m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but shee was neuer truely touched, or wholy reformed, as appeared when occasion was offred by any wicked prince.

n Israel hath not declared her self so wicked, as Iudah, which yet hath had more admonitions & examples to call her to repẽtance

o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whome he promiseth mercie, if they will repent.

p There was no way, which thou diddest not hant to seeke after ye idoles, & to trot a pilgrimage.

q This is to be vnderstand of ye comming of Christ: for then they shall not seeke ye Lorde by ceremonies, and all figures shall cease.

r Meaning the Church, where the Lorde wil be present to the worldes ende, Mat. 28. 20.

s Where they are now in captiuitie.

t The Ebrewe worde signifieth a friend or companion, and here may be take for a husbãd, as it is vsed also, Hos. 3. 1

u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should leade the captiue & make them to crie and lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatry Gods vengeance hath light vpon them and theirs.

z They iustifie not themselues, but condemne their wicked doings and desire forgiuenes of ye same, Ezra 9. 7. Psalm. 106. 6. Isa. 64. 6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamenteth it.

1 O Israel, if thou returne, a returne vnto me, sayeth the Lorde: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt b sweare, The Lorde liueth in trueth, in iudgement, & in righteousnesse, & the nations shall be blessed in him, and shall glorie in him.

3 For thus sayth the Lord to the men of Iudah, and to Jerusalem, Breake vp c your fallow ground, and sow not among the thornes: be circumcised to the Lorde, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Jerusalem, least my wrath come forth like fire, and burne, that none can quenche it, because of the wickednesse of your inuentions.

4 d Declare in Iudah, and shewe forth in Jerusalem, and say, Blowe the trumpet in the land: crye, and gather together, & say, Assemble your selues, and let vs goe into strong cities.

5 Set vp the standart in Zion: e prepare to flee, and stape not: for I wil bring a plague from the North, and a great destruction.

a That is, wholy, & without hypocrisie, Ioel 2. 12. not dissembling to turne & serue God as they doe which serue him by halues, as Hos. 7. 16.

b Thou shalt detest the name of idoles, Psa. 16. 4. and shalt with reuerẽce sweare by the liuing God, when thine othe may aduance Gods glorie, and profit others: and here, by swearing he meaneth the true religion of God.

c Hee willeth them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods worde may bee sowen therein, Hos. 10. 12. & this is the true circumcision of the heart, Deut. 10. 16. rom. 2. 29. colos. 2. 11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent, and turne to the Lorde.

e He speaketh this to admonishe them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, 2. King. 25. 4.

7 The f lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to laye thy land waste, and thy cities shalbe destroyed without an inhabitant.
8 Wherefore gird you with sackecloth: lament, and howle, for the fierce wrath of the Lorde is not turned backe from vs.
9 And in that day, saieth the Lorde, the heart of the king shall perish, and the heart of the princes and the Priestes shalbe astonished, and the g prophetes shall wonder.
10 Then saide I, Ah, Lorde God, surely thou hast h deceiued this people and Ierusalem, saying, Yee shall haue peace, and the sworde pearceth vnto the heart.
11 At that time shall it be saide to this people and to Ierusalem, A drie i winde in the hie places of the wildernes commeth towarde the daughter of my people, but neither k to fanne, nor to cleanse.
12 A mightie winde shall come vnto me from those places, and nowe will I also giue sentence vpon them.
13 Behold, he shal come vp as l clouds, and his charettes shalbe as a tempest: his horses are lighter then egles. m Woe vnto vs, for we are destroyed.
14 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: howe long shall thy wicked thoughtes remaine within thee?
15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.
16 Make ye mention of the heathen, and publish in Ierusalem, Beholde, the skoutes come from a farre countrey, and crye out against the cities of Iudah.
17 They haue compassed her about as the watchemen of the p fielde, because it hath prouoked mee to wrath, saieth the Lorde.
18 Thy waies and thine inuentions haue procured thee these things, such is thy wickednes: therefore it shall be bitter, therefore it shall perce vnto thine heart.
19 My belly, q my belly, I am payned, euen at the very heart: mine heart is troubled within mee: I cannot be still: for my soule hath heard the sounde of the trumpet, and the alarme of the battell.
20 Destruction vpon destruction is cryed, for the whole lande is wasted: suddenly are my r tentes destroyed, and my curtaines in a moment.
21 How long shall I see the standart, and heare the sound of the trumpete?
22 For my people is foolish, they haue not knowen mee: they are foolish children, and haue none vnderstanding: s they are wise to doe euil, but to do well they haue no knowledge.
23 I haue looked vpon the earth, and lo, it was without forme and t voyde: and to the heauens, and they had no light.
24 I beheld the mountaines: and lo, they trembled and all the hilles shooke.
25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.
26 I beheld, and lo, the fruitfull place was a wildernes, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.
27 For thus hath the Lorde saide, The whole lande shalbe desolate: yet will I u not make a full ende.
28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.
29 The whole citie shall flee for the noyse of the horsemen and bowe men: they shall go into thickets, and clime vp vpon the rockes: euery citie shall be forsaken, and not a man dwell therein.
30 And when thou shalt bee destroyed, what wilt thou do? Though thou x clothest thy selfe with skarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.
31 For I haue heard a noyse as of a woman trauayling, or as one labouring of her first childe, euen the voyce of the daughter Sion that sighteth and stretcheth out her handes: y woe is me now: for my soule fainteth because of the murtherers.

f Meaning, Nebuchadnezzar king of Babylon, 2 King.24.1.
g That is, the false prophetes, which shall propheciee peace and securitie.
h By the false prophets, which promised peace and tranquillity: and thus thou hast punished their rebellious stubbernnes by causing them to hearken vnto lies which would not beleeue thy truth, 1.king.22. 23 Ezek.14.9. 2.Thess.2.11.
i The North winde whereby he meaneth Nebuchadnezzar.
k But to cary away both corne and chaffe.
l Meaning, that Nebuchadnezzar should come as suddenly, as a cloud that is caried with the winde.
m This is spoken in the person of all the people, who in their affliction should crie thus.
n Which was a citie in the vtmost border of Israel Northward toward Babylon.
o Which was in the midway betweene Dan and Ierusalem.
p Which keepe the fruites so straitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.
q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the partes of their bodie feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning the cities, which were as easely cast downe as a tent.
s Their wisdom and policie tend to their owne destruction, and pulleth them from God.
t By these maner of speaches he sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are mooued therewith, as if the order of nature should be changed, Isai.13. 10. and 24.23. ezek.32.7. ioel.2.31. and 3.15.
u But for his mercies sake he will reserue him selfe a residue to be his Church, and to praise him in earth, Isa.2.9.
x Neither thy ceremonies nor rich giftes shall deliuer thee.
y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isa.22.4.chap.9.1.

CHAP. V.

1 In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Chaldeans.

1 Runne to and fro by the streetes of Ierusalem, and behold nowe, and knowe, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, a and seeketh the truth, & I will spare it.
2 For though they say, The b Lorde liueth, yet doe they sweare falsely.
3 O Lorde, are not thine eyes vpon the c truth? thou hast d striken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

a That is, the citie.
b Though they pretend religion and holines, yet all is but hypocrisie: for vnder this kinde of swearing is conteyned the true religion.
c Doest not thou loue vprightnes and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa.9.13.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lorde, nor the iudgement of their God.

e He speaketh this to the reproche of them, which should gouerne & teach others, and yet are farther out of the way then the simple people.

5 I will get me vnto the e great men, and will speake vnto them: for they haue knowen the way of the Lorde, and the iudgement of their God: but these haue altogether broken the yoke, & burst the bonds.

f Meaning, Nebuchadnezzar and his armie.

6 Wherefore f a lion out of the forest shall slay them, and a wolfe of the wildernes shall destroy them: a leoparde shall watche ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

g He sheweth, that to sweare by any thing then by God, is to forsake him.

Ezek. 22.11.

7 How should I spare thee for this? thy children haue forsaken me, and g sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fedde horses: for euery man h neyed after his neighbours wife.

h He commandeth the Babylonians and enemies to destroy them.

9 Shall I not visit for these things, saith the Lorde? Shall not my soule be auenged on such a nation as this?

i Reade Chap. 4.27.

10 h Clime vp vpon their walles, and destroy them, but make not a full ende: i take away their battlments, for they are not the Lordes.

k Because they gaue no credit to the wordes of his Prophetes, as Isai. 28.15.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

l Their wordes shalbe of none effect, but vaine.

12 They haue k denied the Lord, and said, It is not he, neither shall the plague come vpon vs, neither shal we see sword nor famine.

m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.

13 And the Prophetes shalbe as l winde, and the word is m not in them: thus shall it come vnto them.

n Meaning, Ieremiah.

14 Wherefore thus saith the Lord God of hostes, Because ye speake such wordes, behold, I will put my wordes into n thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

o To wit, the Babylonians and Chaldeans.

15 Loe, I will bring a nation vpon you o from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

p Who shall kill many with their arrowes.

16 Whose quiuer is as an p open sepulchre: they are all very strong.

q Here ſ Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27. *Chap.* 16.10.

17 And they shall eate thine haruest and thy bread: they shal deuoure thy sonnes and thy daughters: they shall eate vp thy shepe and thy bullockes: they shall eate thy vines & thy figtrees: they shall destroy with the sworde thy fenced cities, wherein thou didest trust.

18 Neuertheles at those dayes, saith the Lorde, I will not make a full ende of q you.

r Meaning, the Prophet Ieremiah.

19 And when r ye shall saye, Wherefore doeth the Lord our God do these things vnto vs? then shalt r thou answer them, Like as ye haue forsaken me and serued strange gods in your lande, so shall ye serue strangers in a lande that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and s without vnderstanding, which haue t eyes & see not, which haue eares and heare not.

s *Ebr. without heart.* *Isa.* 6.9. *mat.* 13.14. *act.* 28.27. *rom.* 11.8.

22 Feare ye not me, saith the Lorde? or will ye not be afraide at my presence, which haue placed the sande for the u boundes of the sea by the perpetuall decree that it cannot passe it, & though the waues therof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

t *Iob.* 26.10.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs nowe feare the Lorde our God, that giueth raine both early and late in due season: hee reserueth vnto vs the appointed weekes of the haruest.

u Or, bare vnto.

25 Yet your x iniquities haue turned away these thinges, & your sinnes haue hindred good things from you.

x If there be any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1, 2.

26 For among my people are found wicked persons, that lay wayte as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: therby they are become great and waxen riche.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: y they execute no iudgement, no not the iudgement of the fatherlesse: yet they z prosper, though they execute no iudgement for the poore.

Isa. 1.23. *zech.* 7.9.

z They feele not the plague of God for it.

29 Shall I not visite for these thinges, saith the Lorde? or shall not my soule be auenged on such a nation as this?

u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.

30 An horrible and filthy thing is committed in the land.

31 The a prophetes prophecie lies, and the priests b receiue gifts in their hands, and my people delite therein. What will ye then do in the ende thereof?

a Or, beare rule.

CHAP. VI.

The comming of the Assyrians and Chaldeans, 16 He exhorteth the Iewes to repentance.

1 O Ye children of a Beniamin, prepare to flee out of the middes of Ierusalem and blowe the trumpet in b Tekoa: set vp a standart vpon c Beth-haccerem: for a plague appeareth out of the North and great destruction.

a He speaketh to them chiefly because they should take heed by the example of their brethren, the other halfe of their tribe, which were now caried away prisoners. b Which was a citie in Iudah sixe miles from Bethlehem, 2. Chron. 11.6. c Reade Nehemiah 3.14.

2 I haue compared the daughter of Sion to d a beautiful and daintie woman.

d I haue intreated her gently and giuen her abundance of all thinges.

3 The

3 The pastors with their flockes [e] shall come vnto her: they shall pitch their tentes rounde about by her, and euery one shall feede in his place.
4 [f] Prepare warre against her: arise, and let vs goe vp towarde the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.
5 Arise, and let vs goe vp by night, and destroy her palaces.
6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must bee visited: all oppression is in the middes of it.
7 As the fountaine casteth out her waters, so she casteth out her naughtinesse: crueltie and spoile is continually heard in her before me with sorowe and stroke.
8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate as a lande, that none inhabiteth.
9 Thus saith the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hande as the grape gatherer into the baskets.
10 Vnto whom shall I speake, and admonishe that they may heare? beholde, their eares are [k] vncircumcised, & they cannot hearken: beholde, the worde of the Lorde is vnto them as a reproche: they haue no delite in it.
11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out vpon the [m] children in the streete, and likewise vpon the assemblie of the young men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.
12 And their houses with their landes, and wiues also shalbe turned vnto straungers: for I will stretch out mine hande vpon the inhabitants of the land, saith the Lord.
13 For from the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnesse, and from the prophet euen vnto the Priest, they all deale falsely.
14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, [n] Peace, peace, when there is no peace.
15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the [o] raine: when I shall visite them, they shalbe cast downe, saith the Lord.
16 Thus saith the Lorde, Stande in the waies and beholde, and aske for the [p] old way, which is the good way and walke therein, and yee shall finde rest for your soules: but they said, We will not walke therein.
17 Also I set [r] watchmen ouer you, which saide, Take heede to the sounde of the trumpet: but they saide, Wee will not take heede.
18 Heare therefore, ye [s] Gentiles, and thou Congregation knowe, what is among them.
19 Heare, O earth, beholde, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Lawe, but cast it off.
20 To what purpose bringest thou mee [t] incense from Sheba, and sweete calamus from a farre countrey? Your burnt offringes are not pleasant, nor your sacrifices sweete vnto me.
21 Therefore thus saith the Lorde, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friende shal perish.
22 Thus saith the Lorde, Beholde, a people commeth from the [v] North countrey, and a great nation shal arise from the sides of the earth.
23 They bowe and shielde shal they bee weaponed: they are cruel and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.
24 We haue heard the [x] fame, and our handes were [y] feeble: sorowe is come vpon vs, as the sorow of a woman in trauaile.
25 Goe not forth into the field, nor walke by the way: for the sworde of the enemie and feare is on euery side.
26 O daughter of my people, girde thee with sackcloth, and wallowe thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.
27 I haue set [z] thee for a defence and for a tree among my people, that thou mayest know and trie their waies.
28 They are all rebellious traitours, walking craftily: they are braste, and pyon, they all are destroyers.
29 The [a] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.
30 They shall call them reprobate siluer, because the Lord hath reiected them.

[e] She shalbe so destroyed, that the sheepe may be fed in her.
[f] He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.
[g] He sheweth the cause why it should be destroyed, and how it commeth of themselues.
[h] He warneth them to amend by his correctiõs, and to turne to him by repentance.
[i] He exhorteth the Babylonians to be diligent to search out all & to leaue none.
[k] They delite to heare vaine things and to shut vp their eares to true doctrine.
[l] As the Lorde had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5.14. so he kindleth it nowe when he seeth that all remedies are past.
[m] None shalbe spared.
[n] Whē the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing y God would send peace and not warre.
[o] Ebr. them that fall.
[p] Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God prescribeth.
[r] Prophets which should warne you of the dangers that were at hand.
[s] God taketh al the world to witnesse and the insensible creatures of the ingratitude of the Iewes.
[t] Reade Isai. 1.11. and Amos 5.21.
[v] From Babylon by Dan, which was North from Ierusalem.
[x] For feare of the enemie: he speaketh this in the person of the Iewes.
[y]
[z] Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doeth the pure metall from the drosse.
[a] Al the paine and labour that hath bene taken with them, is lost.

CHAP. VII.

Ieremiah is commanded to shewe vnto the people the worde of God, which truste in the outwarde seruice of the Temple. 13 The exile that shal come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they shoulde obey his worde.

1 THe woords that came to Ieremiah from the Lord, saying,
2 Stand in the gate of the Lordes house

Chap.26.13.

a Beleeue not ye falſe prophets, which ſay that for the Temples ſake, and the ſacrifices there, the Lord will preſerue you, and ſo nouriſh you in your ſin, and vaine confidence.

b God ſheweth on what conditiō he made his promes to this Temple: that they ſhould be an holie people vnto him, as hee would be a faithfull God to them.

c As theeues hid in holes, and dennes, thinke themſelues ſafe, ſo when you are in my Temple, you thinke to be couered with y holines thereof, and that I cannot ſee your wickednes, Mat.21.13.

d Becauſe they depended ſo much on the Temple, which was for his promes, that he would be preſent, and defend them where the Arke was: he ſendeth them to Gods iudgements againſt Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Prieſts ſlaine and the people miſerably diſcomfited, 1.Sam. 4.11.chap.26.6.

e That is, I neuer ceaſed to warne you, as Iſa.65.2. prouerb.1.23.

f He ſheweth what is the onely remedie to redreſſe our faultes: to ſuffer God to leade vs into the way, and to obey his calling, Iſa.66.4.

g I will ſend you into captiuitie as I haue done Ephraim, that is, the tenne tribes.

h To aſſure them that God had determined with himſelf to puniſh their wickednes, he ſheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obſtinacie againſt God, and will not vſe the meanes that he vſeth to cal them to repentance, Chap.11.14. & 14.11.

House and crie this word there, & ſay, Heare the word of the Lord, all ye of Iudah y enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſtes, the God of Iſrael, a Amend your wayes and your workes, and I will let you dwell in this place.

4 Truſt not in a lying wordes, ſaying, The Temple of the Lord, the Temple of the Lorde: this is the Temple of the Lorde.

5 For if you amende and redreſſe your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppreſſe not the ſtranger, the fatherleſſe and the widowe, and ſhed no innocent blood in this place, neither walke after other gods to your deſtruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you truſt in lying words, that can not profite.

9 Will you ſtrale, murder, and commit adulterie and ſweare falſely and burne incenſe vnto Baal, and walke after other gods whom ye knowe not?

10 And come and ſtand before me in this House, whereupon my Name is called, and ſay, We are deliuered, though wee haue done all theſe abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I ſee it, ſaith the Lord.

12 But go ye now vnto my place which was in Shilo, d where I ſet my Name at the beginning, and behold what I did to it for the wickednes of my people Iſrael.

13 Therefore now becauſe ye haue done all theſe workes, ſaith the Lorde, (and I e roſe vp earely and ſpake vnto you: but when I ſpake, ye would not heare me, neither when I called, would f ye anſwere)

14 Therefore will I do vnto this House, whereupon my Name is called, wherein alſo ye truſt, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will caſt g you out of my ſight, as I haue caſt out all your brethren, euen the whole ſeede of Ephraim.

16 Therefore thou ſhalt not h pray for this people, neither lift vp crie or prayer for them neither intreate me, for I will not heare thee.

17 Seeſt thou not what they doe in the cities of Iudah and in the ſtreetes of Ieruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heauen and to powre out drinke offrings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, ſayth the Lorde, and not themſelues to the confuſion of their owne faces?

20 Therefore thus ſaith the Lorde God, Behold, mine anger and my wrath ſhalbe powred vpon this place, vpon man and vpon beaſt, and vpon the tree of the fielde and vpon the fruite of the grounde, and it ſhall burne and not bee quenched.

21 Thus ſaith the Lord of hoſtes, the God of Iſrael, Put your burnt offrings vnto your ſacrifices, and eate the fleſh.

22 For k I ſpake not vnto your fathers, nor commanded them, whē I brought them out of the lande of Egypt, concerning burnt offrings and ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voyce, and I will be your GOD, and ye ſhalbe my people: and walke ye in all the wayes which I haue commanded you, that it may be wel vnto you.

24 But they would not obey, nor incline their eare, but went after the counſels and the ſtubbernneſſe of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen ſent vnto you all my ſeruants the Prophets, m riſing vp early euery day, and ſending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke and did worſe then their fathers.

27 Therefore ſhalt thou ſpeake all theſe words vnto them, but they n will not heare thee: thou ſhalt alſo crie vnto them, but they will not anſwere thee.

28 But thou ſhalt ſay vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth diſcipline: truth is periſhed, and is cleane gone out of their mouth.

29 Cut off thine o heare, O Ieruſalem, and caſt it away, and take vp a complaint on the hie places: for the Lord hath reiected and forſaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my ſight, ſaith the Lorde: they haue ſet their abominations in the House, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of q Topheth, which is in the valley of Ben-hinnom to burne their ſonnes & their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore

i That is, they ſacrifice to the ſunne, moone & ſtarres, which they called the Queene of heauen, Chap.44.17 2.king.23.5.

k Shewing that it was not his chiefe purpoſe and intent, that they ſhould offer ſacrifices: but that they ſhould regard, wherefore they were ordeined: to wit, to be ioyned to the worde, as ſeales and confirmations of remiſſion of ſinnes in Chriſt: for without y word they were vaine & vnprofitable.

l Which was about fourteene hundreth yeres.

m Reade verſ.13

n Whereby he ſheweth that the paſtours ought not to leaue their flockes in their obſtinacie: for y Lord wil vſe the meanes of his ſeruāts to make the wicked more faulkie and to proue his.

o In ſigne of mourning, as Iob 1.20. micah 1.16.

p Againſt whom he had iuſt occaſion to powre out his wrath.

q Of Toph reade 2.King. 23.10.

r But commanded the contrarie, as Leuit. 18. 21. and 20.3. deut. 18.10.

32 Therfore behold, the dayes come, saith the Lorde, that it shall no more be called Tophet, nor the valley of Ben Hinnom, but the valley of slaughter: for they shal burye in Tophet till there bee no place.

33 And the carkeises of this people shall be meate for the foules of the heauen & for the beasts of the earth, and none shal frap them awap.

Ezek.26.13. 34 * Then I will cause to cease from the cities of Iudah and from the streets of Ierusalem the voyce of mirth and the voyce of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetousnes of the prophets and priests.

1 AT that tyme, saith the Lorde, they shal bring out the bones of the kings of Iudah, and the bones of their princes, and the bones of the priestes and the bones of the prophets, and the bones of the inhabitants of Ierusalem out of their a graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whome they haue loued, and whome they haue serued, and whome they haue followed, and whome they haue sought, and whome they haue worshipped: they shall not be gathered nor be buried, but shalbe as doung vpon the earth.

3 And death shalbe desired b rather then life of all the residue that remayneth of this wicked famile, which remayne in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt saye vnto them also, Thus saith the Lord, Shall they c fall and not arise? shal he turne awap and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to decepte, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done? euery d one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the aire knoweth her appoynted times, & the turtle and the crane & the swallow obserue the time of their comming, but my people knoweth not the e iudgement of the Lord.

8 Howe dare ye say, We are wise, and the lawe f of the Lorde is with vs? Lo, certeinly in vaine made he it, the pen of the scribes is in vayne.

9 The g wise men are ashamed: they are afraid and taken. Lo, they haue reiected the worde of the Lord, & what wisdome is in them?

10 Therefore will I giue their wiues vnto others, & their fieldes to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnes, & from the prophet euen vnto the priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, h Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shal they fal among the slaine: when I shal visite them, they shalbe cast downe, saith the Lord.

13 I will surely consume them, saith the Lorde: there shall be no grapes on the vine, nor figs on the figtree, and the leafe shal fade, and the things that I haue giuen them, shal depart from them.

14 Why do we stay? i assemble your selues, and let vs enter into the strong cities, & let vs be quiet there: for the Lorde our God hath put vs to silence and giuen vs water with k gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, & beholde troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the nople of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For behold, I will m send serpents, & cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue n comforted my selfe against sorowe, but mine heart is heauie in me.

19 Behold, the voyce of the crye of the daughter of my people for feare of them of a farre countrey, Is not the Lorde in Zion? is not her King in her? Why o haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The p haruest is past, the sommer is ended and we are not holpen.

21 I am q sore vexed for the hurt of the daughter of my people: I am heauie, & astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the heart.

O H, that mine head were ful of a water, and mine eyes a fountayne of

a The enemie for greedines of gayne shal rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions ỹ they shal feel through Gods iudgemẽts.

c Is there no hope, that they wil returne?

d They are full of hypocrisie, & euery one followeth his owne fantasie without any cõsideration.

e He accuseth them in ỹ that they are more ignorãt of Gods iudgements, then these birds are of their appoynted seasons, to discerne the cold and heate, as Ie.8.7.

f The Law doth not profit you, neyther needed it to haue bene writtẽ for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods word.

Isa.56.11. chap.5. 31. & 6.13.

h Reade Chap. 6.14.

i He speaketh in the person of the people, who whẽ the enemy commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme afflictiõn, & thus they shal not attribute this plague to fortune, but to Gods iust iudgemẽt, Chap. 9.15. & 23.15. *Chap.14.19.*

l Read cha.4.15.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Reade Chap. 4.19.

o Thus the Lord speaketh.

p The people wõder that they haue so lõg time looked for succour in vayne.

q The Prophet speaketh this.

r Meaning, that no mans help or meanes could saue them: for in Gilead was precious balme, Chap.46.11. or els deriding the vaine confidence of the people, who looked for the Physicians of

a The Prophet sheweth ỹ great compassion that he had toward

this people, seeing that he could neuer sufficiently lament ỹ destruction ỹ he saw to hang ouer them. Which is a special note to discerne the true pastors from the hirelings. Read Chap.4.19.

teares,

b He sheweth that this were more quietnes, & greater safety for him to dwell among the wilde beasts then among this wicked people, saue that God hath inioyned him this charge.

c Vtterly turned from God.

d To belye, and slander their neighbours.

e Meaning, that all were corrupt and none could finde an honest man.

f They haue so practised deceite that they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With the fire of affliction. *Psa.28.3.& 120.4*

i Signifying that all the places about Ierusalem should be destroyed.

k Meaning, that they are al without sense, & vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that the children cannot excuse themselues by their fathers: for both father, and childe, if they be wicked, shall perish.

m Reade Chap. 8.14.

n Seeing you can not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fayned teares may prouoke you to some sorowe.

teares, that I might weepe daye and night for the slayne of the daughter of my people.

2 Oh, that I had in the wildernes a [b]cottage of wayfaring men, that I might leaue my people, and go from them: for they be all [c] adulterers and an assemblie of rebels,

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, & they haue not knowen me, sayth the Lord.

4 Let euery one take heede of his neyghbour, & trust you not in any [e] brother: for euery brother will vse deceite, & euery friend will deale deceitfully,

5 And euery one will deceiue his friend, & will not speake the trueth: for they [f] haue taught their tongues to speake lies, and take great payne to do wickedly.

6 Thine habitation is in the middes of deceiuers: [g] because of their deceite they refuse to know me, sayth the Lord.

7 Therefore thus sayth the Lord of hosts, Beholde, I will [h] melt them, and trye them: for what should I els doe for the daughter of my people?

8 Their tongue [k] is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shal I not visit them for these things, sayth the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and a lamentation, & vpon the fayre places of the wildernesse a mourning, because they are burnt vp: so that none can passe [l] through them, neyther can men heare the voice of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is [k] wise, to vnderstand this, and to whome the mouth of the Lorde hath spoken, that he may declare it. Why doth the land perish, & is burnt vp like a wildernes, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbernes of their owne heart, & after Baalims, which [l] their fathers taught them,

15 Therefore thus saith the Lord of hosts, the God of Israel, Beholde, I will feede this people with wormewood, and giue them waters of gall [m] to drinke:

16 I will scatter them also among the heathen, whome neyther they nor their fathers haue knowē, & I will send a sworde after them, till I haue consumed them.

17 Thus sayth the Lorde of hostes, Take heede, and call for [n] the mourning women, that they may come, and sende for skilfull women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lidds gushe out of water.

19 For a lamentable noyse is heard out of Zion, Howe are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the worde of the Lord, O ye women, and let your eares regard the wordes of his mouth, and [p] teache your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, and is entred into our palaces, to destroy the children without, and the young men in the streetes.

22 Speake, Thus saith the Lord, The carkeises of men shal lie, euen as the dounge vpon the field, and as the handful after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the [r] wise man glorie in his wisdome, nor ſ strong man glorie in his strength, neyther the riche man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which [s] shew mercy, iudgement, and righteousnes in the earth: for in these thinges I delite, sayth the Lord.

25 Beholde, the dayes come, saith ſ Lord, that I will visite al them, which are [t] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, & al the vtmost corners of them that dwel in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

o As though they were weary of vs, because of our iniquities, Leuit.18.28. and 20.22.

p He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fayned teares.

q Signifying, that there is no meanes to deliuer the wicked frō Gods iudgements: but when they thinke to be most sure, and most farre off, then are they sooneste taken.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1.Cor. 1.31.2.cor.10.17.

s These three poyntes are necessary to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth, & maintayneth the faithful. t Meaning, both Iewes & Gentiles, as in the next verse he sheweth the cause, reade Chap.4.4.

CHAP. X.

1 The constellations of the starres are not to be feared.
5 The weakenes of idoles, and of the power of God.
21 Their pastours are become brutt beastes.

HEare ye the word of the Lorde that he speaketh vnto you, O house of Israel.

2 Thus sayth the Lorde, Learne not the [a] way of the heathen, and be not afrayde for the [b] signes of heauen, though the heathen be afraide of such.

3 For the [b] customes of the people are vayne: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

a God forbiddeth his people to giue credit or feare the constellations and conjunctions of starres and planets, which haue no power of themselues, but are gouerned by him, & their secret motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut.18.9. b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies whereby they confirme their idolatrie, which is forbidden, Deut.12.30.

c The Prophets vse thus plainely and simplie to set foorth ỻ vile absurditie of the idolaters, ỻ men might learne to be ashamed of ỻ, whereunto their corrupt nature is most subiect, reade Isai.44.12.

d He teacheth the people to lift vp their eies to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good, which they ought to follow, Reuel.15.4.

e Because the people thought that to haue images was a meane to serue God & to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therfore he calleth them the doctrine of vanitie, the worke of errors, ver.15. and Habak.2.18 calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

f Where as they found the best gold: shewing, that they thought nothing to deare for their idols: some reade Ophir, as 1.King.9.28.

g This declareth, ỻ all that hath bene in this Chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, & howe to answere them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas al the rest of his writing is Ebrew.

h The more that man thinketh to doe any thing well by his owne wisedome, and not as God instructeth him, the more doth he proue himself to be a vile beast.

i By these wordes, Portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut.32.9. Psal.16.5.

4 And another decketh it e with siluer, and with golde: they fasten it with nailes, and hammers, that it fall not.
5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.
6 There is none like vnto thee, O Lorde: d thou art great, and thy Name is great in power.
7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, & in all their kingdomes there is none like thee.
8 But altogether they dote, & are foolish: for the stocke is a e doctrine of vanitie.
9 Siluer plates are brought from Tarshish, and golde f from Vphaz, for the worke of the workeman, and the hands of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.
10 But the Lorde is the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shal tremble, and the nations cannot abide his wrath.
11 (Thus shall you say vnto them, The gods ỻ that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens)
12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.
13 He giueth by his voice the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.
14 Euery man is a ỻ beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.
15 They are vanitie, and the worke of errours: in the time of their visitation they shall perishe.
16 The i portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.
17 ỻ Gather vp thy wares out of the land, O thou that dwellest in the strong place.
18 For thus saith the Lorde, Behold, at this time I will throwe as with a sling the inhabitants of the lande, and will trouble them, and they shal finde it so.
19 Woe is me for my destruction, and my grieuous plague: but I thought, Yet it ỻ is my sorowe, and I will beare it.
20 m My tabernacle is destroyed: and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.
21 For the Pastors n are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flocks of their pastures are scattered.
22 Behold, the noise of the bruite is come, and a great commotion out of the o North countrey to make the cities of Iudah desolate, & a denne of dragons.
23 O Lord, I know, that p the way of man is not in him selfe, neither is it in man to walke and to direct his steps.
24 O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.
25 Powre out thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and consumed him, and haue made his habitation desolate.

k The Prophet willeth ỻ Iewes to prepare them selues to this captiuitie, shewing that it was now at hand, that they should feele the things, whereof he had told them.

l It is my iust plague, & therefore I will take it patiently: where by he teacheth the people howe to behaue themselues towarde God.

m He sheweth howe Ierusalem shall lament.

n The gouerneurs and ministers.

o Reade Chap.4.15.

p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites & Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek.21.21. therefore the Prophet saith, that this was the Lordes direction.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap.7.16. he onely prayeth, that he would punish them with mercie, which Isaiah calleth, in measure, Chap.27.8. measuring his rods by their infirmitie, 1.Cor.10.13. for here by iudgement is ment not onely the punishment, but also the mercifull moderation of the same, as Chap.30.11.

r For as much as God can not onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal.79.6.

CHAP. XI.

A curse of them that obey not the word of Gods couenant. 10. The people of Iudah, following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

1 The woorde that came to Ieremiah from the Lorde, saying,
2 Heare ye ỻ woords of this couenat, and speake vnto the men of Iudah, & to the inhabitants of Ierusalem,
3 And say thou vnto them, Thus saith the Lorde God of Israel, a Cursed be the man that obeyeth not the woordes of this couenant,
4 Which I commanded vnto your fathers,

a The Prophet calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenat of eternal felicitie with them, and howe he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate towarde him and brake it on their part, and so are subiect to the curse of the Lawe, Deut.27.26.

thers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I commaund you: so shall ye bee my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered [b] I and said, So be it, O Lord.

b Thus he speaketh in the person of the people, which agreed to the couenant.

6 Then the Lorde saide vnto me, Crie all these words in the cities of Iudah, and in the stretes of Ierusalem, saying, Heare ye the wordes of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the Land of Egypt vnto this day, [c] rising early and protesting, saying, Obey my voyce.

c Reade Chap. 7.13.

8 Neuertheles they would not obey, nor encline their eare: but euery one walked in [d] stubbernes of his wicked [e] heart: therefore I will bring vpon them all the [e] wordes of this couenant, which I commanded them to doe, but they did it not.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces and curses conteyned in the lawe, Leui. 26.14. deut. 28.16.

9 And the Lord said vnto me, A [f] conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

f That is, a generall consent to rebell against me.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my words: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therfore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crye vnto mee, [g] I will not heare them.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1.28.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem goe, and crie vnto the gods vnto whom they offer incense, but they shal not be able to help them in time of their trouble.

h Reade Chap. 2.28.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and according to the number of the stretes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

i Reade Chap. 7.16. and 14. 11.

14 Therfore thou shalt not pray [i] for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

k My people of Israel whom I haue hitherto so greatly loued.

15 What should my [k] beloued tary in mine house, seeing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reioycest.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idols, and so reioyced in their wickednesse.

16 The Lorde called thy name, A greene olive tree, faire, and of goodly fruite: but with [m] noise and great tumult he hath set fire vpon it, and the branches of it are broken.

m Of the Babylonians and Caldeans.

17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, (for the wickednesse of the house of Israel, and of the house of Iudah) which they haue done against themselues to prouoke me to anger in offring incense vnto Baal.

18 And the Lord hath taught mee, and I knowe it, euen then thou shewedst me [n] their practises.

n Which went about priuily to conspire my death.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, saying, Let vs [o] destroy the tree with the fruite thereof, & cut him out of the land of the liuing, that his name may be no more in memorie.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning, poyson.

20 But O Lorde of hostes, that iudgest righteously, and triest the reines and the heart, let mee see thy [p] vengeance on them: for vnto thee haue I opened my cause.

p Thus he spake not for hatred, but being moued with the Spirit of God, desireth the aduancement of Gods glory and the verifiying of his word, which is by the destruction of his enemies.

21 The Lorde therefore speaketh thus of the men of [q] Anathoth, (that seeke thy life, and say, [r] Prophecie not in the Name of the Lord, that thou die not by our hands)

q To wit, both the Priestes and the rest of the people: for this towne was the Priests, and they dwelt in it, reade Chap. 1.1.

r Not that they could not abide to heare God named: (for herein they would shewe themselues most holy) but because they could not abyde to be sharpely reproued, and therefore desired to be flattered, Isa. 30.10, and to be mainteined in their pleasures, Micah 2.11, and not to heare vice condemned, Amos 7.12.

22 Thus therefore saith the Lorde of hostes, Beholde, I will visite them: the young men shall die by the sworde: their sonnes and their daughters shall die by famine,

23 And none of them shal remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitatiō.

CHAP. XII.

1 The Prophet marueyleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudah.

1 O Lord, if I dispute with thee, thou [a] art righteous: yet let mee talke with thee of thy iudgements: wherefore doeth the way of the wicked [b] prosper? why are all they in wealth that rebelliously transgresse?

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob 21.7. psal. 37.1. and 73.3. Haba. 1.3.

2 Thou hast planted them, & they haue taken roote: they grow, and bring forth fruit: thou art neere in their mouth, and farre from their [c] reines.

c They professe God in mouth, but denie him in heart, which is here ment by the reines, Isa. 29.13. mat. 15.8.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and [d] prepare them for the day of slaughter.

d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie & his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, til at length the beastes and insensible creatures felt the punishmēt of their stubberne rebellio against God.

f Some thinke that God reproueth Ieremiah in that, ỹ he would reason with him, saying, that if he were not able to match with mē, that he were farre vnable to dispute w God. Others, by the footmen, meane them of Anathoth, & by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did.

g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labor to put him to silence.

h Euer ramping and raging against me and my Prophets.

i In steade of bearing my liuerie and wearing only my colours, they haue change and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the foules of the aire, shal come about them to destroy them.

k He prophecieth of the destruction of Ierusalem by ỹ captaines of Nebuchad-nezzar, whome he calleth pastors. l Because no man regardeth my word, or the plagues that I haue sent vpō the land. m To wit, the Prophets. n They lamented the sinnes of the people. o For in stead of amendement, you grew worse & worse as Gods plagues testified. p Meaning, ỹ wicked enemies of his Church, which blaspheme his name, and whom he would punish after that hee hath deliuered his people. q After that I haue punished the Gentiles, I wil haue mercy vpon them.

4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednesse of them that dwel therein? the beasts are consumed and the birds, because they sayde, e He will not see our last ende.

5 If thou hast runne with the f footemen, and they haue wearied thee, then howe canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable lande, what wilt thou doe in the swelling of Iordan?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpō thee: but beleue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a h lion in the forest: it crieth out against mee, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a birde i of diuers colours? are not the birds about her, saying, Come, assemble al the beasts of ỹ field, come to eate her?

10 Many pastours haue destroyed my k vineyarde, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernes.

11 They haue layde it waste, and it, being waste, mourneth vnto me: & the whole land lieth waste, because no man setteth his minde on l it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sworde of the Lorde shall deuoure from the one ende of the lande, euen to the other ende of the lande: no flesh shal haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sicke, and had no profite: and they were ashamed of o your fruits, because of the fierce wrath of the Lord.

14 Thus sayth the Lord against all mine euil p neighbours, that touch the inheritance, which I haue caused my people Israel to inherit, Behold, I will plucke them out of their land, & plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, (s The Lorde liueth, as they taught my people to sweare by Baal) the shal they be built t in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, sayth the Lord.

r The true doctrine & maner to serue God.

s Read Cha. 4. 2.

t They shalbe of the nomber of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, & why they were forsaken. 15 He exhorteth them to repentance.

1 THus sayth the Lord vnto me, Goe, & bie thee a linen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lorde, & put it vpon my loynes.

3 And the worde of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go towarde u Perath, & hide it there in the cleft of the rocke.

5 So I went, & hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord sayd vnto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, & tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, & was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus sayth the Lord, After this maner will I destroye the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, & walke after the stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to ỹ loynes of a mā, so haue I tied to me the whole house of Israel, and the whole house of Iudah, sayth the Lord, that they might bee my people: that they might haue a name and prayse, and glorie, but they would not heare.

12 Therefore thou shalt saye vnto them this word, Thus sayth the Lord God of Israel, Euery x bottel shalbe filled with wine, & they shall say vnto thee, Doe we not know that euery bottel shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitāts of this land, euen the kings that sit vpon the throne of Dauid, and the Priests & the Prophets and all the inhabitants of Ierusalem with drunkennes.

14 And I y will dash them one against another, euen the fathers and the sonnes together, sayeth the Lorde: I will not spare,

u Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident, that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

x Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke howe to help your selues.

y It shalbe as easie for me to destroy the greatest, & the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miserie by the Babylonians, Isa. 8.22.

e Meaning, for helpe & support of ỹ Egyptians.

f You shal surely be led away captiue, & I, according to mine affection toward you, shall weepe, and lament for your stubbernes.

g For Iehoiachin, and his mother rendred thẽselues by Ieremiahs counsell to ỹ king of Babylõ, 2. Kin. 24.12

h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to straungers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shall be pulled off and thy shame seene.

m As thine iniquities haue bin manifest to all ỹ world: so shal thy shame and punishment.

n He cõpareth idolaters to horses inflamed after mares.

o There is no place so hie nor low, whereas the markes, & signes of thine idolatrie appeare not.

a Which came for lack of raine, as vers. 4.

a a *Or, restraint.*

b The word signifieth to bee made black, & so is here taken for extreme sorowe.

spare, I will not pitie nor haue compassion, but beate you them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glorie to the Lorde your God before he bring d darkenes, & or euer your feete stumble in the darke mountaines, & whiles you looke for e light, yee turne it into the shadowe of death and make it as darkenes.

17 But if ye wil not heare this, my soule shall f weepe in secret for your pride, and mine eye shall weepe and dropde down teares, because the Lords flock is caried awap captiue.

18 Say vnto the g King & to the Quéene, Humble your selues, sit downe, for the crowne of your glorie shal come downe from your heads.

19 The cities of h the South shall be shut vp, and no man shal open them: all Iudah shalbe carped awap captiue: it shal be wholy carped awap captiue.

20 Lift vp your eyes and beholde them that come from the North: where is the i flock that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast k taught them to be captaines & as chiefe ouer thee) shal not sorow take thee as a woman in trauaple?

22 And if thou say in thine heart, Wherefore come these thinges vpon mee? For the multitude of thine iniquities are thy skirtes l discouered and thy heeles made bare.

23 Can the blacke More change his skin? or the leopard his spottes? then may ye also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken awape with the South winde.

25 This is thy portion, & the part of thy measures from me, saith the Lorde, because thou hast forgotten mee and trusted in lies.

26 Therefore I haue also discouered thy skirtes vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy a neyings, the filthinesse of thy whoredome on the hilles in o the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shal it once be?

CHAP. XIIII.

1 *Of the dearth that should come.* 7 *The prayer of the people asking mercy of the Lorde.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, and of false prophets that seduce the people.*

1 THe worde of the Lorde that came vnto Ieremiah, concerning the a a dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene b brought to heauines vnto the ground, and the cry of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no rayne in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the fielde, and forsooke d it, because there was no grasse.

6 And the wilde asses did stande in the high places, and drewe in their winde like e dragons: their eyes did faple, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the lande, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as h a strong man that can not helpe? yet thou, O Lord, art in the mids of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delyte in them: but he will now remember their iniquitie, and visite their sinnes.

11 Then sayd the Lorde vnto me, i Thou shalt not pray for this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offring, & an oblation, I will not accept them: but I will consume them by the sword, and by the famine & by the pestilence.

13 Then answered I, Ah Lorde God, beholde, the k prophets say vnto them, Ye shall not see the sworde, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophecie lies in my Name: * I haue not sent them, neither did I command them, neither spake I vnto them, but they prophecie vnto you a false visiõ, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my Name, whom I haue not sent, yet they say, Sworde and famine shall not be in this lande, by sworde and famine shall those prophets be consumed.

16 And the people to whome these prophets doe prophecie, shall be cast out in the streetes of Ierusalem, because of the famine, and the sword, and there shalbe none to burie them, both they, and their wiues, and their sonnes, & their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt saye this worde vnto them, Let mine eyes drop downe l teares

c To wit, with ashes in token of sorow.

d Meaning, that ỹ bruit beasts for drought were cõpelled to forsake their wong, contrary to nature, and to go seeke water, which they could not finde.

e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afrayde to put to his hand.

i Read Chap. 7. 16. & 11.14.

k He pitieth the people, & accuseth ỹ false prophets, which deceiued them: but the Lord answered, that both ỹ prophets, which deceiued, & the people, which suffered themselues to be seduced, shal perish, Chap. 23.15. & 27.8.9. & 29.8. *Chap. 23.21. & 27.10,15. & 29.9.*

l The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hande, as Chap. 9.1. Lamē. 1.16. & 2.18.

m Both hie and lowe shalbe led captiues into Babylon.

n Though the Prophet knew ỹ God had cast off ỹ multitude, which were hypocrites, and bastard childrē, yet he was assured that for his promes sake he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of praier, to humble themselues to God by true repentance, which is the only meane to auoide this famine, which was the beginning of Gods plagues.

p Meaning, their idoles, reade Chap. 10.15.

l teares night & day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, & with a sore grieuous plague.

18 For if I go into the fielde, beholde the slaine with the sworde: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring m into a land that they knowe not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cānot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We o acknowledge, O Lord, our wickednes and the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy names sake cast not downe the throne of thy glory: remember & breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 *The Lord would heare no praier for the Iewes,* 3 *But threatneth to destroy thē with foure plagues.*

1 Then said the Lord vnto me, a Though Moses & Samuel stoode before me, yet mine affection could not be towarde this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saieth the Lord, * Such as are appointed to death, vnto death: & such as are for the sworde, to the sworde: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sworde to slay, and the b dogs to teare in pieces, & the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I wil c scatter them also in al kingdoms of the earth, d because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sory for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backewarde: therefore will I stretche out mine hande against thee, and destroy thee: for I e am wearie with repenting.

7 And I will scatter them with the fanne

a Meaning, that if there were any māliuing moued with so great zeale toward the people, as were these two, yet that he woulde not grāt this request, forasmuch as he had determined the contrary, Eze. 14.14. Zech. 11.9.

b The dogges, birdes & beastes should deuoure them that were slaine.

c The word signifieth to runne to & fro for feare & vnquietnes of conscience, as did Kain.

d Not that the people was punished for ỹ kings sinne onely, but for their owne sins also, because they consented to his wickednes, 2. King. 21.9.

e That is, I will not call backe my plagues, or spare thee any more.

f in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their waies.

8 Their widowes f are increased by me aboue the sand of ỹ sea: I haue brought vpon them, and against the g assemblie of the yong men a destroyer at noone day: I haue caused him to fall vpon them, & the citie suddenly, and h terrible.

9 She that hath borne i seuen, hath bene made weake: her heart hath failed: the sunne hath failed k her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sworde before their enemies, saith the Lord.

10 l Wo is me, my mother, that thou hast borne me, a contentious man, and a man ỹ striueth with the whole earth: I haue neither l lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doeth curse me.

11 The Lord said, m Surely thy remant shal haue wealth: surely I will cause thine enemie to intreate thee in the time of trouble, and in the time of affliction.

12 Shall the n yron breake the yron, and the brasse?

13 Thy substance and thy treasures will I giue to bee spoyled without o gaine, and that for al thy sinnes euen in al thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, & visite me, and reuenge me of my p persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffred rebuke.

16 Thy wordes were found by me, and I did eate them, and thy word was vnto me the ioye & reioycing of mine heart: for thy Name is called vpō me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but sate alone q because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continuall? & my plague desperate & can not be healed? why art thou vnto me r as a lyar, & as waters that faile?

19 Therefore thus saith the Lord, If thou s returne, then wil I bring thee again, & thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and redeeme thee out of the hand of the terrible.

f Meaning, the cities.

g Because I had slaine their husbands.

h Or, mother.

i Or, fearefully.

k She that had many, lost al her children.

l She was destroyed in the midst of her prosperitie.

m These are the Prophets words, complaining of ỹ obstinacie of the people, and ỹ he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the worlde against them, though they giue none occasion.

n Which is an occasion of contētion & hatred.

o In this perplexitie the Lord comforted me, & saye that my last dayes should be quiet: and by the enemie he meaneth here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remain in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which shoulde afterward know Ieremiahs fidelitie, & therefore

p Meaning, the Lord

q I had nothing a do with the wicked contemners of thy worde, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger.

r And hast not assisted me according to thy promes? wherein appeareth, that in the saints of God is imperfection of faith, which through impatiēcie is oft times assailed, as Cha. 20.7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

thou shalt stande before me: and if thou take away the [t] precious from the vile, thou shalt be [u] according to my worde: let them returne [x] vnto thée, but returne not thou vnto them.

20 And I will make thée vnto this people a strong brasen wall, and they shall fight against thee, but they shall not [y] preuaile against thee: for I am with thée to saue thée & to deliuer thee, sayeth the Lord.

21 And I wil deliuer thée out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

t That is, seeke to winne my good from the bad.
u To wit, as my mouth hath pronounced, Chap. 1.18. and as here followeth, ver. 20
x Conforme not thy selfe to their wickednes, but let them followe thy godly example.
y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, sheweth him what shoulde be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

1 The word of the Lord came also vnto mee, saying,

2 Thou shalt not take thée a wife, nor haue sónes nor daughters in this place.

3 For thus sayeth the Lord concerning the sonnes, and concerning the daughters that are borne in this place, & concerning their mothers that beare them, and concerning their fathers, that beget them in this land,

4 They shall die of deathes and diseases: they shall not be lamented, neither shall they be buried, but they shalbe as dogue vpon the earth, and they shall be consumed by the sworde, and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beasts of the earth.

5 For thus sayeth the Lorde, [b] Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, sayeth the Lorde, euen mercie and compassion.

6 Both the great, and the small shall die in this lande: they shall not be buried, neither shal men lament for them, [c] nor cut themselues, nor make themselues balde for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shal they giue them the [d] cuppe of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lord of hosts, [e] God of Israel, Beholde, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voice of gladnes, the voice of the bridegrome and the voice of the bride.

10 And when thou shalt shewe this people all these wordes, and they shall say vnto thee, [*] Wherefore hath the Lorde pronoūced all this great plague against vs? or what is [f] our iniquitie? & what is our sinne that we haue committed against the Lord our God?

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.
b Signifying that the affliction shoulde be so great, that one should not haue leasure to comfort another.
c That is, should not rent their clothes in signe of mourning.
d For in these great extremities al consolation and comfort shalbe in vaine. *Chap. 5.19.*
e Because the wicked are alwaies rebellious and dissemble their owne sins, and murmur against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answer.

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lorde, and haue walked after other gods, and haue serued them, and worshipped them, & haue forsaken me, and haue not kept my Law,

12 (* And ye haue done worse then your fathers: for beholde, you walke euery one after the stubbornesse of his wicked heart, and wil not heare me)

13 Therefore will I driue you out of this land into a land that ye know not, neither you, nor your fathers, & there shall ye serue other gods day and night: for I will shew you no grace.

14 *Beholde therefore, sayth the Lorde, the dayes come that it shall no more be said, The Lorde liueth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lorde liueth, that brought vp the children of Israel [g] from the land of the North, & from all the landes where he had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I wil send out many fishers, and they shall fish them, & after wil I sende out many hunters, and they shall hunt them from euery mountaine and from euery hil, and out of the caues of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, & haue filled mine inheritance with their filthie [h] carions and their abominations.

19 O Lorde, thou art my [i] force, and my strēgth and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the worlde, and shall say, Surely our fathers haue inherited [k] lies, and vanitie, wherein there was no profite.

20 Shal a man make gods vnto him self, and they are no gods?

21 Behold, therefore I wil this once [l] teach them: I will shew them mine hand and my power, and they shal know that my Name is the Lorde.

Chap. 7.26.
Chap. 23.7.
f Signifying the benefice of their deliuerance out of Babylō should be so great, that it should abolish the remembrance of their deliuerance frō Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians & Caldeans, who shoulde destroy them in such sort, that if they escaped the one, the other should take thē.
h That is, their sonnes & daughters, which they offred to Molech
i He wondereth at the great mercy of God in this deliuerance, which shall not only extend to the Iewes, but also the Gentiles.
k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercie, that he performeth his promes, & hath not vtterly cast vs off.
l They shal once againe feele my power, & mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

1 The sinne of Iudah is [a] written with a penne of yron, and with the point of a diamonde, & grauen vpon the [b] table of their heart, and vpon the

a The remembrance of their cōtempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.
b In stead of the Lawe of God, they haue written idolatrie and all abominations in their heart.

hornes

e Your sinnes appeare in al the altars that you haue erected to idoles.

d Some reade, So that their children remember their altars, that is, followe their fathers wickednes.

e Zion that was my mountaine, shal now be left as a waste field.

f Because thou wouldest not giue the land rest at such times, dayes and yeres as I appointed, thou shalt here after be caried away, and it shall rest for lacke of labourers.

g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptians, Isa. 31. 3. and straungers, and in y meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isai. 2. 22. Chap. 48. 6, 7.

h Read Psal. 1. 3.

i Because the wicked haue euer some excuse to defende their doings, he sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God wil examine their deedes by the malice of their heartes, 1 Sam. 16. 7. 1. Chron. 28. 9. Psal. 7. 10. Chap. 11. 20. and 20. 12. Reuel. 2. 23.

k As the partrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsely.

l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple.

m Their names shall not be registred in the booke of life.

n He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.

2 [d] They remember their altars as their children, with their groues by þ greene trees vpon the hie hilles.

3 [e] O my mountayne in the fielde, I will giue thy substance, and all thy treasures to bee spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, [f] and in thee shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

5 ¶ Thus saith the Lorde, [g] Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shalbe like the heath in the wildernes, and shall not see when any good commeth, but shall inhabite the parched places in the wilderne, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shalbe as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shalbe greene, and shall not care for the yere of drought, neither shall cease from yeelding fruite.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lorde searche the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruit of his workes.

11 [k] As the partriche gathereth the yong, which she hath not brought foorth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shall bee a foole.

12 As a glorious throne [l] exalted from the beginning, so is the place of our Sanctuarie.

13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written [m] in the earth, because they haue forsaken the Lorde, the fountaine of liuing waters.

14 Heale me, O Lord, and I shalbe whole: [n] saue me, and I shalbe saued: for thou art my praise.

15 Beholde, [o] they say vnto mee, Where is the worde of the Lorde? let it come now.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not [q] terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not mee be confounded: let them be afraide, but let not me be afraide: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the [s] gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitantes of Ierusalem, that enter in by these gates.

21 Thus saith the Lorde, Take heede to your soules, and beare no burden in the [t] Sabbath daye, nor bring it in by the gates of Ierusalem.

22 Neither carry foorth burdens out of your houses in the Sabbath daye: neither doe ye any worke, but sanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheles if ye will heare me, saith the Lorde, and beare no burden through the gates of the citie in þ Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the kings and the princes enter in at the gates of this citie, & shall sit [u] vpon the throne of Dauid, and shall ride vpon charets, & vpon horses, both they and their princes, the men of Iudah, and the inhabitantes of Ierusalem: and this citie shall remaine for euer.

26 And they shal come from the cities of Iudah, & from about Ierusalem, and from the land of Beniamin, & from the plaine, and from the mountaines, and from the South, which shal bring burnt offrings, and sacrifices, and meate offrings, and incense, and shall bring sacrifice of praise into the House of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, & not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

o The wicked say, Let my prophecie shal not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore knowe that the thing which thou speakest by me, shal come to passe, and that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11. 20.

s Whereas thy doctrine may be best vnderstand both of hie and lowe.

t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20. 8. and by the breaking of this one commandement, he marketh them transgressours of the whole Lawe, for as much as the first and second table are contained herein. Chap. 22. 4.

CHAP. XVIII.

2 *God sheweth by the example of a potter, that it is in his power to destroy the dispisers of his worde.*

18 *The conspiracie of the Iewes against Ieremiah.* 19 *His prayer against his aduersaries.*

1 THe woorde which came to Ieremiah from the Lord, saying,
2 Arise, and goe downe into the potters house, and there shall I shewe thee my woordes.
3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.
4 And the vessell that hee made of [a] clay, was broken in the hande of the potter. so hee returned, and made it another vessell, as seemed good to the potter to make it.
5 Then the woord of the Lorde came vnto me, saying,
6 O house of Israel, can not I doe with you as this potter, saith the Lorde? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.
7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out and to destroy it.
8 But if this nation, against whome I haue pronounced, turne from their wickednes, I will [b] repēt of the plague that I thought to bring vpon them.
9 And I will speake suddenly concerning a nation, and concerning a kingdom to builde it and to plant it.
10 But if it do euil in my sight and heare not my voyce, I will repent of the good that I thought to do for them.
11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitantes of Ierusalem, saying, Thus saith the Lorde, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.
12 But they saide [c] desperately, Surely we will walke after our owne imaginations, and do euery man after the stubbernes of his wicked heart.
13 Therefore thus saith the Lorde, Aske nowe among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.
14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? [d] or shal the colde flowing waters, that come from another place, be forsaken?
15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the [e] auncient wayes, to walke in the paths and way that is not troden,
16 To make their lande desolate & a perpetuall derision, so that euery one that passeth thereby, shalbe astonished and wagge his head,
17 I will scatter them with an East wind before the enemie: I will shew them the backe, and [f] not the face in the day of their destruction,
18 Then said they, Come, and let vs imagine some deuice against Ieremiah: for the Law shal not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the [b] tongue, and let vs not giue heede to any of his woordes.
19 Hearken vnto me, O Lorde, and heare the voyce of them that contende with me.
20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.
21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widowes: and let their husbandes be put to death, and let their young men be slaine by the sword in the battell.
22 Let the crie be heard from their houses, when thou shalt bring an host suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.
23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45.9. wisd. 15.7. rom. 9.20, 21.
b When ỹ scripture attributeth repentance vnto God, it is not ỹ he doeth contrary to that which he hath ordained in his secret cōsel: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a cōdition in it) taketh no place: & this the scripture calleth repentance in God, because it so appeareth to mans iudgement.
c As men that had no remorse, but were altogether bent to rebelliō, & to their owne selfe will.
d As no man ỹ hath thirst, refuseth fresh cōduit waters which he hath at home, to go & seeke waters abroade to quench his thirst: so they ought not to seeke for helpe and succour at strāgers and leaue God, which was present with them.
e That is, ỹ way of trueth, which God had taught by his Law, read Chap. 6.16.
f I will shewe mine anger and not my fauour toward them.
g This argument the wicked haue euer vsed against the seruantes of God, The church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. King. 22. 24. chap. 7.4. and 20.2. malac. 2.4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, & in multitude, but is knowen by the graces of the holy Ghost.
h Let vs slander him, and accuse him: for we shal be beleeued.
i Seeing the obstinate malice of the aduersaries, which grewe daily more and more, the Prophet being mooued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knewe that it should tende to Gods glory, and profit of his Church.

CHAP. XIX.

He propheciеth the destruction of Ierusalem for the contempt and despising of the word of God.

1 THus said the Lord, Goe, and bye an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priestes,
2 And goe foorth vnto the valley of Ben-hinnom, which is by the entrie of the [1] East gate: and thou shalt preach there the woordes, that I shall tell thee,
3 And shalt say, Heare ye the word of the Lorde, O [a] Kinges of Iudah, and inhabitantes of Ierusalem, Thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.
4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,
5 And they haue built the hie places of [c] Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I commanded not, nor spake it, neither came it into my minde)
6 Therefore beholde, the dayes come, saith the Lorde, that this place shall no more

1 *Or, gate of the furne.*
a By Kings here and in other places are meant cōsellers & gouernours of the people: which he called the Ancients, vers. 1.
b Reade of this phrase, 1. Sam. 3. 11.
c Whereby is declared, that what soeuer is not commanded by Gods word touching his seruice, is against his word.

d Read chap. 7. 31. & 2. king. 23. 10. Iſa. 30. 33.

moze be called d Topheth, noz þ valley of Ben-hinnom, but þ valley of ſlaughter.

7 And I will bring the counſel of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſwoꝛde before their enemies, and by the hand of them that ſeeke their liues: and their carkeiſes will I giue to be meat foꝛ the foules of the heauen, and to the beaſtes of the fielde.

Chap. 18. 16. and 49. 13. & 50. 13.

8 *And I will make this citie deſolate & an hiſſing, ſo that euery one that paſſeth thereby, ſhalbe aſtonished and hiſſe because of all the plagues thereof.

Deut. 28. 53. Lament. 4. 10.

9 *And I will foꝛde them with the fleſh of their ſonnes & with the fleſhe of their daughters, & euery one ſhal eat the fleſh of his friend in the ſiege and ſtraitneſſe, wherewith their enemies þ ſeeke their liues, ſhall hold them ſtrait.

10 Then ſhalt thou breake the bottell in the ſight of the men that goe with thee,

11 And ſhalt ſay vnto them, Thus ſaith þ Lord of hoſts, Euē ſo will I breake this people and this citie, as one breaketh a e potters veſſell, that can not bee made whole againe, & they ſhall burie them in Topheth till there be no place to burie.

e This viſible ſigne was to cōfirme them touching the aſſurance of this plague, which the Lord threatned by his Prophet.

12 Thus will I do vnto this place, ſaith the Lord, & to the inhabitants thereof, & I will make this citie like Topheth.

13 Foꝛ the houſes of Ieruſalem, and the houſes of the kings of Iudah ſhall be defiled as þ place of Topheth, becauſe of all the f houſes vpon whoſe ſ rooфes they haue burnt incenſe vnto all the hoſt of heauen, and haue powred out drinke offrings vnto other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their owne houſes therewith, as we ſee yet among the Papiſtes.

14 Then came Ieremiah from Topheth, where þ Lord had ſent him to prophecie, & he ſtoode in the court of the Lords houſe, and ſayd to all the people,

15 Thus ſayth the Lord of hoſts, the God of Iſrael, Beholde, I will bring vpon this citie, & vpon all her townes, all the plagues that I haue pronounced againſt it, becauſe they haue hardened their neckes, and wouлde not heare my woꝛdes.

g Reade Deut. 22. 8.

CHAP. XX.

2 Ieremiah is ſmitten and caſt into priſon for preaching of the word of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking ſtocke for the words of God. 9 He is compelled by the ſpirit to preach the worde.

1 WHen Paſhur, the ſonne of Immer, the Prieſt, which was appointed gouernour in þ houſe of the Lord, heard that Ieremiah prophecied theſe things,

2 Then Paſhur ſmote Ieremiah þ Prophet, and put him in the *ſtockes that were in þ hie gate of Beniamin which was by the houſe of the Lord.

* Or ſtare round about.

3 And on the morning, Paſhur brought Ieremiah out of the ſtockes. Then ſaid Ieremiah vnto him, The Lord hath not called thy name Paſhur, but *Magor-miſſabid.

4 Foꝛ thus ſayth the Lord, Beholde, I will make thee to be a terroꝛ to thy ſelfe, and to all thy friends, and they ſhal fall by the ſwoꝛde of their enemies, & thine eyes ſhall behold it, and I will giue all Iudah into the hand of the king of Babel, and he ſhall carry them captiue into Babel, and ſhall ſlay them with the ſwoꝛde.

5 Moreouer I wil deliuer al the ſubſtāce of this citie, and all the labours thereof and all the precious things thereof, and all the treaſures of the kings of Iudah will I giue into the hande of their enemies, which ſhall ſpoyle them, and take them away and carp them to Babel.

6 And thou Paſhur, and all that dwel in thine houſe, ſhall go into captiuitie, and thou ſhalt come to Babel, & there thou ſhalt die, and ſhalt be buried there, thou and all thy h friendes, to whome thou haſt prophecied lies.

h Which haue ſuffred thēſelues to be abuſed by thy falſe prophecies.

7 O Lorde, thou haſt deceiued me, and I am i deceiued: thou art ſtronger then I, and haſt k preuailed: I am in derriſion daily: euery one mocketh me.

i Herein appeareth the impacienсie, which oftētimes ouercōmeth the ſeruāts of God, whē they ſee not their labors to profit, & alſo feele their owne weakenes, read chap. 15. 18.

8 Foꝛ ſince I ſpake, I cried out of wꝛōg, and proclaimed *deſolation: therefoꝛe the woꝛde of the Lord was made a reproche vnto me, and in derriſion daily.

k Thou diddeſt thruſt me forth to this worke againſt my will.

9 Then I ſaid, I will not make mention of him, noꝛ ſpeake any moze in his Name. But his word was in mine heart as a burning fire ſhut vp in my bones, and I was weary with foꝛbearing, and I could not ſtaie.

l He ſheweth ſ he did his office in ſ he reproued ſ people of their vices, & threatned them ẅ gods iudgements: but becauſe he was derided & perſecuted for this, he was diſcouraged and thought to haue ceaſed to preach, ſaue the Gods Spirit did force him thereunto.

10 Foꝛ I had heard the railing of many, and feare on euery ſide. l Declare, ſayde they, and we will declare it: all my familiars watched foꝛ mine halting, ſaying, It may be that hee is decepued: ſo we ſhall preuaile againſt him, and wee ſhall execute our vengeance vpon him.

m Thus we ſee, that the thing which neither the King, nor the Princes, nor the people durſt enterpriſe againſt the Prophet of God, this Prieſt as a chief inſtrument of Satan firſt attempted, read Chap. 18. 18.

11 *But the Lord is with me like a mighty gyant: therefoꝛe my perſecuters ſhal be ouerthꝛowne, and ſhall not preuaile, & ſhall be greatly confounded: foꝛ they haue done vnwiſely, & their euerlaſting ſhame ſhall neuer be foꝛgotten.

n Which ſtriue againſt tentation, and fought to ſ Lord for ſtrength. 1. Sa. 16. 7. 1. chro. 28. 9. pſal. 7. 9. cha. 11. 20. and 17. 10.

12 *But, O Lorde of hoſtes, that trieſt the righteous, and ſeeſt the reines and the heart, let me ſee thy vengeance on them: foꝛ vnto thee haue I opened my cauſe.

o How the children of God are ouercome in this battel of ſ fleſhe & the ſpirit, and into what inconueniences they fall til God raiſe them vp againe, read Iob. 3. 1. & chap. 15. 10.

13 Sing vnto the Lord, praiſe ye the Lord: foꝛ hee hath deliuered the ſoule of the poꝛe from the hand of the wicked.

14 ¶ o Curſed be the day wherein I was boꝛne: and let not the day wherein my mother bare me, be bleſſed.

p Alluding to the deſtruction of Sodom and Gomorah, Gen. 19. 25.

15 Curſed be the man, that ſhewed my father, ſaying, A man child is boꝛne vnto thee, and comfoꝛted him.

16 And let that man bee as the p cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the moꝛning, and the ſhowting at noonetide,

17 Becauſe he hath not ſlaine me, euen frō the womde, oꝛ that my mother might

haue bene my grane, or her wombe a perpetuall k conception.

k Meaning, that the fruit thereof might neuer come to profite.

18 Wherfore is it, that I came forth of the wombe, to see labour and sorowe, that my daies should be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shalbe taken, and the citie burned.

1 The worde which came vnto Ieremiah from the Lorde, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lorde for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lorde will deale with vs according to all his wonderous works, that he may returne vp from vs.

a Not that the King was touched with repentance of his sinnes and so sought to God, as did Hezekiah when he sent to Isaiah, 2. King. 19.1. Isa. 37.2, but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exo. 9.28.

3 Then saide Ieremiah, Thus shall you say to Zedekiah,

4 Thus saieth the Lord God of Israel, Beholde, I will b turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, & against the Caldeans, which besiege you without the walles, and I will assemble them into the middes of this citie.

b To wit, from your enemies to destroy your liues.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger & in wrath, and in great indignation.

6 And I will smite the inhabitats of this citie, both man, and beast: they shall die of a great pestilence.

7 And after this, saieth the Lorde, I will deliuer Zedekiah the King of Iudah, & his seruantes, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine into the hād of Nebuchad-nezzar king of Babel, and into the hād of their enemies, & into the hand of those that seeke their liues, and he shal smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the c way of life, and the way of d death.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him.

9 * He that abideth in this citie, shall die by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shal liue, and his life shalbe vnto him for a e pray.

*Chap. 38.2.

e As a thing recouered from extreme danger, Chap. 37.2. & 39.18. & 45.5.

10 For I haue set my face against this citie, for euill and not for good, saieth the Lorde: it shalbe giuen into the hande of the King of Babel, and he shal burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, * Execute iudgement f in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fire and burne, that none can quenche it, because of the wickednes of your workes.

*Chap. 22.3.

f Be diligent to do iustice.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, saieth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I wil visite you according to the fruite of your workes, saieth the Lord, & I will kindle a fire h in the forest therof, and it shall deuoure round about it.

g Meaning, Ierusalem, which was builded part on the hil & part in the valley, & was compassed about with mountaines.

h That is, in the houses thereof, which stoode as thicke as trees in the forest.

CHAP. XXII.

He exhorteth the King to iudgement and righteousnes. 9 VVhy Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

1 Thus saith the Lorde, Go downe to the house of the King of Iudah, & speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lorde, * Execute ye iudgement and a righteousnes, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widdowe: doe no violence, nor shead innocent blood in this place.

*Chap. 21.12.

a This was his ordinarie maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fortie yeres.

4 For if ye doe this thing, then shall there kings sitting vpon the throne of Dauid enter in by the gates of this house, *and ride vpon charets, & vpon horses, both he & his seruants and his people.

*Chap. 17.25.

b Shewing that there is none greater then he is, Heb. 6.13. and that he will most certainely performe his othe.

5 But if ye will not heare these wordes, I b sweare by my selfe, saith the Lorde, that this house shalbe waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art c Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wildernes and as cities not inhabited,

c He compareth Ierusalem to Gilead, which was beyond Iorden, & the beautie of Iudea to Lebanon.

7 And I wil d prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

d The Ebrewe woord signifieth to sanctifie, because the Lorde doeth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. cha. 6.4. & 12.3.

8 f And many nations shall passe by this citie, and they shal say euery man to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

e By buildings made of Cedar trees.

9 Then shal they answere, Because they haue forsaken the couenant of the Lorde their God, and worshipped other gods and serued them.

f As they that woder at a thing which they thought wonlde neuer haue come to passe, Deut. 29.24. 1. king 9.8.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him g that goeth out: for he shall returne no more, nor see his native countrey.

g Signifying, they should lose their King: for Iehoiachin went forth to meete Nebuchad-nezzar, & yeelded himself & was caried into Babylō, 2. Kin. 24.12.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah King

h Whom some thinke to be Iehoiachin & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as vers. 18.

of Judah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by i vnrighteousnes, & his chambers vbout equitie: he vseth his neighbour without wages and giueth him not for his worke.

i By bribes and extortion.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, & sieling with cedar and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy k father eate and drinke and prosper, when hee executed iudgement and iustice?

k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delite in setting foorth Gods glory and to do iustice to all.

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knewe me, saith the Lord?

l For euery one shall haue ynough to lament for himselfe.

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shead innocent blood, and for oppression, and for destruction, euen to doe this.

m Not honourably amongs his fathers, but as carions are cast in a hole because their stink shuld not infect, reade 2.king.24.9. Iosephus Antiquit. 10.8, writeth y the enemie slewe him in the citie, and commanded him to be cast before y walles vnburied, looke chap.36.30.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall l not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shalbe buried as an asse m is buried, euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Go vp to n Lebanon, and cry: shewte in o Bashan and cry by the passages: for all thy louers are destroyed.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria: whereby is ment that all helpes should faile: for y Chaldeans haue subdued both them and the Egyptians.

21 I spake vnto thee when thou wast in prosperitie: but thou saydst, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, p and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

p Both thy gouernours and they that should helpe thee, shall vanish away as winde.

23 Thou that dwellest in Lebanon, and makest thy nest in the q cedars, howe beautifull shalt thou be when sorowes come vpon thee, as the sorowe of a woman in trauaile?

q Thou that art built of the faire Cedar trees of Lebanon.

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

r Who was called Iehoiachin or Ieconiah, whome he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake coulde not be taken from his house: but hee abused Gods promes, and therefore was iustly depriued of the kingdome.

25 And I will giue thee into the hande of them that seeke thy life, and into the hande of them, whose face thou fearest, euen into the hande of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye dye.

27 But to the lande, whereunto they desire to returne, thyther shal they not returne.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they carried awap, he and his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this s man destitute of children, a man that shal not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule anp more in Iudah.

s He sheweth that al posteritie shalbe witnesses of this iust plague, as though it were registred for perpetuall memorie.

t Not that he had no children (for after he begate Salathiel in the captiuitie, Mat.1.12.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A prophecie of the great Pastor Iesus Christ.

1 WOe be vnto a the pastours that destroy and scatter b the sheepe of my pasture, saith the Lord.

a Meaning, the princes, gouernours and false prophetes, as Ezek.34.2.

b For the which I haue especiall care & haue prepared good pastures for them.

2 Therefore thus saith the Lorde God of Israel vnto the pastors that c feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: beholde, I will visite vpon you the wickednes of your workes, saith the Lord.

c Whose charge is to feede the flocke, but they eate the fruite thereof, Ezek.34.3.

3 And I will gather the d remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them again to their folds, and they shal grow and increase.

d Thus the Prophets euer vse to mixe y promises with the threatnings, lest the godly should be too much beaten down, and therefore hee sheweth howe God will gather his Church after this dispersion.

4 And I will set vp shepherds ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Beholde, The dayes come, sayeth the Lorde, that I will raise vnto Dauid a righteous e branche, and a king shall reigne, and prosper, and shall execute iudgement and iustice in the earth.

e This prophecie is of the restitution of y Church in the time of Iesus Christ, who is the true branch, reade Isa.11.1.& 45.8.chap.33.15. dan.9.24.

6 In his dayes Iudah shalbe saued, and f Israel shall dwell safely, and this is the Name whereby they shall call him, g The Lord our righteousnes.

f Reade Chap. 16.14.

g Meaning, the Church after this dispersion.

7 Therefore behold, the dayes come, saith the Lorde, that they shall no more say, The h Lorde liueth, which brought vp the children of Israel out of the land of Egypt,

h This prophecie is of the restitution of y Church in the time of Iesus Christ, who is the true branch, reade Isa.11.1.& 45.8.chap.33.15. dan.9.24.

8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the i prophetes, all my bones shake: I am like a drunken man (and like a man whome wine hath k ouercome) for the presence of the Lorde and for his holy wordes.

i Meaning, the false prophetes which deceiue the people: wherein appeareth his great loue towarde his nation, reade chap.14.13.

k *Ebr. passed ouer or troubled.*

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wildernes are dried vp, and their [b] course is euill, and their force is not right.

h They run hedlong to wickednes, and seeke vaine helpe.

11 For both the Prophet and the Priest [a] doe wickedly: and their wickednesse haue I found in mine [i] House, saith the Lord.

*Or, are hypocrites.

i My Temple is full of their idolatrie and superstitions.

12 Wherefore their way shall be vnto them as slipperie wayes in the darknes: they shalbe driuen forth and fal therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophetes of Samaria, that prophecied in Baal and caused my people Israel to erre.

14 I haue seene also in the prophetes of Ierusalem [k] filthines: they commit adulterie and walke in lyes: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, and the inhabitants thereof as Gomorah.

k They which should haue profited by my rods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

15 Therefore thus saith the Lord of hostes concerning the prophetes, Beholde, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophetes of Ierusalem is [n] wickednes gone forth into all the land.

m Reade Chap. 8.14.

n *Hypocrisie.*

16 Thus saith the Lorde of hostes, Heare not the wordes of the prophetes that prophecie vnto you, and teache you vanitie: they speake the vision of their owne [o] heart and not out of the mouth of the Lord.

o Which they haue inuented of their owne braine.

17 They say still vnto them that despise me, The Lorde hath said, Ye [p] shall haue peace: and they say vnto euery one that walketh after the [q] stubbernes of his owne heart, No euill shall come vpon you.

p Reade Chap. 6.14. & 8.11.

18 For [r] who hath stand in the counsel of the Lorde that hee hath perceiued and heard his worde? Who hath marked his word and heard it?

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zidkiiah to Michah, 2.king.22.24.

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlewinde shal fall downe vpon the head of the wicked.

q Both that God hath sent me, & that my wordes shalbe true. *Chap.14.13,14.& 27.15. & 29.8,9.*

20 The anger of the Lord shal not returne vntil hee haue executed, and till he haue performed the thoughtes of his heart: in the latter dayes ye [s] shall vnderstand it plainely.

r He sheweth the difference betweene the true Prophets & the false, betweene the hireling and thetrue minister.

21 [t] I haue not sent these prophetes, saith the Lorde, yet they ran: I haue not spoken to them, and yet they prophecied.

22 But if they had stand in my counsell, and [u] had declared my wordes to my people, then they shoulde haue turned them from their euil way, and from the wickednes of their inuentions.

s Do not I see your falsehoode, howsoeuer you cloke it, and whersoeuer you commit it?

23 And I a God at hand, saith the Lorde, and not a God [x] farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lorde? Do not I fill heauen & earth, saith the Lord?

25 I haue heard what the prophets said, that prophecie lyes in my Name, saying, I [y] haue dreamed, I haue dreamed.

t I haue a prophecie reuealed vnto me, as Nom. 12,6.

26 How long? [z] Do the prophetes delite to prophecie lyes, euen prophecying the deceit of their owne heart?

Ebr. Is it in the heart of the Prophets?

27 Thinke they to cause [a] my people to forget my Name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

u He sheweth y Satan raiseth vp false prophets to bring the people from God.

28 The prophete that hath a dreame, let him [x] tel a dreame, and he that hath my word, let him speake my word faithfully: [y] what is the chaffe to the wheat, saith the Lord?

x Let the false prophet declare that it is his own fantasie, and not

29 Is not my word euen like a fire, saith the Lord? & like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the prophetes, saieth the Lorde, that [z] steale my worde euery one from his neighbour.

slander my word as though it were a cloke to

y Meaning, that it is not sufficient for Gods ministers to abstein from lies, and to speake the word of God: but that there be iudgement in alleadging it, & that it may appeare to be applied to y same purpose that it was spoken, Ezek.3.17. 1.cor.2.13.& 4.2. 2.tim.2.15. 1.pet.4.10,11.

31 Beholde, I will come against the prophets, saith the Lord, which haue sweet tongues, and say, [a] Ye saith.

32 Behold, I wil come against them that prophecie false dreames, saith the Lord, and do tel them, and cause my people to erre by their lyes, & by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profit vnto this people, saith the Lord.

33 And when this people, or the prophet, or a priest shal aske thee, saying, What is the [b] burden of the Lorde? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

z Which set foorth in my name that which I haue not commanded.

a To wit, the Lord.

34 And the prophet, or the priest, or the people that shal say, The [c] burden of the Lorde, I will euen visite euery such one, and his house.

b The Prophets called their threnings Gods burden, which y sinners were not able to sustaine: therefore the wicked in deriding the word, would aske of y Prophetes, What was the burden? as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiected the worde of God, as a grieuous burden.

35 Thus shall ye say euery one to his neighbour, & euery one to his brother, What hath the Lorde answered? and what hath the Lord spoken?

36 And the burden of the Lorde shall ye mention no more: for euery mans [d] worde shall be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hostes our God.

c Because this word was brought to contempt and derision, he wil teach them another maner of speach, and will cause this worde Burden to cease, and teache them to aske with reuerence, What saith the Lord? d The thing which they mocke and contemne, shall come vpon them.

37 Thus shalt thou say to the Prophet, What hath the Lorde answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lorde, Therefore saith the Lorde, Because ye say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

Or, take you away.

39 Therefore behold, I, euen I wil vtterly [e] forget you, & I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

e Meaning, that

Chap.30.11.

40 And will bring * an euerlasting reproche vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

1 *The vision of the baskets of figges 5 Signifieth that part of the people should be brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.*

1 The Lorde shewed me, and beholde, two [a] baskets of figges were set before the Temple of the Lorde, after that Nebuchad-nezzar king of Babel had caried awaye captiue Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, and had brought them to Babel.

a The good figges signified them that were gone into captiuitie, and so saued their life, as Chap.21.8.and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

2 One basket had verie good figges, euen like the figges that are first ripe: and the other basket had verie naughtie figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto me, What seest thou, Jeremiah? And I saide, Figs: the good figs verie good, & the naughtie verie naughtie, which cannot be eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges, so wil I know them that are caried awaye captiue of Judah to be good, whom I haue sent out of this [b] place, into the land of the Caldeans.

b Whereby hee approueth the yelding of Iecohiah, and his companie, because they obeyed the Prophete, who exhorted them thereunto.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this lande, and I will builde them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them [c] an heart to know me, that I am the Lord, and they shalbe my * people, and I will be their God: for they shall returne vnto mee with their whole heart.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. *Chap.31.33. hebr.8.10.*

8 * And as the naughtie figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remaine in this lande, and them that dwell [d] in the land of Egypt:

Chap.29.17.

d Which fled thither for succour.

9 I will euen giue them for a terrible plague to all [e] kingdomes of the earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the lande, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 *Hee prophecieth that they shalbe in captiuitie seuentie yeeres, 12 And that after the seuentie yeres the Babylonians shoulde be destroyed. 14 The destruction of all nations is prophecied.*

1 The worde that came to Jeremiah, concerning all [f] people of Judah, in the [a] fourth yeere of Jehoiakim the sonne of Josiah king of Judah that was in the first yeere of Nebuchad-nezzar king of Babel:

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the thirde yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan 1.1.

2 The which Jeremiah the Prophete spake vnto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Amon king of Judah, euen vnto [b] this day (that is the three and twentieth yeere) the worde of the Lorde hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

b Which was the fift yere and the ninth moneth of Iehoiakims reigne.

4 And the Lorde hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor encline your eares to obey.

c That is, I haue spared no diligence or labour, Chap.7.13.

5 They [d] said, Turne againe nowe euery one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the lande that the Lorde hath giuen vnto you, and to your fathers for euer and euer.

d Hee sheweth § the Prophets wholy with one consent did labour to pull the people fro those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined, 2. King. 17.13. chap. 18. 11. and 35.15. Ionah. 3.8.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your handes, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lorde, but haue prouoked me to anger with the workes of your handes to your owne hurt.

e The Caldeans, and all their power.

8 Therefore thus saith the Lorde of hostes, Because ye haue not heard my wordes,

9 Beholde, I will send and take to me all the * families of the North, saith the Lorde, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] rounde about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

10 * Moreouer I will [h] take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegroome and the voyce of the bride, the noyse of the [h] millstones, and the light of the candle.

g As the Philistims, Ammonites, Egyptians and others.

11 And this whole lande shalbe desolate, and an astonishment, and these nations shall serue the king of Babel seuentie yeeres.

12 And when the [i] seuentie yeres are accomplished, I will visite [k] the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the

Chap.16.9. [f] *Or, destroy.* h Meaning, that bread and all things that shoulde serue vnto their feastes, shoulde bee taken away. i This reuelation was for § confirmation of his prophecie, because he tolde them of the time, that they should enter and remaine in captiuitie, 2. Chro. 36. 22. ezra 1.1. chap. 29. 10. Dan. 9. 2. k For seeing § iudgement began at his own house, the enemies must needes be punished most grieuously, Ezek. 9. 6. 1. per. 4. 17.

Caldeans,

Caldeans, and will make it a perpetuall deſolation.

13 And I will bring vpon that lande all my wordes which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath prophecied againſt all nations.

14 For many nations, and great kinges ſhall euen [l] ſerue themſelues of them: thus will I recompenſe them according to their deedes, and according to the workes of their owne handes.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, [m] Take ſ cup of wine of this mine indignation at mine hand, and cauſe all the nations, to whome I ſend thee, to drinke it.

16 And they ſhall drinke, and bee moued, and be mad, becauſe of the ſwoorde, that I will ſende among them.

17 Then tooke I the cup at the Lordes hande, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iudah, and the kinges thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, [n] as appeareth this day:

19 Pharaoh alſo, king of Egypt, and his ſeruants, and his princes, and all his people:

20 And all ſortes of people, and all the kinges of the lande [o] of Vz: and all the kinges of the lande of the Philiſtims, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kinges of Tyrus, and all the kinges of Zidon, & the kinges of the [r] Yles that are beyonde the Sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the kinges of Arabia, and all the kinges of Arabia, that dwell in the [t] deſert,

25 And all the kinges of Zimri, and all the kings of [u] Elam, and all the kings of the Medes,

26 And all the kinges of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [x] Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpewe and fall, and riſe no more, becauſe of the ſwoord, which I will ſend among you.

28 ¶ But if they refuſe to take the cuppe at thine hand to drinke, then tell them, Thus ſayth the Lorde of hoſtes, Ye ſhal certainely drinke.

29 For lo, [y] I begin to plague the citie, where my Name is called vpon, and ſhoulde you goe free? Ye ſhall not goe quite: for I will call for a ſwoord vpon all the inhabitantes of the earth, ſaith the Lorde of hoſtes.

30 Therefore prophecie thou againſt them all theſe wordes, and ſay vnto them, [z] The Lord ſhall roare from an hoe, and thruſt out his voyce from his holy habitation: hee ſhall roare vpon his habitation, and crie alowde, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſounde ſhall come to the endes of the earth: for the Lorde hath a controuerſie with the nations, and will enter into iudgement with all fleſh, and hee will giue them that are wicked, to the ſwoorde, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoſtes, Beholde, a plague ſhall goe forth from nation to nation, and a [a] great whirlewind ſhalbe raiſed vp from the coaſtes of the earth,

33 And [b] the ſlaine of the Lord ſhall be at that day, from one ende of the earth, euen vnto the other ende of the earth: they ſhall not be mourned, neither gathered nor buried, but ſhall be as the dounge vpon the grounde.

34 Howle, [c] ye ſhepherdes, and crie, and wallowe your ſelues in the aſhes, ye principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like [d] precious veſſels.

35 And the [e] flight ſhall faile from the ſhepheards, and the eſcaping from the principall of the flocke.

36 A voyce of the crie of the ſhepherds, and an howling of the principall of the flocke ſhalbe heard: for the Lord hath deſtroyed their paſture.

37 And the [f] beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lorde.

38 He hath forſaken his couert, as the lion: for their lande is waſte, becauſe of the wrath of the oppreſſor, and becauſe of the wrath of his indignation.

CHAP. XXVI.

Ieremiah mourth the people to repentance. 7 He is taken of the falſe prophets and prieſts, and brought to iudgement. 23 Vriiah the Prophet is killed of Ieboiakim contrary to the will of God.

1 In the beginning of the reigne of Ieſoiakim the ſonne of Ioſiah king of Iudah, came this worde from the Lorde, ſaying,

2 Thus ſayth the Lorde, Stande in the [a] court of the Lordes houſe, and ſpeake vnto all [b] cities of Iudah, which come to worſhip in the Lordes houſe, all the wordes that I command thee to ſpeake vnto them: keepe not [c] a worde backe,

3 If ſo be they will hearken, and turne euery man from his euill way, that I may [d] repent me of the plague, which I haue determined to bring vpo them, becauſe of the wickednes of their workes.

4 And thou ſhalt ſay vnto them, Thus ſayth the Lord, If ye will not heare me to

l That is, of the Babylonians, as Chap. 27.7.

m Signifiyng the extreme afflictions that God had appointed for euery one, as Pſal. 75.8. Iſa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercie, and the other by Iuſtice.

n For now it beginneth and ſhall ſo continue till it bee accompliſhed.

o Reade Iob. 1.1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italie, and the reſt of thoſe countres.

s Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countries ſo named, the one called plentifull, and the other barren, or deſert.

u *Or, Perſia.*

x That is, of Babylon, as Chap. 51.41.

y That is, Ieruſalem, reade verſe 12.

z That is, of the Babylonians, as Chap. 25.31.

a Signifiyng the extreme afflictions that God had appointed for euery one, as Pſal. 75.8. Iſa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercie, and the other by Iuſtice.

b For now it beginneth and ſhall ſo continue till it bee accompliſhed.

c Reade Iob. 1.1.

d Which were cities of the Philiſtims.

e Edom is here taken for the whole countrey, and Vz for a part thereof.

f As Grecia, Italie, and the reſt of thoſe countres.

g Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

h For there were two countries ſo named, the one called plentifull, and the other barren, or deſert.

i *Or, Perſia.*

k That is, of Babylon, as Chap. 51.41.

l That is, Ieruſalem, reade verſe 12.

Ioel 3.16. amos 1.2.

Chap. 30.23.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

Ebr. peaceable.

a That is, in the place of aſſemblie where vnto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, as Acts. 20. 27.

c Read Chap. 18.8.

to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vp earely, and sending them, and will not obey them,

d Reade chap. 7.12.

6 The will I make this House like d Shiloh, and will make this citie e a curse to all the nations of the earth.

e So that when they would curse any, they shal say, God do to thee as to Ierusalem.

7 So the Priests, and the prophets, and al the people heard Ieremiah speaking these wordes in the House of the Lord.

8 Nowe when Ieremiah had made an ende of speaking all that the Lorde had commanded him to speake vnto all the people, then the Priestes, and the prophets, and all the people toke him, and sayd, Thou shalt die the death.

f Because of Gods promes to the temple, Psal. 132.14, that he would for euer remayne there, the hypocrites thought this Temple could neuer perish, and therfore thoght it blasphemie to speake against it, Matth. 26.61. Act. 6.13, not cõsidering that this was meant of the Church, where God will remain for euer.

9 Why hast thou prophecied in ỹ Name of the Lord, saying, This f House shalbe like Shiloh, & this citie shalbe desolate without an inhabitant? and al the people were gathered against Ieremiah in the House of the Lord.

10 And whẽ the princes of Iudah heard of these thinges, they came vp from the kings house into the House of the Lord, & sate downe in the entrie of thes newe gate of the Lords House.

g So called, because it was repayred by Ioatham, 2. King. 15. 35.

11 Then spake the Priestes, and the prophets vnto the princes, & to all the people, saying, "This man is worthie to die: for he hath prophecied against this citie, as ye haue heard with your eares.

" Ebr. iudgement of death belongeth to this man.

12 Then spake Ieremiah vnto all ỹ princes, and to all the people, saying, The Lorde hath h sent mee to prophecie against this House and against this citie all the thinges that ye haue heard.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auayle, though they should put him to death, but heape greater vengeance vpon their heads.

13 Therefore nowe amende your wayes and your workes, and heare the voyce of the Lord your God, that the Lorde may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hãds: do with me as ye thinke good & right.

15 But knowe ye for certaine, that if yee put me to death, ye shal surely bring innocent blood vpon your selues, & vpon this citie, and vpon the inhabitantes thereof: for of a trueth the Lorde hath sent mee vnto you, to speake all these wordes in your eares.

Micah 1.1. & 3. 12.

16 Then said the princes and all the people vnto the Priests, & to the prophets, This man is not worthie to dye: for he hath spoken vnto vs in the Name of the Lord our God.

i That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the priests hands, whose rage els would not haue bene stifled, but by his death.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morashite * prophecied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayth the Lorde of hostes, Zion shalbe plowed like a field, and Ierusalem shalbe an heap, and the mountaine of the i House shall be as the high places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not k feare the Lorde, and praye before the Lorde, and the Lord repented him of the l plague, that hee had pronounced against them? thus might wee procure great euil against our soules.

k So that the citie was not destroyed, but by miracle was deliuered out of the handes of Sancherib.

20 And there was also a man that prophecied in the Name of the Lorde, one Vriiah the sonne of Shemaiah, of Kiriath-Iarim, who prophecied against this citie, and against this lande, according to all the wordes of Ieremiah.

l Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute ỹ ministers therof, & yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his wordes, the king sought to slay him. But when Vriiah heard it, he was afrayd & fled, & went into Egypt.

22 Then Iehoiakim the king m sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

m As in the first, Hezekiahs example is to be followed, so in this other, Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his housholde.

23 And they fet Vriiah out of Egypt, & brought him vnto Iehoiakim the king, who slewe him with the sword, & n cast his dead bodie into the graues of the children of the people.

n Which declareth that nothing coulde haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

24 But the hande of Ahikam o the sonne of Shaphan was with Ieremiah that they should not giue him into the hande of the people to put him to death.

CHAP. XXVII.

Ieremiah at the commandement of the Lord sendeth bondes to the King of Iudah, & to the other kings that were neere, whereby they are monished to be subiects vnto Nebuchad-nezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

o As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, & contrariwise: which if the reader marke wel, it shal auoyde manie doubtes, and make much more easie reading.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah came this woyde vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee p bondes, and pokes, and put them vpon thy necke,

p By such signes the Prophets vsed sometimes to cõfirme their prophecies, which notwithstanding they could not do of themselues, but

3 And sende them to the king of Edom, and to the king of Moab, & to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shal ye say vnto your masters,

5 I haue made the earth, the man, & the beast that are vpon the grounde, by my great power, and by my outstretched arme, and haue giuen it vnto whome it pleased me.

6 But now I haue giuen all these landes into the hande of Nebuchad-nezzar the

in as much as they had a reuelation for the same, Isa. 20. 2. and therfore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22. 11.

King

King of Babel my c seruant, and the beasts of the field haue I also giuen him to serue him.

c Reade Chap. 25.9.

7 And all nations shal serue him, and his d sonne, and his sonnes sonne vntill the verie time of his lande come also: then many nations and great kinges shall e serue themselues of him.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25.14.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, sayth the Lorde, with the sworde, & with the famine, and with the pestilence, vntill I haue wholy giuen them into his handes.

9 Therefore heare not your prophets nor your southsayers, nor your dreamers, nor your inchaters, nor your sorcerers, which saye vnto you thus, Ye shall not serue the king of Babel.

10 For they prophecie a lye vnto you to cause you to goe farre from your lande, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remayne still in their owne land, sayth the Lorde, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye dye, thou, and thy people by the sworde, by the famine, and by the pestilence, as the Lorde hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the wordes of the prophets, that speake vnto you, saying, Ye shal not serue the king of Babel: for they prophecie a lye vnto you.

Chap. 14.14. & 23.21. & 29.9.

15 For I haue not f sent them, sayth the Lorde, yet they prophecie a lye in my name, that I might cast you out, & that ye might perishe, both you, and the prophets that prophecie vnto you.

Chap. 28.3.

f Which were taken when Iconiah was led captiue into Babel.

16 ¶ Also I spake to the Priestes, and to all this people, saying, Thus sayth the Lord, Heare not the wordes of your prophets that prophecie vnto you, saying, Behold, g the vessels of the House of the Lorde shal nowe shortly be f brought againe from Babel, for they prophecie a lye vnto you.

g For it was not onely the Prophets office to shewe the worde of God, but also to pray for the sinnes of the people, Gen. 20. 7. Which these could not do because they had no expresse word: for God had pronounced the contrarie.

17 Heare them not, but serue the king of Babel, that yee may liue: wherefore should this citie be desolate?

18 But if they be Prophetes, and if the worde of the Lorde bee with them, let them h intreate the Lorde of hostes, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes, concerning the g pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

2. *King.* 25.13.

20 Which Nebuchad-nezzar king of Babel tooke not, when he carried i awaye captiue Iechoniah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

2. *King.* 24.12, 15.

21 For thus sayth the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visit k them, saith the Lorde: then will I bring them vp, and restore them vnto this place.

h That is, for the space of seuentie yeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 *The false prophecie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and prophecieth.*

1 AND that same peere in the beginning of the a reigne of Zedekiah king of Iudah in the b fourth yere, and in the fifth moneth Hananiah the sonne of Azur the prophet, which was of c Gibeon, spake to me in the House of the Lord in the presence of the Priestes, and of all the people, and sayd,

a When Ieremiah began to beare these bonds & yokes.

b After that the land had rested, as Leuit. 25.2.

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh. 21.17.

3 ¶ Within two yeres space I will bring into this place all the vessels of d Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

¶ *Ebr. two yeres of dayes.*

4 And I will bring againe to this place Iechoniah the sonne of Iehoiakim king of Iudah, with all them that were caryed away captiue of Iudah, and went into Babel, sayth the Lorde: for I will breake the yoke of the king of Babel.

d He was so esteemed, though he was a false prophet.

5 Then the Prophet Ieremiah sayd vnto the e prophet Hananiah in the presence of the Priests, and in the presence of all the people that stoode in the House of the Lord.

6 Euen the Prophet Ieremiah said, So be it: the f Lord so do, the Lord confirme thy wordes which thou hast prophecied to restore the vessels of the Lords house, and all that is caried captiue from Babel into this place.

e That is, I would wish the same for Gods honor, & wealth of my people, but he hath appoynted the contrarie.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut. 13.3.

7 But heare thou nowe this worde that I will speake in thine eares and in the eares of all the people.

8 The Prophetes that haue bene before mee and before thee in time past, g prophecied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophecieth of peace, when the worde of the Prophet shal come to passe, then shal the Prophet be knowen that the Lorde hath truely sent him.

10 Then Hananiah the prophet tooke the

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, & therefore cannot abide anie, ẏ might disceredite them, but burst forth into rages, and contrary to their owne conscience, passe not what lyes they report, or howe wickedly they do, so that they may maintaine their estimation.

h That is, a hard and cruell seruitude.

i Signifiyng, that al should be his, as Dan. 2 38.

k Seeing this thing was euident in the eies of the people, and yet they returned not to the Lord, it is manifest, ẏ miracles can not moue vs, neither the word it self, except God touch the heart.

*Or, letter.

a For some died in the way.

b Meaning, Jeconiahs mother. Chap. 24. 1.

c To increase of some equal conditions.

d To wit, the Lorde, whose worke this was.

the poke from the Prophet Jeremiahs necke, and s brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the poke of Nebuchad-nezzar king of Babel, from the necke of al nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came vnto Jeremiah the Prophete, (after that Hananiah the Prophet had broken the poke from the necke of the Prophet Jeremiah) saying,

13 Go, and tell Hananiah, saying, Thus saith the Lorde, Thou hast broken the pokes of wood, but thou shalt make for them pokes of yron.

14 For thus sayth the Lord of hostes the God of Israel, I haue put a h poke of yron vpon the necke of al these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue giuen him the i beastes of the fielde also.

15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lorde, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lorde.

17 So Hananiah the prophet k dyed the same yeere in the seuenth moneth.

CHAP. XXIX.

Jeremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne after seuentie yeeres. 16 Hee prophecieth the destruction of the King and of the people that remaine in Jerusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

1 NOwe these are the wordes of the *booke that Jeremiah the Prophet sent from Jerusalem vnto a the residue of the Elders which were carried awap captiues, & to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried awap captiue from Jerusalem to Babel,

2 (After that Jeconiah the king, and the b Queene, and the eunuches, the *princes of Judah, and of Jerusalem, and the workemen, and cunning men were departed from Jerusalem)

3 By the hande of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah (whō Zedekiah king of Judah c sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried awap captiues, whom I haue d caused to bee carried awap captiues from Jerusalem vnto Babel:

5 Build you houses to dwel in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget sonnes and daughters, & take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be encreased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried awap captiues, and e pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets, and your southsapers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not sent them, saith the Lorde.

10 But thus saith the Lorde, That after seuentie yeeres be accomplished at Babel, I will visite you, and performe my good promes towarde you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towardes you, saith the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you crie vnto me, and ye shall goe and pray vnto me, and I will heare you,

13 And ye shall seeke me and finde me, because ye shall seeke me with all f your heart.

14 And I will be founde of you, saith the Lord, and I wil turne awap your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lorde, and will bring you againe vnto the place, whence I caused you to be caried awap captiue.

15 ¶ Because ye haue said, The Lord hath raysed vs vp g prophets in Babel,

16 Therefore thus saith the Lorde of the king, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Behold, I will sende vpon them the h sworde, the famine, and the pestilence, and will make them like vile i figges, that cannot be eaten, they are so naughtie.

18 And I will persecute them with the sworde, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and k a curse, and astonishment and an hissing, and a reproche among al the nations whither I haue cast them,

19 Because they haue not l eared my wordes, saith the Lorde, which I sent vnto them by my seruantes the Prophets, l rising vp early, and sending them,

e The Prophet speaketh not this for the assection that he bare to the tyrant, but that they should pray for the common rest, & quietnes, that their troubles might not be increased, and that they might with more pacience and lesse griefe waite for the time of their deliuerance, which God had appointed most certeine: for els not onely the Israelites, but all the worlde, yea, and ẏ insensible creatures should reioyce when these tyrants shoulde be destroyed, as Isa. 14.4.

f When your oppression shalbe great, and your afflictions cause you to repent your disobedience, & also whe the seuētie yeres of your captiuitie shalbe expired, 2. Chr. 36. 22. ezra. 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, & Shemaiah.

h Whereby hee assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 1, 2.

k Read Chap. 26 6.

l Reade Chap. 7. 13. & 25. 3. and 26. 5.

them, but ye woulde not heare, saith the Lorde.

20 ¶ Heare ye therefore the worde of the Lorde all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lorde of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lyes vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slaye them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lorde make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire,

23 Because they haue committed [n] villanie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, and testifie it, saith the Lorde.

24 ¶ Thou shalt also speake to Shemaiah the [a] Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priestes, saying,

26 The Lorde hath made thee Priest, for [o] Iehoiada the Priest, that ye shoulde be officers in the house of the Lord, for euery man that raueth and maketh himselfe a Prophete, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwel in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophete.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus saith the Lorde, Beholde, I will visite Shemaiah the Nehelamite, and his seede: hee shall not haue a man [p] to dwel among this people, neither shal he behold the good, that I will do for my people, saith the Lord, because hee hath spoken rebelliously against the Lord.

m Because they gaue the people hope of speedie returning.

n Which was adulterie, and falsifiyng the worde of God.

a *Or, dreamer.*

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the worde of God, of the which he woulde haue made Ieremiah one, calling him a rauer and a false prophet.

p Hee and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *Hee menaceth the enemies,* 18 *And comforteth the Church.*

THe worde, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee, in [a] a booke.

3 For lo, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lorde: for I will restore them vnto the lande, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a [b] terrible voice, of feare and not of peace.

6 Demaunde nowe and beholde, if man trauaile with childe? wherefore doe I behold euery man with his handes on his loines as a woman in trauaile, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall hee be deliuered from it.

8 For in that [d] day, saith the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lord their God, and [g] Dauid their king, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, saith the Lorde, neither be afraide, O Israel: for lo, I will deliuer thee from a farre countrey, and thy seede from the lande of their captiuitie, and Iaakob shall turne againe, and shalbe in rest and prosperitie, and none shall make him afraide.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet wil I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shalbe

a Because they should be assured & their posteritie confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorowe, as a woman in her trauaile, as Isa. 13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stock of Dauid according to the flesh, and should be the true pastor, as Ezek. 34.23. who is set forth and his kingdome that should be euerlasting, in the person of Dauid, Hos. 3.5.

h Reade Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that is must bee the worke of God.

k The Assyrians and Egyptians whom thou didest entertaine with giftes, who left thee in thine affliction.

l Herein is commended Gods great mercie towarde his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33.1.

shalbe deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shalbe spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restoye health vnto thée, and I will heale thee of thy woundes, saith the Lorde, because they called thee, The cast away, saying, This is Sion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, & haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, [m] and the palace shal remaine after the maner thereof.

19 And out of them shal proceede [n] thanksgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shal not be fewe: I wil also glorifie them, and they shal not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I wil visite all that were them.

21 And their [o] noble ruler shalbe of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to drawe nerre, and approche vnto mee: for who is this that directeth his [p] heart to come vnto mee, saith the Lorde?

22 And ye shall be my people, and I will be your God.

23 Beholde, [q] the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intentes of his heart: in the [r] latter dayes ye shall vnderstand it.

m Meaning, that the citie and the Temple should be restored to their former state.

n He sheweth how the people shal with prayse & thanksgiuing acknowledge this benefite.

o Meaning, Zerubbabel, who was the figure of Christ, in whome this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

q Least the wicked hypocrites should flatter themselues with these promises, ỹ Prophet sheweth what shalbe their portion.

r When this Messiah and deliuerer is sent.

CHAP. XXXI.

1 *Hee rehearseth Gods benefites after their returne from Babylon,* 23 *And the spirituall ioye of the faithfull in the Church.*

1 At the [a] same time, saith the Lorde, will I be the God of all the families of Israel, & they shalbe my people.

2 Thus saith the Lord, The people which [b] escaped the sworde, found grace in the wildernes: [c] he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of olde, saying: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercy I haue drawen thee.

4 Againe I wil build thee, and thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with thy tymbrels, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, & the planters that plant them, [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpō the mount of Ephraim shall cry, Arise, & let vs goe vp vnto [k] Sion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnes for Iaakob, and shoute for ioy among the chiefe of the [l] Gentiles: publish ye, & say, O Lorde, saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, & gather them from the coastes of the worlde, with the blinde and the lame among them, with the woman with childe, and her that is trauailed also: a great company shal returne hither.

9 They shall come [m] weeping, and with mercie wil I bring them againe: I wil leade them by the riuers of [n] water in a straight waye, wherein they shall not stumble: for I am a father to Israel, & Ephraim is [o] my first borne.

10 ¶ Heare the worde of the Lorde, O ye Gentiles, and declare in the yles a farre off, and say, He that scattered Israel, wil gather him and will keepe him, as a shepheard doeth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hande [p] of him, that was stronger then he.

12 Therefore they shal come, and reioyce in the height of Sion, and shal runne to the bountifulnesse of the Lorde, euen for [q] wheate and for wine, & for the apple, and for the increase of sheepe, and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorowe.

13 Then shall the virgine reioyce in the [r] dance, and the yong men, and the olde men together: for I will turne their mourning into ioy, & wil comfort them and giue them ioy for their sorowes.

14 And I will replenishe the soule of the Priestes with [s] fatnesse, and my people shalbe satisfied with my goodnes, saith the Lord.

15 Thus saieth the Lorde, A voyce was heard on hye, a mourning & bitter weeping. [t] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lorde, Refrayne thy voyce from weeping, & thine eyes from

a When this noble gouernour shal come: meaning Christ, not onely Iudah and Israel, but the rest of the world shalbe called.

b Which were deliuered from the crueltie of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficial to them nowe, as he had bene of olde.

e Thus the Lord answereth that his loue is not changeable.

f Thou shalt haue stil occasion to reioyce: which is meant by tabrets & dauncing, as their custome was after notable victories, Exod. 15. 20. iudg. 5. 2. and chap. 11. 34.

g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ, which was the restauration of ỹ true Israel.

h That is, shal eate the fruite thereof, as Leuit. 19. 23. deut. 20. 6.

i The ministers of the word.

k They shal exhort all to the imbracing of the Gospel, as Isa. 2. 3.

l He sheweth what shalbe the concord & loue of all vnder the Gospel, where none shalbe refused for their infirmities: and euery one shal exhort one another to imbrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearely beloued, as the first childe

p That is, from the Babylonians, and other enemies. q By those temporall benefits he meaneth the spirituall graces, which are in the Church, & whereof there should be euer plentie, Isa. 58. 11, 12. r In the company of the faithfull, which euer prayse God for his benefites. s Meaning, the spirit of wisdome, knowledge & zeale. t To declare the greatnes of Gods mercy in deliuering ỹ Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed, and caried away, insomuch that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remayning.

teares:

reares: for thy worke shalbe rewarded, sayth the Lord, & they shal come againe from the land of the enemie:

17 And there is hope in thine ende, sayth the Lorde, that thy children shall come againe to their owne borders.

u That is, the people that were led captiue.
x Which was wanton & could not be subiect to the yoke.

18 I haue heard u Ephraim lamenting thus, Thou hast corrected me, & I was chastised as an x vntamed calfe: y conuert thou mee, and I shalbe conuerted: for thou art the Lord my God.

y He sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they can not turne of themselues.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my z thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

z In signe of repentance, and detestation of my sinne.

20 Is Ephraim my deare sonne or pleasant child: yet since I spake vnto him, I stil a remembred him: therfore my bowels are troubled for him: I will surely haue compassion vpon him, sayth the Lord.

a As though he would say, No: for by his iniquitie he did what lay in him to cast me off.

21 Set thee vp b signes: make thee heaps: set thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

b To wit, in pitying him for my promes sake.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created c a newe thing in the earth: A WOMAN shal compasse a man.

c Marke by what way thou diddest go into captiuitie, and thou shalt turne againe by the same.

23 Thus sayth the Lord of hostes, the God of Israel, Yet shal they say this thing in the land of Iudah, & in the cities thereof, when I shal bring againe their captiuitie, The Lord bless thee, O habitation of iustice and holy mountaine.

24 And Iudah shal dwel in it, & al the cities thereof together, the husbandmen and they that go forth with the flocke.

d Because their deliuerãce from Babylon was a figure of their deliuerance frõ sinne, he sheweth howe this should be procured, to wit, by Iesus Christ whom a woman should conceiue, & beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgine without man: or, hee meaneth, that Ierusalem which was like a barein womã in her captiuitie, should be fruitful as she, that is ioyned in matriage, and whome God blesseth with children.

25 For I haue satiate the weary soule, & I haue replenished euery sorowful soul.

26 Therefore I awaked and beheld, and my sleepe d was sweete vnto me.

27 Behold, the dayes come, sayth the Lord, that I will sow the house of Israel, and the house of Iudah e with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to pluche vp & to roote out, and to throw downe, & to destroy, & to plague them, so wil I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shal they say no more, The fathers haue eate a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the sowre grape, his teeth shalbe set on edge.

31 ¶ Beholde, the dayes come, sayth the Lorde, that I will make a f newe conenant with the house of Israel, and with the house of Iudah,

f Though the couenant of redemption made to the fathers, & this which was giue after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new because of the manifestation of Christ, & the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my conenant they g brake, although I was h an husband vnto them, sayth the Lord.

g And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1.
h *Or, master.*

33 But this shall be the couenant that I will make with the house of Israel, After i those dayes, sayth the Lorde, I will put my Lawe in their inward partes, & write it in their hearts, and will be their God, and they shalbe my people.

i In the time of Christ my law shal in stead of tables of stone be written in their hearts by mine holy Spirit, Heb. 8.8, 10.

34 And they shall k teache no more euery man his neyghbour & euery man his brother, saying, Know the Lord: for they shal all know me from the least of them vnto the greatest of them, sayth the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

k Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I will giue them faith, and knowledge of God for remissiõ of their sinnes, & dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54.13. but the full accomplishing hereof is referred to the kingdome of Christ, when wee shalbe ioyned with our head.

35 Thus sayth the Lord, which giueth l the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the wawes thereof roare: his Name is the Lord of hostes.

l If the sunne, moone, & starres can not but giue light according to mine ordinance, so long as this worlde lasteth, so shall my Church neuer fayle, neither shall any thing hinder it: & as sure as I wil haue a people, so certaine is it, & I wil leaue them my word for euer, to gouerne thē with.

36 If these ordinances depart out of my sight, sayth the Lorde, then shal the seede of Israel cease from being a nation before me, for euer.

37 Thus sayth the Lord, If the heauens can be measured, m or the fundations of the earth be searched out beneath, then wil I cast off all the seed of Israel, for all that they haue done, saith the Lord.

m If the sunne, moone, & starres can not be measured, so shall my Church neuer fayle, neither shall any thing hinder it: & as sure as I wil haue a people, so certaine is it, & I wil leaue them my word for euer, to gouerne thē with.

38 Behold, the daies come, saith the Lord, that the n citie shalbe built to the Lorde from the tower of Hananeel, vnto the gate of the corner.

n The one & the other is impossible.

39 And the line of the measure shall goe forth in his presence vpō the hill Gareb, and shal compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shalbe holy vnto the Lord, neither shal it bee plucked vp nor destroyed any more for euer.

o As it was performed, Nehem. 3.1. By this description he sheweth that the citie should be as ample, and beautiful as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because he prophecied that the citie shoulde be taken of the King of Babylon. 7 He sheweth that the people should come again to their owne possession. 38 The people of God are his seruants, and he is their Lord.

1 The

a So that Ieremiah had nowe prophecied from the thirteenth yere of Iosiah vnto ỹ laſt yere ſaue one of Zedekiahs reigne, which was almoſt forty yeres. *Chap.* 29.16, 17. & 34.2.

b Till I take Zedekiah away by death: or he ſhal not die by the ſword, as Chap. 34.4.

c Whereby was meant that the people ſhould returne againe out of captiuity, and enioy their poſſeſſions and vineyardes, as verſe 15. & 44.

*Or, right to redeeme it.

d Becauſe he was next of the kinred, as Ruth 4.4.

e Of the poſſeſſion of the Leuites, read Leuit. 25.32.

f Which mounteth to of our money, about ten ſhillings ſixpence, if this ſhekel were the common ſhekel, read Gen. 23.15. for the ſhekel of the Temple was of double value, and ten pieces of ſiluer were halfe a ſhekel: for twentie made the ſhekel.

g According to the cuſtome the inſtrument or euidence was ſealed vp w the cõmon ſeale, & a copie thereof remained, which cõteined ỹ ſame in effect, but was not ſo authentiall as the other, but was left opẽ to be ſeene if any thing ſhoulde bee called into doubt.

h And ſo to hide them in the grounde, that they might be preſerued as a token of their deliuerance.

1 THe woꝛde that came vnto Ieremiah from the Lo̱ꝛde, in the a tenth yere of Zedekiah king of Iudah, which was the eighteenth yere of Nebuchad-nezzar.

2 Foꝛ then the king of Babels hoſte beſieged Ieruſalem: and Ieremiah the Pꝛophete was ſhut vp in the courte of the priſon, which was in the king of Iudahs houſe.

3 Foꝛ Zedekiah king of Iudah had ſhut him vp, ſaying, Wherefoꝛe doeſt thou pꝛophecie, & ſay, Thus ſayth the Lo̱ꝛde, b Beholde, I will giue this citie into the handes of the king of Babel, and he ſhal take it?

4 And Zedekiah the king of Iudah ſhal not eſcape out of the hand of the Caldeans, but ſhal ſurely be deliuered into the handes of the king of Babel, & ſhal ſpeake with him mouth to mouth, and his eyes ſhall beholde his face,

5 And he ſhal leade Zedekiah to Babel, & there ſhall he be, vntill c I viſite him, ſaith the Lo̱ꝛd: though ye fight with the Caldeans, ye ſhall not pꝛoſper.

6 ¶ And Ieremiah ſaid, The woꝛd of the Lo̱ꝛd came vnto me, ſaying,

7 Beholde, Hanameel, the ſonne of Shallum thine vncle, ſhall come vnto thee and ſay, d Bye vnto thee my fielde, that is in Anathoth: foꝛ the e title bꝑ kindred appertaineth vnto thee to bye it.

8 So Hanameel, mine vncles ſonne, came to mee in the court of the priſon, accoꝛding to the woꝛd of ỹ Lo̱ꝛd, & ſaide vnto me, Bye my f field, I pꝛay thee, that is in Anathoth, which is in the countꝛy of Beniamin: foꝛ the right of the poſſeſſion is thine, & the purchaſe belongeth vnto thee: bye it foꝛ thee. Then I knewe that this was the woꝛd of the Lo̱ꝛd.

9 And I bought the field of Hanameel, mine vncles ſonne, that was in Anathoth, and weighed him the ſiluer, euen ſeuen f ſhekels, and ten pieces of ſiluer.

10 And I wꝛit it in the booke and ſigned it, and toke witneſſes, & weighed him the ſiluer in the balances.

11 So I toke the booke of the poſſeſſion, being ſealed g according to the Law, and cuſtome, with the booke that was open,

12 And I gaue the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine vncles ſonne, & in the preſence of the witneſſes, writte in ỹ booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lo̱ꝛd of hoſts, the God of Iſrael, Take the wꝛyttings, euen this booke of the poſſeſſion, both that is ſealed, and this booke that is open, & put them in an earthen h veſſell, that they may continue a long time.

15 Foꝛ the Lo̱ꝛd of hoſtes, the God of Iſrael ſayth thus, Houſes and fields, and vineyardes ſhall be poſſeſſed againe in this lande.

16 ¶ Nowe when I had deliuered the booke of the poſſeſſion vnto Baruch, the ſonne of Neriah, I pꝛayed vnto the Lo̱ꝛd, ſaying,

17 Ah Lo̱ꝛd God, beholde, thou haſt made the heauen and the earth bꝑ thy great power, and bꝑ thy ſtretched out arme, and there is nothing *hard vnto thee.

18 * Thou ſheweſt mercie vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their i children after them: O God the great and mightie, whoſe Name is the Lo̱ꝛde of hoſtes,

19 Great in counſel, & mightꝝ in woꝛke, (foꝛ thine eyes are open vpon all the wayes of the ſonnes of men, to giue to euerꝝ one accoꝛding to his wayes, and accoꝛding to the fruite of his woꝛkes)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this k dap, & in Iſrael, & among all men, and haſt made thee a Name, as appeareth this dap,

21 And haſt bꝛoꝛght thy people Iſrael out of the lande of Egypt with ſignes, and with wonders, and with a ſtrong hande, with a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou dideſt ſweare to their fathers to giue them, euen a lande, that floweth with milke and honie,

23 And they came in, and poſſeſſed it, but they obeyed not thy voice, neither walked in thy Law: al that thou commandedſt them to doe, they haue not done: therefoꝛe thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the l mounts, they are come into the citie to take it, & the citie is giuen into the hand of the Caldeans, that fight againſt it bꝑ meanes of ỹ ſwoꝛde, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaid vnto me, O Lo̱ꝛde God, Bye vnto thee the field foꝛ ſiluer, and take witneſſes: foꝛ the citie ſhall be giuen into the hand of the Caldeans.

26 ¶ Then came the woꝛde of the Lo̱ꝛde vnto Ieremiah, ſaying,

27 Beholde, I am the LORD GOD of all m fleſh: is there anꝝ thing too hard foꝛ me?

28 Therefoꝛe thus ſaith the Lo̱ꝛd, Beholde, I will giue this citie into the hand of the Caldeans, & into the hand of Nebuchad-nezzar, king of Babel, and he ſhall take it.

29 And the Caldeans ſhall come & fight againſt this citie, and ſet fire on this citie and burne it, with the houſes, vpon whoſe rooꝛes they haue offred incenſe vnto Baal, and powꝛed drinke offrings vnto other gods, to pꝛouoke me vnto anger.

*Or, hid.

Exod. 34.7. *Deut.* 5.9.

i Because the wicked are ſubiect to the curſe of God, he ſheweth, that their poſteritie, which by nature are vnder this malediction, ſhalbe puniſhed both for their owne wickednes, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo reuenged on their head.

k Meaning, that his miracles in deliuering his people, ſhoulde neuer be forgotten.

l The word ſignifieth anꝝ thing that is caſt vp, as a mount or rampart, and is alſo vſed for engines of warre, which were laide on an hie place to ſhoote into a citie, before that gunnes were in vſe.

m That is, of euery creature: who as they are his worke, ſo doth he gouerne & guide them as pleaſeth him, whereby hee ſheweth that as he is the auꝛor of this their captiuitie for their ſinnes, ſo will he for his mercies be their redemer to reſtore them againe to liber-

30 For the children of Israel, & the children of Iudah haue surely done euill before me from their a youth: for the children of Israel haue surely prouoked me to anger with the workes of their hands, saith the Lord.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, & of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priests, and their prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe & not the face: though I taught them, o rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

o Reade Prou. 1.24. isa. 65.2. cha. 7.13. & 25.3. & 26.5. & 29.19. & 35.14. & 44.4. 2. chro. 36.15.

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

35 And they built p hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes, and their daughters to r passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

q Read Chap. 7. 31.2. King. 21. 4, 6.

r Reade 2 King. 16.3.

36 And nowe f therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, & by the pestilence,

f Reade Chap. 30.16.

37 *Behold, I will gather them out of all countreyes, whereto I haue scattered them in mine anger, and in my wrath, and in great indignation, & I will bring them againe vnto this place, and I will cause them to dwell safely.

*Deut. 30 3.

38 And they shall be * my people, and I will be their God.

*Chap. 30.22.

t One consent & one religion, as Ezek. 11.19. & 36.27.

39 And I will giue them t one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

u Read Chap. 32.32, 33.

40 And I will make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delite in them to doe them good, & I will plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

x This is the declaration of that which was spoken, vers. 8.

43 And the fields shall be possessed in this lande, whereof yee say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Men shall buy x fields for siluer, and make writings, & seale them, and take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 *The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lorde promised.* 8 *God forgiueth sinnes, for his owne glorie.* 15 *Of the birth of Christ.* 20 *The kingdome of Christ in the Church shall neuer be ended.*

1 MOreouer, the word of the Lord came vnto Ieremiah the seconde time (while he was yet shut vp in the a court of the prison) saying,

a Which was in the Kings house at Ierusalem, as chap. 32.1, 2.

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

b To wit, of Ierusalem, who as he made it, so will he preserue it, read Isa. 37.26.

3 Call vnto me, and I will answere thee, and shewe thee great & mightie things, which thou knowest not.

c Reade Chap. 32.24.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are destroyed by the c mounts, and by the sword,

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

5 They come to d fight with the Caldeans, but it is to fill them selues with the dead bodies of men, whome I haue slaine in mine anger & in my wrath: for I haue hid my e face from this citie, because of all their wickednes.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

6 Behold, f I will giue it health and amendement: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

f In the mids of his threatnings God remembreth his, and comforteth them.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will builde them as at p first.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

8 And I will g cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, wherby they haue sinned against mee, and whereby they haue rebelled against me.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods

9 And it shalbe to me a name, a h ioye, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and they shall feare, and tremble for all the goodnes, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lord, Againe there shal be heard in this place (which ye say shal be desolate, without man, and without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16.8. psal. 105.1. isa. 12. 4. psal. 106.1. & 107.1. & 118.1. & 136.1.

11 The voyce of ioy & the voyce of gladnesse, the voyce of the bridegroome, and the voice of the bride, the voice of them that shall say, i Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, & of them that offer the sacrifice of praise in the house

of the Lorde, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shalbe dwelling for shepheardes to rest their flockes.

k Meaning, that all the countrey of Iudah shalbe inhabited againe.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hande of him that telleth them, saith the Lord.

14 Behold, the daies come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause l the branche of righteousnes to growe vp vnto Dauid, and he shall execute iudgement, and righteousnes in the land.

l That is, I will send the Messiah, which shal come of the house of Dauid, of whom this prophecie is ment, as testifie all the Iewes, and that which is written, Chap. 23.5.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and he that shall call m her, is the Lorde our n righteousnes.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1. Cor. 1.30.

17 For thus saith the Lorde, Dauid shall neuer want a man to sit vpo the throne of the house of Israel.

o This is chiefly ment of the spiritual sacrifice of thankes giuing, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Lawe.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offrings, and to offer meate offrings, and to do sacrifice continually.

p Reade Chap. 31.35.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith p Lord, If you can breake my couenant of the q day, and my couenant of the night, that there should not be day, and night in their season,

q Meaning, the Caldeans and other infidels which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As the armie of heauen can not bee nombred, neither the sande of the sea measured: so will I multiplie the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lorde came to Ieremiah, saying,

24 Considerest thou not what r this people haue spoken, saying, The two families, which the Lorde hath chosen, hee hath euen cast them off? thus they haue despised my people, that they shoulde bee no more a nation before them.

r Meaning, the Caldeans and other infidels which thought

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, s not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

s Not of any violent death.

CHAP. XXXIIII.

2 He threatneth that the citie, & the king Zedekiah shalbe giuen into the handes of the king of Babylon. 11 He rebuketh their cruelties toward their seruants.

1 The worde which came vnto Ieremiah from the Lord (when a Nebuchad-nezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, & of others Nebuchad-nezzar.

2 Thus saith the Lorde God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, t I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

2. Chro. 36.19. chap. 29.16, 17. and 32.3.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shal beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lorde of thee, Thou shalt not dye by the sword,

5 But thou shalt dye in u peace: and according to the burning for thy fathers the former kings which were before thee, so shal they burne odours for thee, and they shall lament thee, saying, Oh v lord: for I haue pronounced the worde, saith the Lord.

b Not of any violent death.

c The Iewes shall lament for thee their lord and king.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, euen against Lachish. and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, w to proclaime libertie vnto them,

d When the enemie was at hand, and they sawe themselues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they vttred their hypocrisie.

9 That euery man should let his x seruant goe free, and euery man his handmaid, which was an Ebiue or an Ebiuesse, and that none shoulde serue himselfe of them, to wit, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, hearde that euery one shoulde let his seruant goe free, and euery one his handmaide, and that none should serue themselues of them any more, they obeyed and let them go.

11 But afterward they y repented & caused the seruantes and the handmaides, whom they had let goe free, to returne, and helde them in subiection as seruants and handmaides.

c According to the Law, Exod. 21.2. deut. 15.12.

y *Or, returned.*

12 Therefore the word of the Lorde came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lorde God of Israel,

I made a couenant with pour fathers, 2 when I brought them out of the lande of Egypt, out of the house of [a] seruants, saying,

[a] Or, bondage.

14 [*] At the terme of seuen peres let pe go, euery man his brother an Ebrewe which hath bene solde vnto thee: and when hee hath serued thee sixe peeres, thou shalt let him go free from thee: but pour fathers obeyed me not, neither inclined their eares.

*Deut. 15. 1, 12.

15 And pe were nowe turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, and pe had made a couenant before mee in [f] the House, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and strait couenant, made in the Name of the Lord.

16 But pee repented, and polluted my Name: for pe haue caused euery man his seruant, and euery man his handes maide, whome pe had let at libertie at their pleasure, to returne, and bold them in subiection to be vnto pou as seruantes and as handmaides.

17 Therefore thus saith the Lorde, Pe haue not obeyed mee, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for pou, saith the Lord, to [g] the sworde, to the pestilence, & to the famine, & I will make pou a terrour to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, & haue not kept the wordes of the couenant, which they had made before mee, when they [h] cut the calfe in twaine, and passed betweene the partes thereof:

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two partes of a beast, to signifie that the transgressor of the same couenant should be so diuided in pieces, reade Gen. 15. 10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah king of Iudah, & his princes will I giue into the hande of their enemies, and into the hande of them that seeke their life, and into the hand of the king of Babels host, which [i] are gone vp from you.

i To fight against the Egyptians, as Chap. 37. 11.

22 Behold, I will commaunde, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

1 THe worde which came vnto Ieremiah from the Lorde, in the dayes [a] of Iehoiakim the sonne of Iosiah king of Iudah, saying,

a For y disposition and order of these prophecies, reade Chap. 27. 1.

2 Go vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the House of the Lorde into one of the chambers, and giue them wine to drinke.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

c That is, a Prophet.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the [d] treasure.

[d] Or, doore.

5 And I set before the sonnes of the house of the Rechabites, pottes full of wine, and cuppes, and [e] saide vnto them, Drinke wine.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

6 But they said, We will drinke no wine: For [f] Ionadab the sonne of Rechab our father commanded vs, saying, Ye shall drinke no wine, neither you nor your sonnes for euer.

e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10. 15.

7 Neither shall ye builde house, nor sowe seede, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tentes, that ye may liue a long time in the land where ye be strangers.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, neyther we, our wiues, our sonnes, nor our daughters.

9 Neither builde we houses for vs to dwell in, neither haue we vineyarde, nor field, nor seede,

10 But we haue remained in tentes, and haue obeyed, and done according [g] all that Ionadab our father commanded vs.

g Which was nowe for the space of three hundreth yeres from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar king of Babel came vp into the lande, we said, Come, and let vs go to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie: for where they were commanded to dwell in tentes, they dwell now at Ierusalem for feare of the warres.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obey my wordes, saith the Lord?

i Whom I haue chosen to be my children, seeing they obeyed the commandement of their father.

14 The commandement of Ionadab the sonne of Rechab that hee commaunded his sonnes, that they shoulde drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commaundement: notwithstanding I haue spoken vnto you, [k] rising earely, & speaking, but ye would not obey me.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

15 I haue sent also vnto you all my seruants the Prophetes, rising vp early, & sending

these which were the children of an heathen man, obeyed the

Chap. 18. 11. and 35. 5.

sending them, saying, Returne nowe euery man from his euill way, & amend your workes, & go not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not enclyne your eare, nor obey me.

16 Surely the sonnes of Ionadab ꝑ sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I wil bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Ieremiah said to the house of the Rechabites, Thus saieth the Lorde of hostes the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept al his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man, to stand before me for euer.

l That is, by his Prophetes and ministers: which sheweth that it is as much as though he shuld speake to vs himselfe, whē he sendeth his ministers to speake in his Name.

m His posteritie shall continue & be in my fauour for euer.

CHAP. XXXVI.

1 *Baruch writeth, as Ieremiah indicteth, the booke of the curses against Iudah and Israel.* 9 *He is sent with the booke vnto the people and readeth it before them all.* 14 *He is called before the rulers & readeth it before them also.* 23 *The King casteth it in the fire.* 28 *There is another written at the commandement of the Lord.*

a Reade Chap. 25. 1.

1 And in the fourth [a] yere of Iehoiakim ꝑ sonne of Iosiah King of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words ꝑ I haue spoken to thee against Israel, & against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the daies of Iosiah vnto this day.

b Which were twentie & three yere, as Chap. 25. 3. counting from the thirteenth yere of Iosiahs reigne.

3 It may be that the house of Iudah wil heare of all the euill, which I determined to do vnto them that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

c As he did indite.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lorde, which he had spoken vnto him, vpon a roule or booke.

d Meaning, in prison, through the malice of the Priests.

5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, and cannot goe into the House of the Lord.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

6 Therefore goe thou, & reade the roule, where in thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lordes House vpon the [e] fasting daye: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lorde, and euery one returne from his euil way, for great is the anger and the wrath, that the Lord hath declared against this people.

f He sheweth that fasting without praier & repentance auaileth nothing, but is mere hypocrisie.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes House.

9 ¶ And in ꝑ fift [g] yere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lorde to all the people in Ierusalem, and to al the people that came from ꝑ cities of Iudah vnto Ierusalē.

g The fast was the proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, & then Iehoiakim and Daniel, and his companions were led away captiues.

10 Then read Baruch in the booke the wordes of Ieremiah in the House of ꝑ Lorde, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the [h] newe gate of the Lords House, in the hearing of all the people.

h Which is the East gate of the Temple.

11 Whē Michaiah the sonne of Gemariah, the sonne of Shaphā had heard out of the booke all the wordes of the Lord,

12 Then he went downe to ꝑ kings house into the Chancellours chamber, & lo, all the princes sate there, euē Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hād, and came vnto them.

15 And they sayde vnto him, Sit downe now, & reade it, that we may heare. So Baruch read it in their audience.

i The godly were afraid, seing God so offended, and the wicked were astonied for the horror of the punishment.

16 Nowe when they had hearde all the words, they were [i] afraid both one and other, and sayd vnto Baruch, We will certifie the King of all these words.

17 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these wordes at his mouth.

18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, & I wrote them with ynke in the booke.

k They ꝑ were godly amōg the princes, gaue this counsel, by whose meanes it is like that Ieremiah was deliuered: for they knewe the rage of the King & of the wicked to be such, ꝑ they could not escape without danger of their liues,

19 Then sayd the princes vnto Baruch, Go, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layde vp the roule in the chamber of Elishama the Chancellour and told the King all the wordes, that he might heare.

21 So the King sent Iehudi to fet the roule, and he tooke it out of Elishama

the Chancellours chamber, and Jehu- 1
di read it in the audience of the King, & in the audience of all the princes, which stoode beside the King.

l Which conteined part of November & part of December.

22 Now the king sate in þ winter house, in the l ninth moneth, and there was a 2
fire burning before him.
23 And when Jehudi had read three, or foure sides, hee cut it with the pen-knife and cast it into the fire, that was on the hearth, until all the roule was 3
consumed in the fire, that was on the hearth.
24 Yet they were not afraide, nor rent m their garments, neither the King, nor any of his seruants, that heard all these 4
wordes.

m Shewing, that the wicked in steade of repenting, when they heare Gods judgements, growe into farther malice against him & his worde.

25 Neuertheless, Elnathan, & Delaiah, and Gemariah had besought the King, 5
that he would not burne the roule: but he would not heare them.
26 But the King commaded Jerahmeel the sonne of Hammelech, and Seraiah 6
the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the 7
scribe, and Jeremiah the Prophet, but the Lord n hid them.

n Thus we see the continuall care, that God hath euer ouer his to preserue them from the rage of the wicked.

27 ¶ Then the worde of the Lorde came to Jeremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Jere-miah) saying,
28 Take thee againe o another roule and write in it all the former wordes that 8
were in the first roule which Jehoiakim the King of Judah hath burnt.
29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lorde, Thou 9
hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shall certeinly come and destroy this lande, and shal take thence both man and beast?

o Though the wicked think to haue abolished the word of god, when they haue burnt the booke thereof: yet this declareth, God will not onely raise it vp again, but also increase it in greater abundāce to their condemnation, as vers. 32.

p These are Iehoiakims words.

30 Therefore thus saith the Lord of Je- 10
hoiakim King of Judah, He shall haue q none to sit vpon the throne of Dauid, and his r dead body shall be cast out in the day to the heate, and in the night to the frost.
31 And I will visite him and his seede, 11
and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitantes of Jerusalem, and vpon the men of Judah all the euill that I haue pronounced against them: but they would not heare.
32 Then tooke Jeremiah another roule, 12
and gaue it Baruch the scribe þ sonne of Neriah, which wrote therein at the mouth of Jeremiah all the wordes of the booke which Jehoiakim King of Judah had burnt in the fire, and there were added besides them many like wordes.

q Though Iehoiachin his sonne succeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Read Chap. 22.19.

CHAP. XXXVII.

Zedekiah succeeded Iconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Beniamin, is taken. 15 He is beaten & put in prison.

AND * King Zedekiah the sonne of 1 *2.King.24.17.*
Josiah reigned for a Coniah the 2 *2 chro.36.10.*
sonne of Jehoiakim, whome Nebu- *chap.52.1.*
chad-nezzar King of Babel b made a Who was called Iehoiachin, or Ieconiah.
king in the land of Judah.
But neither he, nor his seruantes, nor 2
the people of the lande would obey the wordes of the Lorde, which he spake by the "ministerie of the Prophet Jere-miah.
And Zedekiah the king c sent Jehucal 3
the sonne of Shelemiah, & Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now vnto the Lord our God for vs.

b And called him Zedekiah whereas before his name was Mattaniah, 2. King. 24.17.

"*Ebr. hand.*

c Because he was afraide of the Caldeans that came against him.

(Now Jeremiah d went in and out a- 4
mong the people: for they had not put him into the prison.
Then Pharaohs hoste was e come out 5
of Egypt: and when the Caldeans that besieged Jerusalem, heard tidinges of them, they "departed from Jerusalem)
Then came the word of the Lord vnto 6
the Prophet Jeremiah, saying,
Thus saith the Lorde God of Israel, 7
Thus shal ye say to the king of Judah, that sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shal returne to Egypt into their owne land.
And the Caldeans shall come againe, 8
and fight against this citie, and take it and burne it with fire.
Thus saith the Lord, "Deceiue not your 9
selues, saying, The Caldeans shal sure-ly depart from vs: for they shall not de-part.
For though ye had smitten the whole 10
hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery mā rise vp in his tent, and burne this citie with fire.
¶ When the host of the Caldeans was 11
broken vp from Jerusalem, because of Pharaohs armie,
Then Jeremiah went out of Jerusa- 12
lem to go into the f lande of Beniamin, separating himself thence from among the people.
And whē he was in the g gate of Ben- 13
iamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shele-miah, the sonne of Hananiah, and hee tooke Jeremiah the Prophete, saying, Thou "fleest to the Caldeans.
Then saide Jeremiah, That is false, I 14
flee not to the Caldeans: but he would not heare him: so Iriiah tooke Jeremi-ah, and brought him to the princes.
Wherefore the princes were angrie 15
with Jeremiah, and smote him, & laide him in prison in the house of Jehona-than the scribe: for they had made that the h prison.
When Jeremiah was entred into the 16
dungeon, and into the prisons, and had remained there a long time,
Then Zedekiah the King sent, & tooke 17
him out, & the King asked him secretly

d That is, was out of prison and at libertie.

e To helpe the Iewes.

"*Ebr. went vp.*

"*Or, lift not vp your minds.*

f As some think, to go to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

"*Ebr. falleſt.*

h Because it was a vile and straight prison.

in

in his house, & said, Is there any word from the Lord? And Jeremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer, Jeremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruantes, or against this people, that ye haue put me in prison?

Chap.28.4.

19 * Where are nowe your prophetes, which prophecied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare nowe, I pray thee, O my lord the king: let my prayer "be accepted before thee, that thou cause mee not to returne to the house of Jehonathan the scribe, lest I dye there.

21 Then Zedekiah the king commanded, that they shoulde put Jeremiah in the court of the prison, and that they shoulde giue him daily a piece of bread out of the bakers street vntil al the bread in the citie were eaten vp. Thus Jeremiah remained in the court of the prison.

"*Ebr. fall.*

CHAP. XXXVIII.

1 *By the motion of the rulers Ieremiah is put into a dungeon.* 10 *At the request of Ebed-melech the King commandeth Ieremiah to be brought foorth of the dungeon.* 17 *Ieremiah sheweth the King how he might escape death.*

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap. 21.1.

b Reade Chap. 21.9. and 45.5.

THen Shephatiah the sonne of Mattan, & Gedaliah the sonne of Pashhur, & Jucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Jeremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie, shall dye by the sword, by the famine and by the pestilence: but hee that goeth foorth to the Caldeans, shall liue: for he shal haue his life for b a prey, and shall liue.

3 Thus saith the Lord, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes saide vnto the king, We beseeche you, let this man be put to death: for thus he d weakeneth the handes of the men of warre c that remaine in this city, and the handes of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Beholde, he is in your handes, for the king can denie d you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with coardes: and in the dungeon there was no water but mire: so Jeremiah stacke fast in the mire.

7 Now when Ebed-melech the "blacke Moze one of the Eunuches, which was in the kings house, heard that they had put Jeremiah in the dungeon (then the king sate in the e gate of Beniamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Jeremiah the Prophet, whome they haue cast into the dungeon, and he dyeth for hunger in the place where hee is: for there is no more bread in the citie.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then hee did by all them of his countrey, which was to their great condemnation.

10 Then the king commanded Ebed-melech the blacke Moze, saying, Take from hence thirtie men "with thee, and take Jeremiah the Prophet out of the dungeon before he dye.

"*Ebr. vnder thine hand.*

11 So Ebed-melech tooke the men with him and went to the house of the king vnder the treasurie, and tooke there olde rotten ragges, and olde worne cloutes, & let them downe by coardes into the dungeon to Jeremiah.

12 And Ebed-melech the blacke Moze said vnto Jeremiah, Put now these old rotten ragges and worne, vnder thine arme holes, betweene the coardes. And Jeremiah did so.

13 So they drewe vp Jeremiah with coardes and tooke him vp out of the dungeon, and Jeremiah remained in the court of the prison.

g Where the king had set him before to be at more libertie, as Chap. 37.21.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the house of the Lord, and the king saide vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsel, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slaye thee, nor giue thee into the handes of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe foorth vnto the king of Babels b princes, then h thy soule shall liue, and this citie shall not be burnt vp with fire, & thou shalt liue, and thine house.

h And yeld thy selfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this citie be giuen into the hande of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king said vnto Jeremiah, I am carefull for the Jewes that are fled vnto the Caldeans, least they deliuer me into their handes, and they i mocke me.

i Which declareth that hee more feared the reproche of men then the threatnings of God.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the worde that the Lord hath shewed me.

c That is, so long as there was any bread in the city: thus God prouideth for his, that he will cause their enemies to preserue them to that end whereunto he hath appointed them.

d Wherein he grieuously offended in that that not onely he would not heare the trueth spoke by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

"*Ebr. Cushite, or Ethiopian.*

e To heare matters and giue sentence.

22 And beholde, all the women that are
k left in the king of Judahs houſe, ſhalbe brought forth to the king of Babels princes: and thoſe women ſhall ſay, Thy friends haue perſwaded thee, and haue preuailed againſt thee: thy feete are faſtened in the mire, and they are turned backe.

k When Ieconiah and his mother with others were caried away, theſe wome of the kings houſe were left: which ſhalbe taken, ſaith the Prophet, and tell the king of Babel how Zedekiah hath bene ſeduced by his familiar friendes & falſe prophets, which haue left him in the mire.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeans, and thou ſhalt not eſcape out of their hãds, but ſhalt be taken by the hande of the king of Babel: and this citie ſhalt thou cauſe to be burnt with fire.

24 Then ſaid Zedekiah vnto Ieremiah, Let no man know of theſe wordes, and thou ſhalt not die.

25 But if the princes vnderſtande that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs nowe, what thou haſt ſaid vnto the king, hide it not from vs, and we will not ſlay thee: alſo what the king ſaid vnto thee,

26 Then ſhalt thou ſay vnto them, I humbly l beſought the king that hee would not cauſe mee to returne to Ionathans houſe, to die there.

l Herein appeareth the infirmitie of the Prophet, who did diſſemble, to ſaue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and aſked him. And he tolde them according to all theſe wordes that the king had commaunded: ſo they left off ſpeaking with him, for the matter was not perceiued.

28 So Ieremiah abode ſtill in the court of the priſon, vntill the day that Ieruſalem was taken: and hee was there, when Ieruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

2.*King*.25.1. *chap*.52.4.

1 IN * the ninth yere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoſte againſt Ieruſalem, and they beſieged it.

2 And in the eleuenth yere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and ſate in the middle gate, euen Nergal, Sharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal, Sharezer, Rab-mag with al the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah ſawe them, & all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the b gate betweene the two walles, and he went toward the wildernes.

b Which was a poſterne doore, read, 2 Kin. 25.4.

5 But the Caldeans hoſte purſued after them, and ouertooke Zedekiah in the deſert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto c Riblah in the land of Hamath, where hee gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel ſlew the ſonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlewe all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings houſe, & the houſes of the people with fire, and brake downe the walles of Ieruſalem.

9 Then Nebuzar-adan the d chiefe ſteward caried away captiue into Babel the remnant of the people, that remained in the citie, and thoſe that were fled and fallen vnto him, with the reſt of the people that remained.

d *Or, captaine of the garde.*

10 But Nebuzar-adan the chiefe ſteward left the e poore that had nothing in the land of Iudah, and gaue them vineyardes and fields at the ſame time.

e For the riche and the mightie which put their truſt in their ſhiftes & meanes, were by Gods iuſt iudgements moſt rigorouſly handeled.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah f vnto Nebuzar-adan the chiefe ſteward, ſaying,

f *Ebr. by the hand of.*

12 Take him, and f looke wel to him, and doe him no harme, but do vnto him g euen as he ſhal ſay vnto thee.

f *Ebr. ſet thine eyn vpon him.*

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhazban, Rabſaris, and Nergal, Sharezer, Rab-mag, and all the king of Babels princes:

g Thus God preſerued his Prophet by his meanes, whome he made the ſcourge to puniſh the king, and them that were his enemies.

14 Euen they ſent, and tooke Ieremiah out of the court of the priſon, and committed him vnto h Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhould carp him home: ſo he dwelt among the people.

h Whome the king of Babel had now appointed gouernour ouer the reſt of the Iewes that he left behinde.

15 Now the word of the Lord came vnto Ieremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Goe and ſpeake to Ebed-melech the blacke Moꝛe, ſaying, Thus ſayeth the Lord of hoſtes the God of Iſrael, Behold, I will bring my wordes vpon this citie for euill, and not for good, and they ſhalbe accompliſhed in that day before thee.

17 But I will deliuer thee in that day, ſaith the Lord, and thou ſhalt not be giuen into the hande of the men whome thou feareſt.

18 For I will ſurely deliuer thee, & thou ſhalt not fall by the ſworde, but thy life ſhalbe for a pray vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

i Thus God recompenſed his zeale & fauour, which he ſhewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to go whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

1 THe word which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe ſteward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of

of Ieruſalem and Iudah, which were caried awap captiue vnto Babel.

a From this ſecond verſe, vnto Chap.42.7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtorie begineth againe, and this viſion is declared what it was.

2 [a] And the chiefe ſteward tooke Ieremiah, and ſaid vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, and done accopding as he hath ſaid: becauſe pe haue [b] ſinned againſt the Lorde, and haue not obeied his voice, therfore this thing is come vpon pou.

4 And nowe beholde, I loose thee this day from the chaines which were on thine handes: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with me into Babel, [c] tarp ſtill: beholde, all the land is [d] before thee: whither it ſeemeth good, and conuenient for thee to goe, thither goe.

5 For pet hee was not returned: therefore he ſaide, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whereſoeuer it pleaſeth thee to goe. So the chiefe ſteward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the ſonne of Ahikam, [e] to Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the hoſte, [d] which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam gouernour in the lande, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not caried awap captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Iſhmael the ſonne of Nethaniah, and Iohanan, and Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan [*] ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, and ſerue the king of Babel, and it ſhalbe well with pou.

10 As for mee, beholde, I will dwell at Mizpah to [f] ſerue the Caldeans, which will come vnto vs: but pou, gather pou wine, and ſommer fruites, and ople, and put them in pour veſſels, and dwell in pour cities, that pe haue [g] taken.

11 Likewiſe when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, & came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine & ſommer fruites, very much.

13 Moreouer Iohanan the ſonne of Kareah, and all the captaines of the hoſte, that were in the fields, came to Gedaliah to Mizpah,

14 And ſaide vnto him, Knoweſt thou not that [g] Baalis the king of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah to ſlap thee? But Gedaliah the ſonne of Ahikam beleued them nor.

15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me goe, I pray thee, and I wil ſlap Iſhmael the ſonne of Nethaniah, and no man ſhal know it. Wherefore ſhoulde hee kill thee, that all the Iewes, which are gathered vnto thee, ſhould be ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah the ſonne of Ahikam ſaide vnto Iohanan the ſonne of Kareah, Thou ſhalt [h] not doe this thing: for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLI.

Iſhmael killeth Gedaliah guilefully, and many other with him. 11 *Iohanan followeth after Iſhmael.*

1 But in the [a] ſeuenth moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Elithama of the ſeede ropall, and the princes of the [b] king, and tenne men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe ten men that were with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſwoorde, and ſlewe him, whom the king of Babel had made gouernour ouer the land.

3 Iſhmael alſo ſlewe all the Iewes that were with Gedaliah at Mizpah, and al the Caldeans that were founde there, and the men of warre.

4 Nowe the ſeconde day that hee had ſlaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, & from Samaria, euen fourſcore men, hauing their beards ſhaued, and their clothes rent and cut, with [d] offrings and incenſe in their handes to offer in the houſe of the Lord.

6 And Iſhmael the ſonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he ſaid vnto them, Come [e] to Gedaliah the ſonne of Ahikam.

7 And when they came into the middes of the citie, Iſhmael the ſonne of Nethaniah

a Which was a citie of Iudah.

d Which were ſcattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after ſlewe him, Chap.41. 2.

2. *King.* 25. 24.

f Which were fled alſo for feare of the Caldeans.

g For vnder the colour of enterteyning of Iſhmael he ſoughe onely to make one another.

h Thus the godly, which thinke no harme to others, are ſooneſt deceiued and neuer lacke ſuch as conſpire their deſtruction.

a The citie was deſtroyed in the fourth moneth: and in the ſeuenth moneth, which cõtained part of September, and part of October, was the gouernour Gedaliah ſlaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene deſtroyed, and therefore came vp to the feaſt of Tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorowe.

e For his death was kept ſecret, and he fained that he lamented for the deſtruction of Ieruſalem and the Temple: but after ſlewe them when they ſeemed to fauour Gedaliah.

a Or, to receiue them, or to intreat them for you.

b Or, choſen to dwell in.

thaniah ſlewe them, and caſt them into the middes of the pit, hee and the men that were with him.

8 But ten men were found among them, that ſaide vnto Iſhmael, Slay vs not: for wee haue treaſures in the fielde, of wheate, and of barley, and of ople, and of honie: ſo he ſtaied, and ſlew them not among their brethren.

9 Nowe the pit wherein Iſhmael had caſt the dead bodies of the men (whom he had ſlaine becauſe of Gedaliah) is it, which Aſa the king had [f] made becauſe of Baſha king of Iſrael, and Iſhmael the ſonne of Nethaniah filled it with them that were ſlaine.

f Aſa fortified Mizpah for feare of the enemie, and caſt ditches and trenches, 1.King.15.22.

10 Then Iſhmael caried away captiue all the reſidue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe ſteward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all the [g] captaines of the hoſte that were with him, hearde of all the euill that Iſhmael the ſonne of Nethaniah had done,

g Which had bene captaines vnder Zedekiah.

12 Then they all tooke their men, & went to fight with Iſhmael the ſonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael caried away captiue, ſawe Iohanan the ſonne of Kareah, & all the captaines of the hoſte, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah eſcaped from Iohanan with eyght men, and went to the [h] Ammonites.

h For Baalis the King of the Ammonites was the cauſe of this murther.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoſte that were with him, all the remnant of the people, whom Iſhmael the ſonne of Nethaniah had caried away captiue from Mizpah, (after that he had ſlaine Gedaliah the ſonne of Ahikam) euen the ſtrong men of warre, and the women, and the children, and the eunuches, whō hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

i Which place Dauid of olde had giuen to Chimham the ſonne of Barzillai the Gileadite, 2.Sam. 19.38.

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Nethaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counſell of Ieremiah what they ought to doe. 7 He admoniſheth the remnant of the people not to goe into Egypt.

1 THen all the captaines of the hoſte, and Iohanan the ſonne of Kareah, and Iezaniah the ſonne of Hoſhaiah, and all the people from the leaſt vnto the moſt came,

2 And ſaid vnto Ieremiah the Prophet, "Heare our prayer, we beſeech thee, and pray for vs vnto the Lord thy God, euē for all this remnant (for we are left, but a fewe of many, as thine eyes doe beholde)

" Ebr. *Let our prayer fall before thee, as chap. 36.7.*

3 That the Lord thy God may ſhewe vs the way wherein we may walke, & the thing that we may [a] doe.

4 Then Ieremiah the Prophet ſaid vnto them, I haue heard you: beholde, I will pray vnto the Lorde your God according to your wordes, and whatſoeuer thing the Lord ſhall anſwere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they ſaide to Ieremiah, [b] The Lorde be a witneſſe of trueth, and faith betweene vs, if we doe not, euen according to all thinges for the which the Lord thy God ſhall ſende thee to vs.

6 Whether it bee good or euill, wee will obey the voyce of the Lorde GOD, to whom we ſend thee that it may be wel with vs, when we obey the voyce of the Lord our God.

7 [c] And ſo after ten dayes came the worde of the Lorde vnto Ieremiah.

8 Then called hee Iohanan the ſonne of Kareah, and all the captaines of the hoſte, which were with him, and all the people from the leaſt to the moſt,

9 And ſaide vnto them, Thus ſayth the Lord God of Iſrael, vnto whom ye ſent mee to preſent your prayers before him,

10 If ye will dwell in this lande, then I will build you, and not deſtroy you, and I will plant you, and not roote you out: for I [d] repent mee of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraide: be not afraide of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercie that he may haue compaſſion vpon you, and he ſhall cauſe you to [a] dwel in your own land.

13 But if ye ſay, Wee will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where wee ſhall ſee no warre, nor heare the ſounde of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And nowe therefore heare the worde of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoſtes the God of Iſrael, If ye ſet your faces to enter into Egypt,

a This declareth the nature of hypocrites, which woulde know of Gods word what they ſhould doe, but will not followe it, but in aſmuch as it agreeth with that thing which they haue purpoſed to doe.

b There are none more ready to abuſe the Name of God and take it in vaine, then the hypocrites, which to colour their falſehood vſe it without al reuerence, and make it a meanes for them to deceiue the ſimple, and the godly.

c Here is declared the viſion and the occaſion thereof, whereof mencion was made Chap.40.1

d Reade Chap. 18.8.

e Becauſe all kings hearts and wayes are in his handes, he can turne them and diſpoſe them as it pleaſeth him, and therefore they neede not to feare man, but onely obey God, Prouerb.21.1.

[a] *Or, returne.*

Egypt, and go to dwell there)

f Thus God turneth the policie of the wicked to their owne deſtruction: for they thought themſelues ſure in Egypt, & there Nebuchad-nezzar deſtroyed them and the Egyptians, Chap. 46.25.

16 Then the ſwoorde that ye feared, ſhall take you there in the lande of Egypt, & the famine, for the which yee care, ſhall there hang vpon you in Egypt, & there ſhal ye dye.

17 And all the men that ſet their faces to enter into Egypt to dwel there, ſhal die by the ſwoorde, by the famine and by the peſtilence, & none of them ſhal remayne nor eſcape from the plague, that I will bring vpon them.

g Reade Chap. 26.6. & 44.12. ſhewing y this ſhould come vpō them for their infidelitie and ſtubbernes.

18 For thus ſayth the Lord of hoſtes the God of Iſrael, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ieruſalem: ſo ſhall my wrath be powred forth vpon you, when ye ſhall enter into Egypt, and ye ſhalbe a deteſtation, & an aſtoniſhment, and a curſe, and a reproch, and ye ſhal ſee this place no more.

h For you were fully minded to go into Egypt, whatſoeuer God ſpake to the contrary.

19 O ye remnant of Iudah, the Lord hath ſayde concerning you, Goe not into Egypt: knowe certainely that I haue admoniſhed you this day.

20 Surely ye [b] diſſembled in your hearts when yee ſent mee vnto the Lorde your God, ſaying, Pray for vs vnto the Lord our God and declare vnto vs euen accordyng vnto all that the Lord our God ſhal ſay, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath ſent me vnto you.

22 Now therefore, knowe certainly that ye ſhal dye by the ſwoord, by the famine, and by the peſtilence, [i] in the place whither ye deſire to go and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrarie to the minde of Ieremiah. 8 Ieremiah prophecieth the deſtruction of Egypt.

a Who was alſo called Iezaniah, Chap. 42.1.

b This declareth that pride is the cauſe of rebellion, & contempt of Gods miniſters.

c When the hypocriſie of the wicked is diſcouered, they braſt forth into open rage: for they can abide nothing but flatteries, read Iſa. 30.10.

d He ſheweth what is the nature of the hypocrites: to wit, to

1 NOwe when Ieremiah had made an end of ſpeaking vnto the whole people all the wordes of the Lorde their God, for the which the Lorde their God had ſent him to them, euen all theſe wordes,

2 Then ſpake [a] Azariah the ſonne of Heſhaiah, and Iohanan the ſonne of Kareah, & all the [b] proude men, ſaying vnto Ieremiah, [c] Thou ſpeakeſt falſly: the Lorde our God hath [d] not ſent thee to ſay, Goe not into Egypt to dwell there,

3 But Baruch y ſonne of Neriah [e] prouoketh thee againſt vs, for to deliuer vs into the hande of the Caldeans, that they might ſlaye vs, and carie vs away captiues into Babel.

4 So Iohanan the ſonne of Kareah, and all the captaines of the hoſte, and all the people obeyed not the voice of the Lord, to dwell in the land of Iudah.

5 But Iohanan the ſonne of Kareah, & all the captaines of the hoſte tooke all the remnant of Iudah, y were returned frō all [f] nations, whither they had bene driuen, to dwell in the land of Iudah:

f As from the Moabites, Ammonites, & Edomites, cha. 40.11.

6 Euen men and women, & children, and the kings daughters, and euery perſon, that Nebuzar-adan the cheefe ſtewarde had left with Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, and Ieremiah y Prophet, and Baruch the ſonne of Neriah.

g Whome theſe wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voyce of y Lord: thus came they to [h] Tahpanhes.

h A citie in Egypt neere to Nilus.

8 Then came the worde of the Lord vnto Ieremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hande, and [i] hide them in the clay in the bricke kill, which is at the entrie of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah,

i Which ſignified y Nebuchadnezzar ſhould come euen to y gates of Pharaoh, where were his bricke killes for his buildings.

10 And ſaye vnto them, Thus ſayth the Lorde of hoſtes the God of Iſrael, Behold, I will ſend and bring Nebuchadnezzar the king of Babel [k] my ſeruant, and will ſet his throne vpō theſe ſtones that I haue hid, and he ſhall ſpread his pauilion ouer them.

k Reade Chap. 25.9.

11 And when he ſhal come, he ſhall ſmite the land of Egypt: [l] ſuch as are appoynted for death, to death, and ſuch as are for captiuitie, to captiuitie, and ſuch as are for the ſwoord, to the ſwoord.

l Euery one ſhal be ſlayne by that meanes y God hath appoynted, Chap. 15.2.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhal burne them and carie them awaye captiues, and he ſhal arap himſelfe with the land of Egypt, as a [m] ſhepheard putteth on his garment, & ſhal depart from thence in peace.

m Meaning, moſt eaſily, and ſuddenly ſhall he carie the Egyptians away.

13 Hee ſhall breake alſo the images of [n] Beth-themeth, that is in the land of Egypt, and the houſes of the gods of the Egyptians ſhall he burne with fire.

n Or, the houſe of the ſunne.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that ſet light by the threatning of the Lorde, are chaſtened. 26 The deſtruction of Egypt and of the Iewes therein, is prophecied.

1 THe worde that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remayned at Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,

a These were al famous & ſtrong cities in Egypt, where the Iewes that were fled, dwelt for their ſafetie: but the Prophet declareth that there is no holde ſo ſtrong, that can preſerue them from Gods vengeance.

2 Thus ſaith the Lord of hoſtes the God of Iſrael, Ye haue ſeene all the euil that I haue brought vpon Ieruſalem, and vpon all the cities of Iudah: and behold, this day they are deſolate, and no man dwelleth therein,

3 Becauſe of their wickednes which they haue committed, to prouoke me to anger in that they went to burne incenſe, and to ſerue other gods, whome they knew not, neyther they nor you nor your fathers.

b Read Chap. 7. 25. & 25.3. & 26. 5. & 29.19. & 32. 33.

4 Howbeit I ſent vnto you all my ſeruants the Prophets [b] riſing early, and ſending

& ſpeake wickedly of all them that ſupport or fauour the godly.

sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

e He setteth before their eyes Gods iudgemẽts against Iudah & Ierusalem for their idolatrie, that they might beware by their example, & not with the like wickednes prouoke the Lord: for then they should be double punished.

6 Wherefore e my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and waited, as appeareth this day.

7 Therefore nowe thus saith the Lorde of hostes the God of Israel, Wherefore commit yee this great euill against your soules, to cut off from you man & woman, childe and sucking out of Iudah, and leaue you none to remayne?

8 In that yee prouoke mee vnto wrath with the workes of your handes, burning incense vnto other gods in the lande of Egypt whither ye be gone to dwell: that yee might bring destruction vnto your selues, & that ye might be a curse and a reproch among all nations of the earth.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that cõsidering them, we might liue in his feare, and know, if he haue not spared our fathers, yea kings, princes, and rulers, and also whole countries, and nations for their sinnes, that we vile wormes can not looke to escape punishment for ours.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the d kings of Iudah and the wickednes of their wiues, and your owne wickednes & the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not h humbled vnto this day, neither haue they feared nor walked in my Lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you * to euill and to destroy all Iudah,

12 And I will take the remnant of Iudah, that e haue set their faces to go into the land of Egypt there to dwel, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sworde and by the famine: they shall dye from the least vnto the most, by the sworde, and by the famine, and they shalbe a detestation and an astonishment and a f curse and a reproche.

13 For I wil visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sworde, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remayne, that they shoulde returne into the lande of Iudah to the which they * haue a desire to returne to dwell there: for none shal returne, but g such as shal escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwelt in the lande of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lorde, wee will

h not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto i the Queene of heauen, & to powre out drinke offerings vnto her, as we haue done, both wee and our fathers, our kings & our princes in the cities of Iudah, & in the streetes of Ierusalem: for then * had we k plenty of victailes and were wel and l felt none euil.

18 But since we left off to burne incense to the Queene of heauen, & to powre out drinke offerings vnto her, we haue had l scarcenesse of all thinges, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen & powred out drinke offeringes vnto her, did wee make her cakes to m make her glad, and powre out drinke offerings vnto her without l our husbands?

20 Then said Ieremiah vnto al the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, & in the streetes of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and * hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednes of your inuentions, and because of the abominations, which yee haue committed: therefore is your lande desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense and because ye haue sinned against the Lorde, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lorde of hostes, the God of Israel, saying, Ye and your wyues haue both spoken with your mouthes, & fulfilled with your n hande, saying, We will performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: ye will performe your vowes and doe the thinges that ye haue vowed.

26 Therefore heare ye the word of the Lord, all Iudah that dwel in the land of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name

h This declareth how dangerous a thing it is to decline once from God, & to follow our owne fantasies: for Satan euer soliciteth such and doeth not leaue them til he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God & his Prophets.

i Read Chap. 7. 18. It seemeth that the papists gathered of this place their *Salue Regina*, & *Regina cæli, lætare*, calling the virgine Marie Queene of heauen, and so of the blessed virgine, and mother of our Sauiour Christ made an idole: for here the Prophet cõdemneth their idolatrie.

* *Ebr. we were satiate with bread.*

k This is stil the argument of idolaters, which esteeme religion by the bellie, and in steade of acknowledging Gods works, who sendeth both plẽtie & dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God.

l *Or, saue.*

l *Or, want.*

l *Or, to appease her.*

l This teacheth vs howe great danger it is for the husbands to permit their wiues any thing whereof they be

not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shal giue an accompt thereof before God, reade Isa. 3. 25. * *Ebr. ist not come vp into his heart?*

m You haue committed double euil in making wicked vowes, and in performing the same.

n shall

n This declareth an horrible plague towarde idolaters, seeing that God will not vouchsafe to haue his Name mencioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he will deliuer thē when he destroieth his enemies.

p He sheweth ỹ meanes whereby they shoulde be destroyed, to assure them of ỹ certeintie of the plague, and yet they remaine stil in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that fiue yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slewe the King, and so brought these Iewes, and other into Babylon.

a shall no more bee called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lorde God liueth.

27 Beholde, I will watche ouer them for euill and not for good, and all men of Iudah that are in the lande of Egypt, shalbe consumed by the sworde, and by the famine, vntill they bee vtterly destroyed.

28 Yet a small nomber that escape the sworde, o shall returne out of the lande of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the lande of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lorde, when I visite you in this place, that ye may knowe that my wordes shall surely stand against you for euill.

p 30 Thus saith the Lorde, Behold, I will giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hande of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalē.

THe word that Ieremiah the Prophete spake vnto a Baruch the sonne of Neriah, when hee had written these b words in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou didst say, Woe is me nowe: for the Lord hath laied sorowe vnto my sorowe: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I d destroy, and that which I haue planted, will I pincke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for behold, I wil bring a plague vpon all flesh, saith the Lorde: but thy life will I giue thee for a pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him.

b Whereof read Chap. 36. 10

c Baruch moued with an inconsiderat zeale of Ieremiahs imprisonment, but chiefely for the destruction of the people, and the Temple, maketh this lamentatiō, as Psal. 6. 6.

d Meaning, that God might destroy this people because hee had planted thē.

e Thinkest thou to haue honour & credit where in he sheweth his infirmitie. f Reade Chap. 21. 9.

CHAP. XLVI.

He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe words of the Lord, which came to Ieremiah the Prophet against the a Gentiles,

2 As against Egypt, against the armie of b Pharaoh Necho king of Egypt, which was by ỹ riuer Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 c Make readie buckler and shielde, and goe forth to battell.

4 Make readie the horses, and let the horsemen get vp, and stande vp with your salletes, fourbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, and are fled awap, and looke not backe: for feare was rounde about, saith the Lord.

6 The swift shall not flee awap, nor the strong man escape: they shall stumble, and fall toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I wil goe vp, and will couer the earth: I wil destroy the citie with them that dwell therein.

9 Come vp, ye horses, and rage ye charets, & let the valiant men come forth, & the blacke Mores, and the Lydians that beare the shielde, and the Lydians that handle and bend the bowe.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that he may auenge him of his enemies: for the sword shal deuoure, & it shalbe satisfied, and made drunke with their blood: for the Lorde God of hostes hath h a sacrifice in the North countrey by ỹ riuer Perath.

11 Go vp vnto Gilead, i and take balme, O virgine, the daughter of Egypt: in vaine shalt thou vse many medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the lande: for the strong hath stumbled against the strong and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel shoulde come and smite the land of Egypt.

14 Publish in Egypt & declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stande still, and prepare thee: for the sworde shall deuoure rounde about thee.

15 Why are thy valiant men put backe? they coulde not stand, because the Lord did driue them.

16 He made many to fall, and one fell by another: and they saide, Arise, let vs goe againe to our k owne people, and to the land of our nativitie from ỹ sworde of the violent.

17 They did crie there, Pharaoh king of Egypt,

a That is, nine nations, which are round about the lande of Egypt.

b Reade 2 King. 23. 29. & 24. 7. and 2 Chro. 35. 20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this visionof the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He derideth the boastings of the Egyptians who thought by their riches and power to haue ouercome al the world, alluding to the riuer Nilus, which at certaine times ouerfloweth ỹ countrey of Egypt.

g For these nations rooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did growe most soueraine balme for woundes.

l So called, because Egypt had not yet beneouercome by the enemie.

m He sheweth that no salue or medicine can preuaile where as God giueth the wounde.

n As they that should repent that they helped the Egyptians.

6 He derideth them which shal impute their ouerthrowe to lacke of counsell and policie, or to fortune, and not obseruing of time, not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroied.

q They haue abundance of all things, and therfore are disobedient and proud.

r As verse 9.

s They shalbe scarse able to speake for feare of the Caldeans.

t Meanyng, Egypt.

u That is, they shall slaye the great and mightie mē of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Ebrewe worde Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after the space of fourtie yeeres Egypt should be restored, Isa. 19. 23. ezek. 29. 13.

a God comforteth all his that were in captiuitie, but specially the smal Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 2.

CHAP. xlvii.

a Which was also called Gaza, a citie of the Philistims.

b He meaneth y people of Caldeans, Isa. 8. 7, 8.

Egypt, and of a great multitude ° hath 3
passed the tune appointed.
18 As I liue, saith p King, whose Name
is the Lord of hostes, surely as Tabor is
in the mountaines, and as Carmel is in
the sea: so shall it come.
19 O thou daughter dwelling in Egypt, 4
make thee geare to goe into captiuitie:
for Noph shalbe waste and desolate,
without an inhabitant.
20 Egypt is like a q faire calfe, but de-
struction commeth: out of the North
it commeth. 5
21 Also her hired men r are in the middes
of her like fat calues: they are also turned backe and fled awap together: they 6
could not stand, because the dap of their
destruction was come vpon them, and
the time of their visitation.
22 The voyce thereof shall go forth like a
s serpent: for they shall march with
an armie, and come against t her with
axes, as hewers of wood.
23 They shal cut downe u her forest, saith
the Lord: for they cannot bee counted,
because they are more then the x grashoppers, and are innumerable.
24 The daughter of Egypt shalbe con-
founded: she shalbe deliuered into the
handes of the people of the North.
25 ¶ Thus saith the Lord of hostes, the
God of Israel, Beholde, I will visite 1
the y common people of No, and Pha-
raoh, and Egypt, with their gods and
their kinges, euen Pharaoh, and all
them that trust in him,
26 And I wil deliuer them into p handes 2
of those, that seeke their liues, and into
the hande of Nebuchad-nezzar king of
Babel, and into the hands of his ser-
uants, and afterwarde she shal dwel as
z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant 3
Iaakob, and be not thou afraide, O Is-
rael: for beholde, I wil deliuer thee
from a farre countrey, and thy seede 4
from the lande of their captiuitie, and
Iaakob shal returne and be in rest, and 5
prosperitie, and none shall make him a-
fraide.
28 Feare thou not, O Iaakob my ser-
uant, saith the Lord: for I am with thee,
and I will vtterly destroy all the nati- 6
ons, whither I haue driuen thee: but I
will not vtterly destroy thee, but correct 7
b thee by iudgement, and not vtterly
cut thee off.

CHAP. XLVII.

The worde of the Lorde against the Philistims.

1 THe words of the Lord that came to 8
Ieremiah the Prophete, against
the Philistims, before that Pha-
raoh smote a Azzah.
2 Thus saith the Lorde, Behold, waters 9
rise vp out of the b North, and shalbe as
a swelling flood, and shal ouerflowe the
land, and all that is therein, and the ci-
ties with them that dwell therein: then
the men shall crie, and all the inhabi-
tants of the land shall howle,

3 At the noise and stamping of the hoofes
of his strong horses, at the noyse of his
charets, and at the rumbling of his
wheeles: the fathers shall not c looke
backe to their children, for feeblenesse of
d hands,
4 Because of the day that commeth to
destroy all the Philistims, and to de-
stroy Tyrus, and Zidon, and all the rest
that take their part: for the Lorde will
destroy the Philistims, the remnant of
the yle of e Caphtor.
5 f Baldnes is come vpon Azzah: Ash-
kelon is cut vp with the rest of their vale-
leis. How long wilt thou cut thy selfe?
6 O thou sworde of the Lorde, howe long
will it be or thou cease? turne againe in-
to thy scaberd, rest and be still.
7 Howe can it b cease, seeing the Lorde
hath giuen it a charge against Ashke-
lon, and against the sea bancke? euen
there hath he appointed it.

c The great feare shall take away their naturall affection.

d Their heart shall so faile thē.

e For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deut. 2 23.

f They haue pulled off their heare for sorowe and heauinesse.

g As the heathen vsed in their mourning, which the Lord forbade his people to do, Deut. 14. 1.

h Meaning, that it is not possible that the wicked shoulde by any meanes escape or stay the Lorde, when he will take vengeance.

CHAP. XLVIII.

The worde of the Lorde against the Moabites, 26 Because of their pride and crueltie.

COncerning Moab, thus sayth the 1
Lord of hostes, the God of Israel,
Woe vnto a Nebo: for it is wasted:
Kiriathaim is confounded and taken:
Misgab is confounded and afraide.
Moab shall boast no more of Heshbon: 2
for they haue deuised euill against it.
b Come, and let vs destroy it, that it be
no more a nation: also thou shalt be de-
stroyed, c O Madmen, and the sworde
shall pursue thee.
A voyce of crying shalbe from Horo- 3
naim with desolation and great de-
struction.
Moab is destroyed: her litle ones haue 4
caused their crie to be heard.
For at the going vp of d Luhith, the
mourner shall goe vp with weeping:
for in the going downe of Horonaim,
the enemies haue heard a crie of de-
struction,
Flee, and saue your liues, and bee like 6
vnto the e heath in the wildernesse.
For because thou hast trusted in thy
f workes and in thy treasures, thou
shalt also be taken, and g Chemosh shall
goe forth into captiuitie with his
Priests and his princes together.
And the destroyer shall come vpon all 8
cities, and no citie shall escape: the val-
ley also shall perish and the plaine shal
be destroyed as the Lorde hath spoken.
Giue wings vnto Moab, that it may 9
flee and get away: for the cities thereof
shalbe desolate, without any to dwell
therein.

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.

b Thus shall the Babylonians incourage one an other.

c Read Isa. 25. 10.

d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.

e Hide your selues in baren places, where y enemie will not pursue after you, Chap. 17. 6.

f That is, the idoles which are the workes of thine handes.

Some reade, in thy possessions, for so the worde may signifie, as 1. Sam. 25. 2.

g Both thy great idole and his mainteiners shalbe led away captiues, so that they shall then knowe that it is in vaine to looke for helpe at idoles, Isa. 15. 2.

10 b Cursed

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, & that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another ende, Isa. 10. 12.

*Or, deceitfully.

i Hath not bene removed as the Iewes haue, but hath liued at ease & as a wine that feedeth it selfe on his lees.

k As the calfe of Beth-el was not able to deliuer ỹ Israelites: no more shall Chemosh deliuer the Moabites.

*Ebr. gone vp, or destroyed.

l Howe are they destroyed that put their trust in their strength & riches!

m Thus they that flee, shall answere.

n That is, his power & strength

o He willed the Caldeans to laye afflictions ynow vpon them, till they be like drunken men ỹ fall downe to their shame and are derided of al.

*Or, shalbe still, or clap hu hands.

p Thou reioycest to heare of his miserie.

Isa. 16. 6.

q He shal not execute his malice against his neighbours.

10 h Cursed be he that doeth the worke of the Lord *negligently, and cursed be he that keepeth backe his sworde from bloud.

11 Moab hath bin at rest from his youth, and he hath setled on his lees, and hath not bene i powred from vessel to vessell, neyther hath hee gone into captiuitie: therefore his taste remained in him and his sent is not changed.

12 ¶ Therefore beholde, the dayes come, saith the Lord, that I wil send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of k Beth-el their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities "burnt vp, and his chosen yong men are gone downe to slaughter, saith ỹ king, whose name is, The Lord of hostes.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that knowe his name, say, l How is the strong staffe broken, & the beautiful rod!

18 Thou daughter that dwelst inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shal destroy thy strong holdes.

19 Thou ỹ dwellest in Aroer, stand by the way, & behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and crie, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon ỹ plaine countrey, vpon Holon and vpon Jahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, & vpon the house of Diblathaim,

23 And vpon Kiriathaim, & vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shal l wallowe in his vomite, and he also shalbe in derision.

27 For diddest not thou deride Israel, as though hee had bene founde among theeues: for when thou speakest of him, thou art p moued.

28 O ye that dwel in Moab, leaue the cities, and dwell in the rockes, and be like the done, that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pryde of Moab (he is exceeding proude) his stoutnesse, & his arrogancie, and his pride, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, but it shal not be so: and his dissimulations, for they do not right.

31 r Therefore wil I howle for Moab, & I wil cry out for all Moab: mine heart shal mourne for the men of Kir-heres.

r Read Isa. 16. 7.

32 O vine of Sibmah, I will weepe for thee, as I wept for Jazer: thy plantes are gone ouer the sea, they are come to the sea s of Jazer: the destroyer is fallen vpon thy sommer fruits, and vpon thy vintage,

s Which citie was in the vtmost border of Moab: & hereby he signifyeth that the whole land should be destroyed & the people caryed away.

33 And ioye, & gladnes is taken from the plentiful field & from the land of Moab: & I haue caused wine to faple from the wine presse: none shal tread with shouting: their shouting shalbe no shouting.

34 From the crie of Heshbon vnto Elealeh & vnto Jahaz haue they made their noyse: from Zoar vnto Horonaim, the t heiffer of three yere olde shall go lowing: for ỹ waters also of Nimrim shall be wasted.

t Read Isa. 15 5.

35 Moreouer, I wil cause to cease in Moab, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sounde for Moab like a u shaume, and mine heart shal sounde like a shaume for the men of Kir-heres, because the riches that hee hath gotten, is perished.

u Their custome was to play on flutes or instruments, heauie & graue tunes at burials and in the time of mourning, as Matth. 9. 23.

37 * For euery head shalbe x balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab & in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

Isa. 15. 2, 3. Ezek. 7. 18.

x *Or, shaue.*

39 They shal howle, saying, How is he destroyed! howe hath Moab turned the backe with shame! so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, y he shal flee as an egle, and shall spreade his wings ouer Moab.

x That is, Nebuchad-nezzar, as Chap. 49. 22.

41 The cities are taken and the strong holds are wonne, and the mightie mens hearts in Moab at that day shalbe as the heart of a woman in trauaple.

42 And Moab shalbe destroyed from being a people, because he hath set vp him selfe against the Lord.

y He that escapeth one danger, shalbe taken of another, Isa. 24. 17.

43 z Feare, & pit & snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in the pitte, and hee that getteth vp out of the pit, shalbe taken in the snare: for I wil bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed ỹ Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

45 They that fledde, stoode vnder the shadow a of Heshbon, because of the force: for a the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people

b Which vanted themselues of their idole as though he could haue defended them.

of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

The words of the Lorde against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

1 VNto the children of [a] Ammon thus saith the Lorde, Hath Israel no sonnes? or hath he none heire? Why then hath their [b] king possessed Gad? and his people dwelt in [c] his cities?

c That is, they shalbe restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caryed away into captiuitie, they inuaded the countrey of Gad.

2 Therefore behold, the dayes come, saith the Lorde, that I will cause a noyse of warre to bee heard in [d] Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

b To wit, of the Ammonites.

c Meaning, of the Israelites.

d Which was one of the chiefe cities of the Ammonites, as were Heshbon & Ai: there was also a city called Heshbon among the Moabites.

3 Howle, O Heshbon, for Ai is wasted: crye ye daughters of Rabbah: girde you with sackcloth: mourne and runne to and fro by the hedges: for their king shal go into captiuitie, and his Priests, and his princes likewise.

4 Wherefore gloriest thou in [e] the valleis? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shal come vnto me?

e In thy plentifull countrey.

5 Behold, I will bring [f] a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scattered euery man right forth, and none shal gather him that fleeth.

f Signifying that power & riches cannot preuayle when as God wil execute his iudgements.

6 And [g] afterwarde I will bring againe the captiuitie of the children of Ammon.

g That is, without looking back, & as euery one can finde a way to escape.

7 ¶ To Edom thus saith the Lorde of hostes, Is wisedome no more in [h] Teman? Is counsell perished from their children? is their wisdome vanished?

h In the time of Christ when the Gentiles shalbe called.

8 Flee, ye inhabitants of Dedan [i] they are turned backe, and haue consulted to dwell: for I haue brought the destruction of Esau vpon him, and the time of his visitation.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne who came of Esau.

9 If the [k] grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue enough.

k The enemies that shal dissemble as though they fled away,

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neyghbours, and there shalbe none to say,

11 Leaue thy [m] fatherlesse children, and I will preserue them alme, and let thy widowes trust in me.

shall turne back, and inuade your

12 For thus saith the Lord, [n] Behold, they

l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough, Obad. 1. 5.

m The destruction shalbe so great, that there shalbe none left to take care ouer the widowes, and fatherles.

n I haue not spared mine owne people, and how should I pitie thee?

whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saieth the Lorde, that [o] Bozrah shall be waste, and for a reproche, & a desolation, and a curse, and all the cities thereof shall bee perpetuall desolations.

o Which was a chiefe citie of Edom.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against [p] her, and rise vp to the battell.

p That is, Bozrah.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy [q] feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hye as the egle, I will bring thee downe from thence, saith the Lord.

q Or, idole.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shal come against mount Seir and Edom.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, & shal hisse at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorah, & the places thereof neere about, saith the Lord: no man shal dwell there, neither shal the sonnes of men remayne in it.

19 Behold, [r] he shal come vp like a lyon from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make [s] him to haste away from her, & who is a chosen man that I may appoynt against her? for who is like mee? & who will appoynt me the time? and who is the [t] shepherd that will stand before me?

r That is, the Israelites, whome the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

20 Therefore heare the counsel of the Lord that he hath deuised against Edom, and his purpose that hee hath conceyued against the inhabitants of Teman: surely the least [u] of the flocke shal draw them out: surely he shal make their habitations desolate with them.

u To wit, the enemie.

21 The earth is moued at the noyse of their fall: the cry of their voice is heard in the red Sea.

22 Behold, he shall come vp, and flie as the egle, [x] and spread his winges ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauaple.

x As Chap. 48. 40. was sayd of Moab.

23 ¶ Vnto [y] Damascus he saith, Hamath is confounded & Arpad, for they haue heard euill tidings, and they are faynt hearted as one on the fearefull sea that cannot rest.

y Which was the chief citie of Syria, whereby he meaneth the whole countrey.

24 Damascus is discouraged, & turneth her selfe to flight [z] and feare hath seased her: anguishe and sorowes haue taken her as a woman in trauaple.

z When shee heard the sudden comming of the enemie.

25 Howe is the glorious [a] citie not reserued, the citie of my ioye?

a He speaketh this in the person of the King and of them of the countrey who shal wonder to see Damascus the chiefe citie

26 Therefore her yong men shall fall in her streetes, and all her men of warre shalbe

destroyed.

b Who was King of Syria, 1.King.20.26. and had built theſe palaces, which were ſtill called the palaces of Bē-hadad.
c Meaning the Arabians, and their borderers.
d Becauſe they vſed to dwell in tents, he nameth the things that pertaine thereunto.
e The enemies wil dwel in your places.
f He ſheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhal not auaile them.
g That is, Perſia, ſo called of Elam the ſonne of Shem.
h Becauſe the Perſians were good archers, he ſheweth that y thing wherein they put their truſt, ſhould not profit them.
i I will place Nebuchad-nezzar there, and in theſe prophecies Ieremiah ſpeaketh of thoſe countreis, which ſhould be ſubdued vnder the firſt of thoſe foure monarchies, whereof Daniel maketh mention.
k This may be referred to the empire of the Perſians, and Medes after the Caldeans, or vnto the time of Chriſt, as Chap. 48.47.

ſhalbe cut off in that day, ſaith the Lord of hoſtes.
27 And I will kindle a fire in the wall of Damaſcus, which ſhal conſume the palaces of b Ben-hadad.
28 ¶ Vnto Kedar, and to the kingdoms of Hazor, which Nebuchad-nezzar king of Babel ſhall ſmite, thus ſaieth the Lord, Ariſe, and goe vp vnto Kedar, and deſtroy the men of the East.
29 Their tentes and their flockes ſhall they take away: yea, they ſhall take to themſelues their d curtaines, and all their veſſels, & their camels, & they ſhall crie vnto them, Feare is on euery ſide.
30 Flee, get you farre off, e they haue conſulted to dwell, O ye inhabitants of Hazor, ſaieth the Lord: for Nebuchad-nezzar King of Babel hath taken counſell againſt you, & hath deuiſed a purpoſe againſt you.
31 f Ariſe, and get you vp vnto the welthy nation that dwelleth without care, ſaieth the Lord, which haue neither gates nor barres, but dwel alone.
32 And their camels ſhall be a booty, and the multitude of their cattell a ſpoile, and I will ſcatter them into all windes, and to the vtmoſt corners, and I will bring their deſtruction from all ſ ſides thereof, ſaith the Lord.
33 And Hazor ſhalbe a dwelling for dragons, and deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.
34 ¶ The words of the Lord that came to Ieremiah ſ Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah King of Iudah, ſaying,
35 Thus ſaith the Lord of hoſtes, Beholde, I will breake the h bow of Elam, euen the cheefe of their ſtrength.
36 And vpon Elam I will bring ſ foure winds from the foure quarters of heauen, and will ſcatter them towardes all theſe windes, and there ſhalbe no nation, whither the fugitiues of Elam ſhall not come.
37 For I will cauſe Elam to be afraide before their enemies, and before them that ſeeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, ſaith the Lord, and I will ſend the ſworde after them till I haue conſumed them.
38 And I will ſet my i throne in Elam, and I will deſtroy both the King and the princes from thence, ſaith the Lord: but k in the latter dayes I will bring againe the captiuitie of Elam, ſaieth the Lord.

CHAP. L.

He prophecieth the deſtruction of Babylon, and the deliuerance of Iſrael, which was in captiuitie.

1 THe word that the Lord ſpake, concerning Babel, & concerning the land of the Caldeans by the *miniſterie of Ieremiah the Prophet.
2 Declare among the nations, and publiſh it, and ſet vp a ſtandart, proclaime it and conceale it not: ſay, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idols are confounded, and their images are burſt in pieces.
3 For out of the North there c commeth vp a nation againſt her, which ſhall make her lande waſte, and none ſhall dwel therein: they ſhall flee, and depart, both man and beaſt.
4 In thoſe daies, and at that time, ſaieth the Lord, the children of Iſrael ſhall d come, they, and the children of Iudah together, going, and e weeping ſhall they go, and ſeeke the Lord their God.
5 They ſhall aſke the waye to Zion, with their faces thitherwarde, ſaying, Come, and let vs cleaue to the Lorde in a perpetuall couenant that ſhall not be forgotten.
6 ¶ My people hath bene as loſt ſheepe: their f ſhepheards haue cauſed them to go aſtray, and haue turned them away to ſ mountaines: they haue gone from mountaine to hill, and forgotten their reſting place.
7 All that founde them, haue deuoured them, and their enemies ſayde, We offend not, becauſe they haue ſinned againſt the Lorde, h the habitation of iuſtice, euen the Lord the hope of their fathers.
8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.
9 For loe, I wil raiſe, and cauſe to come vp againſt Babel a multitude of mightie nations from the North countrey, and they ſhall ſet them ſelues in arai as gainſt her, whereby ſhee ſhall be taken: their arrowes ſhalbe as of a ſtrong mā, which is expert, for none ſhall returne in vaine.
10 And Caldea ſhall be a ſpoile: all that ſpoile her, l ſhall be ſatisfied, ſaieth the Lorde.
11 Becauſe ye were glad and reioyced in deſtroying mine heritage, and becauſe ye are growen fat, as the calues in the graſſe, m and neyed like ſtrong horſes,
12 Therefore your mother ſhalbe ſore confounded, and the that bare you, ſhall be aſhamed: beholde, the vttermoſt of the nations ſhalbe a deſert, a dry land, and a wildernes.
13 Becauſe of the wrath of the Lorde it ſhal not be inhabited, but ſhalbe wholy deſolate: euery one that goeth by Babel, ſhalbe aſtonished, n and hiſſe at all her plagues.
14 o Put your ſelues in arai againſt Babel round about: all ye that bende the bowe, ſhoote at her, ſpare no arowes: for ſhe hath p ſinned againſt the Lord.
15 Crie againſt her round about: ſhe hath q giuen her hande: her foundations are fallen, and her walles are deſtroyed:

a After that God hath vſed the Babylonians ſeruice to puniſh other nations, he ſheweth that their turne ſhall come to be puniſhed.
b Theſe were two of their chiefe idoles.
c To wit, the Medes and the Perſians.
d When Cyrus ſhall take Babel.
e Reade Chap. 31.9.
f Their gouernours and miniſters by their examples haue prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among thē in his Temple, and would haue maintained them by his iuſtice againſt their enemies.
i When God ſhall deliuer you by Cyrus.
k That is, moſt forward & without feare.
l Shalbe made rich thereby.
m For ioy of the victory, that ye had againſt my people.
n In ſigne of cōtempt, and diſdaine.
o He ſpeaketh to the enemies the Medes and Perſians.
p Though the Lorde called the Babylonians his ſeruants, & their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, and to profite themſelues, it is here called ſinne.

*Ebr. hand.

*Or, yeelded, or, made peace.

for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

q Destroy her so that none be left to labour the ground or to take the fruite thereof.

16 Destroy the q sower from Babel, and him that handleth the sieth in the time of harueſt: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

r Meaning, Tiglath-pelezar who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

17 Israel is like scattred sheepe: the lyons haue dispersed them: first the king r of Assyria hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken s his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will visite the king of Babel, and his lande, as I haue visited the king of Assyria.

19 And I will bring Israel againe to his habitation: hee shall feede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those daies, and at that time, saith the Lord, the iniquitie of Israel shalbe sought for, and there shalbe none: and the sinnes of Iudah, and they shall not be founde: for I will be merciful vnto them, whome I reserue.

t That is, Babylon: thus the Lord raiseth vp Cyrus. *Esay.23.23.*

21 Go vp against the land of the t rebels, euen against it, and against the inhabitants * of u Pekod: destroy, and lape it waste after them, saith the Lord, and do according to all that I haue commanded thee.

Or, of them that should be visited.

22 A crie of battel is in the land, & of great destruction.

u Nebuchadnezzar, who had smitten downe all the princes, and people of the world.

23 Howe is the x hammer of the whole world destroyed, and broken! howe is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, & thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the lande of the Caldeans.

y Ebr. from the ende.

26 Come against her, y from the vttmost border: open her store houses: treade on her as on sheaues, and destroy her vtterly: let nothing of her be left.

x Her Princes & mightie men.

27 Destroy all her x bullocks: let them goe downe to the slaughter. Woe vnto them, for their day is come, & the time of their visitation.

y Of the Iewes which should be deliuered by Cyrus.

28 The voyce of them that z flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend a bow, besiege it round about: let none thereof escape: a recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath beene proude against the Lord, euen against the holy one of Israel.

Reuel.18.6.

30 Therefore shall her young men fall in the streetes, and all her men of warre shalbe destroyed in that day, saieth the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, euen the time that I will visit thee.

32 And the proude shal stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saieth the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, holde them, & would not let them go.

34 But their strong Redeemer, whose name is the Lord of hostes, hee shall maintein their cause, that he may giue rest to the land, b and disquiet the inhabitants of Babel.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

a Ebr. lyers.

35 A sworde is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the a soothsayers, and they shall dote: a sworde is vpon her strong men, and they shalbe afraid.

37 A sworde is vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, & they shalbe like women: a sworde is vpon her treasures, and they shall be spoyled.

a For Cyrus did cut the riuer Euphrates & deuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsell of two of Belshazzars captaines, who cõspired against their king, because he had geluded them in despite, and slaine the sonne of the other.

38 A b drought is vpon her waters, and they shalbe dried vp: for it is the lande of grauen images, and they dote vpon their idoles.

b Read Isa.13.21.

39 Therefore the c Tyrus with the Iims shal dwel there, and the d ostriches shall dwel therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

c Ebr. Sonnes of the ostriches, or young ostriches, Gen.19.24.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, saieth the Lord: so shall no man dwel there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the north, & a great nation, and many kings shalbe raised vp from the coastes of the earth.

42 They shall holde the bowe and the buckler: they are cruel and vnmercifull: their voice shal roare like the sea, & they shall ride vpon horses, & be put in araye like men, to the battell against thee, O daughter of Babel.

Isa.13.19.

43 The king of Babel hath heard the report of them, and his handes e were feeble: sorowe came vpon him, euen sorowe as of a woman in trauaile.

c Meaning that the Persians should gather their armie of many nations.

44 Behold, he f shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, & I will make thee to haste away from

d Which is meant of Belshazzar, Dan.5.6 *Chap.49.19.*

from her: & who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the [e] shepherd that will stand before me?

e Reade Chap. 49.19.

45 Therefore heare the counsell of the Lorde that he hath deuised against Babel, and his purpose that he hath conceiued against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely he shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, & the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 47 The vanitie of idolaters. 59 Jeremiah giueth his booke to Sheraiah.

1 Thus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitantes [f] that lift vp their heart against me, a destroying [g] winde,

[f] Or, of the land that riseth vp.

2 And will send vnto Babel fanners that shall fanne her, & shall empty her lande: for in the daye of trouble they shalbe against her on euery side.

a The Medes & Persians, that shal destroy them as the winde doth the chaffe.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroye all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streates.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. & 44.6.

5 For Israel hath bene no [h] widowe, nor Judah from his God, from the Lorde of hostes, though their lande was filled with sinne against the holy one of Israel.

d By whom the Lord powred out the drinke of his vengeance, to whom it pleased him.

6 ¶ Flee out of the midst of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: he will render vnto her a recompence.

e For the great afflictions y they haue felt by the Babylonians.

7 Babel hath bene as a golden cuppe in the [d] Lordes hande, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations [e] rage.

f Thus y people of God exhort one an other to go to Zion and praise God.

8 [f] Babel is suddenly fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

g In approuing our cause and punishing our enemies.

9 We would haue cured Babel, but she could not be healed: forsake her, and let [g] vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the clouds.

f Or, fill, or, multiplie.

10 The Lorde hath brought forth our [g] righteousnes: come and let vs declare in Zion the worke of the Lorde our God.

11 Make bright the arrowes: [h] gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the [h] vengeance of the Lord, and the vengeance of his Temple.

h For the wrong done to his people, & to his temple, Chap. 50.28.

12 Set vp the standart vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the shoutes: for the Lorde hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many [i] waters, abundant in treasures, thine ende is come, euen the [k] rude of thy couetousnes.

i For the land of Caldea was full of riuers which ran into Euphrates.

k *Or, measure.*

14 The Lorde of hostes hath sworne by [l] him selfe, saying, Surely I will fill thee with men, as with caterpillers, & they shall crie and shoute against thee.

l *Ebr. his soule.*

Amos 6.8.

15 [m] He hath made the earth by his power, and established the world by his wisdome, and hath stretched out the heauen by his discretion.

Chap. 10.12.

16 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by his owne [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falsehoode and there is no breath therein.

k Reade Chap. 10.14.

18 They are vanitie, and the worke of errours: in the time of their [l] visitation they shall perish.

19 The [m] portion of Jaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

l When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.

20 Thou art mine [n] hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50.23.

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, euen in your sight, saith the Lord.

25 Beholde, I come vnto thee, O destroying [o] mountaine, saith the Lorde, which destroyest all the earth: & I will stretch out mine hand vpon thee, and roll thee downe from the [p] rocks, and will make thee a burnt mountaine.

o Not that Babylon stoode on a mountaine, but because it was strong, and seemed inuincible.

26 They shal not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

p From thy strong holdes and fortresses.

27 Set vp a standart in the lande: blowe the trumpets among the nations: prepare the nations against her: call vp

the kingdomes of q Ararat, Minni, and Aſchenaz againſt her: appoint the prince againſt her: cauſe hoſtes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, & dukes therof, and the princes therof, and all the land of his dominion.

29 And the lande ſhall tremble and ſorowe: for the deuice of the Lorde ſhal be perfoymed againſt Babel, to make the lande of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remayned in their holdes: their ſtrength hath fayled, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the king of Babel, that his citie is taken on a r ſide therof,

32 And that the paſſages are ſtopped, & the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith the Lorde of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a litle while, and the time of her harueſt ſ ſhall come.

34 Nebuchad-nezzar the king of Babel hath t deuoured me, and deſtroyed me: he hath made me an emptie veſſell: hee ſwalowed me vp like a dragon, and filled his bellie with my delicates, & hath caſt me out.

35 The ſpoyle of me, and that which was left of mee, is brought vnto Babel, ſhall the inhabitant of Zion ſay: & my blood vnto the inhabitantes of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will maintaine thy u cauſe, and take vengeance for thee, and I will dyie vp the ſea, and dyie vp her ſpringe.

37 And Babel ſhalbe as heapes, a dwelling place for dragons, an aſtonifhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, and yel as the lyons whelpes.

39 In their x heat I will make them feaſts, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like rams & goats.

41 How is y Sheſhach taken! and howe is the glorie of the whole earth taken! how is Babel become an aſtonifhment among the nations!

42 The z ſea is come vp vpon Babel: ſhe is couered with the multitude of the waues therof.

43 Her cities are deſolate: the lande is dry and a wildernes, a lande wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſit Bel in Babel, & I will bring out of his mouth, that which a he hath ſwalowed vp, & the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, goe out of the midſt of her, and deliuer ye euery man his ſoule from the fierce wrath of the Lord,

46 Leaſt your heart faint, & ye feare the rumour, that ſhall be heard in the land: the rumour ſhall come this yere, & after that in the other b yeere ſhal come a rumour, and crueltie in the lande, and ruler againſt ruler.

47 Therefore beholde, the dayes come, that I wil viſite the images of Babel, & the whole land ſhalbe confounded, & all her ſlaine ſhall fall in the middes of her.

48 Then the heauen and c the earth, and all that is therein, ſhall reioyce for Babel: for the deſtroyers ſhall come vnto her from the North, ſayth the Lord.

49 As Babel cauſed the d ſlaine of Iſrael to fall, ſo by Babel the ſlaine of all the earth did fall.

50 Ye that e haue eſcaped the ſword, goe away, ſtand not ſtill: remember the Lord a farre off, and let Ieruſalem come into your minde.

51 We are f confounded becauſe we haue hearde reproche: ſhame hath couered our faces, for ſtrangers are come into the Sanctuaries of the Lordes Houſe.

52 Wherefore beholde, the dayes come, ſaith the Lord, that I wil viſite her grauen images, and through all her lande the wounded ſhall grone.

53 Though Babel ſhoulde mount vp to heauen, and though ſhe ſhoulde defende her ſtrength on hie, yet from me ſhall her deſtroyers come, ſaith the Lord.

54 A ſounde of a crie commeth from Babel, and great deſtruction from the land of the Caldeans,

55 Becauſe the Lorde hath layde Babel waſte, and deſtroyed from her the great voyce, and her waues ſhall roare like great waters, and a ſounde was made by their noyſe:

56 Becauſe the deſtroyer is come vpon her, euen vpon Babel, & her ſtrong men are taken, their bowes are broken: for the Lord God that recompenſeth, ſhall ſurely recompenſe.

57 And I wil g make drunke her princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: and they ſhall ſleepe a perpetuall ſleepe, and not wake, ſaith the king, whoſe Name is the Lord of hoſtes.

58 Thus ſaith the Lorde of hoſtes, The h thicke wall of Babel ſhall be broken, and her hie gates ſhall be burnt with fire, and the people ſhal labour in vaine, and the folke in the fire, for they ſhalbe wearie.

59 The word which Ieremiah the Prophet commaunded Dheraiah the ſonne of Neriah, the ſone of Maaſeiah, when hee went with Zedekiah the king of Iudah

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q By theſe three nations he meaneth Armenia the hyer, & Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the courſe of the riuer, one ſide was made open, and the reedes that did growe in the water, were deſtroyed, which Cyrus did by the counſell of Gobria and Gabatha Belſhazzars captaines.

ſ When ſhe ſhalbe cut vp and threſhed.

t This is ſpoken in the perſon of the Iewes, bewayling their ſtate & the crueltie of the Babylonians.

u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelf, becauſe their cauſe is his.

x When they are inflamed w ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzars banket, Dan. 5. 2.

y Meaning Babel, as Cha. 25. 26

z The great armie of Medes and Perſians.

a That is, his giftes & preſents which he had receiued as part of the ſpoyle of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon ſhould not be deſtroyed all at once, but by litle and litle ſhould be brought to nothing: for the firſt yeere came the tidings, the next yere the ſiege, and in the third yere it was taken: yet this is not that horrible deſtruction which the Prophets threatened in many places: for that was after this, when they rebelled & Darius ouercame them by the policie of Zopyrus, & hanged three thouſand gentlemen beſides the common people.

c All creatures in heauen and earth ſhall reioyce and praiſe God for the deſtruction of Babylon the great enemie of his Church.

d Babylon did not onely deſtroy Iſrael, but many other nations.

e Ye that are nowe captiues in Babylon.

f He ſheweth how they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.

g For the walles were two hundreth foote hye.

h I will ſo aſtoniſh them by afflictōs that they ſhal not know which way to turne them.

i The thickenes of the wall was of fiftie foote thicke.

Iudah into Babel, in the [k] fourth pere of his reigne: and this Dhereiah was a preceable prince.

60 So Ieremiah wrote in a booke all the euil [p] should come vpon Babel: euen all these things, that are written against Babel.

61 And Ieremiah sayde to Dhereiah, When thou comest vnto Babel, and shalt se, and shalt reade al these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a [l] stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel be drowned, & shall not rise from the euil, that I will bring vpon her: and they shal [m] be wearie. Thus farre are the wordes of Ieremiah.

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S. Iohn in his reuelation alludeth to this place, when he sayth that the Angel tooke a milstone and cast it into the sea: signifying thereby the destruction of Babylon, Reuel. 18.21.

m They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eies put out. 13 The citie is burned. 31 Iehoiachin is brought foorth of prison, and fed like a King.

2 *King.* 24.18. 2. *Chro.* 36.11.

1 ZEdekiah [n] was one and twentie yere olde when hee began to reigne, and he reigned eleuen yeres in Ierusalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

a So the Lorde punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemie vpon him to lead him away and his people. 2. *King.* 25.1. & *chap.* 39.1.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 [o] But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and al his host against Ierusalem, and pitched against it, & built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the kings garden: (nowe the Caldeans were by the citie rounde about) and they went by the way of the wildernes.

b Read Chap. 39.4.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

c Read 2. King 25.6. & Chap. 39.5.

10 And the king of Babel slewe the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Iudah in Riblah.

11 Then he put out the eies of Zedekiah, and the king of Babel bounde him in chaines, and caried him to Babel, & put him in prison till the day of his death.

12 Now in the [d] fift moneth in the tenth day of the moneth (which was the nineteenth yere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which [e] stode before the king of Babel in Ierusalem,

d In the 2. King. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25.8.

13 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, & all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chief steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chief steward left certaine of the poore of the lande, to dresse the vines, and to til the land.

17 Also the [f] pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea, that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

f Of these pillars read 1. Kin. 7.15.

18 The pottes also and the [g] besomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasse wherwith they ministred, tooke they away.

g Which were also made of brasse, as 1. King. 7.45.

19 And the bowles, and the ashpannes, and the basins, and the pottes, and the candlesticks, and the incense dishes, and the cuppes, & all that was of golde, and that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which king Salomon had made in the house of the Lorde: the brasse of all these vessels was without [h] weight.

h It was so much in quantitie.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threde of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was holow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with netwoorke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, & the pomegranates were like vnto these.

23 And there were ninetie and fiue pomegranates on a side: & all the pomegranates vpon the nette woorke were an [i] hundreth round about.

i But because of the roundnes no more could be seene but ninetie and fiue.

k Which serued in ỹ hie Priests stead, if he had any necessary impediment.

24 And the chiefe stewarde toke Seraiah the chiefe Priest, and Zephaniah k the second Priest, & the three keepers of the doore.

25 He toke also out of the citie an Eunuche, which had the ouersight of the men of warre, & l seuen men that were in ỹ kings presence, which were found in the citie, and Sopher captaine of the host who mustred ỹ people of the land, and three score men of the people of the land, that were found in the middes of the citie.

l In the 2. King. 25. 19. is read but of fiue: those were the most excellent, & the other two, which were not so noble, are not there mentioned with them.

26 Nebuzar-adan ỹ chiefe steward toke them, and brought them to the king of Babel to Riblah.

m Which was the latter end of the seuenth yere of his reigne and the beginning of the eight.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

n In the latter end also of that yere, and the beginning of the nineteth.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the m seuenth yeere, euen three thousande Iewes, and three and twentie.

29 In the n eightenth yere of Nebuchadnezzar he caried away captiue frō Jerusalem eight hundreth thirty and two o persons.

o *Ebr. soules.*

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar adan the chiefe steward caried away captiue of the Iewes euen hundreth fourtie and fiue persons: all the persons were foure thousand and three hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Jehoiachin king of Iudah, in the twelfth moneth, in ỹ fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yere of his reigne, lifted vp the head of Jehoiachin king of Iudah, & brought him out of prison,

p And gaue him princely apparel.

32 And spake kindely vnto him, & set his throne aboue the throne of the kings, that were with him in Babel,

q That is, he had allowance in the court, & thus at length he had rest and quietnes because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

33 And changed his prison p garments, and he did continually eat bread before him all the dayes of his life.

34 His porcion was a q continual porcion giuen him of the king of Babel, euery day a certaine, all the daies of his life vntill he died.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Ebrewe Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at ỹ great iudgemēt of God, seeing Ierusalē, which was so strong & so ful of people, to be now destroyed and desolate.

1 HOwe doeth a the citie remaine solitarie that was ful of people! shee is as a widow: shee that was great among ỹ nations, and b princesse among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces and countries.

c So that she taketh no rest.

d Meaning, the Egyptians & Assyrians, which promised helpe.

2 Shee weepeth continually in the c night, and her teares run downe by her cheeks: among al her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

e For her cruelty towarde the poore, & oppression of seruants, Iere. 34. 11.

3 Iudah is caried away captiue, because e of affliction, & because of great seruitude: shee dwelleth among the heathen, and findeth no rest: all her persecuters toke her in the straites.

f As they vsed to come vp, with mirth and ioye, Psal. 42. 4.

4 The waies of Sion lament, because no man commeth f to the solemne feastes: all her gates are desolate: her Priests sigh: her virgins are discomfited, and shee is in "heauinesse.

"Ebr. bitternes.

g That is, haue rule ouer her, Deut. 28. 44.

5 Her aduersaries g are the chiefe, & her enemies prosper: for the Lorde hath afflicted her, for ỹ multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Sion all her beautie is departed: her princes are become h like hartes that finde no pasture, & they are gone without strength before the pursuer.

h As men pined away with sorow & that haue no courage.

7 Jerusalem remembred the daies of her affliction, and of her rebellion, & all her pleasant things, that shee had in times past, when her people i fel into the hand of the enemie, and none did helpe her: the aduersaries sawe her, and did mocke at her k Sabbaths.

i In her miserie she considered the great benefices & commodities that she had lost.

k At her religion and seruing of God, which was ỹ greatest griefe to the godly.

8 Jerusalem hath grieuously sinned, therefore she is l in derision: all that honoured her, despise her, because they haue seene her filthines: yea, shee sigheth and turneth backward.

l *Or, driuen away.*

9 Her filthines is in her skirtes: shee remembred not her last ende, therfore she came downe wonderfully: shee had no comforter: O Lord, beholde mine affliction: for the enemie "is proude.

lShe is not ashamed of her sin, although it be manifest.

"Ebr. hath magnified himselfe.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom m thou diddest commande, that they should not enter into thy Church.

m God forbiddeth that the Ammonites and Moabites should enter into ỹ Congregation of the Lord, and vnder them he cōprehendeth all enemies, Deut. 23. 3.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

n Thus Ieruſalē lamenteth, moouing others to pitie her and to learne by her example.

12 Haue ye no regarde, all ye that passe by this way? beholde, and see, if there be anye n sorow like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted me in ỹ day of his fierce wrath.

o This declareth that wee shoulde acknowledge God to be the authour of all our afflictions, to the intent that we might seeke vnto him for remedie.

13 From aboue hath o he sent fire into

my bones, which prevaile against them: he hath spred a net for my feete, and turned me backe: hee hath made me desolate, and daylie in heavines.

p Mine heavie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

14 The p yoke of my transgressions is bound upon his hand: they are wrapped, and come up upon my necke: he hath made my strength to fall: the Lord hath delivered me into their handes, neither am I able to rise up.

15 The Lorde hath troden under foote all my valiant men in the middes of mee: he hath called an assemblie against mee to destroy my yong men: the Lord hath troden q the wine presse upon the virgine the daughter of Judah.

q He hath troden them vnder foote as they that tread grapes in the wine presse. *Iere.14.17. chap.2.18.*

16 For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter r should refresh my soule, is farre from me: my children are desolate, because the enemie prevailed.

r Which because of her pollution was separate from her husband, Leui. 15.19. and was abhorred for the time.

17 Zion stretched out her handes, & there is none to comfort her: the Lord hath appointed s enemies of Jaakob round about him: Jerusalem is t as a menstruous woman in the middes of them.

s *Heb. mouth.*

t That is, they died for hunger.

18 The Lord is righteous: for I have rebelled against his u commandement: heare, I pray you, all people, & beholde my sorowe: my virgins and my yong men are gone into captivitie.

u Of desiring vengeance against the enemie, reade Iere. 11.20. and 18.21.

19 I called for my lovers, but they deceived me: my Priestes and mine Elders perished in the citie while they x sought their meate to refresh their soules.

x *Or, gather them big grapes.*

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within mee, for I am full of heavines: the swoorde spoileth abroade, as death doth at home.

21 They have heard that I mourne, but there is none to comfort me: all mine enemies have heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like unto me.

22 y Let all their wickednes come before thee: z doe unto them, as thou hast done unto me, for all my transgressions: for my sighes are many, and mine heart is heavie.

y That is, deale with them as I have dealt with my sinnes.

z *Or, gather them.*

CHAP. II.

1 HOwe hath the Lorde a darkened the daughter of Zion in his wrath! and hath cast downe from b heaven unto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

a That is, brought her from prosperitie to aduersitie.

b Hath given her a most sore fall.

c Alluding to the Temple or to the Arke of the covenant, which was called the footestoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heavens.

2 The Lord hath destroyed all the habitations of Jaakob, and not spared: hee hath thrown downe in his wrath the strong holds of the daughter of Judah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the d horne of Israel: hee hath drawne backe his e right hande from before the enemie, and there was kindled in Jaakob like a flame of fire, which devoured round about.

d Meaning, the glorie and strength, as 1.Sam.2.1.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

4 He f hath bet his bow like an enemie: his right hand was stretched up as an aduersarie, & slew all that was pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his wrath like fire.

f Shewing that there is no remedie, but destruction, where God is the enemie.

5 The Lord was as an enemie: he hath devoured Israel, & consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah lamentation and mourning.

6 For hee hath destroyed his tabernacle, as a garden, he hath destroyed his congregation: the Lorde hath caused the feastes and Sabbaths to be forgotten in Zion, & hath despised in the indignation of his wrath the king and the priest.

7 The Lorde hath forsaken his altar: he hath abhorred his Sanctuarie: he hath given into the hande of the enemie the walles of her palaces: they have made a noyse in the House of the Lord, as in the day of solemnitie.

g As the people were accustomed to praise God in the solemne feastes with a loude voyce, so nowe the enemies blaspheme him with shouting and crying.

8 The Lorde hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawen his hand from destroying: therefore he made the rampart & the wall to lament: they were destroyed together.

h This is a figuratiue speach, as that was, when he said, the wayes did lament, Cha. 1.4: meaning, this sorow was so great that the insensible things had their part thereof.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her king and her Princes are among the Gentiles: the Lawe is no more, neither can her Prophets g receive any vision from the Lord.

g *Or, finde.*

10 The elders of the daughter of Zion sit upon the ground, and keepe silence: they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang downe their heades to the ground.

11 Mine eyes doe faple with teares: my bowels swell: my liver is powred upon the earth, for the destruction of the daughter of my people, because the children and sucklings h swoone in the streetes of the citie.

h *Or, faint.*

12 They have said to their mothers, Where is i bread & drinke? when they swooned as the wounded in the streetes of the citie, and when they k gave up the ghost in their mothers bosome.

i *Ebr. wheat and wine.*

k *Ebr. powred out the soule.*

13 l What thing shall I take to witnes for thee? what thing shal I compare to thee, O daughter Jerusalem? what shal I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breache is great like the sea: who can heale thee?

l Meaning, that her calamity was so evident that it neede no witnesses.

14 Thy prophets have m looked out vaine, and foolish things for thee, & they have not discovered thine iniquitie, to turne away thy captivitie, but have looked out for thee false n prophecies, & causes of banishment.

m Because the false prophets called themselues seers, as & other were called, therefore he sheweth, that they saw amisse, because they did not reproue the peoples faultes, but flattered them in their sinnes, which was the cause of their destruction.

n *Or, burdens.*

15 All that passe by the way, clappe their handes at thee: they hisse and wagge

their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse & gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which he had purposed: hee hath fulfilled his worde that hee had determined of olde time: he hath throwne downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduerlaries.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day & night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in ꝑ beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, & consider to whome thou hast done thus: shall the women eat their fruit, and children of a * spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong & the olde lie on the ground in the streets: my virgins and my yong men are fallen by the sworde: thou hast slaine them in ꝑ day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne daye my * terrours rounde about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

CHAP. III.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when hee declared the destruction of Ierusalem, as Iere. 20. 2.

I Am the man, that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into darkenes, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh & my skinne hath he caused to waxe olde, & he hath broken my bones.

b He speaketh this as one that felt Gods heauy iudgements, which he greatly feared, & therefore setteth them out with this diuersitie of wordes.

5 He hath b builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about mee, that I can not get out: he hath made my chaines heauie.

8 Also when I crie and shoute, hee shutteth out my c prayer.

9 He hath d stopped vp my wayes with hewen stone, & turned awap my paths.

10 e He was vnto me as a beare lying in waite, and as a Lion in secret places.

11 He hath ouerthrowen my wayes, & pulled me in pieces: he hath made me desolate.

12 He hath bent his bow and made me a marke for the arrow.

13 He caused * the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled mee with bitternes, and made me drunken with f wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was far off from peace: I forgate prosperitie,

18 And I said, My strength & mine hope g is perished from the Lord.

19 Remembring mine affliction, and my mourning, the wormewood & the gall.

20 My soule hath them in remembrance, and is humbled h in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes i mercies that we are not consumed, because his compassions faple not.

23 They are renued k euery morning: great is thy faithfulnes.

24 The Lord is my l portion, saieth my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in him, & to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his m youth.

28 He sitteth alone, n and keepeth silence, because he hath borne it vpon him.

29 He putteth his * mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: he is filled ful with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For hee doth not ꝑ pitifully * willingly, nor afflict the children of men.

34 To stamping vnder his feet all the prisoners of the earth,

35 To ouerthrowing the right of a man before the face of the most high,

36 To subuerting a man in his cause: the Lord o seeth it not.

37 Who is he then that saith, and it commeth to passe, and the Lord * commandeth it not?

38 Out of the mouth of the most high proceedeth not * euill and good?

39 Wherefore then is the liuing * man forrowfull? * man suffereth for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

c This is a great tentation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner. d And keepeth me in holde, as a prisoner. e He hath no pitie on me.

Heb. sonnes.

f With great anguish & sorow he hath made me to lose my sense.

g Thus w paine he was driuen to & fro betweene hope & despaire, as the godly oft times are, yet in the end the Spirit getteth the victorie.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know them selues and feele his mercies.

i Cõsidering the wickednes of man, it is marueil ỹ any remayneth aliue: but onely that God for his owne mercies sake, and for his promes will euer haue his Church to remaine though they be neuer so fewe in nomber, Isai. 1. 9.

k We feele thy benefites dayly.

l The godly put their whole confidence in God, & therfore looke for none other inheritance, as Psal. 16. 5.

m He sheweth ỹ we can neuer begin too timely to be exercised vnder the crosse, that when ỹ afflictions growe greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, & so with patience waiteth for succour. p He taketh no pleasure in it, but doth it of necessitie for our amendment, when he suffreth the wicked to oppresse the poore. *Ebr. with hu heart.* q He doth not delite therein. that nothing is done without Gods prouidence. r He sheweth ſ That is, aduersity & prosperitie, Amos 3. 6. t When God afflicteth him.

u That is, both hearts & hands: for els to lift vp the hands is but hypocrisie.

41 Let vs lift vp u our hearts with our handes vnto God in the heauens.
42 Wee haue sinned, and haue rebelled, therefore thou hast not spared.
43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.
44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.
1.Cor.4.13. 45 Thou hast made vs as the * offscowring and refuse in the middes of the people.
46 All our enemies haue opened their mouth against vs.
47 Feare, and a snare is come vpon vs with desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without stay and ceaseth not,
50 Till the Lorde looke downe, and beholde from heauen.
x I am ouercome with sore weeping for all my people. 51 Mine eye x breaketh mine heart because of all the daughters of my citie.
52 Mine enemies chased me sore like a birde, without cause.
y Read Iere. 37 16. how he was in the myerie dungeon. 53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, then thought I, I am destroyed.
55 I called vpon thy Name, O Lorde, out of the lowe dungeon.
56 Thou hast heard my voyce: stoppe not thine eare from my sigh and from my crie.
57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.
58 O Lorde, thou hast maintained the
z Meaning, the cause wherefore his life was in danger. cause of my z soule, and hast redeemed my life.
59 O Lorde, thou hast seene my wrong, iudge thou my cause.
60 Thou hast seene all their vengeance, and all their deuices against me.
61 Thou hast heard their reproche, O Lorde, and all their imaginations against me:
62 The lippes also of those that rose against me, and their whispering against me continually.
63 Behold, their sitting downe and their rising vp, howe I am their song.
Psal.28.4. 64 * Giue them a recompence, O Lorde, according to the worke of their handes.
a Or, an obstinate heart. 65 Giue them a sorowe of heart, euen thy curse to them.
66 Persecute with wrath and destroye them from vnder the heauen, O Lorde.

CHAP. IIII.

a By the golde hee meaneth the Princes, as by the stones he vnderstandeth the Priests.
b Or, hid.
c Or, stones.

1 HOwe is the a golde become so b dimme? the most fine golde is changed, and the stones of the Sanctuarie are scattered in the corner of euery streete.
2 The noble c men of Zion comparable to fine golde, howe are they esteemed as earthen d pitchers, euen the worke of the handes of the potter!
d Which are of small estimation and haue none honour. 3 Euen the dragons e draw out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the f ostriches in the wildernesse.
e Though the dragons be cruell, yet they pitie their young and nourish them, which thing Ierusalem doeth not. 4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
f The women forsake their children, as the Ostrich doth her egges, Iob 39.17 5 They that did feede delicately, perishe in the streetes: they that were brought vp in scarlet, embrace the dongue.
6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, and g none pitched campes against her.
Gen.19.25. g Or, no strength was against her. 7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddie in bodie, then the red precious stones: they were like polished saphir.
Num.6.2. 8 Nowe their h visage is blacker then a cole: they can not knowe them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.
e They that were before most in Gods fauour, are now in greatest abomination vnto him. 9 They that bee slaine with the sworde are better, then they that are killed with hunger: for they fade away as they were stricken through for p fruits of the fielde.
f For lacke of foode they pine away, & cõsume. 10 The handes of the pitifull women haue sodden their owne children, which were their meate in the destruction of the daughter of my people.
11 The Lorde hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in g Zion, which hath deuoured the foundations thereof.
g He meaneth that these things are come to passe therefore, contrary to all mens expectation. 12 The kinges of the earth, and all the inhabitantes of the worlde would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Ierusalem:
h Some referre this to the blind men, which as they went, stumbled on i blood, whereof the citie was full. 13 For the sinnes of her Prophetes, and the iniquities of her Priests, that haue shedde the blood of the iust in the middes of h her.
14 They haue wandred as blinde men i in the streetes, and they were polluted with blood, so that k they would not touche their garments.
i Meaning, the heathen which came to destroy them, coulde not abide them. 15 But they cryed vnto them, Departe, ye polluted, departe, departe, touche not: therefore they fled away, and wandered: they haue said among the heathen, l They shall no more dwell there.
h Or, face.
k That is, the enemies. 16 The m anger of the Lorde hath scattered them, he will no more regard them: k they reuerenced not the face of the Priests, nor had compassion of the Elders.
l He sheweth two principall causes of their destructiõ: their crueltie, & their vaine cõfidence in man: for they trusted in the helpe of the Egyptians. 17 Whiles wee waited for our vaine helpe, our eyes failed: for in our waiting we looked for l a nation that could not saue vs.
m Or, wrath.

18 They

18 They hunt our steppes that wee can not goe in our streetes: our ende is neere, our dayes are fulfilled, for our ende is come.
19 Our persecuters are swifter then the egles of the heauen; they pursued vs vpon the mountaines, and layed waite for vs in the wildernes.
20 The [m] breath of our nostrels, the Anointed of the Lorde was taken in their nets, of whom we saide, Vnder his shadowe we shalbe preserued aliue among the heathen.
21 Reioyce and be gladde, [n] O daughter Edom, that dwellest in the land of Vs, the cup also shall passe through vnto thee: thou shalt bee drunken, and vomit.
22 The punishment is accomplished, O daughter Zion: he [o] will no more carie thee awaie into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

m Our king Iosiah, in whom stoode our hope of Gods fauour, & on whome depended our state & life, was slaine, whom he calleth anointed, because he was a figure of Christ.
n This is spoken by derision.
[a] *Or, sheue thy nakednesse.*
o He comforteth the Church by that after seuentie yeeres their sorowes shal haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

1 REmember, O Lorde, what is come vpon vs: [a] consider, and beholde our reproche.
2 Our inheritance is turned to the strangers, our houses to the aliants.
3 We are fatherles, euen without father, and our mothers are as widowes.
4 We haue drunke our [b] water for money, and our wood is solde vnto vs.
5 Our neckes are vnder persecution: we are wearie, and haue no rest.
6 We haue giuen our [c] handes to the Egyptians, and to Assyrie, to be satisfied with bread.
7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.
8 Seruantes haue ruled ouer vs, none would deliuer vs out of their handes.
9 We gate our bread with the perill of our liues, because of the [e] sworde of the wilderne.
10 Our skinne was blacke like as an ouen because of the terrible famine.
11 They defiled the women in Zion, and the maides in the cities of Iudah.
12 The princes are hanged vp by [f] their hand: the faces of the elders were not had in honour.
13 They tooke the young men to grinde, and the children fell vnder [g] the wood.
14 The Elders haue ceased from the [h] gate, and the yong men from their songs.
15 The ioy of our heart is gone, our dace is turned into mourning.
16 The crowne of our head is fallen: woe nowe vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these things, our eyes are dimme.
18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.
19 But thou, O Lord, remainest for [i] euer: thy throne is from generation to generation.
20 Wherefore doest thou forget vs for euer, and forsake vs so long time?
21 [k] Turne thou vs vnto thee, O Lorde, and we shalbe turned: renue our dayes as of olde.
22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

a This prayer as is thought, was made whē some of ỹ people were caried away captiue, others, as ỹ poorest remained & some wēt into Egypt and other places for succour: albeit it seemeth that the Prophete foreseeing their miseries to come, thus prayed.
b Meaning, their extreme seruitude and bondage.
c We are ioyned in league & amitie with them, or haue submitted our selues vnto them.
d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.
e Because of the enemy that came from the wildernes, and would not suffer vs to goe, & seeke our necessary foode.
f That is, by the enemies hand.
g Their slauery was so great, ỹ they were not able to abide it.
h There were no more lawes nor forme of common wealth.
i With weeping.
k And therefore thy couenant & mercies can neuer fayle.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31. 18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophetes counsell, as though the thing which they had prophecied should not come to passe, and therefore their estate shoulde be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by newe visions and reuelations shewed vnto him, that the citie shoulde most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, shoulde be brought into cruell bondage. And lest the godly shoulde despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other shoulde chiefely be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the newe Temple should perfectly be restored. He prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. 1.

1 *The time when in Ezekiel prophecied and in what place.* 3 *His kinred.* 5 *The vision of the foure beasts.* 26 *The vision of the throne.*

a After that the booke of the law was fould, which was ỹ eighteenth yeere of ỹ reigne of Iosiah, so that fiue and twentie yeeres after this booke was fould, Ieconiah was led away captiue with Ezekiel (& many of the people) who the first yere after sawe these visions.

b Which was a part of Euphrates, so called.

c That is, notable, & excellent visions, so that it might be known, it was no naturall dreame, but came of god.

d That is, the Spirit of prophecie, as Chap. 3. 22 and 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgement of God, & the great afflictiõs, that should come vpon Ierusalem.

f Or, pale yellowe.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, & of a lyon on the right side, and the face of a bullock, and of an egle on the left side.

i Ebr. whither their spirit, or will was to go.

i That is, when they had executed Gods will: for afore they returned not, til God had changed the state of things.

1 IT came to passe in the a thirtieth yeere in ỹ fourth moneth and in the fift day of the moneth (as I was among ỹ captiues by the riuer b Chebar) that the heauens were opened and I sawe visions of c God.

2 In the fift daye of the moneth (which was the fift yeere of king Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lorde was vpon him.

4 And I lowked, and beholde, e a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, to wit, in the mids of the fire came out as the likenes of f amber.

5 Also out of the middes thereof came the likenesse of foure g beasts, & this was their fourme: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, & their wings.

9 They were h ioyned by their winges one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as i the face of man: and they foure had the face of a lion on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spred out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their k spirite led them, and they returned not when they went forth.

13 The similitude also of the beastes, and their appearance was like burning coles of fire, & like the appearance of lamps: for the fire ran among the beastes, & the fire gaue a glister, & out of the fire there went lightening.

14 And the beasts ran, and l returned like vnto lightening.

15 Now as I beheld the beasts, behold, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheeles and their works was like vnto a m chrysolite: and they foure had one fourme, and their facion, and their works was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also n rings, and height, and were fearefull to beholde, and their rings were full of eyes, rounde about them foure.

19 And when ỹ beasts went, the wheeles went with them: and when the beastes were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirite led them, they went, and thither did the spirite of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirit of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stode, they stode, and when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirite of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chrystall, spred ouer their heads aboue.

23 And vnder the firmament were their winges streight, the one towarde the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their o wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voyce of speache, as the noyse of an hoste: and when they stode, they p let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stode, & had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was ỹ appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire q round about within it to looke to, euen from his lopnes vpwarde: and to looke to, euen from his lopnes downewarde, I sawe as a likenes of fire, and brightnes round about it.

28 As the likenes of the bowe, that is in the cloude in the daye of rayne, so was the appearance of the light rounde about.

29 This was the appearance of the similitude of the glorie of the Lorde: & when I sawe it, I fell r vpon my face, and I heard a voyce of one that spake.

k The Ebrewe word is, tarshish: meaning, that the colour was like the Cilician sea, or a precious stone so called.

l Or, the trent.

l Which declared the swiftnes & the fearefulnes of Gods iudgements.

m Which signified, that they had no power of themselues, but onely wayted to execute Gods cõmandement.

n Whereby was signified a terrible iudgement towarde the earth.

o Considering the maiestie of God, and the weaknes of flesh.

CHAP.

CHAP. II.

The Prophet is ſent to call the people from their errour.

1 And [a] he ſaid vnto mee, [b] Sonne of man, ſtande vp vpon thy feete, and I wil ſpeake vnto thee.

2 [c] And the Spirit entred into me, when he had ſpoken vnto me, and ſet me vpon my feete, ſo that I heard him that ſpake vnto me.

3 And he ſaid vnto mee, Sonne of man, I ſende thee to the children of Iſrael, to a rebellious nation, that hath rebelled againſt mee: for they and their fathers haue rebelled againſt mee, euen vnto this very day.

4 For they are [*] impudent children, and ſtiffe hearted: I do ſend thee vnto them, and thou ſhalt ſaye vnto them, Thus ſayth the Lord God.

5 But ſurely they wil not heare, neyther in deede wil they ceaſe: for they are a rebellious houſe: yet ſhal they know that [d] there hath bene a Prophet among them.

6 And thou ſonne of man, [e] feare them not, neither be afrayde of their woordes, although rebels, and thornes be with thee, & thou remaynest with ſcorpions: feare not their woordes, nor be afrayde at their lookes, for they are a rebellious houſe.

7 Therfore thou ſhalt ſpeake my woords vnto thē: but ſurely they wil not heare, neyther will they in deede ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay vnto thee: be not thou rebellious, like this rebellious houſe: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, beholde, an hand was ſent vnto me, and loe, a roule of a booke was therein.

10 And he ſpred it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and wo.

a That is, the Lord.
b Meaning man, which is but earth and aſhes, which was to humble him, & cauſe him to cõſider his owne ſtate, and Gods grace.
c So [h] he could not abide Gods preſence till Gods Spirit did enter into him.
* *Ebr. hard of face.*
d This declareth on the one part Gods great affection toward his people, that notwithſtanding their rebellion, yet he wil ſend his Prophets among them, and admoniſheth his miniſters on the other part that they ceaſe not to do their duetie, though the people be neuer ſo obſtinate: for the woorde of God ſhalbe either to their ſaluation or greater condemnation.
e Read Iere. 1. 17: he ſheweth that for none afflictions they ſhould ceaſe to do their duetie.
f He doeth not onely exhort him to his duetie, but alſo giueth him the meanes wherewith he may be able to execute it.
g He ſheweth what were the cõtents of this booke: to wit, Gods iudgements againſt the wicked.

CHAP. III.

1 The Prophet being fed with the woorde of God and with the conſtant boldnes of the Spirit, is ſent vnto the people that were in captiuitie. 17 The office of true miniſters.

1 Moreouer he ſaid vnto me, Sonne of man, eat that thou findeſt: [a] eat this roule, and goe, & ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he ſaid vnto me, Sonne of man, cauſe thy bellie to eate, & fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as ſweete as honie.

4 And he ſaid vnto me, Sonne of man, goe, and enter into the houſe of Iſrael, and declare them my woordes.

5 For thou art not ſent to a people of an vnknowen [*] tongue, or of an hard language, but to the houſe of Iſrael,

6 Not to many people of an vnknowen tongue, or of an hard language, whoſe woords thou canſt not vnderſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee; for they wil not obey me: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Behold, I haue made thy face [b] ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afrayd at their lookes: for they are a rebellious houſe.

10 He ſaid moreouer vnto me, Sonne of man, [c] receyue in thine heart all my woords that I ſpeake vnto thee, & heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of thy people, and ſpeake vnto them, and tell them, Thus ſayth the Lord God: but [d] ſurely they will not heare, neyther will they in deede ceaſe.

12 Then the ſpirite tooke mee vp, and I heard behind me a noyſe of a great ruſhing, ſaying, [d] Bleſſed be the glory of the Lord out of his place.

13 I heard alſo the noyſe of the wings of the beaſtes, that touched one another, & the rating of the wheeles that were by them, euen a noyſe of a great ruſhing.

14 So the ſpirit lift me vp, and tooke me away and I [e] went in bitternes, and indignation of my ſpirit, but the hande of the Lord was ſtrong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I ſate where they ſate, & remained there aſtonished among them ſeuen dayes.

16 And at the ende of ſeuen dayes, the word of the Lord came againe vnto me, ſaying,

17 Sonne of man, I haue made thee a [h] watchman vnto the houſe of Iſrael: therefore heare the woorde at my mouth, and giue them warning from me.

18 When I ſhall ſaye vnto the wicked, Thou ſhalt ſurely dye, and thou giueſt him not warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue, the ſame wicked man ſhall dye in his iniquitie: but his bloud wil I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor frō his

a Whereby is meant, that none is meete to be Gods meſſenger before he haue receiued his word of God in his heart, as verſ. 10. and haue a zeale thereunto, and delite therein, as Ierem. 15. 16. reuel. 10. 10.

* *Ebr. deepe lippes.*
b God promiſeth his aſſiſtāce to his miniſters, and that he will giue them boldnes & conſtancy in their vocation, Iſa. 50. 7. ierem. 1. 18, micah 3. 8.
c He ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeake nothing as of theſelues, but that onely, which they haue receiued of the Lord.
d Wherby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple: for this declared, that the citie, & Temple ſhould be deſtroyed.
e This ſheweth that there is euer an infirmitie of the fleſh which cānot neuer be readie to render full obedience to God, & alſo gods grace, who euer aſſiſteth his, and ouercommeth their rebellious affections.
f Which was a place by Euphrates, where the Iewes were priſoners.
g Declaring hereby, that Gods miniſters muſt with aduiſemēt, and deliberation vtter his iudgements.
h Of this reade Chap. 33. 2.

his wicked way, he shall dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a i righteous man turne from his righteousnes, and commit iniquitie, I will lay a k stumbling blocke before him, and hee shall dye, because thou hast not giuen him warning: hee shal die in his sinne, and his l righteous deedes, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that p righteous sinne not, and that he doeth not sinne, he shal liue because hee is admonished: also thou hast deliuered thy soule.

22 And the m hande of the Lorde was there vpon me, and he said vnto me, Arise, and goe into the n fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fielde, beholde, the o glorie of the Lorde stoode there, as the glorie which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then p Spirit entred into mee, which o set me vp vpon my feete, and spake vnto me, and saide to me, Come, and r shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, s thou shalt not goe out among them.

26 And I will make thy tongue q cleaue to the roofe of thy mouth, p thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lorde God, Hee that heareth, let him heare, and he that leaueth off, * let him leaue: for they are a rebellious house.

i If he that hath bene instructed in the right way turne back.

k I will giue him vp into a reprobate minde, Rom. 1. 28.

l Which seemed to haue bene done in faith, & were not.

m That is, the Spirit of prophecie.

n Or, valley.

Meaning, the vision of the Cherubims, and the wheeles.

o Reade Chap. 2. 2.

p Signifiyng, that not onely hee shoulde not profite, but they shoulde grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lorde, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it.

r Reuel. 22. 11.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuities of Israel. 16 An hunger is prophecied to come.

1 THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay enginnes of warre against it round about.

3 Moreouer, take an * yron panne, and set it for a wall of yron betweene thee and the citie, & direct thy face towarde it, and it shalbe besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Hereye thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: according to the nomber of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeeres of their iniquitie, according to the nomber of the dayes, euen three hundreth & ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face towarde the siege of Ierusalem, & thine d arme shalbe vncouered, and thou shalt prophecie against it.

8 And beholde, I wil lay * bandes vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, & millet, f and fitches, and put them in one vessell, and make thee bread thereof according to the nomber of the dayes that thou shalt sleepe vpon thy side: euen g three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate, shalbe by weight, euen h twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the sixt part of an i Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barly cakes, & thou shalt bake it k in the donque that commeth out of man, in their sight.

13 And the Lorde saide, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks m dongne for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of man, beholde, I will breake * the staffe of bread in Ierusalem, and they shall eate bread by waight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, & shall consume awap for their iniquitie.

a Which signified y stubburnes and hardnes of their heart.

b Hereby he representeth the idolatrie & sinne of the ten tribes (for Samaria was on his left hand from Babylon) and howe they had remained therein three hundreth and ninetie yeeres.

c Which declared Iudah, who had nowe from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedie vengeance.

e The people should so streitely be besieged, that they should not be able to turne them.

f Meaning, that the famin should be so great, that they should be glad to eate whatsoeuer they coulde get.

g Which were fourteene moneths that the citie was besieged, and this was as many daies as Israel sinned yeres.

h Which make a pounde.

i Reade Exod. 29. 40.

k Signifying hereby the great scarcitie of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it shoulde nourish, Isa. 3. 1. Chap. 5. 27. and 14. 13.

CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, or take thee a barbours rasor, and cause it * to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the heare.

* To shaue thine head and thy beard.

2 Thou

2 Thou shalt burne with fire the thirde part in the middes of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last thirde part thou shalt scatter in the winde, and I will drawe out a swoorde after them.

3 Thou shalt also take thereof a fewe in nomber, and binde them in thy [c] lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Jerusalem: I haue set it in the midst of [e] nations and countreis, that are rounde about her.

6 And thee hath changed my [e] iudgements into wickednes more then the nations, and my statutes more then the countreis, that are rounde about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lorde God, Because your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lorde God, Beholde, I, euen I come against thee, and will execute iudgement in the middes of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers [g] shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lorde God, Surely because thou hast defiled my Sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The thirde part of thee shall die with the pestilence, and with famine shall they bee consumed in the middes of thee: and another thirde part shall fall by the swoorde round about thee: and I will scatter the last thirde part into all windes, and I will drawe out a swoord after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be [g] comforted: and they shall knowe, that I the Lorde haue spoken it in my zeale, when I haue accomplished my wrath in the.

14 Moreouer, I will make thee waste, & abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch & shame, a chastisement and an astonishment vnto the nations that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, & in sharpe rebukes: I the Lord haue spoken it:

16 When I shall sende vpon them the [a] euill arrowes of famine, which shall be for their destruction, and which I will sende to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 So will I sende vpon you famine, & euill beastes, and they shall spoyle thee, and pestilence and blood shall passe thorower thee, & I will bring the swoorde vpon thee: I the Lord haue spoken it.

[a] Or, dangerous.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 Hee prophesieth the repentance of the remnant of the people, and their deliuerance.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, set thy face towards the [a] mountaines of Israel, and prophecie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to [a] mountaines and to the hilles, to the riuers & to the valleys, Beholde, I, euen I will bring a swoorde vpon you, and I will destroy your hie places.

4 And your altars shalbe desolate, and your images of the [b] sunne shalbe broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their [c] idols, and I will scatter your bones rounde about your altars.

6 In all your dwelling places the cities shalbe desolate, and the hie places shall be layde waste, so that your altars shall be made waste & desolate, & your idoles shall be broken, & cease, & your images of the sunne shalbe cut in pieces, and your workes shalbe abolished.

7 And the slaine shall fall in the middes of you, and ye shall knowe that I am the Lorde.

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the swoorde among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed frō me, & for their eyes, which haue gone a whoring after their idoles, & they [e] shalbe displeased in the selues for the euils, which they haue committed

[a] Chap. 36.1.

[a] He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

[b] Read 2. King. 23.11.

[c] In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23.20.

[d] He sheweth that in all dangers God will preserue a fewe, which shall be as the seede of his Church, and call vpon his Name.

[e] They shalbe ashamed to see that their hope in idoles was but vaine, and so shall repent.

[b] To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire & pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchad-nezzar. By the swoorde, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other partes after the citie was taken.

[c] Meaning, that a verie fewe should be left, which the Lord woulde preserue among all these stormes, but not without troubles, & triall.

[d] Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

[e] My word and Lawe into idolatrie and superstitions.

[f] Because your idols are in greater nomber, and your superstitiōs mo then among the professed idolaters, reade Isa 65.11: or hee condēneth their ingratitude in respect of his benefites. *Leui.* 26.29. *deut.* 28.53. 2. *king.* 6.29. *lament.* 4.10. *baruch* 3.3.

[g] That is, I will not be pacified till I be reuenged, Isa. 1.24.

committed in all their abominations.
10 And they shall knowe that I am the Lord, and that I haue not sayd in vaine, that I would do this euil vnto them.
11 Thus sayth the Lord God, f Smite with thine hande, and stretch forth with the foote, and sape, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the swoorde, by the famine, and by the pestilence.
12 He that is farre off, shall dye of the pestilence, and he that is neere, shall fall by the swoorde, and he that remayneth and is besieged, shall dye by the famine: thus will I accomplish my wrath vpon them.
13 Then g ye shall knowe, that I am the Lorde, when their slayne men shalbe among their idoles rounde about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.
14 So will I * stretch mine hande vpon them, and make the land waste, and desolate h from the wildernesse vnto Diblath in all their habitations, and they shal knowe that I am the Lord.

CHAP. VII.

The ende of all the lande of Israel shall suddenly come.

1 MOreouer the worde of the Lorde came vnto me, saying,
2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the landes of Israel: the ende is come vpon the foure corners of the land.
3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all i thine abominations.
4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee, & thine abomination shalbe in the middes of thee, and ye shal know that I am the Lord.
5 Thus sayth the Lord God, l Beholde, one euill, euen one euil is come.
6 An ende is come, the ende is come, it m watcheth for thee: beholde, it is come.
7 The n morning is come vnto thee, that dwellest in the lande: the time is come, the daye of trouble is neere, and not the o sounding againe of the mountaines.
8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.
9 Neyther shall mine eye spare thee, neither will I haue pitie, but I will lay vpō thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall knowe that I am the Lord that smiteth.
10 Beholde, the day, beholde, it is come: the morning is gone forth, the * rod flourisheth: l pride hath budded.
11 s Crueltie is risen vp into a rodde of wickednes: none of them shall remayne, nor of their riches, nor of any of theirs, neyther shall there be t lamentation for them.
12 The time is come, the daye draweth neere: let not the byer * reioyce, nor let him that selleth, s mourne: for the wrath is vpon all the multitude thereof.
13 For he that selleth, shall not u returne to that which is solde, although they were yet aliue: for the v vision was vnto all the multitude thereof, and they returned not, w neyther doeth any encourage himselfe in the punishment of his life.
14 * They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.
15 The sword is without, & the pestilence and the famine within: he that is in the fielde, shal dye with the sword, & he that is in the citie, famine and pestilence shal deuoure him.
16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleyes: all they shall mourne, euery one for his iniquitie.
17 * All handes shalbe weake, & all knees shal fall away as water.
18 * They shal also gird themselues with sackcloth, and feare shall couer them, & shame shalbe vpon all faces, & baldenes vpon their heads.
19 They shal cast their siluer in the streets, and their gold shalbe cast farre off: their * siluer and their golde can not deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.
20 He had also set the beautie of his x ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.
21 And I will giue it into the handes of the y strangers to be spoyled, and to the wicked of the earth to be robbed, & they shal pollute it.
22 My face will I turne also from them, and they shall pollute my z secret place: for the destroyers shal enter into it, and defile it.
23 ¶ Make a a chaine: for the land is full of the b iudgement of blood, and the citie is full of crueltie.
24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, & their

a I wil punish thee as thou hast deserued for thine idolatrie.

l *Or, beholde, euill commeth after euil*

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth ryll there be no more hope of repentance.

c The beginning of his punishments is alreadie come.

d Which was a voyce of ioy, and mirth.

e The scourge is in a readines.

f That is, the proude tyrant Nebuchad-nezzar hath gathered his force & is ready.

g This cruel enemie shalbe a sharpe scourge for their wickednes.

h The ir own affliction shalbe so great, that they shall haue no regard to lament for others.

i For the present profite.

k For he shal lose nothing.

l In the yere of Iubile, meaning, that none should enioy the priuiledge of the law, Leuit. 25. 13 for they should all be caryed away captiues.

m This vision signified, that all should be caryed away, and none should returne for the Iubile.

n No man for all this, indeuoureth himselfe, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gayne nothing by flattering themselues in euill.

o The Israelites made a bragge, but their hearts fayled them. *Isa.* 13. 7. *iere.* 6. 24. *Isa.* 15. 3. *ierem.* 48. 37. *Prou.* 11. 4. *zephan.* 1. 18. *eccles.* 5. 8.

p Meaning, the Sanctuarie.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hye Priest.

s Signifying, that they should be bounde, & led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple, that was deuided into three partes, Psal.68.35.

[a] holie places shalbe defiled.
25 When destruction cōmeth, they shall seeke peace, and shal not haue it.
26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the Ancient.
27 The king shal mourne, and the prince shalbe clothed with desolation, and the handes of the people in the land shalbe troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, & they shal know that I am the LORD.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirite. 6 The Lorde sheweth the Prophet the idolatries of the house of Israel.

a Of the captiuitie of Ieconiah. b Which conteined part of August, and part of September.

1 AND in the [a] first yeere, in the [b] first moneth, and in the fift daye of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the LORDE God fell there vpon me.
2 Then I beheld, and lo, there was a likenes, as the appearance of [c] fire, to looke to, from his lopnes downeward, and from his lopnes vpwarde, as the appearance of byghtnesse, and like vnto amber.
3 And he stretched out the likenes of an hand, and tooke me by an hearp locke of mine head, and the Spirite lift mee vp betwene the earth, and the heauen, and brought mee "by a Vsume [d] vision to Ierusalem, into the entrie of the inner [e] gate that lyeth towarde the North, where remained the idole of [f] indignation, which prouoked indignation.
4 And beholde, the glorie of the God of Israel was there according to the vision, that I sawe in the fielde.
5 Then said he vnto me, Sonne of man, lyft vp thine eyes nowe towarde the North. So I lift vp mine eyes toward the North, and beholde, Northwarde, at the gate of the [h] altar, this idole of indignation was in the entrie.
6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel cōmitteth here to cause mee to depart from [i] mp Sanctuarie? but yet turne thee & thou shalt see greater abominations.
7 And he caused mee to enter at the gate of the court: & when I looked, beholde, an hole was in the wall.
8 Then said he vnto me, Sonne of man, digge now in the wal. And when I had digged in the wall, beholde, there was a doore.
9 And he said vnto me, Go in, & beholde the wicked abominations that they do here.
10 So I went in, and sawe, and beholde, there was euery similitude of creeping things and [k] abominable beasts and all the idoles of the house of Israel paynted vpon the wall round about.
11 And there stoode before them seuentie [l] men of the Ancients of the house of Israel, and in the middes of them stoode Iaazaniah, [p] some of Shaphan, with euery man his censour in his hand, and the vapour of the incense went vp like [m] a cloude.
12 Then said he vnto me, Sonne of man, hast thou seen what the Ancients of the house of Israel [n] do in the darke, euery one in the chamber of his imageries? for they saye, The LORDE seeth vs not, the LORD hath forsaken the earth.
13 Againe he said also vnto mee, Turne thee againe, and thou shalt see greater abominations that they do.
14 And he caused mee to enter into the entrie of the gate of the LORDES House, which was towarde the North: and beholde, there sate women mourning for [o] Tammuz.
15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, & thou shalt see greater abominations then these.
16 And he caused me to enter into the inner court of the LORDS house, & beholde, at the doore of the Temple of the LORDE, betweene the porche and the altar were about fiue and twentie men with their backs toward the Temple of the LORD, and their faces towarde the East, and they worshipped the sunne, toward the East.
17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a smal thing to the house of Iudah to commit these abominations which they do here? for they haue filled the lande with crueltie, and haue returned to prouoke me: and lo, they haue cast out [p] stinke before their noses.
18 Therfore will I also execute my wrath: mine eye shall not spare them, neyther will I haue pitie, and [q] though they crie in mine eares with a loude voyce, yet will I not heare them.

k Which were forbidden in the Law, Leuit. 11.4.
l Thus they that should haue kept all the rest in the feare, & true seruice of god, were the ringleaders to al abomination, and by their example pulled others fro God.
m It was in such abundance.
n For besides their common idolatrie, they had particular seruice, which they had in secret chambers.
o The Iewes write that this was a prophet of the idols, who after his death was once a yere mourned for in the night.
p Declaring that the censings, & seruice of y idolaters are but infection & vilenie before God. *Pro.1.28. Isa 46.7. Ierem.11.11. micah 3.4.*

"*Ebr.in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in bodie.
e Which was the porch or the court where the people assembled.
f So called because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap. 3.22.
h That is, in the court where the people had made an altar to Baal.
i For God will not be where idoles are.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

1 HE cryed also with a loude voyce in mine eares, saying, The visitatiōs of [a] the citie drawe neere, and euery man hath a weapon in his hand to destroy it.
2 And behold, six [b] men came by the way of the hye gate, which lyeth towarde the [c] North, and euery man a weapon in his hande to destroye it: and one man among them was clothed with linen, with a writers [d] pnkhorne by his side, and they went in and stoode beside the brasen altar.
3 And the glorie of the God of Israel was

a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying that the Babylonians should come fro the North to destroy the citie & the Temple.
d To marke the that should be saued.

e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

*Or, thresholde.

*Or, marke with Thau.

f He sheweth what is the maner of Gods children, whome he marketh to saluation: to wit, to mourne, and crie out against the wickednesse which they see committed against Gods glorie.

g Thus in all his plagues ℣ Lorde preserueth his small nomber, which he marketh, as Exod. 12. 22. reuel. 7. 3. but the chiefe marke is the Spirit of adoption, wherwith ℣ hart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap. 8. 11.

i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed.

k That is, with all kinde of wickednes, reade Isa. 1. 15.

was *gone vp from ℣ Cherub, whereupon he was and stoode on the *doore of the house, and he called to the man clothed with linnen, which had the writers inkhorne by his side.

4 And the Lorde sayde vnto him, Goe through the middes of Ierusalem, and set *a marke vpon ℣ foreheads of them that *mourne, and crie for all the abominations that be done in the middes thereof.

5 And to the other he sayd, that I might heare, Goe ye after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the olde, and the yong, and the maides, and the children, and the women, but touche no man, vpon whome is the *marke, and beginne at my Sanctuarie. Then they began at the *Ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courtes with the slaine, then go forth: and they went out, and slewe them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, *Ah Lorde God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayde he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full *of blood, and the citie full of corrupt iudgement: for they say, the Lorde hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eie shal not spare them, neither will I haue pitie, but will recompence their waies vpon their heades.

11 And beholde, the man clothed with linnen which had the inkhorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. And rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

Chap. 1. 22.

1 AND as I looked, beholde, in the *firmament that was aboue the head of the *Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

a Which in the first Chap. ver. 5. he called the foure beasts.

2 And hee spake vnto the man clothed with linnen, and said, Goe in betweene the wheeles, euen vnder the Cherub, & fil thine hands with coales of fire from betweene the Cherubims, and scatter them ouer *the citie. And hee went in in my sight.

b This signified, that the citie should be burnt.

3 Now the Cherubims stoode vpon the right side of the house when the man went in, and the cloude filled the inner court.

4 Then the glorie of the Lord *went vp from the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnes of the Lords glorie.

c Meaning, that the glorie of God should depart from the Temple.

5 And the *sounde of the Cherubims wings was heard into the vtter court, as the voyce of the Almightie GOD, when he speaketh.

d Reade Chap. 1. 24.

6 And when hee had commanded the man clothed with linen, saying, Take fire from betweene the wheeles, & from betweene the Cherubims, then he went in and stoode beside the wheele.

7 And one Cherub stretched forth his hande from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, & put it into the hands of him that was clothed with linnen: who toke it and went out.

8 And there appeared in ℣ Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a *chrysolite stone.

e Reade Chap. 1. 16.

10 And their appearance (for they were all foure of one facion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, & they returned not as they went: but to the place whither the first went, they went after it, & they turned not as they went.

f Vntil they had executed Gods iudgements.

12 And their whole body, & their *rings, and their hands, and their wings, and the wheeles were full of eyes rounde about, euen in the same foure wheeles.

*Or, grates.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the third the face of a lyon, & the fourth the face of an egle.

15 And the Cherubims were lifted vp: *this is the beast that I sawe at the riuer Chebar.

Chap. 1. 5.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the *spirite of the beast was in them.

g There was one consent betwene the Cherubims & the wheeles.

18 *Then the glory of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

h Reade Chap. 9. 3.

19 And ℣ Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stoode at the entrie of the gate of the

Lordes House at the East side, and the glorie of the God of Israel was vpon them on hie.

Chap.1.15.

i That is, the whole body of the foure beasts or Cherubims.

20 *This is the i beast that I sawe vnder the God of Israel by the river Chebar, and I knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I sawe by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straite forwarde.

CHAP. XI.

1 Who were they that seduced the people of Israel. 5 Against these hee prophesieth, shewing them howe they shalbe dispersed abroad. 19 The reuniting of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

1 MOreouer, the Spirite lift mee vp, and brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were fiue and twentie men: among whome I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsel in this citie,

a Thus the wicked derided the Prophets, as though they preached but errors, & therfore gaue themselues still to their pleasures.

3 For they say, *a It is not nere, let vs build houses: this citie is the *b* caldron, and we be the flesh.

b We shall not be pulled out of Ierusalem, til the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirite of the Lord fell vpon me, and sayde vnto me, Speake, Thus sayeth the Lorde, O ye house of Israel, this haue ye sayde, and I knowe that which riseth vp of your minds.

6 Ye haue multiplied your slaine in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus sayth the Lorde God, They that ye haue slaine, and haue laid in the middes of it, they are *c* the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therin, & so lie as flesh in the caldron.

8 Ye haue feared the sworde, and I will bring a sworde vpon you, sayth the Lord God.

9 And I will bring you out of the midst thereof, & deliuer you into the *d* handes of straungers, & wil execute iudgements among you.

d That is, of the Caldeans.

10 Ye shall fall by the sworde, and I will iudge you in the border of *e Israel, and ye shall knowe that I am the Lord.

e That is, in Riblah, reade 2.King.25.6.

11 This citie shall not be your caldron, neither shall ye be the flesh in the middes thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neyther executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of Benaiah died: then fell I downe vpon my face, and cried with a loude voyce and sayde, Ah Lorde God, wilt thou then vtterly destroye all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy *f* brethren, euen thy brethren, the men of thy kindred, and all the house of Israel, whole are they vnto whome the inhabitants of Ierusalem haue sayde, Depart ye farre from the Lorde: for the lande is giuen vs in possession.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of *g* people.

g They that remained still at Ierusalem, thus reproched them

16 Therefore say, Thus sayth the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a little *h* Sanctuarie in the countreis where they shall come.

h They shalbe yet a litle church shewing that the Lorde will euer haue some to call vpon his name, whome he will preserue and restore, though they be for a time afflicted.

17 Therefore say, Thus sayth the Lorde God, I will gather you againe from the people, and assemble you out of the countreis where yee haue beene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 *And I will giue them one heart, and I will put a newe spirite within their bowels: and I will take the *i* stonie heart out of their bodies, and will giue them an heart of flesh,

Iere.32.39. chap.36.26.

i Meaning, the heart whereunto nothing can enter, and regenerate them a new, so that their heart may be soft, and ready to receiue my graces.

20 That they may walke in my statutes, and kepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is towarde their idoles, and whose affection goeth after their abominations, I will lay their waye vpon their owne heads, sayth the Lord God.

22 ¶ Then did *k* Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on hie.

23 And the glorie of the Lorde went vp from the middes of the citie, and stode vpon the mountaine which is towarde the East side of the citie.

24 Afterwarde the Spirite toke me vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were *l* led away captiues, all the things that the Lorde had shewed me.

k When Iechoniah was led away captive.

CHAP. XII.

The parable of thy captiuitie. 18 An other parable whereby the distresse of hunger and thirst is signified.

1 THe word of the Lord also came vnto me, saying,

2 Sonne

2 Sonne of man, thou dwellest in the midst of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

a That is, they receiue not the fruite of that which they see and heare.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

b Ebr. make thee vessels to go into captiuitie.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a b signe vnto the house of Israel.

b That as thou doest, so shall they do, and therefore in thee they shall see their owne plague and punishment.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What c doest thou?

c Do not they detide thy doings?

10 But say thou vnto them, Thus saieth the Lord God, This a burden concerneth the chiefe in Ierusalem, & all the house of Israel that are among them.

a *Or, prophesie.*

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shal go forth: they shal digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon d him, and he shalbe taken in my net, & I will bring him to Babel to the lande of the Caldeans, yet shall hee not see it, though he shall die there.

d When the king shal thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will drawe out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a e fewe nomber of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall knowe, that I am the Lord.

e Which should beare his name, and should be Gods Church, reade Chap. 11. 16.

17 ¶ Moreouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnes,

19 And say vnto the people of the lande, Thus saith the Lord God of the inhabitants of Ierusalem, and of the lande of Israel, They shall eate their bread with carefulnes, & drinke their water with desolation: for the lande shalbe desolate from her abundance because of the cruelitie of them that dwell therein.

20 And the cities that are inhabited, shal be left voyde, & the land shalbe desolate, and ye shall knowe that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes f are prolonged and all visions a faile?

f Because they did not immediately see the prophesies accomplished, they cõtemned them as though they should neuer be fulfilled.

23 Tell them therefore, Thus saith the Lorde God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

a *Or, take none effect.*

24 For no vision shalbe any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that hee seeth, is for g many dayes to come, and he prophecieth of the times that are farre off.

g That is, it shal not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

28 Therefore say vnto them, Thus saith the Lorde God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

1 The words of the Lorde against false prophetes, which teache the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the prophets of a Israel, that prophecie, and say thou vnto them, that prophecie out of their a owne hearts, Heare the word of the Lord.

a *Chap. 14. 9.*

3 Thus saith the Lorde God, Wo vnto the foolish prophetes that followe their owne spirite, and haue seene nothing.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

4 O Israel, thy prophetes are like the foxes b in the waste places.

b Watching to destroy the vineyarde.

5 c Ye haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stande in the battell in the day of the Lord.

c He speaketh to the gouernours and true ministers that should haue resisted them,

6 They haue seene vanitie, and lying diuination, saying, The Lorde saith it, and the Lorde hath not sent them: and they

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false Prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Read Iere.6.14.

g Whereas the true Prophets prophesied the destructiō of the citie to bring the people to repentance, the false prophets spake the contrary & flattered them in their vanities, so that what one false Prophet said, (which is here called the building of the wal) another false Prophet would affirme, though he had neither occasion nor good grouid to beare him.

h Whereby is mēt whatsoeuer man of himselfe setteth foorth vnder ỹ authoritie of Gods word.

i These superstitious women for lucre would prophesie & tell euery man his fortune, giuing them pillowes to leane vpon & kercheſs to couer their heads, to ỹ intent they might the more allure them and bewitch them.

k Will ye make myword to serue your bellyes?

l These sorcerers made the people beleeue ỹ they could preserue life or destroy it, & that it shoulde come to euery one according as they prophesied.

haue made others to hope that they would confirme the woorde of their prophecie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? d ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lorde God, Because ye haue spoken vanitie & haue seene lies, therefore beholde, I am against you, saith the Lord God,

9 And mine hand shalbe vpon the Prophets that see vanitie, and diuine lies: they shall not be in the assemblie of my people, neither shall they be written in the e writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall knowe that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, f Peace, and there was no peace: and one built vp a g wall, and behold, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great showre, & I wil send haile stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I wil cause a stormy wind to breake forth in my wrath, and a great showre shalbe in mine anger, and haile stones in mine indignation to consume it.

14 So I will destroye the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shalbe consumed in the midst thereof, and ye shall know, that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue daubed it with h vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophecie vnto Jerusalem, and see visions of peace for it, & there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: & prophecie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow i pillowes vnder all arme holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of k barly, & for pieces of bread to slay the soules of them that shoulde not die, and l to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I wil haue to do with your pillowes, wherewith ye hunt the m soules to make them to flie, and I will teare them from your armes, and will let the soules goe, euen the soules that ye hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your handes to be hunted, and ye shall know that I am the Lord.

22 Because with your lies ye haue made the heart of the n righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIIII.

The Lord sendeth false Prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

1 Then came certaine of the Elders of Israel vnto me, and a sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their b heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lorde God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the c Prophet, I the Lord will answere him that commeth, according to the multitude d of his idoles:

5 That c I may take the house of Israel in their owne heart, because they are all departed from me through their idols.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lorde will answere him e for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the middes of my people, and ye shall knowe that I am the Lord.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

a He sheweth the hypocrisie of the idolaters, who will dissemble to heare the Prophetes of God, though in their heart they folow nothing lesse then their admonitions, and also howe by one meanes or other, God doth discouer them.

b They are not only idolaters in heart, but also worship their filthy idoles openly, which lead them in blindenes, and cause them to stumble, and cast them out of Gods favour, so that he wil not heare them when they call vnto him, reade Iere.10.15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, hee shalbe led with lies according as he delited therein, 2. Thes. 2.10.

e That is, conuince them by their owne conscience.

f Or, by my self.

9 And

f The Prophet declareth ỹ God for mans ingratitude raiseth vp false prophets to seduce thē that delite in lyes rather then in the trueth of God, & thus he punisheth sinne by sin, 1. King. 22. 20, 22 and destroyeth assvel those Prophets as that people.

9 And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, & I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.
10 And they shal beare their punishment: the punishment of the Prophet shall be euen as the punishment of him that asketh,
11 That the house of Israel may go no more astray from me, neyther be polluted any more with all their transgressions, but that they may bee my people, and I may be their God, saith the Lord God.

g Thus Gods iudgements against the wicked, are admonitions to the godly to cleaue vnto the Lord, & not to defile them selues with like abominations.

12 ¶ The worde of the Lord came againe vnto me, saying,
13 Sonne of man, when the land sinneth against me by committing a trespasse, then will I stretch out mine hand vpon it, h and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.
14 Though these three men i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their k righteousnes, saith ỹ Lorde God.

h Reade Chap. 4. 16 & 5. 17.

i Though Noah & Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet wold I not heare thē, reade Iere. 15. 1.

15 If I bring noysome beastes into the lande and they spoyle it, so that it be desolate, that no man may passe thorough, because of beastes,
16 Though these three men were in the midst thereof, As I liue, saith the Lorde God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.
17 Or if I bring a sword vpon this land, and say, Sword, go thorough the land, so that I destroy man and beast out of it,
18 Though these three men were in the midst thereof, As I liue, saith the Lord God, they shall deliuer neyther sonnes nor daughters, but they onely shall bee deliuered themselues.

k Meaning, that a very fewe (which he calleth ỹ remnant, vers. 22.) should escape these plagues, whome God hath sanctified and made righteous, so that this righteousnes is a signe that they are the Church of God, whom he would preserue for his owne sake.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man & beast,
20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnes.
21 For thus saith the Lord God, Howe much more when I send my l foure sore iudgements vpon Ierusalem, euen the sword, and famine, & the noysome beast and pestilence, to destroy man and beast out of it?
22 Yet behold, therein shalbe left a l remnant of them that shall be caried awaye both sonnes and daughters: behold, they shal come forth vnto you, & ye shal see their way, & their enterprises: & yee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning al that I haue brought vpon it.

Chap. 5. 17.

l Read Cha. 5. 3.

23 And they shall comfort you, when yee see their way and their enterprises: and ye shall knowe, that I haue not done without cause al that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

1 And the word of the Lord came vnto me, saying,
2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the forest?
3 Shal wood be taken thereof to doe any worke? or wil men take a pinne of it to hang any vessel thereon?
4 Beholde, it is cast in the fire to be consumed: the fire consumeth both ỹ ends of it, and the middes of it is burnt. Is it meete for any worke?
5 Beholde, when it was whole, it was meete for no worke: how much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt?
6 Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.
7 And I will set my face against them: they shal go out from one m fire, and another fire shall consume them: and ye shal know, that I am the Lorde, when I set my face against them,
8 And when I make the lande waste, because they haue greatly offended, saith the Lord God.

a Which bringeth foorth no fruite, no more then the other trees of ỹ forest doe meaning, that if Ierusalē, which bare the name of his Church, did not bring foorth fruite, it shoulde be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

CHAP. XVI.

The Prophet declareth the benefites of God towards Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

1 Againe, the word of the Lorde came vnto me, saying,
2 Sonne of man, cause Ierusalem to knowe her abominations,
3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the land n of Canaan: thy father was an Amorite, and thy mother an Hittite.
4 And in thy nativitie when thou wast o borne, thy navel was not cutte: thou wast not washed in water to soften thee: thou wast not salted with salte, nor swadled in clowtes.
5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.
6 And when I passed by thee, I sawe thee polluted in thine p owne blood, and

a Thou boastest to be of the seed of Abraham, but thou art degenerate & followest ỹ abominations of the wicked Canaanites, as children do the maners of their fathers, Isa. 1. 4. and 57. 3.

b When I first brought thee out of Egypt, & planted thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthines and death.

I said vnto thee, when thou wast in thy
blood, Thou shalt liue: euen when thou
wast in thy blood, I said vnto thee, thou
shalt liue.
7 I haue caused thee to multiplie, as the
bud of the field, and thou hast increased
and waxen great, and thou hast gotten
excellent ornaments: thy breasts are fa-
shioned, thine heare is growen, where
as thou wast naked and bare.
8 Nowe when I passed by thee, and lo-
ked vpon thee, beholde, thy time was as
the time of loue, and I spred my skirts
ouer thee, and couered [d] thy filthines:
yea, I sware vnto thee, and entred into
a couenant with [e] thee, saith the Lorde
God, and thou becamest mine.
9 Then washed I thee with [f] water: yea,
I washed away thy blood from thee,
and I [g] anointed thee with oyle.
10 I clothed thee also with broydred
worke, and shod thee with badgers skin:
and I girded thee about with fine lin-
nen, and I couered thee with silke.
11 I decked thee also with ornaments,
and I put bracelets vpon thine handes,
and a chaine on thy necke.
12 And I put a frontlet vpon thy face,
and earings in thine eares, and a beau-
tifull [h] crowne vpon thine head.
13 Thus wast thou decked with gold and
siluer, and thy rayment was of fine lin-
nen, and silke, and broydred worke: thou
diddest eat fine floure, and honie & oyle,
and thou wast very beautiful, and thou
diddest grow vp into a kingdome.
14 And thy name was spred among the
heathen for thy beautie: for it was per-
fite through my [i] beautie which I had
set vpon thee, saith the Lord God.
15 Nowe thou diddest [k] trust in thine
owne beautie, and playedst the harlot,
because of thy renoume, and hast pow-
red out [l] thy fornications on euery one
that passed by, thy desire was to him.
16 And thou diddest take thy garments,
and deckedst thine hie places with di-
uers colours, [m] and playedst the harlot
thereupon: the like thinges shall not
come, neither hath any done so.
17 Thou hast also taken thy faire iewels
made of my gold and of my siluer, which
I had giuen thee, and [n] madest to thy
selfe images of men, and diddest com-
mit whoredome with them,
18 And tookest thy broydred garments,
and coueredst them: and thou hast set
mine oyle & my perfume before them.
19 My meate also, which I gaue thee, as
fine floure, oyle, and honie, wherewith I
fed thee, thou hast euē set it before them
for a swete sauour: thus it was, saith
the Lord God.
20 Moreouer thou hast taken thy sonnes
and thy daughters, whome thou hast
borne vnto me, and these hast thou sa-
crificed vnto them, to [o] be deuoured: is
this thy whoredome a smal matter?
21 That thou hast slaine my children, and
deliuered them to cause them to passe
through fire for them?
22 And in all thine abominations and
whoredomes thou hast not remembred
the daies of thy youth, when thou wast
naked and bare, and wast polluted in
thy blood.
23 And besides all thy wickednes (wo, wo
vnto thee, saith the Lord God)
24 Thou hast also built vnto thee an hie
place, and hast made thee an hie place
in euery streete.
25 Thou hast built thine hie place at
euery [p] corner of the way, and hast made
thy beautie to be abhorred: thou hast
opened thy feete to euery one that pas-
sed by, and multiplied thy whore-
dome.
26 Thou hast also committed fornicati-
on with the [p] Egyptians thy neyghbours, which haue great members,
and hast encreased thy whoredome, to
prouoke me.
27 Beholde, therefore I did stretch out
mine hand ouer thee, and will diminish
thine ordinarie, & deliuer thee vnto the
wil of them that hate thee, euen to the
[q] daughters of the Philistims, which
are ashamed of thy wicked way.
28 Thou hast plaied the whore also with
the Assyrians, because thou wast insa-
tiable: yea, thou hast played the harlot
with them, and yet couldest not be satis-
fied.
29 Thou hast moreouer multiplied thy
fornication from the lande of Canaan
vnto Caldea, and yet thou wast not sa-
tisfied herewith.
30 Howe weake is thine heart, saith the
Lorde God, seeing thou doest all these
thinges, euen the worke of a [r] presump-
tuous whorish woman?
31 In that thou buildest thine hie place
in the corner of euery way, and makest
thine hie place in euery streete, and hast
not bene as an harlot [s] that despiseth a
reward.
32 But as a wife that playeth the harlot,
and taketh others for her husband:
33 They giue gifres to all other whores,
but thou giuest gifres vnto all thy lo-
uers, & rewardest them, that they may
come vnto thee on euery side for thy for-
nication.
34 And the contrary is in thee from other
women in thy fornications, neither the
like fornication shalbe after thee: for in
that thou giuest a reward, and no re-
ward is giuen vnto thee, therefore thou
art contrarie.
35 Wherefore, O harlot, heare the worde
of the Lord.
36 Thus saith the Lorde God, Because
thy [t] shame was powred out, and thy
filthines discouered through thy forni-
cations with thy louers, and with all
the idoles of thine abominations and
by the blood of thy children, which thou
diddest offer vnto them,
37 Behold,

d These words, as blood, pollution, nakednes & filthines, are oft times repeted, to beate down their pride, & to cause them to cōsider what they were before God receiued them to mercy, fauoured them and couered their shame.
e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee and endue thee with all graces.
f I washed away thy sinnes.
g I sanctified thee with mine holy Spirit.
h Hereby he sheweth how he saued his church, enriched it, and gaue it power & dominiō to reign
i He declareth wherein the dignitie of Ierusalē stoode: to wit, in that that the Lord gaue them of his beautie & excellencie.
k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasiōs of thine idolatrie.
l There was none idolatry so vile, wherewith thou diddest not pollute thy selfe.
m This declareth how ỹ idolaters put their chiefe delite in those things, which please ỹ eyes & outward senses.
n Thou hast cōuerted my vessels & instruments, which I gaue thee to serue me with, to ỹ vse of thine idoles.
o Meaning, by fire, reade Leuit. 18. 21. 2. kings. 23. 10.

[d] *Or, head.*

p He noteth the great impietie of this people who first falling from God to seke help at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amitie more strong.

[q] *Or, cuttes.*

[r] *Or, that will beare rule.*

q Meaning, that some harlots cōtemne small rewardes, but no louers gaue a reward to Israel, but they gaue to all others: signifying ỹ the idolaters bestow all their substance, which they receiue of God for his glorie, to serue their vile abominations.

[t] *Or, nether parts.*

r Egyptians, Aſſyrians and Caldeans, whom thou tookeſt to be thy louers, ſhall come and deſtroy thee, Chap.23.9.

37 Behold, therefore I will gather al r thy louers, with whome thou haſt taken pleaſure, and all them that thou haſt loued, with al them that thou haſt hated: I wil euen gather them roumde about againſt thee, and wil diſcouer thy filthines vnto them that they may ſee all thy filthines.

f I wil iudge thee to death, as the adulterers & murtherers.

38 And I wil nudge thee after the maner of them that are f harlots, and of them that ſhead bloud, & I wil giue thee the bloud of wrath and ielouſie.

39 I wil alſo giue thee into their hands, and they ſhal deſtroy thine hie place, & ſhal breake downe thine hie places: thei ſhal ſtrippe thee alſo out of thy clothes, and ſhal take thy faire iewels, & leaue thee naked and bare.

40 They ſhal alſo bring vp a companie againſt thee, and they ſhal ſtone thee with ſtones, and thruſt thee through with their ſwordes.

2.King.25.9.

41 And they * ſhal burne vp thine houſes with fire, and execute iudgements vpon thee in the ſight of many women: and I wil cauſe thee to ceaſe from playing the harlot, and thou ſhalt giue no reward any more.

t I wil vtterly deſtroy thee, & ſo my ielouſie ſhall ceaſe.

42 So wil I make my wrath towarde thee to reſt, and my t ielouſie ſhal depart from thee, and I will ceaſe and bee no more angrie.

u I haue puniſhed thy faults, but thou wouldeſt not repent.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt prouoked me with all theſe things, behold, therefore I alſo haue u brought thy way vpō thine head, ſaith the Lord God: yet haſt not thou had conſideration of al thine abominations.

x As were the Canaanites and the Hittites and others your predeceſſours, ſo are you their ſucceſſours.

44 Behold, al that vſe prouerbes, ſhal vſe this prouerbe againſt thee, ſaying, As is the mother, x ſo is her daughter.

y That is, of Samaria & Sodom.

45 Thou art thy mothers daughter, that hath caſt off her huſbande and her children, & thou art the ſiſter of thy ſiſters, which forſooke their huſbandes & their children: your mother is an Hittite, and your father an Amorite.

z That is, her cities.

46 And thine elder ſiſter is Samaria, and her z daughters, that dwell at thy left hand, & y thy yonge ſiſter, that dwelleth at thy right hande, is Sodom, and her daughters.

Ebr. thy ſiſter younger then thou.

a But done farre worſe.

47 Yet haſt thou a not walked after their wayes, nor done after their abominations: but as it had bene a very litle thing, thou waſt corrupted more then they in al thy wayes.

b He alledgeth theſe four vices, pride, exceſſe, idlenes, and contempt of ſ poore, as four principal cauſes of ſuch abomination, wherfore thei were ſo horribly puniſhed, Gen.19.24

48 As I liue, ſaieth the Lorde God, Sodom thy ſiſter hath not done, neither ſhe nor her daughters, as thou haſt done and thy daughters.

49 Behold, this was the iniquitie of thy ſiſter Sodom, b Pride, fulneſſe of bread, and abundance of idlenes was in her, & in her daughters: neither did ſhe ſtrengthen the hande of the poore and needie.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleaſed me.

51 Neither c hath Samaria committed halfe of thy ſinnes, but thou haſt exceeded them in thine abominations, & haſt d iuſtified thy ſiſters in al thute abominations, which thou haſt done.

c Which worſhipped ſ calues in Beth-el and Dan.

d Thou art ſo wicked, that in reſpect of thee, Sodom & Samaria were iuſt.

52 Therefore thou which haſt iuſtified thy ſiſters, beare thine owne ſhame for thy ſinnes, that thou haſt committed more abominable then they which are more righteous then thou art: be thou therefore confounded alſo, and beare thy ſhame, ſeeing that thou haſt iuſtified thy ſiſters.

e This he ſpeaketh in compariſon, ſaying, yhe would reſtore

53 Therefore I wil bring againe * their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuity of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

Ieruſalem when Sodom ſhould be reſtored, that is, neuer: & this is ment of the greateſt part of the Iewes.

54 That thou mayeſt beare thine owne ſhame, and mayſt be confounded in all that thou haſt done, in that thou haſt e comforted them.

f In that thou haſt ſhewed thy ſelfe worſe then they, and yet thoughteſt to eſcape puniſhmēt

55 And thy ſiſter Sodom and her daughters ſhall returne to their former ſtate: Samaria alſo and her daughters ſhall returne to their former ſtate, f when thou and thy daughters ſhall returne to your former ſtate.

g Meaning, that it ſhoulde neuer come to paſſe.

56 For thy ſiſter Sodom * was not heard of g by thy report in the day of thy pride,

Eb. was not a rumour in thy mouth

57 Before thy wickednes was h diſcouered, as in that ſame time of the reproch of the daughters of Aram, and of all the daughters of the Philiſtims roumde about g her which deſpiſe thee on all ſides.

h Thou wouldeſt not call her puniſhmēt to mind when thou waſt aloft, to learne by her example to feare my iudgements.

58 Thou haſt borne therefore thy wickednes and thine abomination, ſayth the Lorde.

i That is, til thou waſt brought vnder by ſ Syrians, and Philiſtims, 2.Chro.28.19.

59 For thus ſaith the Lord God, I might euen deale with thee, as thou haſt done: when thou didſt deſpiſe the h othe, in breaking the couenant.

k Which ioyned with the Syrians, or compaſſed about Ieruſalem.

60 Neuertheles, I wil * remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlaſting couenant.

l Whē thou brakeſt the couenāt which was made betwene thee & me, as verſ.8.

61 Thē thou ſhalt remember thy wayes, and be aſhamed, when thou ſhalt receiue i thy ſiſters, both thy elder and thy ponger, and I wil giue them vnto thee for daughters, but not k by thy couenant.

m That is, of mercy and loue I wil pitie thee, and ſo ſtand to my couenant, though thou haſt deſerued the contrarie.

62 And I will eſtablish my couenāt with thee, and thou ſhalt knowe that I am the Lord,

63 That thou maiſt remember, & be l aſhamed, and neuer ope thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

n Whereby he ſheweth that among the moſt wicked he had euer ſome ſeede of his Church which he woulde cauſe to fructifie in due time: and here he declareth how hee will call the Gentiles.

o But of my free mercie.

p This declareth what fruites Gods mercyes worke in his, to wit, ſorowe, and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

1 And the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus sayth the Lord GOD, The great [a] egle with great winges, and long wings, and full of fethers, which had diuerie colours, came vnto Lebanon, and tooke the hiest branche of the cedar,

4 And brake off the top of his twigge, & caried it into the land [b] of marchants, and set it in a citie of marchants.

5 He tooke also of the [c] seede of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was [d] like a spreading vine of [e] low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also [f] an other great egle with great wings and many fethers, & behold, this vine did turne her rootes toward it, and spred forth her branches towarde it, that she might water it by the trenches of her plantation.

8 It was planted in a good soyle by great [g] waters, that it shoulde bring forth branches, and beare frute, and be an excellent vine.

9 Say thou, Thus sayth the Lorde God, Shall it prosper? shall [h] hee not pull vp the rootes thereof, and destroy the frut thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not bee dried vp, and wither? [i] when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreouer, the worde of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Know ye not, what these things meane? tel them, Behold, the king of Babel is come to Jerusalem, & hath taken [k] the king thereof, and the princes thereof, & led them with him to Babel,

13 And hath taken one of the kings seed, & made a covenant with him, and hath taken [l] an othe of him: he hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, & sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall hee escape, that doth such things? or shal he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the king, that had made him king, whose othe he despised, and whose couenant made with him, he brake.

17 Neither shal Pharaoh with his mightie hoste, & great multitude of people, maintaine him in the warre, whe they haue cast vp mounts, and builded rampartes to destroy many persons.

18 For he hath despised the othe, & broken the couenant (yet lo, he had giuen [m] his hande) because hee hath done all these things, he shal not escape.

19 Therfore, thus saith the Lord God, As I liue, I wil surely bring mine oth that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 *And I wil spread my net vpon him, and he shalbe taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespas that he hath committed against me.

21 And al that flee from him with al his hoste, shall fall by the swoorde, and they that remaine, shalbe scattered towarde all the windes: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top [n] of this hie cedar, and will set it, and cut off the [o] toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: and it shall bring forth boughes and beare frute, and bee an excellent cedar, and vnder it shall remaine all byrdes, and euerie [p] foule shall dwel in the shadow of the branches thereof.

24 And all the [q] trees of the fielde shall knowe that I the Lorde haue brought downe the hie tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and haue done it.

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shall come to Ierusalē & take away Ieconiah the king, as vers. 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2. King. 24. 17. iere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as vers. 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to be moistned by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this drye winde, he meaneth the Babylonians.

k That is, Ieconiah, 2. King. 24. 15.

l For his subiection & obedience.

m Because hee tooke the Name of God in vaine, and brake his othe which he had cōfirmed by giuing his hand, therefore ỹ Prophet declareth that God would not suffer such periury and infidelitie to escape punishment. *Chap. 12. 13. and 32. 3.*

n This promes is made to the Church which shal be as a smal remnant, and as the top of a tree.

o I will trimme it and dresse it.

p Both the Iewes & Gētiles shalbe gathered into it.

q All the worlde shal know that I haue plaet down the proud enemies, & set vp my Church which was lowe and contemned.

CHAP. XVIII.

1 *He sheweth that euerie man shall beare his owne sinne.* 21 *To him that amendeth, is saluation promised.* 24 *Death is propheried to the righteous, which turneth backe from the right way.*

1 The worde of the Lord came vnto me againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the lande of Israel, saying, [a] The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lorde God, ye shall vse this prouerbe no more in Israel.

4 Behold, al soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and do that which is lawfull, and right,

6 And hath not eaten [b] vpon the mountaines, neither hath lift vp his eyes to the idols of the house of Israel, neither hath

1 The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning ỹ their fathers had sinned & their children were punished for their transgressions, read Iere. 31. 29.

b If he hath not eaten of the flesh that hath bin offred vp to idoles to honour them thereby.

hath * defiled his neighbours wife, neither hath "lyen with a * menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen forth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hande from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a [a] thiefe, or a shedder of blood, if he do any one of these thinges,

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsury, or hath taken increase, shall he liue? he shall not liue: seeing hee hath done all these abominations, [c] he shall die the death, and his blood shall bee vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, & hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, lo, euen he dyeth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall dye: the sonne shal not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednes of the wicked shal be vpon him selfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my [d] statutes, and doe that which is lawfull and right, he shal surely liue, and shall not die.

22 All his transgressions that he hath committed, they shall not be [e] mentioned vnto him, but in his [e] righteousnes that he hath done, he shall liue.

23 [f] Haue I any desire that the wicked should die, saith the Lorde God? [g] or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquitie, and do according to all the abominations, that the wicked man doeth, shall he liue? all his [e] righteousnesse that he hath done, shall not bee mencioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lorde is not [h] equall: heare nowe, O house of Israel. Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnes, and committeth iniquitie, he shall euen die for the same, he shal euen die for his iniquitie, that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shal saue his soule alme.

28 Because hee considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue and shall not die.

29 Yet sayeth the house of Israel, The way of the Lorde is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, sayth the Lorde God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make [i] you a newe heart and a newe spirit: for why will ye dye, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lorde God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lyons whelpes, and by the lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miseria thereof that is present.

1 Thou also, take vp a lamentation for the [a] princes of Israel,

2 And saye, Wherefore laye thy

[b] mother

Leuit.18.20. " *Ebr.come nere.* *Leuit.20.18.*

Isa.58.7. matth.25.35.

Exo.22.25. leuit.25.37. deut.23.19. psal.15.5.

[a] *Or, a cruell man.*

[c] He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or els not.

Deut.24.16. 2.king.14.6. 2.chro.25.4.

[d] He ioyneth the obseruation of the comandements & repentance: for none can repēt indeed except he labour to keepe the law [e] *Or, not layde to his charge.*

[f] That is, in the fruits of his faith which declare that God doth accept him.

[g] He speaketh this to commend Gods mercie to poore sinners, who rather is redy to pardon thē to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsel appointed [h] death and damnation of the reprobate, yet the end of his counsell was not their death only, but chiefely his owne glory. And also because he doth not approue sin, therefore it is here said that he would haue thē to turne away from it that they might liue. [h] *Or, rather that he may returne from his wayes and liue.*

[i] That is, the false opinion that the hypocrites haue of their righteousnesse.

[j] In punishing the father with the children.

[k] He sheweth that man cannot forsake his wickednes til his heart be changed, which is onely the worke of God.

[a] That is, Iehoahaz & Iehoiakim Iosiahs sonnes, who lyons.

b To wit, Iehoahaz mother, or Ieruſalem.

b mother as a lioneſſe among the lions? ſhe nourished her young ones among the lyons whelpes,

3 And ſhe brought vp one of her whelpes and it became a lyon, and it learned to catch the pray, and it deuoured men.

c By Pharaoh Necho King of Egypt, 2. King. 23.33.

4 The c nations alſo heard of him, and hee was taken in their nets, and they brought him in chaines vnto the lande of Egypt.

5 Nowe when ſhe ſawe, that ſhe had waited and her hope was loſt, ſhe tooke another of her d whelpes, and made him a lyon.

d Which was Iehoiakim.

6 Which went among the lyons, and became a lyon, and learned to catche the pray, and he deuoured e men.

e He ſlew of the Prophets, and them that feared God, and raiſhed their wiues.

7 And he knewe their widowes, and he deſtroyed their cities, and the land was waſted, and all that was therein by the noyſe of his roaring.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

8 Then the f nations ſet againſt him on euery ſide of the countreys, and layed their nets for him: ſo hee was taken in their pit.

g He ſpeaketh this in y reproch of this wicked King, in whoſe blood, that is, in y race of his predeceſſors Ieruſalem ſhould haue bene bleſſed, according to gods promiſe, and florished as a fruiteful vine.

9 And they put him in priſon and in chaines and brought him to the king of Babel, and they put him in holdes, that his voice ſhould no more be heard vpon the mountaines of Iſrael.

h Meaning, that the Caldeans ſhould deſtroy them as the Eaſt winde doeth the fruit of the vine.

10 Thy g mother is like a vine in thy blood, planted by the waters: ſhee brought forth fruite and braunches by the abundant waters,

11 And ſhe had ſtrong rods for the ſcepters of them that beare rule, and her ſtature was exalted among the braunches, and ſhe appeared in her height with the multitude of her braunches.

i Deſtruction is come by Zedekiah, who was the occaſion of this rebellion.

12 But ſhe was plucked vp in wrath: ſhe was caſt downe to the ground, and the h Eaſt winde dryed vp her fruite: her branches were broken, and withered: as for the rod of her ſtrength, the fire conſumed it.

13 And nowe ſhe is planted in the wildernes in a dry and thirſtie ground.

14 And fire is gone out i of a rod of her branches, which hath deuoured her fruite, ſo that ſhe hath no ſtrong rodde to be a ſcepter to rule: this is a lamentation and ſhall be for a lamentation.

CHAP. XX.

3 The Lorde denieth that he will anſwere them when they pray, becauſe of their vnkindneſſe. 33 He promiſeth that his people ſhall returne from captiuitie. 46 By the foreſt that ſhoulde bee burnt, is ſignified the burning of Ieruſalem.

a Of the captiuitie of Ieconiah

AND in the a ſeuenth yere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Iſrael to enquire of the Lorde, and ſate before me.

2 Then came the word of the Lord vnto me, ſaying,

3 Sonne of man, ſpeake vnto the Elders of Iſrael, and ſay vnto them, Thus ſaith the Lord God, Are ye come to enquire of me? as I liue, ſaieth the Lord God, when I am aſked, I will not anſwere you.

b This declareth y great lenitie & patience of God, which calleth ſinners to repentance before he condemne the.

4 Wilt thou iudge them, ſonne of man? wilt thou iudge them? cauſe b them to vnderſtand the abominations of their fathers,

c I ſware that I would be their God. which manner of othe was obſerued frō all antiquitie, where they vſed to lift vp their hands toward the heauen, acknowledging God to be y author of truth, & the defender thereof, & alſo the iudge of the heart, wiſhing that he ſhould take vengeance, if they conceiled any thing which they knewe to bee trueth.

5 And ſay vnto them, Thus ſaieth the Lorde God, In the day when I choſe Iſrael, and c lift vp mine hand vnto the ſeede of the houſe of Iaakob, and made my ſelfe knowen vnto them in the land of Egypt, when I lift vp mine hande vnto them, and ſayde, I am the Lorde your God,

d God had forbidden them to make mentiō of y idoles, Exo. 23. 13. pſal. 16. 4.

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a lande that I had prouided for them, flowing with milke and honye, which is pleaſant among all lands,

e Which thing declareth y wickednes of mans hart which iudge Gods ſeruice by their eyes and outward ſenſes.

7 Then ſaid I vnto them, Let euery man caſt away the abominations of his eyes, d and defile not your ſelues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled againſt mee, and would not heare mee: for none caſt away the abominations of e their eyes, neither did they forſake the idols of Egypt: then I thought to powre out mine indignation vpon them, & to accompliſh my wrath againſt them in the middes of the land of Egypt.

f God had euer this reſpect to his glory, that he would not haue his Name euill ſpoken of amōg the Gentiles for the puniſhment that his people deſerued, in cōſidence whereof the godly euer praied, as Exo. 32. 12. Nom. 14. 13. *Leuit. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 20. 8. & 31. 13. deut. 5. 12. Nom. 14. 28, 29. and 26. 65.*

9 But I had reſpect to my f Name, that it ſhould not be polluted before the heathen, among whom they were, and in whoſe ſight I made my ſelf knowen vnto them in bringing them forth of the land of Egypt.

g Who might thereby take occaſion to blaſpheme my name and to accuſe me a meanes to do

10 Nowe I caried them out of the land of Egypt, and brought them into the wildernes.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, *which if a man do, he ſhal liue in them.

12 Moreouer I gaue them alſo my *Sabbaths to bee a ſigne betweene mee and them, that they might knowe that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wildernes: they walked not in my ſtatutes, and they caſt away my iudgements, which if a man doe, he ſhall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernesſe to conſume them,

14 But I had reſpect to my Name, that it ſhoulde not bee polluted before the h heathen, in whoſe ſight I brought them out.

15 Yet neuertheleſſe, I lift vp mine hand vnto them in the wildernesſe that I would not bring them into the lande, which I had giuen them, flowing with milk & honye, which was pleaſat aboue

of lacke of abilitie, or els that I had ſought ſtroy them more commodiouſly.

all

all lands,
16 Because they cast awaye my iudgements and walked not in my statutes, but haue polluted my h Sabbaths: for their heart went after their idoles.
17 Neuertheles, mine eye spared them, that I woulde not destroy them, neyther would I consume them in the wildernes.
18 But I said vnto their children in the wildernes, Walke ye not in the ordinances of your i fathers, neyther obserue their maners, nor defile your selues with their idoles.
19 I am the Lorde your God: walke in my statutes, and keepe my iudgements and do them,
20 And sanctifie my Sabbaths, & they shall be a signe betweene me & you, that ye may know that I am the Lord your God.
21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgementes to doe them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpo them, and to accomplish my wrath against them in the wilderness.
22 Neuertheles I withdrew mine hand and had respect to my Name that it shoulde not be polluted before the heathen, in whose sight I brought them forth.
23 Yet I lift vp mine hand vnto them in the wildernesse, that I woulde scatter them among the heathen, and disperse them through the countreys,
24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after k their fathers idoles.
25 Wherfore I l gaue them also statutes that were not good, and iudgements, wherein they should not liue.
26 And I polluted them in their owne m gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the ende that they might knowe that I am the Lord.
27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lorde God, Yet in this your fathers haue blasphemed mee, though they had before grieuously trãsgressed against me.
28 n For when I had brought them into the land, for the which I lifted vp mine hãd to giue it to the, then they saw euery hie hill, & all the thick trees, & they offered there their sacrifices, & there they presented their offring of prouocation: there also they made their swéete sauour, and powred out there their drink offrings.
29 Then I said vnto them, What is the hie place whereunto ye goe? And the name thereof was called o Bamah vnto this day.
30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted p after the maner of your fathers? & commit yee not whoredome after their abominations?
31 For when you offer your giftes, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lorde God, q I will not answere you when I am asked.
32 Neither shall that be done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countreys, & serue wood, and r stone.
33 As I liue, saieth the Lord God, I will surely rule you with a mightie hande, and with a stretched out arme, and in my wrath powred out,
34 And will bring you from the people, & will gather you out of the countreys, wherein ye are scattered, with a mightie hand, and with a stretched out arme and in my wrath powred out.
35 And I wil bring you into the s wilders of the people, & there will I pleade with you face to face.
36 Like as I pleaded with your fathers in the wildernes of the land of Egypt, so will I plead with you, saith the Lord God.
37 And I will cause you to passe vnder the rod, and will bring you into the bonde of the couenant.
38 And I wil t chuse out frõ among you the rebelles, and them that transgresse against me: I wil bring them out of the lande where they dwell, & they shal not enter into the lande of Israel, and you shall know that I am the Lord.
39 As for you, O house of Israel, thus saieth the Lorde God, u Go you, & serue euerie one his idole, seeing that ye will not obey me, & pollute mine holy Name no more with your giftes & with your idoles.
40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lorde God, there shall all the house of Israel, and all in the lande, serue me: there will I accept them, and there will I require your offrings and the first fruites of your oblations, with al your holy things.
41 I wil accept your swéete sauour, whe I bring you from the people, & gather you out of the countreis, wherin ye haue bene scattered, that I may be sanctified in you before the heathen.
42 And ye shall knowe, that I am the Lorde, when I shall bring you into the lande of Israel, into the lande, for the which I lifted vp mine hand to giue it to your fathers.
43 And there shall ye remember your wayes, and all your workes, wherin ye haue

h That is, my true religion which I had cõmanded them, & gaue themselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say, they wil follow the religion and example of their fathers, and not measure their doings by Gods worde, whether they be approueable thereby or no.
k Meaning, that they set their delite vpon them.
l Becaufe they would not obey my lawes, I gaue them vp to themselues, that they shuld obey their owne fantasies, as verse. 39. Rom. 1. 21, 24.
m I condemned those things, & counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luk. 16. 15. for that which God requireth as most excellent, that gaue they to their idols.
n Not onely in the wildernes, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seing that by no admonitions he can be drawen backe.
o Which signifieth an hie place, declaring that they vanted themselues of their idolatrie, and were not ashamed thereof, though God had cõmanded them expressely, that they should haue no altar lifted vp on hie by staires, Exod. 20. 26.
p *Err in the way.* He sheweth that the ingratitude of the people deserueth, & God should cut them off, & that they should not haue the cõfort of his worde.
q He declareth that man of nature is wholy enemie vnto God & to his own saluatiõ, & therfore God calleth him to the right way, partly by chastning, but chiefly by his mercie in forgiuing his rebellion and wickednes.
r I wil bring you among strange nations, as into a wildernes, and there will visite you, & so cal you to repentance, and then bring the godly home againe, Isa. 65. 9.
s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.
t This is spoken to the hypocrites.

haue bene deſiled, and ye u ſhall iudge your ſelues worthy to be cut off, for all your euils, that ye haue committed.

44 And ye ſhall know, that I am the Lord, when I haue reſpect vnto you for my Names ſake, and not after your wicked waies, nor according to your corrupt workes, O ye houſe of Iſrael, ſaieth the Lord God.

45 ¶ Moreouer, the worde of the Lorde came vnto me, ſaying,

46 Sonne of man, ſet thy face towarde the waye of Teman, and droppe thy worde towarde x the South, and prophecie towarde the forreſt of the fielde of the South,

47 And ſaye to the forreſt of the South, Heare the worde of the Lord: thus ſaith the Lorde God, Beholde, I will kindle a fire in thee, and it ſhall deuoure all the y greene wood in thee, & al the drie wood: the continuall flame ſhall not be quenched, and euery face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, and it ſhall not be quenched. Then ſaide I, Ah Lorde God, they ſay of me, Doeth not he ſpeake z parables?

CHAP. XXI.

3 He threateneth the ſword, and deſtruction to Ieruſalem. 25 He ſheweth the fall of King Zedekiah. 28 He is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

1 THe worde of the Lorde came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, a and droppe thy worde towarde the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Beholde, I come againſt thee, & wil draw my ſword out of his sheath, and cut off from thee both the b righteous and the wicked.

4 Seeing then that I will cut off frō thee both the righteous and wicked, therefore ſhal my ſword go out of his ſheath againſt all fleſhe from the South to the c North,

5 That all fleſh may knowe that I the Lorde haue drawne my ſworde out of his ſheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the pame of thy d reines, & mourne bitterly before them.

7 And if they ſaye vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe e of the bruit: for it commeth, & euerie heart ſhall melt, and all handes ſhall be weake, and all mindes ſhal faint, and al knees ſhall fall away as water: beholde, it commeth, and ſhall be done, ſaith the Lord God.

8 ¶ Againe, the worde of the Lorde came vnto me, ſaying,

9 Sonne of man, propheſie, & ſay, Thus ſayth the Lorde God, ſaye, A ſworde, a ſworde both ſharp, and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, and it is fourbiſhed that it maye f glitter: how ſhal we reioyce? for it contemneth the g rod of my ſonne, as h all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſworde is ſharp, & is fourbiſhed, that he may giue it into the hand of the i ſlayer.

12 Crie, and howle, ſonne of man: for this ſhall come to my people, and it ſhall come vnto all the princes of Iſrael: the terrours of the ſworde ſhalbe vpon my people: k ſmite therefore vpon thy thigh.

13 For it is a trial, l and what ſhal this be, if the ſword contemne euen the rod? It ſhalbe no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, propheſie, and ſmite m hande to hande, and let the ſworde be doubled: let the ſworde that hath ſlaine, returne the thirde time: it is the ſworde of the great ſlaughter entring vnto their priuie chambers.

15 I haue wrought the feare of the ſword into all their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, & it is dreſſed for the ſlaughter.

16 Get thee n alone: go to the right hand, or get thy ſelfe to the left hand, whither ſo euer thy face turneth.

17 I wil alſo ſmite mine hands together, and wil cauſe my wrath to ceaſe. I the Lord haue ſaid it.

18 ¶ The worde of the Lorde came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee o two waies, that the ſworde of the king of Babel may come: both twaine ſhall come out of one lande, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſworde may come to Rabbath of the Ammonites, and to Iudah in Ieruſalem the ſtrong citie.

21 And the king of Babel ſtoode at the p parting of the waye, at the head of the two waies, conſulting by diuination, and made his arrowes bright: he conſulted with idoles, and looked in q the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, and to buylde a fortreſſe.

23 And it ſhalbe vnto them r as a falſe diuination in their ſight for the othes

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u Your owne conſciences ſhall conuict you after ſ you haue felt my mercies.

x For Iudah ſtoode South from Babylon.

y Both ſtrong & weake in Ieruſalem.

z The people ſaide, that ſ Prophet ſpake darkly: therefore he deſireth ſ Lord to giue them a plaine declaration hereof.

a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhewe of righteouſnes, by obſeruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noyſe of the armie of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the ſcepter: ſhewing, ſ it will not ſpare the King, who ſhould be as the ſonne of God, and in his place.

h That is, the reſt of the people.

i To wit, vnto the armie of the Caldeans.

k Read Ie. 31. 19.

l Ezekiel moued with compaſſion thus complaineth, fearing the deſtruction of the kingdome, which God had cõfirmed to Dauid & his poſteritie by promiſe: which promiſe God perfourmed, although here it ſeemed to mans eye that it ſhould vtterly periſh.

m That is, incourage the ſword.

n Prouide for thy ſelf: for thou ſhalt ſee Gods plague of all partes on this countrey.

o This was ſpoken, becauſe that whē Nebuchadnezzar came againſt Iudah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſouthſaiers, & ſo went againſt Iudah.

p That is, to the tribe of Iudah, ſ kept themſelues in Ieruſalem.

q To know whether he ſhould go againſt the Ammonites or them of Ieruſalem.

r He vſed coniuring & ſorcerie. ſ Becauſe there was a league betwene ſ Iewes, and the Babylonians, they of Ieruſalē ſhal thinke nothing leſſe then that this thing ſhould come to paſſe.

made

made vnto them: t but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lorde God, Because ye haue made your iniquitie to be remembred, in discouering your rebellion, that in all your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou u prince of Israel polluted, & wicked, whose day is come, when iniquitie shall haue an ende,

26 Thus saith the Lord God, I will take away the x diademe, and take off the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill hee y come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophecie, and say, Thus saith the Lorde God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen forth, and fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see z vanitie vnto thee, and prophecied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hande of beastly men, and skilfull to destroy.

32 Thou shalt bee in the fire to bee deuoured: thy blood shall be in the midst of the lande, and thou shalt be no more remembred: for I the Lorde haue spoken it.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised w the Egyptians to make him selfe hye, and able to resist the Babylonians.

x Some referre this to y priestes attire: for Iehoiadek the priest went into captiuitie w the king.

y That is, vnto the comming of Messiah: for though y Iewes had some signe of gouernment afterward vnder the Persians, Grekes & Romanes, yet this restitution was not till Christs comming, and at length shoulde be accomplished as was promised, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleeue, y thou, to wit, the sword shouldest come vpon them, and saide that the Prophets, which threatned, spake lyes, yet thou shalt as surely come, as though thou werest already vpon their neckes.

made, and thou hast caused thy dayes to drawe neere, and art come vnto thy terme: therefore haue I made thee a reproche to the heathen, & a mocking to all countreys.

5 Those that be neere, and those that bee farre from thee, shall mocke thee, which are vile in d name and sore in affliction.

6 Beholde, the princes of Israel euerie one in thee was readie to his power, to shead blood.

7 In thee haue they despised father and mother: in the middes of thee e haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy thinges, and hast polluted my Sabbaths.

9 In thee are men that carie tales to sheade blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extorsion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue f smitten mine hands vpō thy couetousnes, that thou hast vsed, & vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands g be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreis, and will cause thy h filthinesse to cease from thee.

16 And thou shalt take thine i inheritance in thy selfe in the sight of the heathen, and thou shalt knowe, that I am the Lord.

d Whose very name all men hate.

e He meaneth hereby y there was no kinde of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. *Leuit.* 20. 11, 18.

* *Leuit.* 5. 8.

f In token of my wrath and vengeance.

g That is, able to defende thy selfe?

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lorde, but forsaken.

CHAP. XXII.

1 *Ierusalem is reproued for cruelties.* 25 *Of the wicked doctrine of the false Prophets & Priests, and of their vnsatiable couetousnesse.* 27 *The tyrannie of rulers.* 29 *The wickednesse of the people.*

1 MOreouer, the worde of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou a iudge, wilt thou iudge this bloodie citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lorde God, The citie sheddeth blood in the middes of it, that her b time may come, & maketh idoles c against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalē, y murthereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

21 I will gather you, I say, and blowe

k Which before was most precious.

l Meaning hereby, that y godly shoulde be tryed and the wicked the destroyed.

the fire of my wrath vpon you, and you ſhall be melted in the middes thereof.

22 As ſiluer is melted in the middes of the fornace, ſo ſhall ye be melted in the middes thereof, and ye ſhall know, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, ſaying.

24 Sonne of man, ſay vnto her, Thou art the lande, that is vncleane, [m] & not rained vpon in the day of wrath.

25 There is a conſpiracie [o] of her Prophets in the middes thereof like a roaring lion, rauening the pray: they haue deuoured ſoules: they haue taken the riches and precious things: they haue made her many widowes in the midſt thereof.

26 Her Prieſtes haue broken my Lawe, and haue defiled mine holy thinges: they haue put no difference betweene the holy and prophane, neither diſcerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the middes thereof are like wolues, rauening the pray to ſhed blood, & to deſtroy ſoules for their owne couetous lucre.

28 And her [p] Prophets haue dawbed them with vntempered mortar, ſeeing vanities, and diuining lies vnto them, ſaying, Thus ſaith the Lord God, when the Lord had not ſpoken.

29 The people of the land haue violently oppreſſed by ſpoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppreſſed the ſtranger againſt right.

30 And I ſought for a man among the, that ſhoulde [q] make vp the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, & conſumed the with the fire of my wrath: their owne waies haue I rendred vpon their heades, ſaith the Lord God.

m Thou art like a barren land which the Lord plageth with drought.

n The falſe Prophets haue conſpired together to make their doctrine more probable.

o They haue neglected my ſeruice. *Micah.* 3.11. *Zephan.* 3.3.

p They which ſhould haue reproued them, flattered them in their vices & couered their doings with lies, Chap. 13.10.

q Which would ſhewe himſelfe zealous in my cauſe by reſiſting vice, Iſa. 59. 16. & 63. 5. and alſo pray vnto me to withholde my plagues, Pſal. 106. 23.

CHAP. XXIII.

Of the idolatrie of Samaria and Ieruſalem, vnder the names of Aholah and Aholibah.

a Meaning Iſrael & Iudah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah ſignifieth a manſion or dwelling in her ſelf, meaning Samaria which was the royall citie of Iſrael: And Aholibah ſignifieth my manſion in her, whereby is meant Ieruſalem where Gods Temple was.

1 THe worde of the Lord came againe vnto me, ſaying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breaſtes preſſed, and there they bruſed the teates of their virginitie.

4 And the names of [a] them were Aholah, the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes and daughters: thus were their names. Samaria is Aholah, and Ieruſalem Aholibah.

5 And Aholah played the harlot [c] when [d] ſhe was mine, and ſhe was ſet on fire with her louers, to wit, with the Aſſyrians her neighbours,

6 Which were clothed with blewe ſilke, both captaines and princes: they were all pleaſant yong men, and horſemen riding vpon horſes.

7 Thus ſhe committed her whoredome with them, euen with all them that were the choſen men of Aſſhur, and with all on whom ſhe doted, & defiled her ſelfe with all their idoles.

8 Neither left ſhe her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruſed the breaſts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, euen into the handes of the Aſſyrians, vpon whom ſhe doted.

10 Theſe diſcouered her ſhame: they tooke away her ſonnes and her daughters, and ſlewe her with the ſword, and ſhe had an euill name among women: for [f] they had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſawe this, ſhe marred her ſelfe with more inordinate loue, more then ſhee, and with her fornications more then her ſiſter with her fornications.

12 She doted vpon the Aſſyrians her neighbours, both captaines and princes clothed with diuers ſutes, horſemen ryding vpon horſes: they were all pleaſant yong men.

13 Then I ſawe that ſhe was defiled, and that they were both after one ſort,

14 And that ſhe encreaſed her fornications: for when ſhe ſawe men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their lopnes, & with dyed attyre vpon their heades (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Aſſoone, I ſay, as ſhe ſawe them, ſhee doted vpon them, and ſent meſſengers vnto them into Caldea.

17 Howe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and ſhe was polluted with them, & her luſt departed from them.

18 So ſhe diſcouered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhee encreaſed her whoredome more, and called to remembrance the dayes of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For

c Meaning, the Aſſyrians.

d When the Iſraelites were named the people of God, they became idolaters, and forſooke God, and put their truſt in the Aſſyrians.

e The holy ghoſt vſeth theſe termes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatrie ſo to be abhorred, that vneth any ſhoulde abide to heare the name thereof mencioned.

f Meaning, the Aſſyrians.

g This declareth that no wordes are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth the to-thoſe which in their raging loue and filthie luſtes dote vpon the images and paintings of the after whom they luſt.

20 For thee doted vpon their ſeruantes, whoſe members are as the members of aſſes, and whoſe iſſue is like the iſſue of horſes.
21 Thou calledſt to remembrance ꝑ wickedneſſe of thy youth, when thy teates were bruſed by the Egyptians: therefore the pappes of thy youth are thus.
22 Therefore, O Aholibah, thus ſaith the Lord God, Beholde, I will raiſe vp thy louers againſt thee, from whome thine heart is departed, & I will bring them againſt thee on euery ſide,
h These were the names of certaine Princes & captaines vnder Nebuchadnezzar.
23 To wit, the Babylonians, and all the Caldeans, h Pekod, and Shoah, & Koa, and all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowned, ryding vpon horſes.
24 Euen theſe ſhall come againſt thee with charets, wagons, and wheeles, and with a multitude of people, which ſhal ſet againſt ther, buckler and ſhielde, and helmet rounde about: and " I will leaue the punithment vnto them, and they ſhall iudge thee according to their ſ iudgements.
" Ebr. I will giue iudgement before them.
ſ Or, lawes.
25 And I will laye mine indignation vpon thee, and they ſhal deale cruelly with thee: they ſhall cut off thy i noſe & thine eares, and thy remnant ſhall fall by the ſworde: they ſhal carie away thy ſonnes and thy daughters, & thy reſidue ſhalbe deuoured by the fire.
i They ſhall deſtroy thy princes and prieſts with the reſt of thy people.
26 They ſhall alſo ſtrippe thee out of thy clothes, and take awaye thy fayre iewels.
27 Thus will I make thy wickednes to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.
28 For thus ſaith the Lord God, Behold, I will deliuer thee into the hande of them, whome thou hateſt: euen into the hands of them from whom thine heart is departed.
29 And they ſhal handle thee deſpitefully, and ſhall take away all thy k labour, and ſhall leaue thee naked and bare, and the ſhame of thy fornications l ſhall be diſcouered, both thy wickednelle, & thy whoredome.
k All thy treaſures and riches which thou haſt gotte by labour.
l All the worlde ſhall ſee thy ſhameful forſaking of God to ſerue idoles.
30 I will do theſe thinges vnto thee, becauſe thou haſt gone a whoring after ꝑ heathen, and becauſe thou art polluted with their idoles.
31 Thou haſt walked in the waye of thy ſiſter: therefore will I giue her m cup into thine hand.
m I wil execute the ſame iudgements and vengeance againſt thee, & that with greater ſeuerity.
32 Thus ſayeth the Lorde God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt bee laughed to ſcorne and had in derition, becauſe it containeth much.
n Meaning, that the afflictions ſhould be ſo great that they ſhould cauſe thē to loſe their ſenſes, and reaſon.
33 Thou ſhalt be filled with n drunkenes & ſorow, euen with the cuppe of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.
34 Thou ſhalt euen drinke it, and wring it out to the dregges, & thou ſhalt breake the ſheardes therof, and teare thine owne breaſts: for I haue ſpoken it, ſaith the Lord God.
35 Therefore thus ſayth the Lorde God, Becauſe thou haſt forgotten mee, & caſt mee behinde thy backe, therefore thou ſhalt alſo beare thy wickednes and thy whoredome.
36 ¶ The Lorde ſayd moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? & wilt thou declare to them their abominations?
37 For they haue plaied the whores, and blood is in their handes, and with their idoles haue they committed aduiterie, & haue alſo cauſed their ſonnes, whome they bare vnto me, to paſſe by the fire to be their o meate.
o That is, to be ſacrifices to their idoles, read chap. 16. 20.
38 Moreouer thus haue they done vnto mee: they haue defiled my Sanctuarie in the ſame daye, and haue prophaned my Sabbaths.
39 For when they had ſlayne their children to their idoles, they came the ſame day into my Sanctuarie to defile it: and loe, thus haue they done in the middes of mine houſe.
40 And howe much more is it that they ſent for men to come from p farre, vnto whome a meſſenger was ſent, and loe, they came? for whom thou didſt waſh thy ſelfe, and paynteſt thine eyes, and deckedſt thee with ornaments,
p They ſent into other countreyes to haue ſuch as ſhould teach the ſeruice of their idoles.
41 And ſatest q vpon a coſtly bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and myne oyle.
q He meaneth the altar, that was prepared for the idoles.
42 And a voyce of a multitude beyng at eaſe, was with her: and with the men to make the company great were brought men of r Saba from the wilderneſs, which put bracelets vpon their handes, and beautifull crownes vpon their heads.
r Which ſhould teach the maner of worſhipping their gods.
43 Then I ſayde vnto her, that was olde in adulteries, Now ſhal ſhe and her fornications come to an ende.
44 And they went in vnto her as they goe to a common harlot: ſo went they to Aholah and Aholibah the wicked women.
45 And the righteous men they ſhall iudge them, after the maner of s harlots, & after the maner of murtherers: for they are harlots, & blood is in their handes.
s That is, worthy death, reade Chap. 16. 38.
46 Wherefore thus ſaith the Lorde God, I will bring a multitude vpon them, & will giue them vnto the tumult, and to the ſpoyle,
47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwordes: they ſhall ſlaye their ſonnes, and their daughters, & burne vp their houſes with fire.
48 Thus will I cauſe wickednes to ceaſe out of the land, that al t women may be taught not to do after your wickednes.
t Meaning, all other cities and countreys.
49 And they ſhall laye your wickednes vpon

vpon pon, and ye shall beare the sinnes of your idoles, and ye shall knowe that I am the Lord God.

CHAP. XXIIII.

1 *He sheweth the destruction of Ierusalem by a parable of a seething potte.* 16 *The parable of Ezekiels wife being dead.*

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was ment Ierusalem.

d That is, the citizens, and the chiefe men thereof.

e Meaning, of the innocents, whome they had slayne, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities, and wicked cittizens there yet remayne.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or cõdition

i The cittie shewed her crueltie to all ỹ world, & was not ashamed thereof, neither yet hid it. Nah. 3. 1. Habak. 2. 12.

k Meaning, that the cittie should be vtterly destroyed, & that he would giue the enemies an appetite thereunto.

1 In the a ninth yeere, in the tenth moneth, in the tenth daye of the b moneth came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, euen of this same day: for the king of Babel set himself against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and saye vnto them, Thus saith the Lorde God, Prepare a c pot, prepare it, and also powre water into it.

4 Gather the d pieces thereof into it, euen euerie good piece, as the thygh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, & e burne also the f bones vnder it, and make it boyle well, and seethe the bones of it therein,

6 Because the Lord God saith thus, Woe to the bloodie citie, euen to the potte, g whose skomme is therein, and whose skomme is not gone out of it: bring it out g piece by piece: let no h lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high i rocke, and powred it not vpon the grounde to couer it with dust,

8 That it might cause wrath to arise, & take vengeance: euẽ I haue set her blood vpon an hygh rocke that it shoulde not be couered.

9 Therefore thus saith the Lorde God, k Woe to the bloodie citie, for I will make l the burning great.

10 Heape on much wood: k kindle the fire, consume the fleth, and cast in spice, and let the bones be burnt.

11 Then set it empty vpõ the coles thereof, that l the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, & that the skomme of it may be consumed.

12 l She hath wearied her selfe with lies, and her great skomme went not out of her: therefore her skomme shalbe consumed with fire.

13 Thou remainest in thy filthinesse & wickednes: because I would m haue purged thee, and thou wast not purged, thou shalt not bee purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lorde haue spoken it: it shall come to passe, and I wil do it: I will not goe backe, neither will I spare, neyther will I repent: according to thy wayes, and according to thy workes shal n they iudge thee, saith the Lord God.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neyther mourne nor weepe, neyther shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, p and put on thy shoes vpon thy feete, and couer not thy lippes, and eate q not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

19 And the people sayde vnto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lorde God, Beholde, I will s pollute my Sanctuarie, euen the t pryde of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the swoorde.

22 And ye shall doe as I haue done: ye shal not couer your lippes, neither shall ye eate the bread of men.

23 And your tyre shalbe vpõ your heads, & your shoes vpon your feete: ye shall not mourne nor weepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in ỹ daye when I take from them their power, the ioye of their honour, the pleasure of their eyes, and the " desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shal come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumme, & thou shalt be a signe vnto them, & they shal knowe that I am the Lord.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem.* 8 *Against Moab and Seir, Idumea and the Philistims.*

1 The word of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And

m I laboured by sending my Prophets to cal thee to repentãce, but thou wouldest not.

n That is, the Babylonians.

o Meaning, his wife in whome he delited, as vers. 18.

p For in mourning they went bare headed and bare footed, and also couered their lippes.

q That is, which the neighbours sent to the that mourned.

r Meaning, the morning following.

s By sending the Caldeans to destroy it, as Chap. 7. 22.

t Wherein you boast and delite.

" *Ebr. lifting vp of their soules.*

1 The cittie hath flattered her selfe in vayne.

3 And say vnto the Ammonites, Heare the worde of the Lord God, Thus sayth the Lorde God, Because thou saidest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, & against the house of Iudah, when they went into captivitie,

a Because ye reioyced when the enemy destroied my citie and Temple.

4 Beholde, therefore I will deliuer thee to the b men of the East for a possession, and they shal set their c palaces in thee, and make their dwellings in thee: they shal eate thy fruite, and they shal drinke thy milke.

b That is, to the Babylonians.

c They shall chase thee away & take thy gorgeous houses to dwell in.

5 And I wil make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall knowe that I am the Lorde.

d Called also Philadelphia, which was the chiefe citie of the Ammonites and full of conduites, 2. Sam. 12. 27.

6 For thus saith the Lord God, Because thou hast clapped thy handes, & stamped with the feete, and reioyced in heart with all thy despite against the lande of Israel,

7 Beholde, therefore I will stretche out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys and I will destroy thee, and thou shalt knowe that I am the Lorde.

8 Thus sayeth the Lorde God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, euen of the cities e of his cities, I say, in his frontiers with the pleasant countrey, Beth-iesimoth, Baal-meon, and Kiriathaim.

e So that no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lorde.

12 Thus sayth the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged him selfe vpon them,

13 Therefore thus sayth the Lorde God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shal fall by the sworde.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, sayth the Lord God.

15 Thus sayeth the Lorde God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus sayth the Lorde God, Beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

f Which were certein garisons of Philistims, whereby they oft times molested the Iewes.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

CHAP. XXVI.

Hee prophesieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem.
15 The wondring and astonishment of the marchants for the destruction of Tyrus.

1 And in the a eleuenth yeere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

2 Sonne of man, because that Tyrus hath sayde against Ierusalem, Aha, the b gate of the people is broken: it is turned vnto me: for seeing thee is desolate, I shalbe c repleni shed,

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whome they may haue any profit or aduantage.

3 Therefore thus sayth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea moueth vp with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, sayth the Lord God, and it shalbe a spoyle to the nations.

6 And her d daughters which are in the field, shalbe slaine by the sworde, & they shal knowe that I am the Lord.

d The townes that belonged vnto her.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyrus Nebuchadnezzar King of Babel, a King of Kings from the North, with horses and with charets, & with horsemen, with a multitude and much people.

8 He shall slay d the sworde thy daughters in the fielde, & he shall make a forte against thee, & cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, & with his weapons breake downe thy towers.

10 The dust of his horses shal couer thee, for their multitude: thy wals shal shake at the noise of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hoofes of his horses shal he tread downe al thy streetes: he shall slay thy people by the sworde, and the e pillars of thy strength shall fall downe to the ground.

e For Tyrus was much built by arte, & by labor of me was wone out of the sea.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

Some referre this vnto Ymages of the noble men, which they had erected vp for their glorie and renoume.

Iere.7.34.

13 "Thus will I cause the sounde of thy songes to ceasse, and the sounde of thine harpes shalbe no more heard.

14 I will lay thee like the top of a rocke: f thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lorde haue spoken it, saieth the Lorde God.

f I will make thee so bare that thou shalt haue nothing to couer thee.

15 Thus saieth the Lorde God to Tyrus, Shall not the yles tremble at the sound of thy fall? & at the crie of the wounded, when they shalbe slaine & murthered in the middes of thee?

16 Then all the princes of the g sea shall come downe from their thrones: they shall lay awaye their robes, and put off their broydred garments, & shall clothe them selues with astonishment: they shall sit vpon the grounde, and be astonished at euery moment, and be amased at thee.

g The gouernours & rulers of other countreis that dwell by the sea: wherby he signifieth that her destruction should be so horrible, that all the worlde should heare thereof and be afraide.

17 And they shall take vp a lamentation for thee, & say to thee, How art thou destroyed, that wast inhabited h of the sea men, & renoumed citie which was strong in the sea, both she and her inhabitants, which cause their feare to be on all that haunt therein!

h Meaning, marchants, which by their traffique did enrich her wonderfully & increase her power.

18 Nowe shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lorde God, When I shal make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people i of olde time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glorie in the lande of the k liuing.

i Which were dead long ago.

k Meaning, in Iudea, when it shal be restored.

21 I will *bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saieth the Lord God.

*Or, make thee a terrour.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

1 The word of the Lorde came againe vnto me, saying,

2 Nowe o man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is scituate at the entrie of the sea, which is the mart a of the people for many yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

a Which seruest all the world with thy marchandise.

"Ebr. heart.

4 Thy borders are in the "midst of the sea, and thy builders haue made thee of perfite beautie.

b This mountaine was called Hermon, but § Amorites called it Shenir, Deut. 3.9.

5 They haue made all thy ship boardes of firre trees of b Shenir: they haue brought cedars from Lebanon, to make masts for thee,

6 Of the okes of Bashá haue they made thine oares: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of c Chittim.

c Which is take for Grecia and Italie.

7 Fine linen with broydred worke, brought from Egypt, was spred ouer thee to be thy sayle, blew silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon, & Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy "pilotes.

"Or, Shipmasters.

9 The ancients of Gebal, and the wise men thereof were in thee thy d calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomõs Temple, 1. King. 5.18.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shieldes & helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, & the e Gammadims were in thy towres: they hanged their shieldes vpon thy walles rounde about: they haue made thy beautie perfite.

e That is, they of Cappadocia, or Pigmeis and dwarfes, which were so called, because that out of the hie towers they seemed little.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, & lead, which they brought to thy faires.

13 They of f Iauan, Tubal & Meshech were thy marchants, & concerning the liues of men, and they brought vessels of brasse for thy marchandise.

f Of Grecia, Italie and Cappadocia.

14 They of the house of h Togarmah brought to thy faires horses, and horsemen, and mules.

g By selling slaues.

h Which are taken for a people of Asia minor.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine hands: they brought thee for a present i horues, teeth, & peacockes.

i Meaning, Vnicornes hornes & Elephants teeth.

16 They of Aram were thy marchantes for the multitude of thy "wares: they occupied in thy faires in "emeraudes, purple, and broydred worke, and "fine linen, and coral, and pearle.

"Or, workes.

"Or, carbuncle.

"Or, silke.

17 They of Iudah and of the lande of Israel were thy marchantes: they brought for thy marchandise wheat of l Minnith, and Pannag, and honie and oyle, and "balme.

k Where the best wheat growed.

"Or, turpentine, or triacle.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white woll.

19 They of Dan also and of Iauan, going to and fro occupied in thy faires: yron worke, casia & calamus were among thy marchandise.

20 They of Dedan were thy marchantes in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar "occupied with thee, in lambes, and rams & goates: in these were they thy marchantes.

"Or, were marchants whose marchandise passed through their handes.

22 The marchantes of Sheba, and Raamah were thy marchats: they occupied

m

in thy fayres with þ chiefe of all spices, and with all precious stones and golde.
23 They of Haran & Canneh and Eden, the marchantes of Sheba, Asshur and Chilmad were thy marchants.
24 These were thy marchants in all sorts of things, in rayment of blewe silke, and of broydred worke, and in coffers of the riche apparell, which were bounde with cordes: chaines also were among thy marchandise.
[1] Or, came in company toward thee.
25 The shippes of Tarshish [1] were thy chiefe in thy marchandise, & thou wast replenished and made very glorious in the middes of the sea.
[1] Or, rowers.
26 Thy [1] robbers haue brought thee into great waters: the [1] East wind hath broken thee in the middes of the sea.
[1] That is, Nebuchad-nezzar.
27 Thy riches and thy fayres, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.
[m] That is, the cities nere about thee, as was Zidon, Aruad and others.
28 The [m] suburbes shall shake at þ sound of the crie of thy pilotes.
29 And all that handle the oye, the mariners and all the pilotes of the sea shall come downe from their ships, and shall stand vpon the land,
30 And shal cause their voyce to be heard against thee, and shall crye bitterly, and shall cast dust vpon their heads, & wallowe themselues in the ashes.
31 They shall pluck off their heare for thee & girde them with a sackcloth, and they shall weepe for thee with sorowe of heart and bitter mourning.
32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea?
33 When thy wares went forth of the seas, thou filledst many people and thou didest enriche the Kinges of the earth with the multitude of thy riches and of thy marchandise.
34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.
[n] Whereby is ment a long time: for it was prophecied to be destroyed but seuentie yeres, as Isa. 23, 15.
35 All the inhabitants of the yles shalbe astonished at thee, and all their kinges shall be sore afrayd and troubled in their countenance.
36 The marchantes among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be [n] any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 11 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

1 The woyd of the Lorde came againe vnto me, saying.
2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lorde God, Because thine heart is exalted, & thou hast saide, [a] I am a god, I sit in the seat of God in the midst of the sea, yet thou art but a man and not God, & [b] though thou bidest thinke in thine heart, that thou wast equal with God,
[a] I am safe that none can come to hurt me, as God is in the heauen.
3 Beholde, thou art wiser then [b] Daniel: there is no secrete, that they can hide from thee.
[b] Ebr. Though thou set thine heart as the heart of God.
4 With thy wisdome and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this,
5 By thy great wisdome and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.
6 Therefore thus saith the Lorde God, Because thou bidest thinke in thine heart, that thou wast equal with God,
7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swordes against the beautie of thy wisdome, and they shall defile thy brightnes.
c Like the rest of the heathen and infidels, which are Gods enemies.
8 They shall cast thee downe to the pit, and thou shalt dye the death of them, that are slaine in the middes of the sea.
d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength & pleasures.
9 Wilt thou say then before him, that slayeth thee, I am a god? but thou shalt be a man, and no God, in the hands of him that slayeth thee.
10 Thou shalt dye the death of the vncircumcised by the handes of strangers: for I haue spoken it, saith the Lorde God.
[1] Or, iasper.
[2] Or, carbuncle.
e He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which coured the arke: and by this word *anointed* he signifieth the same.
11 Moreouer the woyd of the Lord came vnto me, saying,
12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus saith the Lorde God, Thou sealest vp the summe, & art full of wisdome and perfect in beautie.
13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the diamond, the chrysolite, the onix, and the iasper, the saphir, [2] emerand, and the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.
f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon thinges necessary for the worke,
14 Thou art [e] the anointed Cherub, that couereth, and I haue set thee [f] in honour: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the [g] stones of fire.
g To wit, among my people Israel, which shined as precious stones.
15 Thou wast perfite in thy wayes from the day that thou wast [h] created, till iniquitie was found in thee.
h Which was when I first called thee to this dignitie.
16 By the multitude of thy marchandise they haue filled the midst of thee with cruelties, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O couering Cherub from the midst of the stones of fire.
i Thou shalt haue no part among my people.
17 Thine heart was lifted vp because of thy beauty, and thou hast corrupted thy wisdome by reason of thy brightnes:

I will caſt thée to the ground: I will lay thée before kings that they may behold thée,

18 Thou haſt defiled thy [k] ſanctification by the multitude of thine iniquities, & by the iniquitie of thy marchandiſe: therefore will I bring forth a fire from the middes of thée, which ſhall deuoure thée: and I will bring thée to aſhes vpon the earth, in the ſight of all them that behold thée.

19 All they that knowe thée among the people, ſhalbe aſtomihed at thee: thou ſhalt be [l] a terrour, and neuer ſhalt thou be any more.

20 ¶ Againe, the word of the Lorde came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and prophecie againſt it,

22 And ſay, Thus ſaith the Lorde God, Behold, I come againſt thée, O Zidon, and I will be [l] glorified in the middes of thée: and they ſhall knowe that I am the Lorde, when I ſhall haue executed iudgements in her, and ſhall be ſanctified in her.

23 For I wil ſend into her peſtilence, and blood into her ſtréetes, & the ſlaine ſhall fall in the mids of her: [m] the enemy ſhall come againſt her with the ſword on euery ſide, and they ſhall knowe that I am the Lord.

24 And they ſhalbe no more a pricking thorne vnto the houſe of Iſrael, nor any grieuous thorne of all that are round about them, and deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſaith the Lorde God, When I ſhall haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhalbe [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in the lande, that I haue giuen to my ſeruant Iaakob.

26 And they ſhal dwel ſafe by therein, and ſhal build houſes, and plant vineyards: yea, they ſhal dwell ſafely, when I haue executed iudgements vpon all round about them that deſpiſe them, and they ſhall knowe that I am the Lorde their God.

CHAP. XXIX.

He prophecieth againſt Pharaoh and Egypt. 13 *The Lorde promiſeth that hee will reſtore Egypt after fourtie yeres.* 18 *Egypt is the reward of king Nebuchad-nezzar for the labour, which he tooke againſt Tyrus.*

1 In the [a] tenth pere, and in the tenth moneth in the twelfth day of the moneth, the word of the Lorde came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, & prophecie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſaith the Lorde God, Behold, I come againſt thee, Pharaoh king of Egypt, the great [b] dragon, that lyeth in the mids of his riuers, which hath ſaide, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put [c] hookes in thy chawes, and I will cauſe the fiſh of thy riuers to ſticke vnto thy ſcales, and I will drawe thée out of the mids of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

5 And I will leaue thée in the wildernes, both thée and all the fiſh of thy riuers: thou ſhalt fall vpon the open field: thou ſhalt not be brought together, nor gathered: for I haue giuen thée for meate to the beaſtes of the field, & to the fowles of the heauen.

6 And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they haue bene a ſtaffe of [d] reede to the houſe of Iſrael.

7 When they toke hold of thée with their hand, thou didſt breake, & rent all their ſhoulder: and when they leaned vpon thee, thou brakeſt and madeſt all their loynes to [e] ſtand vpright.

8 Therefore thus ſaith the Lorde God, Behold, I wil bring a ſword vpon thee, and deſtroy man and beaſt out of thee,

9 And the land of Egypt ſhalbe deſolate, and waſte, and they ſhall knowe that I am the Lord: becauſe he hath ſaid, [f] The riuer is mine, and I haue made it,

10 Behold, therefore I come vpon thee, and vpon thy riuers, & I will make the lande of Egypt vtterly waſte & deſolate from the towre of Seueneh, euen vnto the borders of the [g] blacke Moores.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhall paſſe by it, neither ſhall it be inhabited fourtie peres.

12 And I will make the lande of Egypt deſolate in the mids of the countreys that are deſolate, and her cities ſhalbe deſolate among the cities that are deſolate, for fourtie peeres: and I will ſcatter the Egyptians among the nations, & will diſperſe them through the countreys.

13 Yet thus ſaith the Lord God, [h] At the ende of fourtie peeres will I gather the Egyptians from the people, where they were ſcattered,

14 And I will bring againe the captiuitie of Egypt, & will cauſe them to returne into the land of Pathros, into the lande of their habitation, & they ſhalbe there a [i] ſmall kingdome.

15 It ſhalbe the ſmalleſt of the kingdoms, neither ſhall it exalt it ſelfe any more aboue the nations: for I will diminiſh them, that they ſhall no more rule the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, to bring their [k] iniquitie to remembrance by looking after them, ſo ſhall they know, that I am the Lord God.

17 ¶ In the [l] ſeuen and twentieth pere alſo in the firſt moneth, and in the firſt day of the moneth came the worde of the Lord vnto me, ſaying,

18 Sonne

k That is, the honour, whereunto I called them.

l *Or, brought to nothing.*

l By executing my iudgements againſt thy wickednes.

m That is, Nebuchad-nezzar.

n He ſheweth for what cauſe God wil aſſemble his Church, and preſerue it ſtill though he deſtroy his enemies: to wit, that they ſhould praiſe him, and giue thankes for his great mercies.

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of theſe prophecies, & how the former ſome times ſtandeth after the latter, reade Iere. 27. 1.

b He compareth Pharaoh to a dragon which hideth himſelfe in the riuer Nilus, as Iſa. 51. 9.

c I wil ſend enemies againſt thee, which ſhall plucke thee, and thy people which truſt in thee, out of thy ſure places.

d Read 2. King. 18. 21. Iſa. 36. 6.

e *Or, ſhake.*

e When they felt their hurt, they would ſtay no more vpon thee, but ſtoode vpon their feete and put their truſt in others.

f Thus God can not ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſaue in him alone.

g *Ebr. Cuſh, or, Ethiopia.*

Iere. 46. 26.

h Meaning, that they ſhould not haue ful dominion, but be vnder the Perſians, Grecians & Romanes, and the cauſe is, that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

i Leaſt I ſhould by this meanes puniſh their ſinnes.

i Counting from the captiuitie of Ieconiah.

18 Sonne of mã, Nebuchad-nezzar king of Babel caused his armie to serue a great [k] seruice against Tyrus: euerie head was made bald, and euery shoulder was made bare: yet had he no wages, [l] nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus saith the Lorde God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shal take her multitude, and spoile her spoile, & take her pray, and it shalbe the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued [m] against it, because they wrought [n] for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall knowe that I am the Lorde.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

1 THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus saith the Lord God, Houle & cry, Wo be vnto this day,

3 For the day is neere, & the day of the Lord is at hand, a cloudie day, & it shall be the time of the heathen.

4 And the sword shal come vpon Egypt, and feare shalbe in Ethiopia, when the slaine shal fall in Egypt, when they shal take away her multitude, and when her foundations shalbe broken downe.

5 [a] Ethiopia, and Phut, and Lud, & all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lorde, They also that maintaine Egypt, shall fall, & the pride of her power shall come downe: from the towre of [b] Seuneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreis that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lorde, when I haue set a fire in Egypt, & when all her helpers shalbe destroyed.

9 In that day shall there messengers go forth from me in shippes, to make the careleſſe Moyes afraid, and feare shall come vpon them, as in the daye of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, euen the terrible nations shall be brought to destroy the lande: and they shall drawe their swords against Egypt, and fill the land with the slaine.

12 And I will make the riuers drie, & sell the land into the handes of the wicked, and I wil make the land waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, & I will cause their idoles to cease out of [o] Noph, and there shall be no more a prince of the lande of Egypt, & I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [p] Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon [q] Sin, which is the strength of Egypt: & I wil destroy the multitude of [r] No.

16 And I wil set fire in Egypt: Sin shall haue great sorow, & No shalbe destroyed, & Noph shal haue sorowes daily.

17 The yong men of [s] Auen, and of [t] Phibeseth shall fall by the sworde: and these cities shall go into captiuitie.

18 At Tehaphnehes the daye [c] shall restreine his light, whē I shal breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloud shal couer her, and her daughters shall go into captiuitie.

19 Thus will I execute iudgementes in Egypt, and they shall know, that I am the Lorde.

20 ¶ And in the [e] eleuenth peere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh King of Egypt: and lo, it shall not be bound vp to be healed, neither shal they put a roule to binde it, & so make it strong, to hold the sworde.

22 Therefore thus saith the Lorde God, Behold, I come against Pharaoh king of Egypt, & wil breake [g] his arme, that was strong, but is broken, & I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, & will disperse them through the countries.

24 And I will strengthen the arme of the king of Babel, and put my sworde in his hand, but I will breake Pharaohs armes, and he shal cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fal downe, and they shal knowe, that I am the Lorde, [h] when I shall put my sword into the hand of the king of Babel, & he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall knowe, that I am the Lorde.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 *He propheciethe a like destruction to them both.*

1 ANd in the [a] eleuenth peere, in the third moneth, and in the first day of the moneth, the word of the Lord came vnto

k He tooke great paines at the siege of Tyrus & his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

m *Or, in it.*

n *Or, euil against me.*

a By Phut and Lud are meant Aphrica and Lybia.

b Which was a strong citie of Egypt, chap. 29. 10.

o *Or, Memphis, or, Alkaira.*

p *Or, Tanis.*

q *Or, Peluſium.*

r *Or, Alexandria.*

s *Or, Heliopolis.*

t *Or, Pubaſtum.*

c Meaning, that there shalbe great sorow and affliction.

d That is, the strength & force

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Iere. 46. 26.

g His force and power.

h Whereby we see that tyrants haue no power of themselues, neither can do any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

unto me, saying,
2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whom art thou b like in thy greatnes?
3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughs, and shot vp very hie, and his toppe was among the thicke boughes.
4 The waters nourished him, and the deepe exalted him on hye with her riuers running round about his plants, & sent out her c litle riuers vnto all the trees of the d fielde.
5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplied, & his branches were long, because of the multitude of the waters, which the deepe sent out.
6 All the foules of the heauen made their nests in his boughs, & vnder his branches did all the beasts of the fielde bring forth their yong, and vnder his shadow dwelt all mightie nations.
7 Thus was he faire in his greatnes, & in the length of his branches: for his roote was nere great waters.
8 The cedars in the garden d of God could not hide him: no firre tree was like his branches, & the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.
9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.
10 Therefore thus saith the Lorde God, Because e he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,
11 I haue therefore deliuered him into the hands of the f mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednes.
12 And the strangers haue destroyed him, euen the terrible nations, & they haue left him vpon the mountaines, & in all the valleis his branches are fallen, and his boughes are g broken by all the riuers of the land: & all the people of the earth are departed from his shadowe, & haue forsaken him.
13 Vpon his ruine shal all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches,
14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoote vp their top among the thicke boughs, neither shal their leaues stande vp in their height, which drinke so much water: for they are al deliuered vnto death in the nether partes of the earth in the middes of the children of men among them that goe downe to the pit.
15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I h couered the deepe for him, and I did restreine the floods thereof, and the great waters were staied: I caused Lebanon to mourne for him, and all the trees of the field fainted.
16 I made the nations to shake at the sound of his fall, whe I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished w waters, shall k be comforted in the nether partes of the earth.
17 They also went downe to hell with him vnto them that be slaine with the sworde, and his arme, and they that dwelt vnder his shadow in the middes of the heathen.
18 To whome l art thou thus like in glorie and in greatnes among the trees of Eden? yet thou shalt be cast downe w the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the middes of the k vncircumcised, with them that be slaine by the sworde: this is Pharaoh and al his multitude, saith the Lorde God.

a Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.
b Many other nations were vnder their dominion.
c Or, countrey.
d Signifying, that there was no greater power in the world then his was.
e That is, of Nebuchad-nezzar, who afterward was y monarche & onely ruler of the world.
f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.
g The deepe waters that caused him to mount so hie (meaning his great abundance & pompe) shall now lament as though they were couered w sackecloth.
h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fal of such a tyrant.
i Meaning, that Pharaohs power was nothing so great as his was.
k Read Chap. 28.10.

CHAP. XXXII.

The Prophet is commaunded to bewaile Pharaoh king of Egypt. 12 He prophecieth that destruction shall come vnto Egypt through the king of Babylon.

1 And in the a twelfth peere in the twelfth moneth, and in the first day of the moneth, the word of the Lorde came vnto me, saying,
2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, & say vnto him, Thou art like a b lyon of the nations and art as a c dragon in the sea: thou castest out thy riuers, & troublest the waters with thy feete, and stampest in their riuers.
3 Thus saith the Lord God, I will therfore spread my net ouer thee w a great multitude of people, & they shal make thee come vp into my net.
4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, & I will cause all the foules of the heauen to remaine vpon thee, & I will fill all the beasts of the field with thee.
5 And I will lay thy flesh vpon the mountaines, and fill the valleis d with thine height.
6 I will also water with thy blood the land wherein e thou swimmest, euen to the mountaines, & the riuers shalbe full of thee.
7 And when I shal f put thee out, I will couer the heauen, and make the starres thereof darke: I will couer the sunne with a cloude, and the moone shall not giue her light.
8 All the lightes of heauen will I make darke for thee, and bring g darkenesse vpon thy land, saith the Lord God.
9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreis that shalbe for the slaughter of the king and his people.

a Which was the first yere of the general captiuitie vnder Zedekiah.
b Thus the scriptures compare tyrants to cruell & huge beastes which deuour al that be weaker then they, and such as they may ouercome.
c Or, whale.
d Thou preparedst great armies.
Chap. 12.13. & 17.20.
d With heapes of the carkeises of thine armie.
e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.
f The word signifieth to be put out as a candle is put out.
Isa. 13.10. ioel 2.31. & 3.15. matth. 24.29.
g By this maner of speach is mēt the great sorow

countreis which thou hast not knowē.
10 Yea, I will make many people amased at thē, and their kings shalbe astonished with feare for thē, when I shall make my swoyde to glitter against their faces, and they shalbe afraide at euery moment: euery man for his owne life in the day of thy fall.
11 For thus saith the Lorde God, The swoyde of the king of Babel shall come vpon thē.
12 By the swoydes of the mightie will I cause thy multitude to fall: they all shalbe terrible nations, & they shall destroy the h pompe of Egypt, and all the multitude thereof shalbe consumed.
13 I wil destroy also al the beasts thereof from the great waterssides, neither shall the foot of man trouble them any more, nor the houes of beast trouble them.
14 Then wil I make i their waters deepe, and cause their riuers to runne like oile, saith the Lord God.
15 When I shal make the land of Egypt desolate, & the countrey with all that is therein, shalbe layd waste: when I shall smite al them, which dwel therein, then shall they know, that I am the Lord.
16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.
17 ¶ In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,
18 Sonne of man, lament for the multitude of Egypt, and k cast them downe, euen them and the daughters of the mightie nations vnto the nether parts of the earth, with them that goe downe into the pit.
19 Whome doest thou passe l in beautie? goe downe and sleepe with the vncircumcised.
20 They shall fall in the middes of them that are slaine by the swoyde: m she is deliuered to the swoyde: draw her downe, and all her multitude.
21 The most mightie and strong shall speake to n him out of the middes of hel with them that helpe her: they are gone downe and sleepe with the vncircumcised that be slaine by the swoyde.
22 Asshur is there and all his companie: their graues are about him: all they are slaine and fallen by the swoyde.
23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the swoyde, which caused feare to be in the land of the liuing.
24 There is o Elam and all his multitude rounde about his graue: all they are slaine and fallen by the swoyde, which are gone downe with the vncircumcised into the nether partes of the earth, which caused themselues to be feared in the land of the p liuing, yet haue they borne their shame with them that are gone downe to the pit.
25 They haue made his bed in the midst of the slaine with al his multitude: their graues are rounde about him: all these vncircumcised are slaine by the swoyde: though they haue caused their feare in the lande of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layde in the midst of them, that be slaine.
26 There is q Meshech, Tubal, & all their multitude, their graues are rounde about them: al these vncircumcised were slaine by the swoyd, though they caused their feare to be in the lande of the liuing.
27 And they shall not lye with the valiant r of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layde their swoydes vnder their heades, but their iniquitie shalbe vpon their bones: because they were the feare of the mightie in the land of the liuing.
28 Yea, thou shalt be broken in the midst of the vncircumcised, and lie with them that are slaine by the swoyd.
29 There is Edom, his kings, and all his princes, which with their strength are layde by them that were slaine by the swoyd: they shall sleepe with the vncircumcised, & with them that goe downe to the pit.
30 There be all the princes of the s North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the swoyde, and beare their shame with them that goe downe to the pit.
31 Pharaoh shall see them, and he shall be t comforted ouer all his multitude: Pharaoh, and all his armie shalbe slaine by the swoyd, saith the Lord God.
32 For I haue caused my u feare to be in the land of the liuing: & he shalbe layde in the midst of the vncircumcised with them, that are slaine by the swoyde, euen Pharaoh and all his multitude, saith the Lord God.

h This came to passe in lesse then foure yeres after this prophecie.
i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.
k That is, prophecie, that they shalbe cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, read Iere. 1.10.
l Haue not other kingdomes, more beautifull then thou, perisheds
m That is, Egypt
n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meete and maruaile at him, read Isa. 14.9.
o Meaning, the Persians.
p Whom in this life all the world feared.
q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.
r Which dyed not by cruel death, but by the course of nature, and are honourably buried with their coate armour & signes of honour.
s The kings of Babylon.
t As the wicked reioyce when they see others partakers of their miseries.
u I wil make the Egyptians afraid of me, as they caused others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldneth them with the promes of mercie. 30 The word of the Lord against the mockers of the Prophet.

1 AGaine, the word of the Lorde came vnto me, saying,
2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the swoyd vpon a land, if the people of the land take a man a from among them, & make him their watchman,
3 If when he seeth the swoyd come vpon the lande, hee blowe the trumpet, and warne the people,
4 Then he that heareth the sounde of the trum-

a He sheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, & to warne them euer of the dangers which are at hand.

v Or, of their coasts.

trumpet, and will not be warned, if the swoꝛde come, and take him awap, his blood shalbe upon his owne head.

5 Foꝛ he heard the sound of the trumpet, and would not be admonished: therefore his blood shalbe upon him: but he that receiueth warning, shall saue his life.

6 But if the watchman sée the swoꝛde come, and blowe not the trumpet, and the people be not warned: if the swoꝛd come, and take anp person from among them, he is taken awap foꝛ his [b] iniquitie, but his blood will I require at the watchmans hand.

b Signifying, that the wicked shall not escape punishmẽt though the watchman be negligent: but if the watchman blow the trumpet, and then he wil not obey, hee shal deserue double punishment. *Chap.* 3.17.

7 * So thou, O sonne of man, I haue made thée a watchman vnto the house of Israel: therefoꝛe thou shalt heare the woꝛd at mp [c] mouth, and admonish them from me.

c Which teacheth that he that receiueth not his charge at the Lordes mouth, is a spie, and not a true watchman.

8 When I shall sap vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his wap, that wicked man shall dpe foꝛ his iniquitie, but his blood will I [d] require at thine hand.

d The watchman must answere for the blood of all that perish through his negligence.

9 Neuertheleſſe, if thou warne the wicked of his wap, to turne from it, if he do not turne from his wap, he shall dpe foꝛ his iniquitie, but thou hast deliuered thp soule.

10 Therefoꝛe, O thou sonne of man, speake vnto the house of Israel, Thus pe speake and sap, If our transgressions and our sinnes be upon us, and we are consumed because of them, [e] how should we then liue?

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies and murmure.

11 Sap vnto them, As I liue, saith the Lord God, [f] I desire not the death of the wicked, but that the wicked turne from his wap and liue: turne pou, turne pou from pour euill wapes, foꝛ whp will pe dpe, O pe house of Israel?

f Read Chap. 18.23.

12 Therefoꝛe thou sonne of man, sap vnto the children of thp people, The [g] righteousnes of the righteous shall not deliuer him in the dap of his transgression, noꝛ the wickednesse of the wicked shall cause him to fall therein, in the dap that he returneth from his wickednesse, neither shall the righteous liue foꝛ his righteousnesse in the dap that he sinneth.

g Read of this righteousnes, Chap. 18.21, 24.

13 When I shall sap vnto the righteous, that he shall surelp liue, if he trust to his owne righteousnesse, & commit iniquitie, all his righteousnesse shalbe no moꝛe remembred, but foꝛ his iniquitie that he hath committed, hee shall dpe foꝛ the same.

14 Againe when I shal sap vnto the wicked, Thou shalt dpe þ death, if he turne from his sinne, and doe that which is lawfull and [h] right,

h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, and yet declare not themselues such by their fruites, that is, in obeying Gods commandements & by godly life.

15 To wit, if the wicked reſtoꝛe the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, hee shall surelp liue, and not dpe.

16 None of his sinnes that he hath committed, shalbe mentioned vnto him: because he hath done that, which is lawfull and right, he shall surelp liue.

17 Pet the children of thp people sape, * The wap of the Lord is not equal: but their owne wap is unequal. *Chap.* 18.25.

18 When þ righteous turneth from his righteousneſſe, and committeth iniquitie, he shall euen dpe therebp.

19 But if the wicked returne from his wickednes, and doe that which is lawfull and right, he shall liue therebp.

20 Pet pe sap, The wap of the Lord is not equal. O pe house of Israel, I will iudge pou euerp one after his wapes.

21 Also in the twelfth pere of [i] our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto mee, and said, The citie is smitten.

i When the Prophet was led away captiue with Ieconiah.

22 Now the [k] hand of the Lord had bene vpon mee in the euening afoꝛe hee that had escaped, came, and had opened mp mouth, until he came to me in the moꝛning: and when hee had opened mp [l] mouth, I was no moꝛe dumme.

k I was indued with the Spirit of prophecie, Chap. 8.2.

l Whereby is signified that the ministers of God cãnot speake till God giue them courage & open their mouthes, Chap. 24. 27. and 29.21. Ephe. 6.19.

23 Againe the woꝛd of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the lande of Israel, talke and sap, [m] Abraham was but one, and hee possessed the lande: but we are manp, therefoꝛe the lande shalbe giuen vs in possession.

m Thus the wicked thinke themselues moꝛe worthy to enioy Gods promes then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

25 Wherefoꝛe sap vnto them, Thus saith the Lord God, Pe eate with the [n] blood, & lift up pour eyes toward pour idoles, and shead blood: should pe then possesse the land?

n Contrary to the Lawe, Leuit. 17.10.

26 Pe leane upon pour * swoꝛdes: pe woꝛke abomination, and pe defile euerp one his neighbours wife: should pe then possesse the land?

27 Sap thus vnto them, Thus saith the Lord God, As I liue, so surelp they that are in the desolate places, shal fal bp the swoꝛd: & him that is in the open fielde, will I giue vnto the beasts to be deuoured: and they that be in the foꝛtes and in the caues, shall dpe of the pestilence.

28 Foꝛ I will lap the lande desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel shalbe desolate, and none shall passe through.

o As they that are ready still to shead blood. *Chap.* 7.24. & 24. 21. & 30.6,7.

29 Then shall they knowe that I am the Lorde, when I haue layd the land desolate & waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thp people that [p] talke of thée bp the walles and in the doꝛes of houses, and speake one to another, euerp one to his bpother, saping, Come, I prap pou, and heare what is the woꝛd that commeth from the Lord.

p In derision.

31 Foꝛ they come vnto thée, as the people vseth to come: and mp people sit befoꝛe thee, and heare thp woꝛdes, but they will not doe them: foꝛ with their mouthes

q This declareth that wee ought to heare Gods worde with such zeale and affection that we shuld in al points obey it, els we abuse the word to our owne condemnation, and make of his ministers as though they were iests to serue mens fooliſh fantaſies. [1] *Or, pleaſant, and lone ſong.*

monthes they make q ieſtes, and their heart goeth after their couetouſnes.
32 And lo, thou art vnto thē, as a [1] ieſting ſong of one that hath a pleaſant voice, & can ſing well: for they heare thy woꝛdes, but they doe them not.
33 And when this commeth to paſſe (for lo, it will come) then ſhall they knowe, that a Prophet hath bin among them.

CHAP. XXXIIII.

1 Againſt the ſhepheards that deſpiſed the flocke of Chriſt, and ſeeke their owne gaine. 7 The Lord ſaith that he wil viſite his diſperſed flocke, & gather them together. 23 He promiſeth the true ſhepheard Chriſt, and with him peace.

1 AND the woꝛde of the Loꝛde came vnto me, ſaying,
2 Some of man, pꝛophecie againſt the ſhepheꝛdes of Iſrael, pꝛophecie and ſay vnto thē, Thus ſaith the Loꝛd God vnto the ſhepheꝛdes, * Woe be vnto the [a] ſhepheꝛdes of Iſrael, that feede themſelues: ſhould not the ſhepheꝛdes feede the flockes?
3 Ye eate the [b] fat, & ye clothe you with the wooll: ye kill them that are fed, but ye feede not the ſheepe.
4 The [c] weake haue ye not ſtrengthned: ꝓ ſicke haue ye not healed, neither haue ye bound vp the broken, noꝛ bꝛought againe that which was dꝛiuen awaye, neither haue ye ſought that which was loſt, but with crueltie, and with rigour haue ye ruled them.
5 And they were ſcattered without a ſhepheꝛde: and when they were diſperſed, they were [d] deuoured of all ꝓ beaſts of the fielde.
6 My ſheepe wandred thꝛough all the mountaines, and vpon euery hie hill: yea, my flocke was ſcattered thꝛough all the earth, & none did ſeeke oꝛ ſearche after them.
7 Therefoꝛe ye ſhepheꝛds, heare ꝓ woꝛde of the Loꝛd.
8 As I liue, ſaith the Loꝛde God, ſurely becauſe my flocke was ſpoyled, and my ſheepe were deuoured of all the beaſtes of the field, hauing no ſhepheꝛd, neither did my ſhepheꝛdes ſeeke my ſheepe, but the ſhepheꝛdes fed themſelues, and fed not my ſheepe,
9 Therefoꝛe, heare ye the woꝛde of the Loꝛd, O ye ſhepheꝛdes.
10 Thus ſaith the Loꝛd God, Behoꝛde, I come againſt the ſhepheꝛds, and will require my ſheepe at their hands, & cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheꝛds feede themſelues any moꝛe: foꝛ I will deliuer my ſheepe from [e] their mouthes, and they ſhall no moꝛe deuoure them.
11 Foꝛ thus ſaith the Loꝛd God, Behoꝛde, I will ſearch my ſheep, & ſeeke them out.
12 As a ſhepheꝛd ſeaꝛcheth out his flock, when hee hath bene among his ſheepe that are ſcattered, ſo will I ſeeke out my ſheepe and will deliuer them out of all places, where they haue bene ſcattered in [f] the cloudie and darke day,
13 And I will bring them out from the people, and gather them from ꝓ countreis, and will bring them to their own lande, and feede them vpon the mountaines of Iſrael, by the riuers, and in al the inhabited places of the countrey.
14 I will feede them in a good paſture, and vpon the hie mountaines of Iſrael ſhal their folde be: there ſhall they lye in a good folde, and in fatte paſture ſhall they feede vpon ꝓ moũtaines of Iſrael.
15 I will feede my ſheepe, & bring them to their reſt, ſaith the Loꝛd God.
16 I will ſeeke that which was loſt, and bring againe ꝓ which was driue awap, and will binde vp that which was broken, & will ſtrengthen the weake, but I will deſtroy the fat and the [g] ſtrong, and I will feede them with [h] iudgement.
17 Alſo you my ſheepe, Thus ſayth the Loꝛde God, behoꝛde, I iudge betweene ſheepe, and ſheepe, betweene ꝓ rammes and the goates.
18 Seemeth it a ſmall thing vnto you to haue eaten vp the good [i] paſture, but ye muſt treade downe with your feete the reſidue of your paſture? and to haue dꝛunke of ꝓ deepe waters, but ye muſt trouble the reſidue with your feete?
19 And my ſheepe eate ꝓ which ye haue troden with your feete, and dꝛinke that which ye haue troubled with your feete.
20 Therefoꝛe thus ſaith the Loꝛde God vnto them, Behoꝛde, I, euen I will iudge betweene the fat ſheepe and the leane ſheepe.
21 Becauſe ye haue thruſt with ſide and with ſhoulder, and puſht all the weake with your hornes, till ye haue ſcattered them abroade,
22 Therefoꝛe will I helpe my ſheepe, and they ſhal no moꝛe be ſpoyled, and I will iudge betweene ſheepe and ſheepe.
23 And I will ſet vp a ſhepheaꝛde ouer them, & he ſhal feede them, euen my ſeruant [k] Dauid, hee ſhall feede them, and he ſhalbe their ſhepheard.
24 And I the Loꝛde will be their God, & my ſeruant Dauid ſhalbe the prince among them. I the Loꝛd haue ſpoken it.
25 And I will make with them a couenant of peace, and will cauſe the euill beaſtes to ceaſe out of the lande: & they ſhall [l] dwell ſafely in the wildeꝛneſſe, and ſleepe in the woods.
26 And I will ſet them, as a bleſſing, euen round about my mountaine: & I will cauſe raine to come downe in due ſeaſon, and there ſhalbe raine of bleſſing.
27 And the [m] tree of the fielde ſhall yeelde her fruite, and the earth ſhall giue her fruite, & they ſhalbe ſafe in their lande, and ſhall knowe that I am the Loꝛde, when I haue bꝛoken the cordes of their yoke, and deliuered them out of the hands of thoſe that ſerued themſelues of them.

28 And

Ier. 23. 1.

a By the ſhepheards he meaneth the King, the magiſtrates, Prieſts, and Prophets.

b Ye ſeeke to enrich your ſelues by their commodities, and ſo ſpoyle their riches and ſubſtance.

c He deſcribeth the office & duetie of a good paſtor, who ought to loue and ſuccour his flocke and not to be cruell towarde them.

d For lacke of good gouernement & doctrine they periſhed.

e By deſtroying the couetous hirelings and reſtoring true ſhepherdes, whereof we haue a ſigne ſo oft as God ſedeth true preachers, who both by doctrine and life labour to feede his ſheepe in the pleaſant paſtures of his worde.

f In the day of their affliction and miſerie: and this promes is to comfort the Church in all dangers.

g Meaning, ſuch as hit vp themſelues aboue their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and ſo giue to either as they deſerue.

i By good paſture and deepe waters is ment the pure word of God and the adminiſtration of iuſtice, which they did not diſtribute to the poore till they had corrupt it.

k Meaning, Chriſt, of whom Dauid was a figure, Iere. 30. 9. hoſea. 3. 5.

l This declareth that vnder Chriſt ꝓ flocke ſhould be truely deliuerd from ſinne, & hell, and ſo be ſafely preſerued in the Church where they ſhould neuer periſh.

m The fruites of gods graces ſhall appeare in great abundance in his Church.

28 And they shall no more be spoyled of the heathen, neither shal the beastes of the lande deuoure them, but they shall dwell safely and none shall make them afraide.

n That is, the rod that shall come out of the roote of Ishai, Isa.11.1.

29 And I wil raise vp for them a n plant of renoume, and they shalbe no more consumed with hunger in the land, neither beare the reproche of the heathen any more.

30 Thus shal they vnderstand, that I the Lorde their God am with them, & that they, euen the house of Israel, are my people, sayth the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, & I am your God, saith the Lord God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

1 MOreouer the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against mount a Seir, and prophecie against it,

a Where the Idumeans dwelt.

3 And say vnto it, Thus saith the Lorde God, Beholde, O mount Seir, I come against thee, & I will stretch out mine hand against thee, and I wil make thee desolate and waste.

4 I wil lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Lorde.

b When by their punishment I called them from their iniquitie.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to slight by the force of the sword in the time of their calamitie, when their b iniquitie had an ende,

c Except thou repent thy former cruelties.

6 Therefore as I liue, saith the Lorde God, I will prepare thee vnto blood, & blood shal pursue thee: except thou c hate blood, euen blood shall pursue thee.

d To wit, to their former estate.

7 Thus wil I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

e Meaning Israel and Iudah.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleys and in all thy riuers shall they fall, that are slayne with the sworde.

f And so by fighting against gods people, they should goe about to put him out of his owne possession.

9 I will make thee perpetuall desolations, and thy cities shall not d returne, and ye shall know that I am the Lord.

g As thou hast done cruelly, so shalt thou be cruelly handled.

10 Because thou hast saide, e These two nations, and these two countreys shall be mine, and we will possesse them (seeing the Lord was f there)

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destructiō,

11 Therefore as I liue, saith the Lord God, I wil euen do according to thy wrath, & according to thine indignation which thou hast vsed in thine hatred against them: and I wil make my self knowen among g them when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, & haue multiplied your words against me: I haue heard them.

14 Thus sayth the Lord God, So shall al the worlde reioyce when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall knowe, that I am the Lorde.

CHAP. XXXVI.

1 Hee promiseth to deliuer Israel from the Gentiles.
22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deserrings. 26 God renueth our hearts, that wee may walke in his commandements.

A Lso thou sonne of man, prophecie vnto the a mountaines of Israel, and say, Ye mountaines of Israel, heare the worde of the Lorde. *Chap.6.2.*

2 Thus saith the Lorde God, Because the b enemie hath said against you, Aha, euen the c hie places of the worlde are ours in possession,

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of al the worlde.

3 Therefore prophecie, and say, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you vp on euery side, that ye might be a possessiō vnto the residue of the heathen, & ye are come vnto the lips & d tongues of men, & vnto the reproch of the people,

c Ye are made a matter of talke and derision to all the worlde.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

5 Therefore thus sayth the Lorde God, Surely in the fire of mine indignation haue I spoke against the residue of the heathen, & against al Idumea, which e haue taken my land for their possession, with the ioy of al their heart, and with despite full mindes to cast it out for a pray.

d They appointed with them selues to haue it, and therefore came with Nebuchad-nezzar against Ierusalē for this purpose.

6 Prophecie therefore vpon the lande of Israel, & say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the f shame of the heathen.

e Because you haue bene a laughing stocke vnto them.

7 Therefore thus sayth the Lord God, I haue g lifted vp mine hande, surely the heathen that are about you, shall beare their shame.

f By making a solemne othe, read Chap.20.5.

8 But you, O mountaines of Israel, ye shall h shoote forth your branches, and bring forth your fruite to my people of Israel: for they are readie to come.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.

9 For beholde, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiplie vpon you man and

and beast, and they shall increase, and bring fruite, & I will cause you to dwell after your olde estate, and I will bestow benefites vpon you more then h at the first, and ye shall knowe that I am the Lord.

12 Yea, I will cause men to walke vpon i you, euen my people Israel, and they shall possesse i you, and ye shall be their inheritance, and ye shal no more henceforth deprive them of men.

13 Thus saieth the Lorde God, Because they say vnto you, Thou k lande deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neyther waste thy people henceforth, saieth the Lord God,

15 Neyther will I cause men to heare in thee the shame of the heathen any more, neyther shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreouer the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne wayes, & by their deedes: their way was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreyes: for according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred vnto the heathen, whither they went, they polluted mine holie Name, when they sayde of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holie l Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saieth the Lorde God, I do not this for your sakes, O house of Israel, but for mine m holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall knowe that I am the Lord, saieth the Lord God, when I shall be sanctified in you before i their eyes.

24 For I will take you from among the heathen, and gather you out of al countreys, & will bring you into your owne land.

25 Then will I powre cleane n water vpon you, and ye shalbe cleane: yea, from all your filthines, & from all your idoles will I cleanse you.

26 * A newe heart also will I giue you, & a new spirit will I put within you, and I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my Spirite within you, and cause you to walke in my statutes, and ye shal kepe my iudgements and do them.

28 And ye shall dwell in the lande, that I gaue to your fathers, and ye shalbe my people, and I will be your God.

29 I will also deliuer you from all your filthines, & I will call for o corne, & will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the fielde, that ye shal beare no more the reproch of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, & shall iudge your selues woorthie to haue bene p destroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shal haue clensed you from al your iniquities, I will cause you to dwell in the cities, and the desolate places shalbe buylded.

34 And the desolate lande shall be tilled, whereas it laye waste in the sight of all that passed by.

35 For they sayd, This waste lande was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall q knowe that I the Lord buyld the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will do it.

37 Thus saith the Lorde God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will encrease them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, & they shal know, that I am the Lord.

CHAP. XXXVII.

He prophecieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

1 The hande of the Lorde was vpon * me, and carped me out in the Spirite of the Lorde, and set me downe in the middes of the r fielde, which was full of s bones.

2 And he led me rounde about by them, and behold, there were very many in the open field, and lo, they were very drie.

3 And he sayde vnto me, Sonne of man, life to the dead bones, and bodies, and raise them vp againe.

can

h Which was accomplished vnder Christ, to whome all these temporal deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

* *Or, thee.*

k This the enemies imputed as the reproche of the land, which God did for the sinnes of the people according to his iust iudgements.

Isa.52.5. rom.2.24.

l And therefore I would not suffer my Name to be had in cõtempt, as the heathen would haue reproched me, if I had suffred my Church to perish

m This excludeth from man all dignitie, and mean to deserue any thing by, seeing that God referreth y whole to himselfe, and that onely for the glorie of his holy Name.

* *Or, your.*

n That is, his Spirit whereby he reformeth y heart and regenereateth his, Isa.44.3. *Iere.32.39. ebap.11.19.*

o Vnder the abundãce of temporall benefites he concludeth the spirituall graces.

p Ye shal come to true repentance, & thinke your selues vnworthie to be of the nomber of Gods creatures for your ingratitude against him

q He declareth that it ought not to be referred to y soyle or plẽtifulnes of the earth that any countrey is rich, & abundant, but onely to Gods mercies, as his plagues, and curses declare when he maketh it barren.

r *Or, valley.*

s He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in asmuch as he is able to giue

can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he said vnto mee, Prophecie vpon these bones & say vnto them, O ye drie bones, heare the word of the Lorde.

5 Thus saith the Lorde God vnto these bones, Beholde, I will cause breath to enter into you, and ye shal liue.

6 And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skinne, and put breath in you, that ye may liue, and ye shal know that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noyse, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, & the flesh grewe vpon them, and aboue, the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lorde God, Come from the foure [b] windes, O breath, & breathe vpon these slayne, that they may liue.

b Signifying, all partes whereas § Israelites were scattered: that is, the faithfull shal be brought to the same vnitie of spirite, and doctrine, where-soeuer they are scattered thorow the world.

10 So I prophecied as he had cõmanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dryed, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie, and say vnto them, thus saith the Lord God, Behold, my people, I will open your graues, & cause you to come vp out of your sepulchres, and bring you into the lande of Israel,

c That is, when I haue brought you out of those places, & townes where you are captiues.

13 And ye shal know that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shall put my Spirite in you, & ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another piece of wood, & write vpon it, Vnto Joseph the tree of Ephraim, and to al the house of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

17 And ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shal speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Beholde, I will take the tree [e] of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

e That is, the house of Israel.

20 And the pieces of wood, whereon thou writest, shall be in thine hande, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shall be king to them all: & they shalbe no more two peoples, neither be deuided any more hereafter into two kingdomes. *Iohn 10. 16.*

23 Neyther shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shal they be my people, and I will be their God.

24 And Dauid my * seruant shalbe king ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and do them. *Isa. 40. 11. Ier. 23. 5 chap. 34. 23. dan. 9. 24.*

25 And they shall dwell in the [f] land, that I haue giuē vnto Jaakob my seruant, where your fathers haue dwelt, & they shall dwell therein, euen they, and their sonnes, & their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

f Meaning, that the elect by Christ shal dwell in the heauenly Ierusalē, which is meant by the land of Canaan.

26 Moreouer, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I will place them, and multiply them, and will set my Sanctuarie among them for euermore. *Psal. 109 4. & 116. 2.*

27 My tabernacle also shalbe with them: yea, I will be their God, and they shalbe my people.

28 Thus the heathen shall know, that I the Lorde doe sanctifie Israel, when my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

1 And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against [a] Gog and against the lande of Magog, the chiefe prince of Meshech & Tubal, & prophecie against him,

a Which was a people § came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certain countrey, so that by these two countries, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20. 8.

3 And say, Thus saieth the Lorde God, Behold, I come against thee, O Gog the chiefe Prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy chawes, and I will bring thee

b He sheweth that the enemies should bend thē selues against ỹ Church, but it shuld be to their owne destructiō.

thee forth, and all thine host, both horses and horsemen, al clothed with all sortes of armour, euen a great multitude with bucklers, and shieldes, all b handling swordes.

c The Persians, Ethiopians, and men of Aphrica.

5 Chep of c Paras, of Cush, & Put with them, euen all chep that beare shield and helmet.

d Gomer was Iaphets sonne, & Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

6 d Gomer and all his bandes, and the house of Togarmah of ỹ North quarters, and all his bandes, and much people with thee.

e Signifying, that all the people of the world shoulde assemble themselues against ỹ Church and Christ their head.

7 Prepare thy selfe, and e make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safegard.

8 After many daies thou shalt be visited: for in the latter yeeres thou shalt come into the lande, that hath bene destroyed with the swoorde, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet f they haue bene brought out of the people, and they shall dwell all safe.

Or, it: meaning, the land of Israel.

f That is, to molest and destroy the Church.

9 Thou shalt ascende and come vp like a tempest, and shalt be like a cloude to couer the lande, both thou, & all thy bandes, and many people with thee.

g Meaning, Israel which had now bin destroied, & was not yet built againe: declaring hereby the simplicitie of the godly, who seke not so much to fortifie themselues by outward force, as to depend on ỹ prouidence & goodnesse of God.

10 Thus saith the Lorde God, Euen at the same time shall many thinges come into thy minde, and thou shalt thinke g euill thoughtes.

h One enimy shal enuy another be cause euery one shall thinke to haue ỹ spoile of the Church.

11 And thou shalt say, I will go vp to the lande that hath no walled townes: & I will go to the that are at rest, & dwel in safety, which dwel al without walles, and haue neither barres nor gates,

i Shalt not thou spie thine occasions to come against my church when they suspect nothing?

12 Thinking to spoile the praye, & to take a bootie, to turne thine hande vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods & dwel in the middes of the land.

13 Sheba and Dedan, and ỹ marchants of Tarshish with all the lyons thereof shall say vnto thee, h Art thou come to spoile the praye? hast thou gathered thy multitude to take a bootie? to carp awap siluer and golde, to take awaye cattell and goodes, and to spoile a great praye?

k Meaning, in ỹ last age, & from the comming of Christ vnto the end of the world I Signifiyng, that God will be sanctified by maintei ning his Church, & destroying his enemies, as chap 36.23. & 37.28.

14 Therefore, sonne of man, prophecie, & say vnto Gog, Thus saith ỹ Lord God, In that day when my people of Israel i dwelleth safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou & much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the k latter daies, and I will bring thee vpon my lande that the heathen may know me, when I shalbe sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in old time by the hand of my seruants the Prophets of Israel which prophecied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the lande of Israel, saith the Lorde God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel,

20 So ỹ fishes of the sea, & the foules of the heauen, and the beasts of the field and al that moeue and creepe vpon the earth, and al the men that are vpon the earth, shall tremble at my presence, and the mountaines shalbe ouerthrowen, & the l staires shall fall, and euery wall shall fall to the grounde.

l All meanes whereby man should thinke to saue himselfe shal faile, the affliction in those dayes shalbe so great, & the enemies destruction shalbe so terrible.

21 For I will call for a swoorde against him throughout all my mountaines, saith the Lord God: euery mans swoord shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be m magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe that I am the Lorde.

m Hereby he declareth ỹ none affliction can come to the Church, wherof they haue not bene aduertised afore time, to teache them to indure all things with more patience when they know that God hath so ordeined

CHAP. XXXIX.

Hee sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shalbe deuoured of birdes and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

1 Therefore, thou sonne of man, prophecie against Gog, and say, Thus saith the Lord God, behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destrope thee a and leane but the firt part of thee, and will cause thee to come vp from the North parts and wil bring thee vpon ỹ mountaines of Israel:

a Or, destroy thee with sixe plagues, as Chap. 38.22.

3 And I will smite thy bowe out of thy left hande, and I will cause thine arrowes to fall out of thy right hand.

4 Thou b shalt fal vpon the mountaines of Israel, and all thy bandes, & the people that is with thee: for I wil giue thee vnto the birdes and to euery feathered foule and beast of the fielde to be deuoured.

b Meaning, that by the vertue of Gods worde the enemie shalbe destroyed wherso euer he assayleth his Church.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lorde God.

6 And I will sende a fire on Magog, and among them that dwell safely in the c yles, and they shall know that I am the Lorde.

c That is, among al nations where the enemies of my people dwel, seeme they neuer so farre se-

7 So will I make mine holy Name knowen in ỹ middes of my people Israel, & I will not suffer them to pollute mine holy Name any more, and the hea-

then shall knowe that I am the Lorde, the holy one of Israel.

d That is, this plague is fully determined in my counsel, and cannot be changed.

8 Beholde, d it is come, and it is done, saith the Lorde God: this is the daye whereof I haue spoken.

e After this destruction the Church shall haue great peace and tranquillitie & burne al their weapons because they shal no more feare the enemie: and this is chiefely ment of the accomplishment of Christes kingdome, when by their head Christ all enemies shall be ouercome.

9 And they that dwell in the cities of Israel, shall e goe forth, and shal burne and set fire vpon the weapons, and on the shields, & bucklers, vpō the bowes, and vpon the arrowes, and vpon the staues in their handes, and vpon the speares, and they shal burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe any out of the forestes: for they shall burne the weapons with fire, and they shal robbe those that robbed them, and spoile those that spoiled them, saith the Lorde God.

f For the stinke of y carkeises.

11 And at the same time will I giue vnto Gog f a place there for buriall in Israel, euen the valley wherebp men goe towarde the East part of the Sea: and it shall cause them that passe bp, to stoppe their f noses, and there shall they burp Gog with all his multitude: & they shal call it the valley of g Hamon-Gog.

*Or, of the multitude of Gog.

g Meaning, a long time.

12 h And seuen moneths long shall the house of Israel be burping of the, that they may clense the land.

13 Yea, al the people of the land shal burp them, and they shal haue a name when I shalbe glorified, saith the Lorde God.

h Partly that the holy land should not be polluted, and partly for y compassion that the children of God haue, euen on their enemies

14 And they shal chuse out men to go continually throughe the i lande with them that trauaile, to burie those p remaine vpon the grounde, & clense it: they shal searche to the ende of seuen moneths.

15 And the trauailers that passe throughe the lande, if any see a mans bone, then shal he set vp a signe bp it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be k Hamonah: thus shall they clense the lande.

i Partly that the holy land should not be polluted, and partly for y compassion that the children of God haue, euen on their enemies

*Or, multitude.

17 And thou sonne of man, thus saith the Lorde God, Speake vnto euery feathered foule, and to al the beastes of the fielde, Assemble your selues, and come: k gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh, & drinke blood.

k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

18 Ye shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of p lambes, and of the goates, & of bullocks, euen of all fat beastes of Bashan.

19 And ye shal eate fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glory among the heathen, and al the heathen shall see my iudgement, that I haue executed, and mine hande, which I haue laied vpon them.

22 So the house of Israel shal know, that I am the Lorde their God frō that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for l their iniquitie, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the swoorde.

l The heathen shall knowe that they ouercame not my people by their strēgth, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face frō them.

25 Therefore thus saith the Lorde God, Now wil I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy name,

26 After p they haue borne their shame, and all their transgression, wherby they haue transgressed against mee, when they dwelt safely in their lande, & without feare of any.

27 When I haue brought them againe from the people, & gathered them out of their enemies landes, and am m sanctified in them in the sight of many nations,

*Chap. 36. 23.

28 Then shal they knowe, that I am the Lorde their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

1 In the fiue and twentieth yeere of our being in captiuitie in the a beginning of the yeere, in the tenth day of p moneth, in p fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.

a The Iewes counted the beginning of the yeere after two sortes: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

2 Into the land of Israel brought he me bp b a diuine vision, and set me vpon a verp hie mountaine, whereupō was as the building of a citie, towarde the South.

*Or, visions of God.

3 And he brought me thither, & beholde, there was a c man, whose similitude was to looke to, like brasse, with a line of thread in his hande, and a reede to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man saide vnto me, Sonne of man, behold with thine eies, and heare with thine eares, & set thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of

of the house rounde about: and in the mans hand was a reed to measure with, of sixe cubites long, by the cubite and an hand bredth: so he measured the bredth of the buylding with one reede, and the height with one reede.

6 Then came hee vnto the gate, which looketh towarde the East, and went vp the staires thereof, and measured the [a] poste of the gate, which was one reede broade, and [b] the other post of the gate, which was one reede broade.

7 And euery chamber was one reed long, and one reede broade, and betweene the chambers were fiue cubites: and the post of the gate by the porche of ꝑ gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured he the porch of ꝑ gate of eight cubites, and the [c] posts thereof, of two cubites, & the porche of the gate was inward.

10 And the chambers of the gate Eastwarde, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate tenne cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, & the chambers were sixe cubites on this side & sixe cubites on that side.

13 He measured then the gate from the roufe of a chamber to the roofe of the gate: the breadth was fiue and twentie cubites, doore against doore.

14 He made also posters of threescore cubites, & the posts of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: & the windowes went round about within: and vpon the postes were palme trees.

17 ¶ Then brought he me into the outward court, & loe, there were chambers, & a pauement made for the court round about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastwarde and Northward.

20 And ꝑ gate of the outward court, that looked towarde the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looketh toward the East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stoode ouer against the gate toward ꝑ North, and towarde the East, and he measured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and lo, there was a gate towarde the South, and he measured the postes thereof, & the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof rounde about, like those windowes: the height was fiftie cubites, and the breadth fiue & twentie cubites.

26 And there were seuen steps to goe vp to it, and the arches thereof were before them: & it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in ꝑ inner court towarde the South, and he measured from gate to gate towarde the South an hundreth cubites.

28 And hee brought mee into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, & the posts thereof, & the arches thereof according to these measures, and there were windowes in it, and in the arches thereof rounde about, it was fiftie cubites long and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

32 ¶ Againe he brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therin, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were towarde the vtter court, and palme trees were vpon the posts thereof, on this side and on that side, and the going vp to it had eight steppes.

35 ¶ After, he brought mee to the North gate, and measured it, according to these measures,

36 The

[a] Or, threshold.
[b] Or, vpper post.
[c] Or, pentises.

36 The chabers thereof, the posts there-
of, and the arches thereof, & there were
windowes therein rounde about: the
height was fifty cubites, and the breadth
five and twentie cubites.
37 And the postes thereof were towarde
the vtter court, and palme trees were
vpon the postes thereof on this side, &
on that side, and the going vp to it had
eyght steppes.
38 And euery chamber, & the entry therof
was vnder the postes of the gates: there
they washed the burnt offring.
39 And in the porche of the gate stoode
two tables on this side, and two tables
on that side, vpon the which they slewe
the burnt offring, and the sinne offring,
and the trespas offring.
40 And at the side beyond the steppes, at
the entrie of the North gate stoode two
tables, & on the other side, which was
at the porche of the gate were two ta-
bles.
41 Foure tables were on this side, and
foure tables on that side by the side of
the gate, euen eyght tables whereupon
they slewe their sacrifice.
42 And the foure tables were of hewen
stone for the burnt offering, of a cubite
and an halfe long, and a cubite and an
halfe broade, and one cubite hie: wherer
upon also they layde the instrumentes
wherewith they slew the burnt offering
and the sacrifice.
43 And within were borders an handē
broade, fastened round about, and vpon
the tables lay the flesh of the offring.
44 And without the inner gate were the
chambers of the singers in the inner
court, which was at the side of the North
gate: and their prospect was toward the
South, & one was at the side of the East
gate, hauing the prospect towarde the
North.
45 And he sayde vnto me, This chamber
whose prospect is toward the South, is
for the Priests that haue charge to keep
the house.
46 And the chamber whose prospect is
towarde the North, is for the Priestes
that haue the charge to keepe the altar:
these are the sonnes of Zadok among the
sonnes of Leui which may come nere to
the Lord to minister vnto him.
47 So he measured the court, an hundreth
cubites long, and an hundreth cubites
broad euen foure square: likewise the al-
tar that was before the House.
48 And he brought mee to the porche of
the house, and measured the postes of the
porch, fiue cubites on this side, and fiue
cubites on that side: and the breadth of
the gate was three cubites on this side,
and three cubites on that side.
49 The length of the porche was twentie
cubites, and the breadth eleuen cubites,
and he brought mee by the steps where-
by they went vp to it, & there were pil-
lars by the postes, one on this side, and
another on that side.

CHAP. XLI.

The disposition and order of the building of the Temple and the other things thereto belonging.

1 AFterwarde, he brought mee to the
Temple, & measured the posts, sixe
cubites broad on the one side, & sixe
cubites broade on the other side, which
was the breadth of the tabernacle.
2 And the breadth of the entry was tenne
cubites, and the sides of the entrie were
fiue cubites on the one side, and fiue cu-
bites on the other side, and he measured
the length thereof fourtie cubites, and
the breadth twentie cubites.
3 Then went he in, and measured the
posts of the entrie two cubites, and the
entrie sixe cubites, and the breadth of the
entrie seuen cubites.
4 So hee measured the length thereof
twentie cubites, and the breadth twen-
tie cubites before the Temple. And he
sayde vnto mee, This is the most holie
place.
5 After, he measured the wall of the house,
sixe cubites, and the breadth of euery
chamber foure cubits round about the
house, on euery side.
6 And the chambers were chamber vp-
on chamber, three and thirtie foote high,
and they entred into the wall made for
the chambers which was round about
the house, that the postes might be faste-
ned therein, and not bee fastened in the
wall of the house.
7 And it was large and went rounde
mounting vpward to the chambers: for
the staire of the house was mounting vp-
ward, rounde about the house: therefore
the house was larger vpwarde: so they
went vp from the lowest chamber to the
highest by the middes.
8 I saw also the house hie rounde about:
the foundations of the chambers were
a full reede of sixe great cubites.
9 The thickenes of the wall which was
for the chāber without, was fiue cubites,
& that which remayned, was the place
of the chambers that were within.
10 And betwene the chambers was the
wideneſſe of twentie cubites rounde a-
bout the House on euery side.
11 And the doores of the chambers were
towarde the place that remayned, one
doore towarde the North, and another
doore toward the South, & the breadth
of the place that remayned, was fiue cu-
bites round about.
12 Nowe the building that was before
the separate place towarde the West
coyner, was seuentie cubites broade, and
the wal of the building was fiue cubits
thicke, round about, & the length ninetie
cubites.
13 So he measured the house an hundreth
cubites long, & the separate place and
the building with the walles thereof
were an hundreth cubites long.
14 Also the breadth of the foorefront of the
house and of the separate place towarde
the East, was an hundreth cubites.
15 And

15 And he measured the length of the building, ouer against the separate place, which was behinde it, & the chambers on the one side and on the other side an hundreth cubites & the Temple within, and the arches of the court.

16 The postes & the narowe windowes, & the chambers rounde about, on three sides ouer against þ postes, sieled with cedar wood rounde about, and from the grounde vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house & without, and by all the wal rounde about within & without it was sieled according to the measure.

18 And it was made with Cherubims & palme trees, so that a palme tree was betweene a Cherub and a Cherub: & euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, & the face of a lyon toward the palme tree on the other side: thus was it made through all the house rounde about.

20 From the ground vnto aboue þ doore were Cherubins & palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, & thus to looke vnto was the similitude, and forme of the Sanctuarie.

22 The altar of wood was three cubits hie, and the length thereof two cubites, and the corners thereof & the length thereof and the sides thereof were of wood. And he sayd vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims & palme trees, like as was made vpon þ walles, and there were thicke plankes vpon the forefront of the porche without.

26 And there were narow windowes and palme trees on the one side, and on the other side, by the sides of the porche, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

1 Then brought hee me into the vtter court by the way toward þ North, and he brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites was the North doore, and it was fifty cubites abroad.

3 Ouer against the twentie cubites which were for the inner court, & ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Nowe the chambers aboue were narower: for those chambers seemed to eat vp these, to wit, the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath & from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fifty cubites long.

8 For the length of the chambers that were in the vtter court, was fifty cubits: and lo, before the Temple were an hundreth cubites.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward þ East, ouer against the separate place, & ouer against the building.

11 And the way before them was after the maner of the chabers, which were towarde the North as long as they, & as broad as they: and al their entries were like, both according to their facions, & according to their doores.

12 And according to the doores of the chabers that were towarde the South, was a doore in the corner of the way, euen the way directly before the wal toward the East, as one entreth.

13 Then said he vnto me, The North chabers & the South chambers which are before the separate place, they be holy chambers, wherin the Priests that approche vnto the Lord, shal eate the most holy things: there shal they lay the most holy things, and the meate offring, and the sinne offring, & the trespasse offring: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.

15 Nowe when he had made an ende of measuring the inner house, he brought me forth towarde the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, fiue hundreth reedes, euen with the measuring reede round about.

17 He measured also the North side, fiue hundreth reedes, euen with the measuring reede round about.

18 And he measured the South side fiue hundreth reedes with the measuring reede. [Or, wind.

19 He turned about also to the West side,

and measured fiue hundreth reedes with the measuring reede.

20 He measured it on the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broade to make a separation betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 He is commanded to cal them againe to repentance.

1 AFterward hee brought mee to the gate, euen the gate that turneth toward the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glorie.

Chap. 9. 3.

3 And the vision which I sawe was *like the vision, euen as the vision that I saw *when I came to destroy the citie: & the visions were like the vision that I saw by the riuer Chebar: & I fel vpon my face.

a When I propheciedthe destruction of the citie by the Caldeans.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap. 10. 4. and 11. 22.

5 So the Spirite tooke me vp & brought me into the inner court, and behold, the glorie of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stoode a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feete, where as I will dwell among the children of Israel for euer, & the house of Israel shall no more c defile mine holy Name, neither they, nor their Kinges by their fornication, nor by the carkeises of d their Kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens nere the Temple and there had erected vp monuments to their idoles.

8 Albeit they set their thresholdes by my thresholds, and their posts by my posts (for there was but a wall betweene me & them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherfore I haue consumed them in my wrath.

9 Now therfore let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shewe them the forme of the house, & the paterne therof, & the going out thereof, & the comming in thereof, and the whole facion therof, and all the ordinances therof, and all the figures therof, & all the lawes therof: & write it in their sight, that they may keepe the whole facion therof, and all the ordinances thereof, and doe them.

12 This is the *description of the house, *Ebr. Law. It shalbe vpon the top of the mount: all the limites thereof round about shal be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, euē the bottome shalbe a cubite, & the breadth a cubite, and the border thereof by the edge thereof round about shalbe a spanne: & this shalbe the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubites, and the breadth one cubit, and from the litle piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vpwarde shall be foure hornes.

16 And the altar shalbe twelue cubits long, and twelue broad, & foure square in the foure corners thereof.

17 And the frame shall be fourtene cubites long, and fourtene broade in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steppes thereof shall be turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seed of Zadok, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offring.

20 And thou shalt take of the blood therof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border rouid about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullock also of the sinne offring, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shal cast salt vpon them, & they shall offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goate for a sinne offring: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shal they seuen daies purifie the altar,

altar, and cleanse it, and * consecrate it.
27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offrings vpon the altar, & your peace offerings, and I will accept you, saith the Lorde God.

* Ebr. fill his hand.

CHAP. XLIIII.

Her reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 VVho are to bee admitted to the seruice of the Temple, and who to be refused.

1 THen he brought me toward the gate of the outwarde Sanctuarie, which turneth towarde the East, and it was shut.
2 Then said the Lord vnto me, This gate shalbe [a] shut, and shall not be opened, & no man shall enter by it, because ℣ Lord God of Israel hath entred by it, and it shalbe shut.
3 It appertaineth to the Prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.
4 ¶ Then brought he me the North gate before the House: and when I looked, behold, the glorie of the Lorde filled the house of the Lorde, and I fell vpon my face.
5 And the Lorde said vnto mee, Sonne of man, * marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house with euery going forth of the Sanctuarie.
6 And thou shalt say to the rebellious, euen to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations,
7 In that ye haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations.
8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.
9 Thus saith the Lorde God, No stranger vncircumcised in heart, nor vncircumcised in flesh shall enter into my Sanctuarie, of any stranger that is among the children of Israel.
10 Neither yet the [d] Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shal beare their iniquitie.
11 And they shal serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slaye the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.
12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hande against them, saith the Lorde God, and they shall beare their iniquitie.
13 And they shal not come nere vnto me to doe the office of the Priest vnto me, neither shall they come nere vnto any of mine holy thinges in the most holy place, but they shall beare their shame and their abominations, which they haue committed.
14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.
15 But the Priestes of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come nere to me to serue me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.
16 They shall enter into my Sanctuarie, and shall come nere to my table, to serue me, & they shall keepe my charge.
17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come vpon them while they serue in the gates of the inner court, and within.
18 They shall haue linen bonets vpon their heads, & shall haue linen breeches vpon their loynes: they shall not girde themselues in the sweating places.
19 But when they go forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, & lay them in the holy chambers, & they shall put on other garments: for they shall not sanctifie the people with their garments.
20 They shal not also [f] shaue their heads, nor suffer their lockes to grow long, but round their heades.
21 * Neither shall any priest drinke wine when they enter into the inner court.
22 Neither shall they take for their * wiues a widowe, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widow that hath bene the widowe of a Priest.
23 And they shall teache my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.
24 And in controuersie they shal stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.
25 * And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husbande: in these may they

a Meaning, from the common people, but not from the Priests, nor the prince. ℣ reade Chap. 46. 8, 9.

b For they had brought idolaters which were of other countreis, to teache them their idolatrie, Chap. 23. 40.

c Ye haue not offered vnto me according to my Lawe.

d The Leuites which had committed idolatrie, were put from their dignitie & could not be receiued into the Priests office, although they had bene of ℣ house of Aaron, but must serue in the inferior offices, as to watch and to keepe the dores, reade 2. King. 23. 9.

e Which obserued the Lawe of God, and fel not to idolatrie.

f As did the infidels and heathen.

* Leuit. 10. 9.

* Leuit. 21. 13.

* Leuit. 21. 1, 2, 11.

g They may be at their buriall, which was a defiling.

be defiled.
26 And when he is cleansed, they shall reckon vnto him seuen dayes.
27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offring, saith the Lord God.
28 *And the Priesthood shalbe their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.
29 They shall eate the meate offring, and the sinne offring, & the trespas offring, and euery dedicate thing in Israel shall be theirs.
30 *And all the first of all the first borne, and euery oblation, euen of euery sort of your oblations shalbe the priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.
31 The Priestes shal not eat of any thing, that is *dead, or torne, whether it be foule or beast.

Deut.18.1. numb.18,20.

Exod.13.2. & 22.29.and 34.19. numb.3.13.

Exod.22.31. leuit.22.8.

CHAP. XLV.

1 Out of the land of promise are three separate foure portions, of which the first is giuen to the Priestes and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heades of Israel. 10 Of iust weightes and measures. 13 Of the first fruites, &c.

1 MOreouer when ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lorde an [a] holy portion of the land, fiue & twentie thousand reedes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shall be for the Sanctuarie fiue hundreth in length with fiue hundreth in breadth, all square round about, and fiftie cubites rounde about for the suburbes thereof.
3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousande: and in it shalbe the Sanctuarie, and the most holy place.
4 The holy portion of the lande shall be the priests, which minister in the Sanctuary, which came nere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.
5 And in the fiue and twentie thousand of length, and ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.
6 Also ye shall appoint the possession of the citie, fiue thousand broad, & fiue and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.
7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West coste Westward, and from the East coste Eastward, and the length shalbe by one of the portions from the West border vnto the East border.
8 In this land shalbe his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.
9 Thus saith the Lorde God, Let it [b] suffice you, O princes of Israel: leaue off cruelties and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.
10 Ye shal haue iust balances, and a true [c] Ephah, and a true Bath.
11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.
12 *And the shekel shalbe twentie gerahs, and twentie shekels, and [d] fiue & twentie shekels and fiftene shekels shall be your Maneh.
13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheat, and ye shall giue the sixt part of an Ephah of an Homer of barley.
14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)
15 And one lambe of two hundreth shæpe out of the fat pastures of Israel for a meate offring, and for a burnt offring and for peace offrings, to make reconciliation for them, saith the Lord God.
16 All the people of the lande shall giue this oblation for the prince in Israel.
17 And it shalbe the princes part to giue burnt offrings, and meate offrings, and drinke offrings in the solemne feastes and in the new moones, and in the Sabbaths, and in all the hie feastes of the house of Israel: hee shall prepare the sinne offring, and the meate offring, and the burnt offring, & the peace offrings to make reconciliation for the house of Israel.
18 ¶ Thus saith the Lorde God, In the first moneth, in the first day of [e] the moneth, thou shalt take a yong bullocke without blemish and clense the Sanctuarie.
19 And the Priest shall take of the blood of the sinne offring, and put it vpon the posts of the house, and vpon the foure [f] corners of the frame of the altar, and vpon the posts of the gate of the inner court.
20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.
21 *In the first moneth in the fourteenth day of the moneth, ye shall haue the Passe-

Exod.12.18. leuit.23.5.

b The Prophet sheweth that the heades must be first reformed afore any good order can be established among the people.

c Ephah and Bath were both of one quantitie, saue that Ephah conteined in drie things, which Bath did in liquor, Leuit.5.11. 1.King.5.11. *Exod.30.13. leuit.27.25. numb.3.47.*

d That is, three score shekels make a weight called Mina: for he ioyneth these three partes to a Mina.

e Which was Nisan, conteyning part of March and part of April.

f *Or, court.*

Paſſeouer, a feaſt of ſeuen daies, and pe ſhall eate vnleauened bread.

22 And vpon that daye, ſhall the prince prepare for himſelfe, and for all the people of the lande, a bullocke for a ſinne offring.

23 And in the ſeuen dayes of the feaſt he ſhall make a burnt offring to the Lorde, euen of ſeuen bullocks, and ſeuen rams without blemiſh daily for ſeuen dayes, and an hee goate daily for a ſinne offring.

24 And he ſhal prepare a meat offring of an Ephah for a bullocke, an Ephah for a ram, & an [f] Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the ſeuenth moneth, in the fifteenth day of the moneth, ſhal he do the like in the feaſt for ſeuen daies, according to the ſinne offring, according to the burnt offring, & according to the meate offring, and according to the oyle.

CHAP. XLVI.

1 The ſacrifices of the Sabbath and of the newe moones. 8 Thorow which dores they muſt go in, or come out of the Temple, &c.

1 THus ſayth the Lorde God, The gate of the inner court, that turneth toward the Eaſt, ſhall be ſhut the ſixe working dayes: but on the Sabbath it ſhalbe opened, & in the day of the newe moone it ſhalbe opened.

2 And the prince ſhal enter by the way of the porch of that gate without, & ſhall ſtande by the poſte of the gate, and the Prieſtes ſhall make his burnt offring, and his peace offrings, & he ſhall worſhip at the threſholde of the gate: after, he ſhal go forth, but the gate ſhall not be ſhut till the euening.

3 Likewiſe the people of the lande ſhall worſhip at the entry of this gate before the Lorde on the Sabbaths, and in the newe moones.

4 And the burnt offering that the prince ſhal offer vnto the Lord on the Sabbath day, ſhalbe ſixe lambs without blemiſh, and a ramme without blemiſh.

5 And the meat offring ſhalbe an Ephah for a ramme: and the meate offring for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the new moone it ſhal be a yong bullocke without blemiſhe, & ſixe lambes and a ramme: they ſhall be without blemiſh.

7 And hee ſhall prepare a meat offring, euen an Ephah for a bullocke, and an Ephah for a ram, and for the lambes [b] according as his hand ſhal bring, and an Hin of oyle to an Ephah.

b Meaning, as he ſhall thinke good.

8 And when the prince ſhal enter, he ſhall goe in by the wape of the porche of that gate, and he ſhall goe forth by the wape thereof.

9 But when the people of the lande ſhall come before the Lorde in the ſolemne feaſtes, he that entreth in by the wap of the North gate to worſhip, ſhall go out by the way of the South gate: and hee that entreth by the wape of the South gate, ſhall goe forth by the wap of the North gate: he ſhall not returne by the wap of the gate wherby he came in, but they ſhall go forth ouer againſt it.

10 And the prince ſhall be in the middes of them: he ſhall go in when they go in, and when they go forth, they ſhall go forth together.

11 And in the feaſtes, & in the ſolemnities the meate offring ſhalbe an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the Prince ſhall make a free burnt offring or peaceoffrings freely vnto the Lorde, one ſhall then open him the gate, that turneth towards the Eaſt, and hee ſhall make his burnt offring and his peace offrings, as hee did on the Sabbath day: after, he ſhall goe forth, and when he is gone forth, one ſhall ſhut the gate.

13 Thou ſhalt daily make a burnt offring vnto the Lorde of a lambe of one yeere without blemiſh: thou ſhalt do it euery morning.

14 And thou ſhalt prepare a meat offring for it euery morning, the ſixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offring ſhall be continually by a perpetuall ordinance vnto the Lord.

15 Thus ſhal they prepare the lambe, and the meate offring & the oyle euery morning, for a continuall burnt offring.

16 ¶ Thus ſayth the Lord God, If the prince giue a gift of his inheritance vnto any of his ſonnes, it ſhall be his ſonnes, and it ſhalbe their poſſeſſion by inheritance.

17 But if he giue a gift of his inheritance to one of his ſeruants, then it ſhalbe his to the [c] yere of libertie: after, it ſhall returne to the prince, but his inheritance ſhall remaine to his ſonnes for them.

c Which was at the Jubile, Leuit. 25.9.

18 Moreouer the prince ſhal not [d] take of the peoples inheritance, nor thruſt them out of their poſſeſſion: but he ſhall cauſe his ſonnes to inherite of his owne poſſeſſion, that my people be not ſcattered euery man from his poſſeſſion.

d But be contēt with that portiō that God hath aſsigned him, as Chap 45.8.

19 ¶ After, he brought me through the entrie, which was at the ſide of the gate, into the holy chambers of the Prieſtes, which ſtoode towarde the North: and beholde, there was a place at the Weſt ſide of them.

20 Then ſayde he vnto mee, This is the place where the Prieſtes ſhall ſethe the treſpaſſe offering and the ſinne offring, where they ſhall bake the meate offring, that they ſhould not beare them into the vtter courte, [e] to ſanctifie the people.

e That the people ſhould not haue to do with thoſe things which appertein to ſ Lord, and thinke it lawfull for them to eate them.

21 Then hee brought mee forth into the vtter court, and cauſed me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the four corners of the court there

were courtes ioyned of fourtie cubites long, and thirty broade: these foure corners were of one measure.

23 And there went a wal about them, euen about those four, & kitchins were made vnder the walles round about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 13 The coastes of the lande of promis, and the diuision thereof by tribes.

1 AFterward he brought me vnto the doore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastwarde: for the forefront of the house stood toward the East, and the waters ran downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out towarde the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hande, went forth Eastwarde, hee measured a thousande cubites, and hee brought mee through the waters: the waters were to the ancles.

4 Againe he measured a thousande, and brought mee through the waters: the waters were to the knees: againe hee measured a thousande, and brought me through: the waters were to the loines.

5 Afterward he measured a thousand, & it was a [b] riuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he saide vnto me, Sonne of man, hast thou seene this? Then he brought mee, and caused mee to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out towarde the East countrey, and runne downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that lineth, which moueth, where soeuer the riuers shall come, shall liue, and there shall be a very great multitude of fishe, because these waters shal come thither: for they shalbe wholsome, and euery thing shal liue whither the riuer commeth.

10 And then the [f] fishers shal stand vpon it, and from En-gedi euen vnto En-eglaim, they shal spread out their nettes: for their fishe shall be according to their kindes, as the fishe of [b] the maine sea, exceeding many.

11 But [i] the myrie places therof, and the marises thereof shall not be wholsome: they shall be made salt pittes.

12 And by this riuer vpon the brink therof, on this side, & on that side shal grow all [g] fruite full trees, whose leafe shal not fade, neither shal the fruit thereof faile: it shal bring forth new fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite therof shalbe meate, and the leafe thereof shalbe for [h] medicine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the lande according to the twelue tribes [k] of Israel: Ioseph shal haue two portions.

14 And ye shall inherite it, one as wel as another: [l] concerning the which I lift vp mine hande to giue it vnto your fathers, and this lande shall fall vnto you for inheritance.

15 And this shalbe the border [k] of the land toward the North side, from the maine sea towarde Hethlon as men go to Tsedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, & the border of Hamath, & Hazar, Hattricon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, & the border of Damascus, & the residue of the North, Northward, & the border of Hamath: so shall be the North part.

18 But [m] East side shal ye measure from Hauran, & from Damascus, and from Gilead, and from the lande of Israel by Iorden, and from the border vnto the East sea: and so shalbe the East part.

19 And the Southside shalbe toward Teman frō Tamar to the waters of [n] Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

20 The West parte also shall be the great sea from the border, till a man come ouer against Hamath: this shall bee the West part.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, [l] they shall part inheritance with you in the midst of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Prince are reherced.

NOwe these are the names of the [a] tribes. From the North side, to the coast towarde Hethlon, as one goeth to Hamath, Hazar, Enan, & the border

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.

c Meaning, the multitude of thē that should be refreshed by the spiritual waters.

d Shewing that the abundance of these graces should be so great that all ỹ world should be full thereof, which is here meant by ỹ Persian sea or Genezareth, & the sea called Mediterraneum Zech. 14.8.

e The waters which of nature are salt & vnholsome, shalbe made sweete, and comfortable.

f Signifying that when God bestoweth his mercies in such abundāce, ỹ ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shalbe here of al sortes, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

a The tribes after ỹ they entred into the lād vnder Iosua, diuided ỹ land somewhat otherwise then is here set forth by this vision.

b Meaning, that in this spirituall kingdome there should be no difference betwene Iewe nor Gētile, but ỹ all should be partakers of this inheritance in their head Christ.

b By the land of promes he signifieth the spirituall land wherof this was a figure.

border of Damascus Northwarde the coast of Hamath, euen from þ East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the Westside, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Judah.

8 And by the border of Judah from the East part vnto the West part [b] shall be the offring which they shall offer of fiue and twentie thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuarie shalbe in the middes of it.

9 The oblation that ye shall offer vnto the Lorde, shalbe of fiue & twentie thousande long, and of ten thousande the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward þ North fiue and twentie thousand long, and toward the West ten thousand broad, & toward the East ten thousand broad, and toward the South fiue & twentie thousand long, and the Sanctuarie of the Lord shalbe in the middes thereof.

11 It shalbe for the Priestes that are sanctified of the sonnes of [a] Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore this oblation of the land that is offered, shalbe theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priestes, the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length shalbe fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth & foure thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth & foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the encrease thereof shalbe for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation toward the East border, and Westward ouer against the fiue and twentie thousand toward the West border, ouer against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuarie shall be in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shall be the princes: betweene the border [e] of Judah, and betweene the border of Beniamin shalbe the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shalbe a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at þ South side, toward [f] Temath, the border shall be euen from [g] Tamar, vnto the waters of Meribath in Kadesh, and to the [h] riuer, that runneth into the maine sea.

29 This is the land, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, & one gate of Leui.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be deuided into three partes: for the priestes, for the prince and for the citie.

Chap. 44. 15.

c Meaning, that it should be square.

d Euery way it shalbe fiue and twenty thousand.

e So that Judah was on þ North side of the Princes and Leuites portions, and Beniamin on the South side.

f Which is here taken for Idumea.

g Which was Iericho the citie of palme trees.

h Meaning, Nilus that runneth into the Sea called Mediterraneum.

32 And at the East side fiue hundreth and foure thousand, and three gates, euen one gate of Joseph, one gate of Beniamin, and one gate of Dan.
33 And at the South side, fiue hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.
34 At the West side, fiue hundreth and foure thousande, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.
35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, "The Lorde is there.

"Ebr. Iehouah shammah.

DANIEL.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most lively here set foorth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, & Daniel, whom he adorned with such graces of his holy spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine nomber of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder ỹ crosse, so he teacheth here, that after that Christ is offred, he will still leaue this exercise to his Church vntil the dead rise againe, and Christ gather vs into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the kings ordinarie appointed. 8 But they abstaine from it.

a Read 2. Kings 24.1. & iere. 25.1.
b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was as master of the wardes.
d He calleth them Eunuches whome the king nourished and brought vp to be rulers of other countreis afterward.
e His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouerners in their lande: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men. f The king required three thinges, that they shoulde be of noble birth, that they should be witty and learned, and that they shoulde be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy praise, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by.

1 IN the a third peere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezar, king of Babel vnto Ierusalem, and beleeged it.
2 And ỹ Lord gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the house of God, which he caried into the lande of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.
3 And the king spake vnto c Ashpenaz the master of his d Eunuches, that hee shoulde bring certaine of the children of Israel, of the e kings seede, and of the princes:
4 Children in whome was no blemish, but well f fauoured, and instruct in all wisdome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whome they might teach the g learning, and the tongue of the Caldeans.
5 And the king appointed them prouision euery day of a h portion of the kings meate, & of the wine, which he dranke, so nourishing them three yeere, that at the ende thereof, they might stand before the king.
6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.
7 Vnto whome the chiefe of the Eunuches i gaue other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.
8 ¶ But Daniel had determined in his heart, ỹ he would not k defile himselfe with the portion of the kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches ỹ he might not defile himselfe.
9 (Nowe God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

g That they might forget their owne religion and countrey facions, to serue him ỹ better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused ỹ abuse of things and superstition, in somuch that he would not eate the meate which the King appointed him, but was content to learne the knowledge of natural things.
h That by their good entertainement they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans, & also their tongue. k As wel to serue at the table, as in other offices. l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist. m Not that hee thought any religion to be in the meate or drinke (for afterward hee did eate) but because the king should not entise him by this sweete poyson to forget his religion and accustomed sobriety, and that in his meate and drinke hee might daily remember of what people hee was: and Daniel brought this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

10 And

10 And the chiefe of the Eunuches ſayde vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therefore if he ſee your faces worſe liking then the other children, which are of your ſort, then ſhall you make mee loſe mine head vnto the king.

11 Then ſaid Daniel to Melzar, whom the chiefe of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael, and Azariah,

12 Proue thy ſeruants, I beſeeche thee, ten dayes, and let them giue vs pulſe to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou ſeeſt, deale with thy ſeruants.

14 So he conſented to them in this matter, and proued them ten dayes.

15 And at the ende of tenne dayes, their countenances appeared fairer, and in better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they ſhould drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge, and vnderſtanding in all learning and wiſedome: alſo he gaue Daniel vnderſtanding of all viſions and dreames.

18 Nowe when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was founde none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtoode they before the king.

20 And in all matters of wiſedome, and vnderſtanding that the king enquired of them, he founde them ten times better then all the inchanters and aſtrologians, that were in all his realme.

21 And Daniel was vnto the firſt yeere of king Cyrus.

n He ſuppoſed they did this for their religion, which was contrary to the Babylonians, and therefore herein he repreſenteth them, which are of no religion for neither hee would condemne theirs nor maintayne his owne.

o Meaning, that within this ſpace he might haue the tryall, and that no man ſhould be able to diſcerne it: and thus he ſpake, being moued by the Spirit of God.

p Not that it was a thing abominable to eate deintie meates and to drinke wine, as both before and after they did, but if they ſhould haue hereby bene wonne to the King and haue refuſed their owne religion, that meate and drinke had bene accurſed.

q This bare feeding and that alſo of Moſes, when he fledde from the court of Egypt, declareth that wee muſt liue in ſuch ſobrietie as God doth call vs vnto, ſeeing hee will make it more profitable vnto vs, then all deintie: for his bleſſing onely ſufficeth. "Bbl. *after in flesh.*

r Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18.11.

ſ So that he onely was a Prophet and none of the others for by dreames and viſions God appeared to his Prophets, Num. 12.6.

t Of the three veeres aboue mentioned, verſe 5.

u That is, he was eſteemed in Babylon as a Prophet, ſo long as that common wealth ſtoode.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king commandeth all the wiſe men of Babylon to be ſlaine because they could not interpret his dreame. 16 Daniel requireth time to ſolute the queſtion. 24 Daniel is brought vnto the king and ſheweth him his dreame and the interpretation thereof. 44 Of the euerlaſting kingdome of Chriſt.

AND in the ſ ſeconde yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his ſpirit was troubled, and his ſleepe was vpon him.

2 Then the king commanded to call the inchanters, and the aſtrologians, and the ſorcerers, and the Caldeans for to ſhewe the king his dreames: ſo they came and ſtoode before the king.

3 And the king ſaide vnto them, I haue dreamed a dreame, and my ſpirit was troubled to know the dreame.

4 Then ſpake the Caldeans to the king in the Aramites language, O King, liue for euer: shewe thy ſeruants the dreame, and we ſhall ſhewe the interpretation.

5 And the king answered and ſaide to the Caldeans, The thing is gone from me. If ye will not make me vnderſtand the dreame with the interpretation thereof, ye ſhalbe drawen in peeces, and your houſes ſhalbe made a iakes.

6 But if ye declare the dreame and the interpretation thereof, ye ſhall receiue of me gifts and rewardes, and great honour: therefore ſhew me the dreame and the interpretation of it.

7 They answered againe, and ſaide, Let the king ſhew his ſeruants the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and ſaide, I know certainely that ye would gaine the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to ſpeake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and ſaid, There is no man vpon earth that can declare the kinges matter: yea, there is neither king nor prince nor lorde that aſked ſuch things at an inchanter or aſtrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whoſe dwelling is not with flesh.

12 For this cauſe the king was angrie and in great furie, and commanded to deſtroy all the wiſe men of Babel.

13 ¶ And when ſentence was giuen, the wiſe men were ſlayne: and they

a The father and the ſonne were both called by this name: ſo that this is meant of the ſonne, when he reigned alone: for hee reigned alſo after a ſort with his father.

b Not that he had many dreames, but becauſe many matters were contained in this dreame.

c Becauſe it was ſo rare and ſtrange a dreame that hee had not had the like.

d He was ſo beſotted with ſleepe that he began to ſleepe againe. Some reade and his ſleepe was broken from him.

e For all theſe Aſtrologers and ſorcerers called themſelues by this name of honour, as though all the wiſedome and knowledge of the country depended vpon them, and that all other countreys were voide of the ſame.

f That is, in the Syrian tongue which differed not much from the Caldeans, ſaue it ſeemed to be more eloquent, and therefore the learned vſed to ſpeake it: as the Iewiſh writers doe to this day.

g This is a iuſt reward of their arrogancie (which vaunted of themſelues that they had the knowledge of all things) that they ſhould be prooued fooles, and that to their perpetuall ſhame and confuſion.

h Herein appeered their ignorance, that notwithſtanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they woulde pretend knowledge where was but mere ignorance, & ſo as deluders of the people, they were worthie to die. " *Ebr. redeeme the time.*

ſ ſought

i Which declareth, that God woulde not haue his seruant ioyned in the company of these sorcerers, and astrologers, whose artes were wicked, & therefore iustly ought to dye, though the King did it vpon a rage, & no zeale.

k Or, the captaine of the garde.

l Psalm. 113. 2. and 115. 18.

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes, and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promes, and who knued in thy feares whereby hee excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were slaine as verse 13. and the rest at Daniels offer were preserued on condition not that Daniel fauoured their wicked profession, but that hee had respect to equitie because the king proceeded according to his wicked affection, and not considering, if their science were lawfull or no.

sought Daniel and his fellowes to bee put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kinges [i] chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kinges captaine, Why is the sentence so haste from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure, & that he would shewe the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secrete reuelled vnto Daniel in a vision by night: therefore Daniel praysed the God of heauen.

20 And Daniel answered and said, [k] The Name of GOD bee praysed for euer and euer: for wisedome and strength are his,

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secrete thinges: hee knoweth what is in the darkenes, and the [l] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: he went and saide thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and saide, The secrete which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king,

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the king Nebuchad-nezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this,

29 O king, when thou wast in thy bedde, thoughtes came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee, what shall come.

30 As [p] for me, this secrete is not shewed me for any wisdome that I haue, more then any other liuing, but only to shew the king the interpretation, and that thou mightest knowe the thoughtes of thine heart.

31 O king, thou sawest, and beholde, there was a great image: this great image whose glory was so excellent, stood before thee, & the forme thereof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was [p] yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the summer floores, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kinges: for the God of heauen hath giuen thee a kingdome, power, & strength, and glory.

38 And in all places where the children of men dwell, the beastes of the fielde, and the fowles of the heauen hath he giuen into thine handes, & hath made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee shall rise another kingdome, [s] inferiour to thee, of siluer, and another [t] third kingdom shalbe of brasse, which shal beare rule ouer all the earth.

o He affirmeth that man by reason, & arte is not able to atteine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king & apt to receiue & a certaine feare and reuerence of God, that hee might be & more hie mysteries, that should be reuealed.

p Because he had saide & God onely must reueile the signification of this dreame, the king might haue asked, why Daniel did enterprise to interprete it, & therfore he sheweth, & he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glory.

q By gold, siluer, brasse, and yron, are meant the Caldean, Persian, Macedonian, and Romane kingdom, which should succeslue ly rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions shoulde not end with the empire of the Caldeans, but that they shoulde patiently abide the comming of Messiah, which should be at the end of this fourth monarchie.

r Daniel leaueth out the kingdome of the Assyrians which was before the Babylonian, both because it was not a monarchie and general empire, and also because he would declare the thinges that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdome & golden head, because in respect of the other three, it was the best, & yet was of it selfe wicked and cruell.

s Meaning, & Persians, which were not inferiour in dignitie, power, and riches, but were worse touching ambition, cruelty, and al kind of vice: shewing, that the world should grow worse, & worse, til it was restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardnes thereof, but to the vilenesse in respect of siluer.

u That is, the Romane empire shal subdue all these other aforenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians & Egyptians.

x They shal haue ciuill warres and continuall discordes among themselues.

y They shal by mariages, and affinities thinke to make themselues strong: yet shal they neuer be ioyned in hearts.

z His purpose is to shewe, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by mã, whose kingdome at the beginning should be smal, & without beautie to mans iudgemẽt, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse. 35. And this kingdome, which is not only referred to the person of Christ, but also to the whole body of his Church, & to euery member therof, shalbe eternal for the spirite that is in them, is life eternal, Rom. 8. 10.

40 And the fourth kingdom shalbe strong as yron: for as yron breaketh in pieces, and subdueth all things, & as yron bursteth all these thinges, so shal it breake in pieces, and bruise all.

41 Whereas thou sawest the feete & toes, part of potters clape, and part of yron: the kingdom shalbe deuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clap, and earth.

42 And as the toes of the feete were parte of yron, and part of clape, so shall the kingdome be partly strong, and partly brokẽ.

43 And where as thou sawest yron mixt with clap & earth, they shal mingle thẽselues with y the seede of men: but they shall not ioyne one with another, as yron can not be mixed with clap.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which a shall neuer be destroyed: & this kingdome shall not be giuen to another people, but it shal breake and destroy all these kingdomes, and it shall stande for euer.

45 Whereas thou sawest, that the a stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clape, the siluer & the golde: so the great God hath shewed the king, what shal come to passe hereafter, and the dreame is true, and the interpretation therof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and b bowed himselfe vnto Daniel, & commanded that they should offer meate offrings, and sweete odours vnto him.

47 Also the king answered vnto Daniel, and sayde, I knowe of a truth that your c God is A God of gods, and the Lorde of kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So d king made Daniel a great man, and gaue him many and great d giftes. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel e made request to the king, and hee set Shadrach, Meshach, and Abednego ouer the charge of the

1 That is, the fourth kingdome shalbe deuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clap, and earth.

2 Meaning, that they shal by mariages, and affinities thinke to make themselues strong: yet shal they neuer be ioyned in hearts.

3 His purpose is to shewe, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

4 Then an heralde cryed alowde, Be it knowen to you, O people, d nations, & languages,

5 That when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and all instrumentes of musike, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshipeth, shall the same houre be cast into the middes of an hote fiery fornace.

7 Therfore assone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, & all instrumentes of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason wherof at that same time came men of the Caldeans, and grieuously accused the Iewes.

prouinces of Babel: but Daniel sate in e Meaning, that either he was a iudge, or that he had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

The King setteth vp a golden image. 3 Constant are accused, because they despised the Kings commandement, & are put into a burning ouen. 23 By behold in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the king made a an image of golde, whose heyght was threescore cubits, & the breadth thereof sixe cubites: hee set it vp in the playne of Dura, in the prouince of Babel.

a Vnder pretence of religion & honestie in making an image to his idole Bel, hee sought his owne ambition and vayne glory: and this declareth, that he was not touched with y true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with y greatnes of his workes. The Greeke interpreters write, that this was done eyghteene yeeres after the dreame, and as may appeare the king feared lest the Iewes by their religion should haue alienated the state of his common wealth, & therefore he meant to bring all to one kind of religion, and so rather sought his owne quietnes, then Gods glory.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the vayne glorye and receyuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the b dedication of the image, which Nebuchad-nezzar the c king had set vp.

b Shewing, that the idole is not knowen for an idole so long as he is with the workman: but when the ceremonies and customes are receiued and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

3 So the nobles, princes and dukes, the iudges, the receyuers, the counsellers, the officers, & all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: & they stoode before the image, which Nebuchad-nezzar had set vp.

c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons where with Satan vseth to fight against the children of God, the consent of the multitude, & the cruelnes of the punishment: for though some feared God, yet the multitude, which consented to the wickednes, astonied them: and here the king required not an inward cõsent, but an outward gesture, that the Iewes might by litle & litle learne to forget their true religion.

c It seemeth, ỹ they named not Daniel, because he was greatly in the kings fauor, thinking if these three had bene, destroyed, they might haue had better occasion to accuse Daniel: & this declareth that this policie of erecting the ymage, was inuēted by the malicious flatterers, which soughte nothing but the destructiō of the Iewes, whome they accused of rebellion and ingratitude.

d Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

e For thei should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

f They ground on two poyntes, first on the power & prouidence of God ouer thē, & secōdly on their cause, which was Gods glory, & the testifying of his true religion, with their blood, and so make open confession, that they will not so much as outwardly cōsent to idolatrie.

g This declareth that the more ỹ tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishmentes, the more is God glorified by his seruantes to whome he giueth patience and constancie to abide the cruelte of their punishment: for either he deliuereth them from death, or else for this life giueth them a better.

9 For they spake and said to the king Nebuchad-nezzar, O king, liue for euer.
10 Thou, O king, hast made a decree, that euery man that shal heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,
11 And whosoeuer falleth not down, and worshippeth, that he should be cast into the middes of an hote fire fornace,
12 There are certeine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neyther will they serue thy gods, nor worship the golden image, that thou hast set vp.
13 ¶ Then Nebuchad-nezzar in his angre & wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.
14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?
15 ¶ Now therefore are ye ready when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instrumentes of musike, to fall downe and worship the image, which I haue made? for if ye worship it not, ye shalbe cast immediatly into the midst of an hote fire fornace: for who is that God, that can deliuer you out of myne handes?
16 Shadrach, Meshach, and Abednego answered and spake to the king, O Nebuchad-nezzar, we are not careful to answere thee in this matter.
17 Beholde, our God whom we serue, is able to deliuer vs from the hote fire fornace, & he will deliuer vs out of thine hand, O king.
18 But if not, bee it knowen to thee, O king, that wee will not serue thy gods, nor worshippe the golden image, which thou hast set vp.
19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, & Abednego: therefore he charged and commanded that they should heate the fornace at once seuen times more then it was wont to be heat.
20 And he charged the most valiant men of war that were in his armie, to binde Shadrach, Meshach, and Abednego, & to cast them into the hote fire fornace.
21 So these men were bounde in their coates, their hosen, & their clokes, with their other garmentes, and cast into the middes of the hote fire fornace.
22 Therefore, because the kinges commandement was strait, ỹ the fornace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach and Abednego.
23 And these three men, Shadrach, Meshach, Abednego fel downe bound into the middes of the hote fire fornace.
24 ¶ Then Nebuchad-nezzar ỹ king was astonied & rose vp in haste, & spake, and sayde vnto his counsellers, Did not we cast three men bounde into the middes of the fire? Who answered and said vnto the king, It is true, O king.
25 And he answered, and sayde, Lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, & the forme of the fourth is like the sonne of God.
26 Then ỹ king Nebuchad-nezzar came neere to the mouth of the hote fire fornace, & spake and said, Shadrach, Meshach, Abednego, the seruantes of the hye God, goe forth and come hither: so Shadrach, Meshach and Abednego came forth of the middes of the fire.
27 Then the nobles, pulers and dukes, and the kinges counsellers came together to see these men, because the fire had no power ouer their bodies: for not an heare of their head was burnt, neyther were their coates changed, nor any smell of fire came vpon them.
28 Wherefore Nebuchad-nezzar spake and said, m Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruantes, that put their trust in him, and haue changed the kings commandement, and yelded their bodies rather then they would serue nor worshippe any god, saue their owne God.
29 Therefore I make a decree, that euery people, nation & language, which speake any n blasphemie against the GOD of Shadrach, Meshach & Abednego, shall be drawen in pieces, and their houses shalbe made a iakes, because there is no god that can deliuer after this sort.
30 Then the king promoted Shadrach, Meshach & Abednego in the prouince of Babel.
31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell vpon all the o world, Peace be multiplied vnto you.
32 I thought it good to declare the signes and wonders, that the hye God hath wrought toward me.
33 Howe great are his signes, and howe mightie are his wonders! ỹ his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

k For the Angels were called the sonnes of God, because of their excellēcie: therefore the king called this Angel, whō God sent to comfort his in these great torments, the sonne of God.
l This commendeth their obedience vnto God, ỹ they would not for any feare depart out of this fornace, til the time was appointed, as Noah remayned in the Arke till ỹ Lord called him forth.
m He was moued by ỹ greatnes of ỹ miracle to praise god, but his heart was not touched. And here we see that miracles are not sufficient to conuert mē to God, but that doctrine must chiefly be adioyned, wout the which there can be no faith.
n If this heathē king mooued by Gods Spirite, would not see blasphemy vnpunished, but made a lawe and set a punishment to such transgressors, much more ought all they ỹ professe religion, take order that such impietie reygne not, least according as their knowledge and charge is greater, so they suffer double punishment.
o Meaning, so farre as his dominion extēded.
p Reade chap. 2. 44.

CHAP. IIII.

Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proude king he shoulde become as a beast. 31 After, he confesseth the power of God & is restored to his former dignitie.

1 ¶ Nebu-

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,
2 Sawe a b dreame, which made mee afraid, and the thoughtes vpon my bed, and the visions of mine head troubled mee.
3 Therefore made I a decree, that they should bring all the wisemen of Babel before mee, that they might declare vnto mee the interpretation of the dreame.
4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but c they coulde not shewe me the interpretation thereof,
5 Till at the last Daniel came before me, (whose name was d Beltesthazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,
6 O Beltesthazzar, e chiefe of the enchanters, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.
7 Thus were the visions of mine head in my bed. And beholde, I sawe a f tree in the middes of the earth and the height thereof was great:
8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.
9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the foules of the heauen dwelt in the boughes thereof, and all flesh fedde of it.
10 I sawe in the visions of mine head vpon my bed, and beholde, a g watchman & an holy one came downe from heauen,
11 And cryed aloude, and sayde thus, Hew downe the tree, and breake off his branches: shake off his leaues, & scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.
12 Neuertheless leaue the stumpe of his rootes in the earth, and with a bande of yron and brasse bind it among the grasse of the fielde, and let it bee wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the fielde.
13 h Let his heart be changed from mans nature, and let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.
14 i The sentence is according to the decree of the watchmen, and according to the word of the holie ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer hee will, and appointeth ouer it the most abiect among men.
15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Beltesthazzar, declare the interpretation thereof: for all the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirite of the holie gods is in thee.
16 k Then Daniel (whose name was Beltesthazzar) belde his l peace by the space of one houre, and his thoughtes troubled him, and the King spake and saide, Beltesthazzar, let neither the dreame, nor the interpretation thereof trouble thee. Beltesthazzar answered and saide, My lorde, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.
17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof throughout all the worlde,
18 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,
19 It is thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.
20 Where as the King saw a watchman, and an holy one, that came down from heauen, and said, Hewe downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse bind it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion bee with the beastes of the fielde, m till seuen times passe ouer him,
21 This is the interpretation, O king, and it is the decree of the most high, which is come vpon my lord the king,
22 That they shall driue thee from men, & thy dwelling shalbe with the beastes of the fielde: they shall make thee to eate grasse as the n oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that the most high beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.
23 Where as they sayde, that one shoulde leaue the stumpe of the tree rootes, thy

a There was no trouble that might cause me to dreame, and therefore it came onely of God.
b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was and what it meant: and here hee onely expoundeth the dreame.
c In that that he sent abroade to others whose ignorance in times past he had experimented, and left Daniel which was euer readie at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.
d This no doubt was a great grief to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.
e Which also was a great grief to the Prophet to be nombred among the sorcerers and men whose practises were wicked and contrary to Gods worde.
f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.
g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to doe Gods will, and is not infect with mans corruption, but is euer holie: and in that that hee commaundeth to cut downe this tree, hee knewe that it shoulde not be cut downe by man but by God.
h Hereby he meaneth that Nebuchad-nezzar shoulde not onely for a time lose his kingdome, but be like a beast.
i God hath decreed this iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they depende of his decree against all them that lift vp themselues against God.
k Hee was troubled for y great iudgement of God which he sawe ordeined against the king: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.
l Whereby he meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and others seuen weekes: but it seemeth hee meant of yeeres.
m Not that his shape or forme was changed into a beast, but y he was either striken mad, and so auoided mans company, or was cast out for his tyrannie, and so wandred among the beasts, and ate herbes and grasse.
n Daniel sheweth the cause, why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith & repentance.

p Suffer the errors of thy former life to be redressed.

q After ỻ Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When ỻ terme of these seuen yeeres was accomplished. *Chap.7.14. micah.4.7. luke 1.33.*

s He confesseth Gods will to be the rule of al iustice, and a most perfit law wherby he gouerneth both man & Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but only to stand content therewith & giue him the glory.

t By who it seemeth that he had bin put from his kingdome before.

u He doth not onely praise God for his deliuerance, but also confesseth his fault that God may onely haue the glory & man the shame, and that he may be exalted and man cast downe.

kingdome shal remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O king, let my counsel be acceptable vnto thee, and o breake off thy sinnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there be an p healing of thine error.

25 All these thinges shall come vpon the king Nebuchad-nezzar.

26 ¶ At the ende of twelue q moneths, he walked in the royall palace of Babel.

27 And the king spake and saide, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the kinges mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shalbe with the beasts of the field: they shal make thee to eate grasse, as the oxen, & seuen times shall passe ouer thee, vntil thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, & hee was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his heares were growen as egles feathers, and his naples like birdes clawes.

31 And at the ende of these r daies I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most High, and I praysed and honoured him that liueth for euer, s whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his t will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hande, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto me, and my counsellours r and my princes sought vnto mee, and I was established in my kingdome, and my glorie was augmented towarde me.

34 Nowe therefore I Nebuchad-nezzar u prayse, and extoll and magnifie the king of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, hee is able to abase.

CHAP. V.

Belshazzar king of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the king, can not expounde the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyeth the kingdome.

1 KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 And Belshazzar c whiles he tasted the wine, commaunded to bring him the golden and siluer vessels, which his d father Nebuchad-nezzar had brought from the Temple in Jerusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lordes house at Jerusalem, and the king and his princes, his wiues, and his concubines dranke in them.

4 They drunke wine and praysed the e gods of gold, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hande, which wrote ouer f against the candlesticke vpon the plaister of the wall of the kings palace, and the king sawe the palme of the hand that wrote.

6 Then the kinges countenance was changed, and his thoughts troubled him, so that the ioyntes of his loynes were loosed, and his g knees smote one against the other.

7 Wherefore the king cried lond, that they should bring the astrologians, the Caldeans & the soothsayers. And the king spake, and saide to the wisemen of Babel, Whosoeuer can reade this writing, and declare me the interpretation therof, shalbe clothed with purple, and shall haue a chaine of golde about his necke, and shal be the thirde ruler in the kingdome.

8 Then came al the kings wisemen, but they coulde neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Nowe the h Queene by reason of the talke of the king and his princes, came into the banket house, and the Queene spake, and said, O king, liue for euer: let not thy thoughtes trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirite of the holie gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was founde in him: whom the king Nebuchadnezzar thy father, the king, I saye,

a Daniel reckeneth this history of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against ỻ wicked, for the deliuerance of his Church, and how the prophecie of Ieremiah was true, ỻ they should be deliuered after seuentie yeeres.

b The kings of ỻ East parts then vsed to sit alone commonly, and disdained that any should sit in their companies and now to shew his power, & how litle he set by his enemie, which then besieged Babylon, hee made a solemne banket, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand.

g Or, ouercome with wine.

c Meaning, his grandfather.

d In contempt of the true God they praysed their idoles, not ỻ they thought that the gold or siluer were gods, but ỻ there was a certaine vertue, & power in them to do thē good, which is also the opinion of all idolaters.

e That it might ỻ better be sene,

f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles seeke manie meanes, who drawe them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

thy

thy father, made chiefe of the [i] enchanters, aſtrologians, Caldeans, and ſoothſayers,

12 Becauſe a more excellent ſpirite, and knowledge, and vnderſtanding (for he did expound dreames, and declare hard ſentences, and diſſolued doubtes) were found in him, euen in Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, & the king ſpake and ſayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the King brought out of Iewrie?

14 Nowe I haue heard of thee, that [k] the ſpirite of the holy gods is in thee, & that lyght and vnderſtanding and excellent wiſdome is found in thee.

15 Now therefore wiſe men, & aſtrologians haue bene brought before me, that they ſhould reade this writing, & ſhewe me the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldeſt ſhew interpretations, and diſſolue doubts: now if thou canſt read the writing, and ſhewe mee the interpretation therof, thou ſhalt be clothed with purple, & ſhalt haue a chayne of golde about thy necke, and ſhalt be the third ruler in the kingdome.

17 Then Daniel anſwered, and ſayde before the king, Keepe thy rewards to thy ſelfe, and giue thy giftes to another: yet I will reade the writing vnto the king, and ſhew him the interpretation.

18 O king, heare thou, The moſt high God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maieſtie and honour and glory.

19 And for the maieſtie that he gaue him, all people, nations & languages trembled, and feared before him: he put to death whome hee woulde: hee ſmote whome hee woulde: whome he would he ſet vp, and whome he would he put downe.

20 But when his heart was puft vp, & his mind hardened in pride, he was depoſed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the ſonnes of men, and his heart was made like the beaſtes, and his dwelling was with the wylde aſſes: they fedde him with graſſe like oxen, and his body was wet with the dewe of the heauen, till hee knew, that the moſt high God bare rule ouer the kingdome of men, and that hee appoynteth ouer it, whomeſoeuer hee pleaſeth.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all theſe things,

23 But haſt lift thy ſelfe vp againſt the Lord of heauen, and they haue brought the veſſels of his houſe before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou haſt praiſed the gods of ſiluer and golde, of braſſe, yron, wood and ſtone, which neyther ſee, neyther heare, nor vnderſtande: and the God in whoſe hand thy breath is and all thy wayes, him haſt thou not glorified.

24 [m] Then was the palme of the hande ſent from him, and hath written this writing.

25 And this is the writing that hee hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finiſhed it.

27 TEKEL, thou art waied in the balance, and art found [o] too light.

28 PERES, thy kingdome is deuided, & giuen to the Medes and Perſians.

29 Then at the commandement of Belſhazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he ſhould be the thirde ruler in the kingdome.

30 The ſame night was Belſhazzar the king of the Caldeans ſlayne.

31 And Darius [p] of the Medes tooke the kingdome, being threeſcore and two yere olde.

i Read chap. 4. 6. and this declareth, that both this name was odious vnto him, and alſo that he did not vſe theſe vile practiſes, becauſe he was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, & therefore had them in like eſtimation, as they had God, thinking that the ſpirit of prophecie, and vnderſtanding came of them.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moued to giue him the glorie, conſidering his wonderful work toward his grādfather, and ſo ſheweth, that he doeth not ſinne of ignorance, but of malice.

m After that God had ſo long time deferred his anger, and patiently wayted for thine amendement.

n This word is twiſe written for the certaintie of the thing: ſhewing, that God had moſt ſurely counted: ſignifying alſo that God hath appointed a terme for all kingdomes, and that a miſerable ende ſhall come on all that rayſe themſelues againſt him.

o Or, wanting.

p Cyrus his ſonne in lawe gaue him this title of honour although Cyrus in effect had the dominion.

CHAP. VI.

Daniel is made ruler ouer the gouernours. 5 *An aſſe againſt Daniel.* 16 *He is put into a denne of lyons by the commandement of the King.* 23 *He is deliuered by faith in God.* 24 *Daniels accuſers are put vnto the lyons.* 25 *Darius by a decree magnifieth the God of Daniel.*

1 IT pleaſed Darius to ſet ouer the kingdome [a] an hundreth and twentie gouernours, which ſhoulde be ouer the whole kingdome.

2 And ouer theſe, three rulers (of whom Daniel was one) that the gouernours might giue accomptes vnto them, and the king ſhould [b] haue no domage.

3 Nowe this Daniel [b] was preferred aboue the rulers and gouernours, becauſe the ſpirite was excellent in him, & the King thought to ſet him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours [c] ſought an occaſion againſt Daniel concerning the kingdome: but they could finde none occaſion nor fault: for hee was ſo faithfull that there was no blame nor fault found in him.

5 Then ſaid theſe men, We ſhal not finde an occaſion againſt this Daniel, except wee finde it againſt him concerning the Lawe of his God.

6 Therefore the rulers and theſe gouernours went together to the King, and

a Reade Eſter Chap. 1. 1.

[b] Or, not be troubled.

b This heathen king preferred Daniel a ſtraūger to all his nobles & familiars, becauſe the graces of God were more excellent in him then in others.

c Thus the wicked can not abide the graces of God in others, but ſeeke by all occaſions to deface them: therfore againſt ſuch aſſaults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conſcience.

and

and sayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers & gouernours, the counsellers, & dukes haue consulted together to make a decree for the King and to establishe a statute, that whosoeuer shal aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of lyons.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

d Herein is condemned the wickednes of the king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

9 Wherefore king Darius d sealed the writing and the decree.

e Because he would not by his silence shewe that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whē they should pray toward that Temple, and also that others might see, that he would neyther consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his e windowe beyng open in his chamber towarde Ierusalem, he kneeled vpon his knees three tymes a day, and prayed & praysed his God, as he did afore time.

11 Then these men assembled, and found Daniel prayeng, and making supplication vnto his God.

f Thus the wicked maintaine euill lawes by constancie, and authoritie, which is oft times eyther lightnes, or stubbernes, when as the innocents thereby perish: & therefore gouernours neither ought to feare nor be ashamed to break such.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O king, shalbe cast into the denne of lyons? The king answered, and sayd, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, & sayde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and hee laboured tyll the sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and sayde vnto the king, Vnderstand, O king, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lyons: nowe the king spake, and sayd vnto Daniel, Thy God, whome thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remayned fasting, neyther were the instrumentes of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose earely in the morning, and went in all haste vnto the denne of lyons.

20 And when he came to the denne, hee cried with a lamentable voice vnto Daniel: and the king spake, and sayde to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lyons?

21 Then sayde Daniel vnto the king, O king, liue for euer.

22 Thy God hath sent his Angell & hath shut the lyons mouthes, that they haue not hurt me: for g my iustice was found out before him: and vnto thee, O king, I haue done h no hurt.

g This declareth that Darius was not touched with the true knowledge of God, because he douted of his power.

h My iust cause and vprightnes in this thing, wherein I was charged, is approued of God.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no maner of hurt was founde vpon him, because he i believed in his God.

i For he did disobey the kings wicked commādement to obey God, and so did no iniurie to the king, who ought to command nothing, whereby God should be dishonoured.

24 And by the commaundement of the king these men which had accused Daniel, were brought, and were k cast into the denne of lyons, euen they, their children, and their wiues: and the lyons had the maistrie of them, and brake all their bones a pieces, or euer they came at the ground of the denne.

k Because he cōmitted himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Heb. 11. 33.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the worlde: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare l before the God of Daniel: for he is the m liuing God, and remayneth for euer: and his kingdome shall not perish, and his dominion shall be vnto the end.

l This is a terrible example against al the wicked, which do against their conscience make cruell lawes to destroye the children of God, & also admonisheth Princes howe to punish such, when their wickednesse is come to light: though not in euery poynt, or with like circumstances, yet to execute true iustice vpon them.

27 He rescueth & deliuereth, and he worketh signes & wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reygne of Darius and in the reygne of Cyrus of Persia.

m This proueth not that Darius did worship God aright, or els was conuerted: for then he woulde haue destroyed all superstition and idolatrie, and not only giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his worde: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 *A vision of foure beastes is shewed vnto Daniel.*
8 *The terme hornes of the fourth beast.* 27 *Of the euerlasting kingdome of Christ.*

IN the first yeere of Belshazzar King of Babel, Daniel sawe a dreame, and there were visions in his head, vpon his

his bed: a then he wrote the dreame, and declared the summe of the matter.

2 Daniel spake & said, I saw in my vision by night, & beholde, the foure windes of the heauen stroue vpon b the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a c lyon, and had egles wings: I beheld, till the winges therof were pluckt off, & it was lifted vp from the earth, & set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the second, was like a d beare and stode vpon the e one side: and hee had three ribs in his f mouth betweene his teeth, & they saide thus vnto him, Arise & deuoure much flesh.

6 After this I beheld, and lo, there was an other like a b leoparde, which had vpon his backe i foure wings of a foule: the beast had also foure heads, and k dominion was giuen him.

7 After this I saw in h visions by night, & beholde, the l fourth beast was fearefull & terrible & very strong. It had m great yron teeth: it deuoured & brake in pieces & stamped n the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had o ten hornes.

8 As I considered h hornes, beholde, there came vp amog the another litle p horne, before whome there were q three of the first hornes pluckt away: and beholde, in this horne were r eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the s thrones were set vp, and the t Ancient of dales did sit, whose garment was white as snowe, and the heare of his head like the pure wool: his throne was like the fiery flame, and his wheeles as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousandes ministred vnto him, and ten thousande u thousandes stode before him: the iudgement was set, and the x bookes opened.

11 Then I beheld, y because of the voice of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As z concerning the other beastes, they had taken awaye their dominion: yet their lines were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, beholde, a one like the sonne of man came in the cloudes of heauen, and b appoched vnto the Ancient of dayes, & they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations & languages should serue him: his dominion is an euerlasting dominion, which shall neuer bee taken awaye: and his kingdome shall neuer bee destroyed.

15 ¶ I Daniel was d troubled in my spirit, in the middes of my body, and the visions of mine head made me afraide.

16 Therefore I came vnto e one of them

a Whereas the people of Israel looked for a cõtinuall quietnes after these seuẽty yeres, as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a cõtinual affliction til the Messiah be vttered & reuciled, by whome they shoulde haue a spirituall deliuerance, and all the promises fulfilled: wherof they shuld haue a certaine token in the destructiõ of the Babylonical kingdome.

b Which signified that there should be horrible troubles & afflictiõs in the world in al corners of the world & at sundry times. c Meaning ỹ Assyrian & Caldean empire, which was most strõg & fierce in power, & most soone come to their auctoritie as though they had had wings to flie: yet their wings were pulled by the Persians, & they went on their feete, & were made like other men, which is here meant by mans heart. d Meaning the Persians, which were barbarous & cruel. e They were smal in the beginning, & were shut vp in their mountaines and had no bruite. f That is, destroyed many kingdoms, and was insatiable. g To wit, the Angels by Gods cõmandemẽt, who by this meanes punished the ingratitude of the world. h Meaning, Alexander ỹ king of Macedonie. i That is, his foure chiefe captaines, which had the empire amõg them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, & after him Antipater was King of Macedonie, and Ptolomeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countreis: for his army conteined, but thirty thousand men, & he ouercame in one battel Darius, which had ten hundreth thousand, when he was so heauie with sleepe that his eyes were scarce open, as ỹ stories report: therfore this power was giuen him of God. l That is, the Romane empire which was as a mõster & could not be compared to any beast, because ỹ nature of none was able to expresse it. m Signifying the tyrannie and greedinesse of the Romanes. n That which ỹ Romanes could not quietly enioy in other coũtreis, they would giue it to other Kings & rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete. o That is, sundry & diuers prouinces which were gouerned by the viceputies and preconsuls, whereof euery one might be compared to a king. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of ỹ Senate, their power is cõpared to a litle horne. For Mahomet came not of ỹ Romane empire, & the Pope hath no vocatiõ of gouernement vnto before this cannot be applied vnto them. and alsom this propheeie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portiõ of the ten hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of chusing the deputies to sende into the prouinces, & tooke the gouernement of certaine countreis to himselfe.

r These Romane Emperors at the first vsed a certaine humanitie and gentlenes, and were content that others, as the Cõsuls and Senate should beare the name of dignity, so that they might haue the profite, & therefore in elections and counsels would behaue themselues according as did other Senatours: yet against their enemies & those that would resist them, they were fierce and cruel, which is here meant by the proude mouth. s Meaning, the places where God and his Angels should come to iudge these monarchies, which iudgement should begin at the first comming of Christ. t That is, God which was before al times, and is here described as mans nature is able to comprehend some portion of his glory. u That is, an infinite nõber of Angels, which were ready to execute his commandement. x This is meant of the first coming of Christ, when as the will of God was plainely reueiled by his Gospell. y Meaning, that he was astonied, when he saw these Emperours in such dignity, and pride, and so suddenly destroied at the comming of Christ, when this fourth Monarchie was subiect to men of other nations. z As the three former Monarchies had an end at the time that God appointed, although they florished for a time, so shall this fourth haue, & they that patiently abide Gods appointmẽt, shal enioy the promises. a Which is ment of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterwarde: but appeared then in a figure, & that in the clouds: that is, being separate frõ the common sort of men by manifest signes of his diuinitie. b To wit, when he ascẽded into the heaues, & his diuine maiestie appeared, & all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christes kingdom when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that hee shoulde gouerne here his Church in earth continually till the time that he brought them to eternal life. d Through the strangenesse of the vision. e Meaning, of the Angels, as vers. 10.

that stode by, and asked him the truth of all this: so he tolde me, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shall take the f kingdome of the Saints of the s most high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the trueth of the fourth beast, which was so h vnlike to all the others, very fearefull, whose teeth were of yron, & his nailes of brasse: which deuoured, brake in pieces, and stamped the i residue vnder his feete.

20 Also to knowe of the ten hornes that were in his head, & of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth þ spake presumptuous things, whose k looke was more stout then his fellowes.

21 I beheld, and the same l horne made battel against the Saints, yea, and preuailed against them,

22 Vntill m the Ancient of dayes came, & iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed þ kingdome.

23 Then hee sayde, The fourth beast shal bee the fourth kingdome in the earth, which shall bee vnlike to all the kingdomes, & shal deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rise: and another shal rise after them, and he shal be vnlike to the first, and he shal subdue n three Kings,

25 And shall speake woordes against o the most high, & shall consume the Saintes of the most High, and thinke that hee may p change times and lawes, and they shall be giuen into his hande, vntil a q time, and times and the dyuiding of time.

26 But the r iudgement shall sit, and they shall take awap his dominion, to consume and destroy it vnto the ende.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall bee giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many u cogitations which troubled me, and my countenance changed in mee: but I kept the matter in mine heart.

f Because Abraham was appointed heire of all the world, Rom. 4.13, and in him all the faithfull, therefore the kingdome therof is theirs by right, which these four beasts or tyrants should inuade, and vsurpe vntill the worlde were restored by Christ: and this was to confirme them that were in troubles, that their afflictions shoulde haue an end at length.

g That is, of the most hie things, because God hath chosen thē out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a king, & the Romane Empire by consuls: the Romanes changed their gouernours yerely, & the other Monarchies reteined them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Reade verse. 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperours, who were most cruel against the Church of God both of the Iewes & of the Gentiles.

m Till God shewed his power in the person of Christ, & by the preaching of the Gospell gaue vnto his some rest, & so obtained a famous name in the world, and were called the Church of God, or the kingdome of God.

n Reade the exposition hereof verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, & send throughout all their dominion, to destroy all that did professe it.

p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods Lawes & mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shal suffer thē thus to rage against his Saints for a long time, which is ment by the time & times, but at length he wil asswage these troubles and shorten the times for his elects sake, Mat. 24.22. which is here ment by the deuiding of time.

r God by his power shall restore things that were out of order, and so destroy this litle horne, that it shall neuer rise vp againe.

s He sheweth wherefore the beast should be destroied, to wit, that his Church might haue rest and quietnes, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is meant by these wordes *vnder the heauen:* and therfore hee here speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

t That is, some of euery sorte that beare rule.

u Though hee had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet hee was content with that which God reueiled, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battel betweene a ramme and a goate.

20 *The vnderstanding of the vision.*

IN the third yere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto mee Daniel, a after that which appeared vnto me at the first.

2 And I sawe in a vision, and when I sawe it, I was in the palace of Shushan, which is in the prouince b of Elam, and in a vision me thought I was by the riuer of Vlai.

3 Then I looked vp and sawe, and beholde, there stode before the riuer a c ramme, which had two hornes: and these two hornes were hie: but one was d hier then another, and the hiest came vp last.

4 I saw the ramme pushing against the West, and against the North, & against the South: so that no e beastes might stande before him, nor could deliuer out of his hande, but he did what he lusted, and became great.

5 And as I considered, behold, f a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an g horne that appeared betweene his eyes.

6 And he came vnto þ ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, & being mooued against him, he h smote the ramme, and brake his two hornes:

a After the generall vision, he cōmeth to certaine particular visions: as touching þ destruction of the Monarchie of the Persians, & Macedonias: for the ruine of the Babylonias was at hand, & also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdom of the Persians & Medes,

d Meaning Cyrus, which after grew greater in power then Darius his vncle & father in lawe.

e That is, no Kings or nation.

f Meaning Alexander that came frō Grecia with great speede and expedition.

g Though he came in the name of al Grecia, yet he bare the title & dignitie of the generall captaine, so that þ strength was attributed to him, which is meant by this horne.

h Alexander ouercame Darius in two sundrie battels, & so had the two kingdoms of the Medes and Persians

and

and there was no power in the raumne to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the raumne out of his power.

8 Therefore the goate waxed exceeding great, and when hee was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared toward the foure windes of the heauen.

9 And out of one of them came forth [l] a litle horne, which waxed verie great towarde the [m] South, and towarde the [n] East, and toward the [o] pleasant land.

10 Yea, it grewe vp vnto the [p] hoste of heauen, and it cast downe some of the hoste, and of the starres to the grounde, and trode vpon them,

11 And exalted himselfe against the [q] prince of the hoste from whome the [r] dayly sacrifice was taken awap, & the place of his sanctuarie was cast downe.

12 And [s] a time shall be giuen him ouer the dayly sacrifice for the iniquitie: and it shall [t] cast downe the trueth to the ground, and thus shall it doe, & prosper.

13 Then I heard one of the [u] Saintes speaking, and one of the Saintes spake vnto a certaine one, saying, Howe long shall endure the vision of the dayly sacrifice, and the iniquitie of the [x] desolation to treade both the Sanctuarie and the [y] armie vnder foote?

14 And [z] he answered me, Vnto the [a] euening and the morning, two thousande & three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning beholde, there stoode before me [b] like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Vlai, which called and saide, Gabriel, [c] make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraide, and fell vpon my face: but he saide vnto me, Vnderstand, O sonne of man: for [d] in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being a sleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last [e] wrath: for in the ende of the time appointed it shall come.

20 The ram which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goate is the king of Grecia, & the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stoode vp for it, are foure kingdomes, which shall stande vp [f] of that nation, but not [g] in his strength.

23 And in the ende of their kingdome, when the rebellious shall be consumed, a king of [h] fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mightie, but not [i] in his strength: and he shal destroy wonderfully, and shall prosper, & practise, and shall destroy the [k] mightie, and the holy people.

25 And through his [l] policie also, he shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by [m] peace shall destroy many: he shall also stande vp against the [n] Prince of princes, but he shall be broken downe [o] without hand.

26 And the vision of the [p] euening and the morning which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken and sicke [q] certaine dayes: but when I rose vp, I did the kings business, and I was astonished at the vision, but none vnderstoode it.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

k That is, which were famous: for almost in the space of fiftene yeere there were fiftene diuers successours before this monarchie was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature and also there were other betweene him and the kingdome, and therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why hee should obtaine this kingdome.

m That is, toward Egypt.

n Whereby hee meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.

q That is, God, who gouerneth and maintayneth his Church.

r Hee laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the worlde to haue his Name there truely called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whome hee would not suffer vtterly to abolish his religion.

t This horne shall abolish for a time the true doctrine and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking this question of Christ, whome hee calleth a certaine one or a secret one, or a maruelous one.

x That is, the Iewes sinnes, which were cause of this destruction.

y That is, which suppresseth Gods religion, and his people.

z Christ answered mee for the comfort of the Church.

a That is, vntill so many naturall dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the olde fathers howe he would be God manifested in flesh.

c This power to commaunde the Angel, declared that he was God.

d The effect of this vision shall not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shew against the Church.

f That is, out of Grecia.

g They shal not haue like power as had Alexander.

h Noting that this Antiochus was impudent & cruel, and also craftie that he could not be deceiued.

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Iewes.

l Whatsoeuer he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9.9.

p Read vers. 14.

q For feare and astonishment.

CHAP. IX.

Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 *A true confession.* 20 *Daniels prayer is heard.* 21 *Gabriel the Angel expounds vnto him the vision of the seuentie weeks.* 24 *The anointing of Christ.* 25 *The building againe of Ierusalem.* 26 *The death of Christ.*

1 In the first yeere of Darius the sonne of [a] Ahashuerosh, of the seede of the Medes, which was made king ouer the [b] realme of the Caldeans,

2 Euen in the first yeere of his reigne, I

a Who was also called Astyages.

b For Cyrus led with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

Daniel vnderstoode by [c] bookes þ nom-
ber of the yeres, whereof the Lorde had
spoken vnto Jeremiah the Prophet,
that hee would accomplish seuentie
yeres in the desolation of Jerusalem.
3 And I turned my face vnto the Lorde
God, and [d] sought by prayer and sup-
plications with fasting and sackecloth
and ashes.
4 And I prayed vnto the Lord my God,
and made my confession, saying, Oh
Lord God, which art [e] great and fearefull,
and keepest conenant & mercie toward
them which loue "thee, and towarde
them that kéepe thy commandements.
5 We haue sinned, and haue committed
iniquitie and haue done wickedly, yea,
we haue rebelled, and haue departed
from thy precepts, and from thy judge-
ments.
6 For we would not obey thy seruãts the
Prophetes, which spake in thy Name
to our kings, to our princes, and to our
fathers, and to al the people of the land.
7 O Lorde, [f] righteousnes belongeth vnto
thee, and vnto vs "open shame, as ap-
peareth this day vnto euery man of Iu-
dah, and to the inhabitantes of Jerusa-
lem: yea, vnto all Israel, both nére and
farre off, through all the countreis, whi-
ther thou hast driuen them, because of
their offences, that they haue commit-
ted against thée.
8 O Lorde, vnto vs appertaineth open
shame, to our [g] kinges, to our princes,
and to our fathers, because we haue sin-
ned against thee.
9 Yet compassion and forgiuenesse is in
the Lord our God, albeit we haue rebel-
led against him.
10 For we haue not obeyed the [h] voyce
of the Lorde our God, to walke in his
lawes, which hee had layde before vs
by the ministerie of his seruantes the
Prophets.
11 Yea, all Israel haue transgressed thy
Lawe, and are turned backe, and haue
not hearde thy voyce: therefore the
[i] curse is powred vpon vs, and the othe
that is written in the law of Moses the
seruant of God, because we haue sinned
against him.
12 And hee hath confirmed his woordes,
which he spake against vs, and against
our iudges that [k] iudged vs, by bringing
vpon vs a great plague: for vnder the
whole heauen hath not bene the like, as
hath bene brought vpon Jerusalem.
13 All this plague is come vpon vs, as it
is written in the Lawe of Moses: yet
made we not our prayer before þ Lorde
our God, that we might turne from our
iniquities and vnderstand thy truth.
14 Therefore hath the Lord "made rea-
die the plague, and brought it vpon vs:
for the Lorde our God is righteous in
all his woorkes which he doeth: for we
would not heare his voyce.
15 * And nowe, O Lorde our God, that
hast brought thy people out of the land
of Egypt with a mightie hande, and
hast gotten thee renoume, as appeareth
this day, we haue sinned, we haue done
wickedly.
16 O Lord, according to all thy [k] righte-
ousnes, I beseech thee, let thine anger
and thy wrath be turned away from
thy citie Jerusalem thine holy moun-
taine: for because of our sinnes, and for
the iniquities of our fathers, Jerusalem
and thy people are a reproche to all that
are about vs.
17 Nowe therefore, O our God, heare the
prayer of thy seruant, and his supplica-
tions, and cause thy face to [l] shine vpon
thy Sanctuarie, that lyeth waste for thy
[m] Lords sake.
18 O my God, encline thine eare & heare:
open thine eyes, and beholde our deso-
lations, and the citie wherevpon thy
Name is called: for we doe not present
our supplications before thee for our
owne [n] righteousnesse, but for thy great
tender mercies.
19 O Lord, heare, O Lord forgiue, O Lord
[o] consider, and doe it: deferre not, for
thine owne sake, O my God: for thy
Name is called vpon thy citie, and vp-
on thy people.
20 ¶ And whiles I was speaking and
praying, and confessing my sinne, and
the sinne of my people Israel, and did
present my supplication before the Lord
my God, for the holy Mountaine of my
God,
21 Yea, while I was speaking in prayer,
euen the man [p] Gabriel, whome I had
seene before in the vision, came flying,
and touched mee about the time of the
euening oblation.
22 And he informed me, and talked with
me, and said, O Daniel, I am now come
forth to giue thee knowledge and vn-
derstanding.
23 At the beginning of thy supplications
the commaundement came forth, and
I am come to shewe thee, for thou art
greatly beloued: therefore vnderstande
the matter and consider the vision.
24 Seuentie [r] weekes are determined
vpon [q] thy people, and vpon thine holy
citie, to finish the wickednesse, and to
seale vp the [r] sinnes, and to reconcile the
iniquitie, and to bring in euerlasting
righteousnes, and to seale vp the vision
and prophecie, and to anoint the most
Holy.
25 Know therefore and vnderstand, that
from [s] the going forth of the comman-
dement to bring againe the people, and
to builde Jerusalem, vnto Messiah
the prince, shalbe seuen [t] weekes, and
sixtie

Exod.14.28.
Numer.3.11.

c For though he was an excellent Prophet, yet hee dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee.
"*Ebr. him.*
f He sheweth that whensoeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked do, but acknowledge that in themselues there is iust cause why he should so intreat them.
"*Ebr. confusion of face.*
g He doth not excuse the kings because of their authority, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebel against God, which serue him not according to his commandement & word.
i As Deut. 27. 15. or the curse confirmed by an othe.
k That is, according to all thy merciful promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not cõtent himselfe with any vehemencie of wordes: for he was so led with a feruent zeale cõsidering Gods promes, made to the citie in respect of his Church, and for the aduancemẽt of Gods glory.
Chap.8.16.
p He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie should be seuentie yeeres: but now Gods mercy should seuen folde exceede his iudgement, which should be foure hundred and ninety yeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercie and to put
Or, governed vs.
"Ebr. watched vpon the euil.
s from the time that Cyros gaue them leaue to depart.
t These weekes make 490 yere, whereof 46. are referred to the time of the building of the temple, and 3. to the laying of the foundation.

u Counting from the sixt yere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes which make 434 yeres, which comprehend the time frō the building of the Temple, vnto the Baptisme of Christ. *Ebran straighteth of time.*

x In this last weeke of the seuētie shal Christ come and preach and suffer death. y He shal seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2. z Meaning, Titus Vespasians sonne, who shoulde come and destroy both the Temple and the people without all hope of recouerie. a By the preaching of the Gospell hee confirmed his promes, first to the Iewes, & after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuarie should be vtterly destroied for their rebellion against God and their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11 *VVhich sheweth him wherfore he is sent.*

a He noteth this third yere, because at this time the building of the Tēple began to be hindered by Cambyses Cyrus sonne, when the father made war in Asia minor against the Scythiās, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly shoulde not hasten too much, but patiently to abide the issue of Gods promes.

c Called Abib, which cōteineth part of March and part of Aprill.

d Being caried by the spirite of prophecie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth. *Iere.* 10. 9.

f The word also signifieth comelines, or beautie, so ỹ for feare he was like a dead man for deformitie.

g Which declareth that when we are striken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hande, which is his power.

h Meaning Cambyses, who reigned in his fathers absence, and did not only for this space hinder the building of the Tēple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for ỹ profite of ỹ Church.

i Though God could by one Angel destroy all ỹ world, yet to assure his children of his loue, he sendeth foorth double power, euē Michael, ỹ is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should ende and ceasse, yet his doctrine should continue till the cōming of Christ for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man

m I was ouercome with feare and sorow, when I saw the vision.

n He declareth hereby that God would be merciful vnto ỹ people of Israel.

o Which declareth ỹ when God smiteth downe his childrē, he doth not immediatly lift them vp at once (for now the Angel had touched him twise) but by litle & litle.

p Meaning, that he would not only himself bridle the rage of Cābyses, but also the other kings of Persia by Alexāder ỹ king of Macedonia.

q For this Angel was appointed for the defence of ỹ Church vnder Christ, who is ỹ head therof.

u thre scoze and two wekes, & the stret shall be built againe, and the wall euen in a " troublous time.

26 And after thre scoze & two x wekes, shall Messiah be slaine, and shall y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the end therof shalbe with a flood: and vnto the ende of the battell it shall be destroyed by desolations.

27 And he a shall confirme the conenant with many for one weeke: and in the middes of the weeke her shall cause the sacrifice & the oblation to b cease, c and for the ouerspreading of the abominations, he shal make it desolate, euen vntil the consummation determined shall be powred vpon the desolate.

CHAP. X.

1 In the a thirde yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Beltesshazzar) and the worde was true, but the time appointed was b long, and he vnderstoode the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weekes of daies.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoynt my self at all, till three wekes of daies were fulfilled.

4 And in the foure & twentieth day of the c first moneth, as I d was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, & looked, and beholde, there was a man e clothed in linen, whose lomes were girded with fine golde of f Vphaz.

6 His body also was like the Chrysolite, & his face (to looke vpon) like the lightening, & his eyes as lampes of fire, & his armes & his feete were like in colour to polished brasse, & the voice of his words was like the voice of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with mee, sawe not the vision: but a great feare fell vpon them, so that they fled awaye and hid themselues.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in mee: for g my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: & when I heard the voice of his words, I slept on my face: and my face was toward the ground.

10 And beholde, an hande x touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, & stande in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stoode trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day ỹ thou didst set thine heart to vnderstande, & to humble thy self before thy God, thy words were heard, and I am come for thy wordes.

13 But the h prince of the kingdome of Persia withstoode me one and twentie daies: but lo, i Michael one of the chiefe princes, came to help me, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shal come to thy people in ỹ later daies: for yet the k vision is for many daies.

15 And when he spake these words vnto me, I set my face towarde the ground, and held my tongue.

16 And behold, l one like the similitude of the lomes of man touched my lippes: then I opened my mouth, & spake, and saide vnto him that stoode before me, O my Lorde, m by the vision my sorowes are returned vpon mee, and I haue retained no strength.

17 For howe can the seruant of this my Lorde talke with my Lorde being such one? for as for me, straightwaye there remained no strength in mee, neither is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloued, feare not: n peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I o was strengthened, and said, Let my Lorde speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherfore I am come vnto thee? but nowe will I returne to fight with the prince of Persia: and when I am gone forth, loe, the p prince of Grecia shall come.

21 But I wil shew thee that which is decreed in the Scripture of truth: q and there is none that holdeth with mee in these things, but Michael your prince.

CHAP. XI.

A prophecie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.

1 Also I, in the first yeere of Darius of the Medes, euen I [a] stood to incourage and to strengthen him.

2 And now will I shew thee the trueth. Behold, there shall stand vp yet [b] three Kings in Persia, and the fourth shalbe farre richer then they all: and by his strength, and by his riches he shal stirre vp [c] all against the realme of Grecia.

b Wherof Cambyses the sonne of Hystaspis, & the fourth Xerxes, which al were enemies to the people of God and stoode against them.

3 But a [d] mighty King shall stande vp, that shal rule with great dominiō, and doe according to his pleasure.

c For he raised vp all the East countreis to fight against the Grecians: and albeit he had in his armie nine hundreth thousand men, yet in foure battels he was discomfited and fled away with shame.

4 And when hee shall stande vp, [e] his kingdome shall be broken, [f] and shall be deuided towarde the [g] foure windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which hee ruled: for his kingdome shall bee pluckt vp, euen to be for others besides [k] those.

d That is, Alexander the great.

e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fel into a disease: or as some write, was poysoned by Cassander.

f For his twelue chiefe princes first deuided his kingdom among themselues.

5 And the [l] King of the South shall bee mightie, and one of [m] his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt.

6 And in the ende of yeeres they shalbe ioyned together: for the King [n] daughter of the South shall come to the King of the North to make an agreement, but shee shall not retayne the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but shee shalbe deliuered to death, and they that brought her, and he [r] that begate her, and hee that comforted her in these times.

h Thus God reuenged Alexanders ambition & cruelty in causing his posterity to be murthered, partly of the fathers chiefe friends, and partly one of another.

7 But out of the budde of her [s] rootes shal one stande vp in his steade, [t] which

i None of these foure shall be able to be compared to the power of Alexander.

k That is, his posterity hauing no part thereof.

l To wit, Ptolemeus king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria.

n That is, Berenice the daughter of Ptolemeus Philadelphus shalbe giuē in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continual peace together.

o That force & strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawful wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus, nor Antiochus.

q Some read, seede, meaning the child begotten of Berenice.

r Some read, she that begate her, & therby vnderstand her nurce, which brought her vp: so that al they that were occasion of this mariage, were destroied.

s Meaning, that Ptolemeus Euergetes, after the death of his father Philadelphus, should succeede in the kingdome being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus King of Syria.

shall come with an armie, & shall enter into the fortresse of the King of the North, and doe with them as he list, and shall preuaile.

8 And shal also carp captiues into Egypt their gods & their molten images, and with their precious vessels of siluer and of gold, and he shal continue [x] mo yeres then the King of the North.

u For this Ptolemeus reigned sixe and fourtie yeeres.

x Meaning, Seleucus & Antiochus the Great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sone of Philadelphus.

9 So the King of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his [y] sonnes shalbe stirred vp, & shall assemble a mightie great armie: and one [z] shal come, and ouerflow, & passe through: then shall [a] he returne, and be stirred vp at his fortresse.

y For his elder brother Seleucus died, or was slain whiles the warres were preparing.

11 And the King of the South shalbe angrie, & shall come forth, and fight with him, euen with the King of the North: for he shal set forth a great [b] multitude, and the multitude shall be giuen into his hand.

z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, & also ready to inuade Egypt.

12 Then the multitude shalbe proud, and their heart shalbe lifted vp: for he shall cast downe thousands: but he shall not still preuaile.

a For Antiochus had six thousand horsemen and threescore thousand footemen.

13 For the King of the North [c] shall returne, and shal set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mightie armie, and great riches.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

14 And at the same time there shal [d] many stand vp against the king of the South: also the rebellious children of the [e] people shall exalte them selues to establishe the vision, but they shall fall.

c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with the.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [f] not resist, neither his chosen people, neither shall there bee any strength to withstand.

d For vnder Oenias which falsely alleaged that place of Isa. 19.

16 But he that shall come, shall doe vnto him as he list, and none shall stande [g] against him: and hee shall stande in the [h] pleasant land, which by his hand shall be consumed.

17 Againe hee shall [i] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall hee doe, and hee shall giue him the [k] daughter of women, to destroy her: but [l] she shall not stande on his side, neither be for him.

e For not onely the Iewes retired with him into Egypt to fulfill this propheeie: also the Angell sheweth that all these troubles which are in the Church, are by the prouidence and counsel of God.

18 After this shal he turne his face vnto the

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, & shall enter into their countrey, wherof he admonisheth them before, that they may know that all these things come by Gods prouidēce.

g This was the second battell of Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautiful woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsel, but shall loue her husband, as her duety requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for the Iewes called all countreys yles which were deuided from them by sea.

m For where as Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder ỹ pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by foreine enemies, or battel, but by treason.

l ples, and shall take many, but a prince
m shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon n himselfe.
19 For he shall turne his face toward the
fortes of o his owne land: but he shal be ouerthrowen and fall, and be no more
p found.
20 ¶ Then shall Rande vp in his place in the glorie of the kingdom, one that shall raise taxes: but after few dayes he shal be destroyed, neither in r wrath, nor in battel.
21 And in his place shall stand vp a s vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, & obtaine the kingdome by flatteries.
22 And the t armes shalbe ouerthrowen with a flood before him, and shall be broken: and also the prince of the u couenant.
23 And after x the league made with him, hee shall worke deceitfully: for hee shall come vp, and ouercome with a y small people.
24 He shall enter into the quiet and plentifull prouince, and hee shall doe that which his fathers z haue not done, nor his fathers fathers: her shall deuide among them the pray and the spoile, and the substance, yea, and hee shall forecast his deuices against the strong holdes, euen for a a time.
25 Also hee shall stirre vp his power and his courage against the king of the South with a great armie, and the king of the South shalbe stirred vp to battell with a verie great and mightie armie: but hee shall not b stande: for they shall forecast and practise against him.
26 Yea, they that feede of the portion of c his meate, shall destroy him: and his armie d shall ouerflow: and many shall fall, and be slaine.
27 And both these kings hearts shalbe to doe e mischiefe, and they shall talke of deceite at one table: but it shall not a-

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t Hee sheweth that great foraine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shalbe ouerthrowne.

u Meaning, Ptolemeus Philometor Philopaters sonne, who was this childes cousin germaine, and is here called the prince of the couenant, because hee was the chiefe, and all other followed his conduite.

x For after the battel Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnwares, and when hee suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a He wil content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b He shalbe ouercome with treason.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shal brast out and venture their life to slay and to be slaine for the sauegarde of their prince.

e The vncle and the nephewe shal take truce, and banket together, yet in their hearts they shall imagine mischiefe one against another.

naple: for f yet the ende shall be at the
time appointed.
28 Then shall hee returne into his lande with great s substance: for his heart shalbe against the holy couenant: so shal he do and returne to his owne land.
29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.
30 For the shippes h of Chittim shall come against him: therefore he shall be sorie and returne, and freat against the holy couenant: so shal he do, he shal euen returne i and haue intelligence with them that forsake the holy couenant.
31 And armes k shall stande on his part, and they shall pollute the Sanctuarie l of strength, and shall take away the daily sacrifice, and they shall set vp the abominable desolation.
32 And such as wickedly m breake the couenant, shall he cause to sinne by flatterie: but the people that do knowe their God, shall prenaile and prosper.
33 And they that vnderstand among n the people, shall instruct many: o yet they shal fall by sword, and by flame, by captiuitie and by spoyle many dayes.
34 Now when they shall fall, they shalbe holpen with a p litle helpe: but many shall cleaue vnto them q faindly.
35 And some of them r of vnderstanding shall fall to trie them, and to purge, and to make them white, till ṗ time be out: for there is a time appointed.
36 And the s king shal do what him list: he shall exalt himselfe, & magnifie himselfe against all, that is God, and shall speake marueilous things against the God of gods, & shall prosper, till the wrath t be accomplished: for the determination is made.

f Signifying, ỹ it standeth not in the counsel of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot do what they list themselues.

g Which hee shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told them before to moue them to patience, knowing ỹ all things are done by Gods prouidēce.

h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in ỹ Romanes name, to which thing he obeyed, alhogh with griefe, and to reuenge his rage he came against the people of God the second time.

i With the Iewes which shall forsake the couenant of ỹ Lord: for first he was called against the Iewes by Iason the high priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shal hold with Antiochus.

l So called, because the power of God was nothing diminished, alhough this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shall teache others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will hee not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees wherof he here prophecieth.

q That is, there shalbe euē of this small number many hypocrites.

r To wit, of them ỹ feare God & wil lose their life for the defence of true religion, signifying also that ỹ Church must continually be tried & purged & ought to looke for one persecution after another: for God hath appointed ỹ time: therefore we must obey.

s Because the Angels purpose is to shew ỹ whole course of the persecutions of the Iewes vnto the comming of Christ, he nowe speaketh of the monarchie of the Romanes, which he noteth by the name of a king, who were wont all religion & cōtemned the true God.

t So long ỹ tyrāts shal preuaile as God hath appointed to punish his people: but he sheweth ỹ it is but for a time.

u The Romanes shall obserue no certaine forme of religion, as other nations, but shal change their gods at their pleasures, yea, contemne them and prefer them selues to their gods.

x Signifying, ỹ they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it.

z Vnder pretẽce of worshipping the gods, they shal enrich their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

37 Neither shall hee regard the [u] God of his fathers, nor the desires [x] of women, nor care for any god: for he shal magnifie himselfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whom his fathers knew not, shall he honour with [z] golde and with siluer, and with precious stones, and pleasant things.

39 Thus shal he do in [a] ỹ holds of Mauzzim with a strange god whome he shall acknowledge: he shal increase his glory, and shall cause them to rule ouer many, and shall deuide the land for gaine.

40 And at the ende of time shall the king of the [b] South push at him, and the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and hee shall enter into the countreis, and shall ouerflow and passe through.

41 Hee shall enter also into the [c] pleasant lande, and many countreis shalbe ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his handes also vpon the countreis, and the land of Egypt shall not escape.

43 But he shal haue power ouer the treasures of golde and of siluer, and ouer all the precious thinges of Egypt, and of the Lybians, and of the blacke Moors where he shall passe.

44 But the tydings out of the East and the North shall [d] trouble him: therefore he shall goe forth [e] with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles [f] of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his end, & none shall helpe him.

a Although in their heartes they had no religion, yet they did acknowledge the gods and worshipped them in their temples, least they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shalbe ouercome. c The Angel forewarneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their handes, that then they should not thinke but that all this was done by Gods prouidence, for asmuch as he warned them of it so long afore, and therefore he would still preserue them. d Hearing that Crassus was slaine & Antonius discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f The Romanes after this reigned quietly through all countreis, and from sea to sea, and in Iudea: but at length for their crueltie God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

1 And at that [a] time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shalbe found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth, shall awake, some to [c] euerlasting life, and some to shame and perpetuall contempt.

3 And they that be [c] wise, shall shine, as the brightnes of the firmament: and they that [d] turne many to righteousnes, shal shine as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp ỹ words, and seale the booke [f] till the ende of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and beholde, there stoode other two, the one on this side of the brinke of the [g] riuer, and the other on that side of the brinke of the riuer.

6 And one saide vnto the man clothed in linen, which was vpon the waters of the riuer, When shalbe the ende of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his [h] right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that it shall tarie for [i] a time, two times and an halfe: and when hee shall haue accomplished [k] to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstoode it not: then said I, O my Lord, what shall be the ende of these things?

9 And he said, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the ende of the time.

10 Many shalbe purified, made white, & tried: but the wicked shall do wickedly, & none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] daily sacrifice shalbe take away, & the abominable desolation set vp, there [m] shalbe a thousand, two hundreth and ninetie dayes.

12 Blessed is hee that waiteth and commeth to the thousande, three hundreth and [n] fiue and thirtie dayes.

13 But go [o] thou thy way till the ende be: for thou shalt rest and stand vp in thy lot, at the ende of the dayes.

a The Angel here noteth two things: first, that the Church shall be in great affliction and trouble at Christes comming, and next that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because ỹ faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.

c Who haue kept the true feare of God and his religion.

d He chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, & bring them to the true knowledge of God.

e Though the most part despise this prophecie, yet keepe thou it sure & esteeme it as a treasure.

f Till the time that God hath appointed for the full reuelation of these things: and then many shall runne to and fro to search ỹ knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

g Which was Tygris.

h Which was as it were a dreadable othe, and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an ende.

k When the Church shalbe scattered & diminished in such sort as ie shal seeme to haue no power.

l From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the Lawe.

m Signifying that the time shall be long of Christes second comming, and yet the children of God ought not to be discouraged, though it be deferred.

n In this nomber he addeth a moneth and an halfe to the former nomber, signifying that it is not in man to appoint the time of Christes comming, but that they are blessed that patiently abide his appearing.

o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

AFter that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat,& in steade of his true seruice cõmanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God woulde take away their kingdome, and giue them to the Assyrians to bee led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they shoulde neither bee discouraged with threatnings onely, nor yet flatter themselues by the sweetenesse of Gods promises, hee setteth before them the two principall partes of the Lawe, which are the promes of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whom onely they shoulde haue true deliuerance: and for the seconde, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, eyther by Gods promises to allure them to bee godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two pointes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time wherein Hosea prophecied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE worde of the Lorde *that* came vnto Hosea the sonne of Beeri, in the daies of [a] Vzziah, Iotham, Ahaz, & Hezekiah [b] kinges of Iudah, and in the dayes of Ieroboã the sonne of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lorde saide vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lorde saide vnto him, Call his name [e] Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God saide vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bow, nor by sworde nor by battel, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the nomber of the [m] children of Israel shalbe as the sande of the sea, which can not be measured nor tolde: and in the place where it was saide vnto them, Ye are not my people, it shalbe said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper was deposed from his kingdome.

b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yere.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges.

e Meaning, that they shoulde be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was ỹ chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2 king. 10.8, 11, & I wil be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the end declared: for he built vp ỹ idolatrie, which he had destroied.

f When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

g That is, not obteining mercie: whereby he signifieth, that Gods fauour was departed from them.

h For the Israelites neuer returned, after that they were taken captines by the Assyrians.

i For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra. 1.1.

k That is, not my people.

l Because they thought ỹ God conlde not haue bin true in his promes except he had preserued them, he declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promes, shoulde be without number, which stande both of the Iewes and the Gentiles, Rom. 9. 26.

m To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who ſ oulde be the head both of the Iewes and Gentiles.

n The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

CHAP. II.

The people is called to repentance. 5 He sheweth their idolatrie and threatneth them except they repent.

1 a Seing that I haue promised you deliuerance, it remaineth that you incourage one another to embrace the same, considering that ye are my people on whom I wil haue mercie. b God sheweth that the faulte was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50.1. c Meaning, that their idolatrie was so great, ℣ they were not ashamed, but boasted of it, Ezek. 16.25. d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and doutie and certaine signes of his fauour, but if they continued still, he would vtterly destroy them. e Whē I brought her out of Egypt, Ezek. 16.4. f That is, bastards, & begotten in adulterie. g Meaning, the idols which they serued and by whom they thought they had wealth and abundance. h I will punish thee that then thou maiest trie whether thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to play the wanton. i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profite of Gods rods. k This declareth that idolaters defraude God of his honour, when they attribute his benefites to their idoles. l Signifiyng that God will take away his benefites when man by his ingratitude doth abuse them. m That is, al her service, ceremonies & inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing how harlots trimme themselues to please others, hee declareth howe the superstitious idolaters set a great part of their religion in decking themselues on their holy daies.

SAy vnto your a brethren, Ammi, and to your sisters, Ruhamah,
2 b Pleade with your b mother: pleade with her: for she is not my wife, neither am I her husbande: but let her take away her fornications out of her sight, and her adulteries c from betweene her breastes,
3 d Lest I strip her naked, and set her as in the day that she was e borne, & make her as a wildernesse, and leaue her like a drie lande, and slay her for thirst.
4 And I wil haue no pitie vpon her children: for they be the f children of fornications.
5 For their mother hath played the harlot: she that conceiued them, hath done shamefully: for she said, I will goe after my g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.
6 Therefore beholde, I wil stoppe h thy way with thornes, and make a hedge, that she shall not finde her paths.
7 Though she followe after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, i I will goe and returne to my first husband: for at that time was I better then nowe.
8 For she did not know that I k gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.
9 Therefore will I returne, and take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent, to couer her shame.
10 And now will I discouer her m lewdenes in the sight of her louers, and no man shall deliuer her out of mine hand.
11 I will also cause all her mirth to cease, her feast dayes, her newe moones, & her Sabbaths, and all her solemne feastes.
12 And I will destroy her vines and her figge trees, whereof she hath said, These are my rewardes that my louers haue giuen me: & I will make them as a forest, and the wild beasts shal eate them.
13 And I wil visite vpon her n daies of Baalim, wherein she burnt incense to them: and she decked her selfe with her o earings and her iewels, and she followed her louers, and forgate me, saith the Lord.
14 Therefore beholde, I will p allure her, and bring her into the wildernesse, and speake friendly vnto her.
15 And I will giue her her vineyardes from thence, and the valley q of Achor for a doore of hope, and she shall r sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.
16 And at that day, saith the Lord, thou shalt call me s Ishi, and shalt call me no more t Baali.
17 For I will take away the names of Baalim out of her mouth, & they shalbe no more remembred by their u names.
18 And in that day wil I make a couenant for them, with the x wilde beastes, and with the foules of the heauen, and with that that creepeth vpon y earth: and I will breake the bowe, and the swoorde and the battell out of the earth, and will make them to sleepe safely.
19 And I will marrie thee vnto mee for euer: yea, I will marrie thee vnto mee in righteousnesse, and in iudgement, and in mercie and in compassion.
20 I will euen marrie thee vnto mee in z faithfulnesse, and thou shalt know the Lorde.
21 And in that day I will heare, saith the Lorde, I will euen heare a the heauens, and they shall heare the earth,
22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Jzreel.
23 And I will sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, and I will say to them which were not my people, b Thou art my people. And they shall say, Thou art my God.

a By my benefites in offering her grace & mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentifull valley, & wherein they had great comfort when they came out of the wildernesse, as Iosh. 7.26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r She shall then praise God as she did whē she was deliuered out of Egypt. s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant. t That is, my master: which name was applied to their idoles. u No idolatrie shall onee come into their mouth but they shall serue me purely according to my worde. x Meaning, that he wil so bleste them, that al creatures shall fauour them. y With a couenant that neuer shalbe broken. z Then shall the heaven desire raine for the earth which shall bring forth for ℣ vse of man. *Rom. 9.25. 1. Pet. 2.10.*

CHAP. III.

The Iewes shalbe cast off for their idolatrie. 5 Afterwards they shall returne to the Lorde.

1 THen said the Lorde to me, a Go yet, and loue a woman (beloued of her husbande, & was an harlot) according to the loue of the Lord toward the children of Jsrael: yet they looked to other gods, and b loued the wine botels.
2 So c I bought her to me for fiftene pieces of siluer, and for an Homer of barlie and an halfe homer of barlie.
3 And I said vnto her, Thou shalt abide with d mee manie dayes: thou shalt

a Herein the Prophet representeth the person of God, which loued his Church before he called her, & did not withdraw the same when she gaue her selfe to idoles. b That is, gaue themselues wholy to pleasures, and could not take vp, as they that are giuen to drunkennes. c Yet I loued her and paide a small portion for her, least shee perceiuing the greatnes of my loue, shoulde haue abused me and not bin vnder duetie: for fiftene pieces of siluer were but halfe the price of a slaue, Exod. 21.32. d I will trie thee a long time as in thy widdowhoode whether thou wilt be mine or no.

not

e Meaning, not only all the time of their captiuitie, but also vnto Christ.

f That is, they should neyther haue policie nor religion, & their idoles also wherin they put their cõfidence, should be destroyed.

g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psal. 72. 17.

not playe the harlot, and thou shalt be to none other man, and I wil be so vnto thee.

4 For ꝑ children of Israel shall e remaine many dayes without a king, and without a f prince, and without an offering, and without an image, and without an Ephod and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lorde their God, and s Dauid their king, and shall feare the Lorde, and his goodnes in the latter dayes.

CHAP. IIII.

A cõplaint against the people, & the Priests of Israel.

1 HEare the worde of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitants of ꝑ land, because there is no trueth, nor mercy nor knowledge of God in ꝑ land.

2 By swearing, and lying, and killing, and stealing, and whoring they breake out, and b blood toucheth blood.

3 Therefore shal the land mourne, & euery one that dwelleth therein, shalbe cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet c let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the d day, & the Prophet shall fall with thee in the night, and I wil destroy thy e mother.

6 My people are destroyed for lacke of knowledge: because f thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing g thou hast forgotten the Law of thy God, I wil also forget thy children.

7 As they were h increased, so they sinned against me: therefore wil I change their glory into shame.

8 i They eate vp the sinnes of my people, & lift vp their mindes in their iniquitie.

9 And there shalbe like people, like k priest: for I wil visite their waies vpon them, and reward them their deedes.

10 For they shal eat, & not haue ynough: they shall l commit adulterie, and shall not increase, because they haue left off to take heede to the Lord.

11 m Whoredome, and wine, and newe wine take away their heart.

12 My n people aske counsell at their stockes, and their staffe teacheth them: for the o spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the okes, & the poplar tree, and the elme, because the shadowe therof is good: therefore your daughters shalbe p harlots, and your spouses shalbe whores.

14 I wil not q visit your daughters when they are harlots, nor your spouses whe they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shal fall.

15 Though thou, Israel, play the harlot, yet r let not Iudah sinne: come not ye vnto s Gilgal, neither go ye vp to t Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly reuerser. How the Lorde will feede them as a u lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, x Bring ye.

19 The winde hath y bounde them vp in her wynges, and they shalbe ashamed of their sacrifices.

CHAP. V.

Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

1 HEare ye this, O ye Priestes, and hearken ye, O house of Israel, and giue eare, O house of the king: for iudgement is towarde you, because you haue been a a snare on Mizpah, & a net spred vpon Tabor.

2 Yet they were profounde, to decline to b slaughter, though I haue been a c reproker of them all.

3 I know d Ephraim, & Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They wil not giue their minds to turne vnto their God: for the spirit of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the e pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shal fall with them.

6 They shal go with their sheepe, & with their bullockes to seeke the Lorde: but

i To wit, the Priests seeke to eat ꝑ peoples offrings, and flatter them in their sinnes.

k Signifying, that as they haue sinned together, so shal they be punished together.

l Shewing, that their wickednes shall be punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.

m In giuing themselues to pleasures, they become like brute beastes.

n Thus he speaketh by derisiõ in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes.

o They are carried away with a rage.

p Because they take away Gods honour, & giue it to idoles, therefore he will giue them vp to their lustes, that they shal dishonour their owne bodies, Rom. 1. 28.

q I will not correct your shame to bring you to amendment, but let you run headlong to your own damnation.

r God cõplaineth ꝑ Iudah is infected, and willeth thẽ to learne by their example to returne in time.

s For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should resort thither.

t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying, that no place is holy, where God is not purely worshipped.

u God wil so disperse thẽ that they shal not remaine in any certaine place.

x They are so impudent in receyuing bribes, that they will command men to bring them vnto them.

y To cary them suddenly away.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning, their contemning of all admonitions.

they

f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not far of.
h That is, all Israel cõprehẽded vnder this part, signifying that ỹ Lords plagues should pursue them from place to place till they were destroyed.
i By the successe they shal know ỹ I haue surely determined this.
k They haue turned vpside downe all politicall order, and all maner of religiõ.
l To wit, after king Ieroboams commandement and did not rather folow God.
m In stead of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

thep shal not find him: for he hath withdrawen himselfe from them.
7 Thep haue transgressed against the Lorde: for thep haue begotten f strange children: now shall g a moneth deuoure them with their portions.
8 Blowe ye the trumpet in Gibeah, and ỹ thaume in Ramah: crp out at Bethauen, after thee, O h Beniamin.
9 Ephraim shalbe desolate in the dap of rebuke: amõg the tribes of Israel haue I caused to i know the truety.
10 The princes of Iudah were like them that k remoue the bounde: therefore wil I powre out mp wrath vpon them like water.
11 Ephraim is oppressed, and broken in iudgemẽt, because he willingly walked after the l commandement.
12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennes.
13 When Ephraim saw his sickne, and Iudah his woũd, then went Ephraim vnto m Assur, & sent vnto king n Iareb: yet could he not heale you, nor cure you of your wounde.
14 For I wil be vnto Ephraim as a lion, and as a lyons whelpe to the house of Iudah: I, euen I wil spoile, & go away: I will take away, & none shall rescue it.
15 I will go, and returne to mp place, till thep acknowledge their fault, and seeke me: in their affliction thep wil seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priestes.

a He sheweth the people howe they ought to turne to ỹ Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe wil not be farre off, if we returne to him.
c You seeme to haue a certaine holines & repentance, but it is vpon the sudden & as a morning cloude.
d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but all was in vaine: for my word was not meate to feede them, but a sword to slay them.
c My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, & the loue of their neighbour with outward sacrifice.
g That is, like light and weake persons.

COme, and let vs a returne to the Lorde: for he hath spoyled, & he wil heale vs: he hath wounded vs, and he wil binde vs vp.
2 After two dapes will b he reuiue vs, & in the third dap he will raise vs vp, and we shall liue in his sight.
3 Then shall we haue knowledge, and indeuour our selues to knowe the Lorde: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.
4 O Ephraim, what shal I do vnto thee? O Iudah, how shall I intreat thee? for c pour goudnes is as a morning cloud, & as the morning dewe it goeth away.
5 Therefore haue I d cut downe by the Prophets: I haue slayne them by the words of mp mouth, & e thp iudgements were as the light that goeth forth.
6 For I desired f mercy, and not sacrifice, and the knowledge of GOD more then burnt offrings.
7 But they like g men haue transgressed the couenant: there haue they trespassed against me.
8 h Gilead is a citie of them that worke iniquitie, and is polluted with blood.
9 And as theeues waite for a man, so the companie of Priestes murther in the waye by consent: for they worke mischefe.
10 I haue seene villanp in the house of Israel: there is the whoredom of Ephraim: Israel is defiled.
11 Yea, Iudah hath set a i plant for thee, whiles I would returne the captiuitie of mp people.

h Which was ỹ place where the Priests dwelt, & which should haue bene best instructed in my worde.
i That is, doeth imitate thine idolatric, & hath taken graffes of thy trees.

CHAP. VII.

1 Of the vices and wantonnes of the people. 12 Of their punishment.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to al wickednes, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seeke but howe to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raysed.
d They vsed all ryot and excesse in their feasts & solẽnities, wherby their king was ouercome with surfet, & brought into diseases, and delited in flatteries.
e By their occasion God hath deprined thẽ of all good rulers.
f That is, he confirmeth ỹ religion of the Gentiles, yet is but as a cake baked on the one side, and rawe on ỹ other, that is, neither through hot nor through colde,

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednes of Samaria: for they haue delt falsly: and a the theefe commeth in, and the robber spoyleth without.
2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in mp sight.
3 They make the b king glad w their wickednes, and the princes with their lies.
4 They are all adulterers, and as a hot c ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntil it be leauened.
5 This is the d dap of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.
6 For they haue made readp their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.
7 They are all hote as an ouen, and haue e deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.
8 Ephraim hath f mixt him selfe among the people. Ephraim is as a cake on the hearth not turned.
9 Stragers haue deuoured his strength, & he knoweth it not: yea, & grap heares are here & there vpon him, yet he knoweth not.
10 And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seeke him for all this.
11 Ephraim also is like a doue deceiued, without h heart: they call to Egypt: they go to Assur.
12 But when they shal go, I wil spread mp net vpon them, and draw them downe as the fowles of the heauen: I will chastice them as their i congregation hath heard.
13 Wo vnto them: for they haue fled away

but partly a Iew & partly a Gentile.
g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that can not tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.

from

from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lyes against me.
14 And they haue not cried vnto me with their hearts, [l] when they houled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against me.
15 Though I haue bound, and strengthened their arme, yet doe they imagine mischefe against me.
16 They returne, but not to þ most high: they are like a deceitfull bowe: their princes shall fall by the swoorde, for the rage [n] of their tongues: this shalbe their derision in the land of Egypt.

k That is, diuers times redeemed them, and deliuered them frō death.
l When they were in affliction and cried out for paine, they sought not vnto me for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psalm. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

1 SEt the trumpet to thy [a] mouth: hee shal come as an egle against þ house of þ Lorde, because they haue transgressed my couenant, and trespassed against my Law.
2 Israel shall [b] crie vnto me, My God, we know thee.
3 Israel hath cast off the thing that is good: the enemie shall pursue him.
4 They haue set vp a [c] king, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.
5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against thē: howe long will they be without [d] innocencie!
6 [e] For it came euen frō Israel: þ workman made it, therefore it is not God: but the calfe of Samaria shal be broken in pieces.
7 For they haue [f] sowne the winde, and they shall reape the whirlewind: it hath no stalke: the budde shall bring foorth no meale: if so be it bring foorth, the strangers shall deuoure it.
8 Israel is deuoured, nowe shall they be among the Gentiles as a vessel wherein is no pleasure.
9 For they are gone vp to Ashur: they are as a [g] wilde asse alone by himselfe: Ephraim hath hired louers.
10 Yet though they haue hired among the nations, nowe wil I gather them, and they shal sorow a litle, for the [h] burden of the king, and the princes.
11 Because Ephraim hath made many altars to sinne, his altars shalbe to sin.
12 I haue written to them the great things of my Law: but they were counted as a [i] strange thing.
13 They sacrifice flesh for the sacrifices of mine offrings, & eate it: but the [k] Lorde accepteth them not: nowe will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.
14 For Israel hath forgotten his maker, and buildeth Temples, & Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

a God encouрageth þ Prophet to signifie þ speedy comming of the enemie against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam, by whom thei sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but run to and fro to seeke helpe.
h That is, for the tribute which þ king and the princes shall lay vpon thē: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the worde of God as strange in respect of their owne inuentions.
k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 REioyce not, O Israel for ioye [a] as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne flooze.
2 [c] The flooze, and the wine presse shall not feede them, and the new wine shall faile in her.
3 They will not dwel in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane thinges in Ashur.
4 They shal not offer [d] wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eate thereof, shalbe polluted: for their bread [e] for their soules shall not come into the House of the Lorde.
5 What will ye doe [f] then in the solemne day, & in the day of þ feast of the Lorde?
6 For lo, they are gone from [g] destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possesse the pleasant places of their siluer, and the thorne shalbe in their tabernacles.
7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: [h] the Prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.
8 The watchman of Ephraim [i] should be with my God: but the Prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.
9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he will visite their sinnes.
10 I found Israel like [l] grapes in the wildernesse: I sawe your fathers as the first ripe in þ figge tree at her first time: but they went to Baal-Peor, and separated themselues vnto that shame, and their abominations were according to [m] their louers.
11 Ephraim their glorie shall flee away like a birde: from the birth [n] and from succour.

a For though al other people should escape, yet thou shalt be punished.
b Thou hast cōmitted idolatrie in hope of reward, & to haue thy barnes filled
c These outward things that thou seekest, shalbe taken from thee.
d Al their doings both touching policie and religion, shalbe reiected as thinges polluted.
e The meate offring which they offred for themselues.
f When the Lord shall take away all the occasions of seruing him, which shalbe the most grieuous poynt of your captiuitie, when you shal see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for
h Then they shall know that they were deluded by them who chalenged to themselues to bee their Prophets and spirituall men.
i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednes, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22.
l Meaning, that hee so esteemed them and delited in them.
m They were as abominable vnto mee, as their louers the idoles.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by litle and litle.

the

o As they kept tender plants in their houses in Tyrus to preserue them from the colde aire of the sea, so was Ephraim at ỹ first vnto me, but now I wil giue him to the slaughter.

p The Prophet seeing the great plagues of God towarde Ephraim, prayeth to God to make them barren, rather then ỹ this great slaughter should come vpõ their children.

q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

the wombe, and from the conception.
12 Though they bring vp their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.
13 Ephraim, as I sawe, is as a tree * in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.
14 O Lorde, giue them: what wilt thou giue them? giue them a p barren wombe and dry breasts.
15 All their wickednesse is in q Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.
16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.
17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

a Whereof though ỹ grapes were gathered, yet euer as it gathered newe strength, it increased newe wickednesse, so that ỹ correctiõ which shoulde haue brought them to obedience, did but vtter their stubbornesse.

b As they were riche and had abundance.

c To wit, from God.

d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. king. 17. 6, 7.

e In promising to be faithfull towarde God.

f Thus their integritie and fidelitie which they pretended, was nothing but bitternes and griefe.

g When the calfe shalbe caried away.

1 Israel is an a emptie vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of ỹ fruite thereof he hath increased the altars: according to the b goodnesse of their lande they haue made faire images.
2 Their heart is c deuided: nowe shall they be found faultie: hee shall breake downe their altars: hee shall destroy their images.
3 For now they shall say, Wee haue no d king because we feared not the Lorde: and what should a king doe to vs?
4 They haue spoken wordes, swearing falsely in making * a couenant: thus f iudgement groweth as wormewood in the furrowes of the fielde.
5 The inhabitantes of Samaria shall s feare, because of ỹ calfe of Beth-auen: for the people thereof shal mourne ouer it, and the h Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.
6 It shalbe also brought to Asshur, for a present vnto king Iareb: Ephraim shal receiue shame, and Israel shalbe ashamed of his owne counsell.
7 Of Samaria, the king thereof is destroyed, as the foame vpon the water.
8 The hie places also of i Auen shalbe destroyed, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shall say to the mountaines, * Couer vs, and to the hilles, Fall vpon vs.

h Chemarims were certaine idolatrous priests, which did weare blacke apparel in their sacrifices, and cried with a loud voice: which superstition Eliah derided, 1 King. 18. 27. reade 2. king. 23. 5.

i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. *Isa. 2. 19. Luke 23. 30. reuel. 6. 16. and 9. 6.*

9 O Israel, thou hast k sinned from the dayes of Gibeah: there they l stoode: the battell in Gibeah against the children of iniquitie did not m touche them.
10 It is my desire * that I should chastice them, and the people shalbe gathered against them, when they shall bind themselues in their two ° furrowes.
11 And Ephraim is as an heiffer vsed to delite p in threshing: but I will passe by her q faire necke: I will make Ephraim to ride: Iudah shall plow, and Iaakob shall breake his clodds.
12 Sowe to your selues in righteousnes: reape after the measure of mercie: r breake vp your fallowe grounde: for it is time to seeke the Lord, till he come and raine righteousnesse vpon you.
13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruite of lyes: because thou diddest trust in thine owne wayes, and in the multitude of thy strong men,
14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as f Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.
15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale coulde not be good in executing Godsiudgements, seeing thine own deeds were as wicked as theirs.

l To wit, to fight.

m The Israelites were not moued by their example to cease frõ their sinnes.

n Because they are so desperate, I will delight to destroy them.

o That is, when they haue gathered all their strength together.

p Wherein is pleasure, as in plowing is labour and paine.

q I will laye my yoke vpon her fatte necke.

r Reade Ierem. 4. 4.

s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

CHAP. XI.

1 The benefites of the Lord toward Israel. 5 Their ingratitude against him.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly and not as beasts or slaues.

d Seeing they contemne all this kindnesse, they shalbe led captiue into Assyria.

e To wit, the Prophets.

f God considereth with himselfe, & that with a certeine griefe, how to punish them.

When Israel * was a childe, then I loued him, and called my sonne out of Egypt.
2 They called them, but they b went thus from them: they sacrificed vnto Baalim, and burnt incense to images.
3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.
4 I led them with cordes c of a man, euen with bandes of loue, and I was to them, as he that taketh off the yoke from their iawes, and I laid the meate vnto them.
5 He shall no more returne into the lande of Egypt: but Asshur shalbe his d king, because they refused to conuert.
6 And the sworde shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.
7 And my people are bent to rebellion against me: though e they called them to the most hie, yet none at all would exalt him.
8 f How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? howe shal I make thee, as g Admah? how shal I set thee, as Zeboim? mine heart is

g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.

turned

h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to do: & herein appeareth his fatherly affection, that his mercie toward his shal ouercome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeeld and so receiue thee to mercy: and this is meant of the smal nomber who shal walke after the Lord.
k The Egyptians & Assyrians shalbe afrayde when the Lorde mainteyneth his people.
l Gouerneth their state according to Gods worde, and doeth not degenerate.

turned within me: h my repentings are rouled together.
9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holie one in the middes of thee, and I will not i enter into the citie.
10 They shal walke after the Lord: he shal roare like a lyon: when hee shall roare, then the children of the West shal feare.
11 k They shal feare as a sparrowe out of Egypt, and as a doue out of the land of Assyria, and I will place them in their houses, saith the Lord.
12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet raleth l with God, and is faithfull with the Saints.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

1 EPhraim is fed a with the winde, & followeth after the East winde: he increaseth daily lyes and destruction, & they doe make a couenant with Assyria, and b oyle is caried into Egypt.
2 The Lord hath also a controuersie with c Iudah, and will visite Iaakob, according to his wayes: according to his workes, will he recompense him.
3 He tooke his brother by the heele in the wombe, and by his strength hee had d power with God,
4 And had e power ouer the Angel, and preuayled: he wept & prayed vnto him: f he founde him in Beth-el, and there he spake with vs.
5 Yea, the Lord God of hostes, the Lorde is himselfe his memoriall.
6 Therfore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.
7 He is g Canaan: the balances of deceit are in his hand: he loueth to oppresse.
8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, h that were wickednes.
9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.
10 I haue also spoken by the Prophets, and I haue multiplyed visions, and vsed similitudes by the ministerie of the Prophets.
11 Is there k iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.
12 l And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.
13 And by a m Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.
14 But Ephraim prouoked him with bye places: therefore shal his blood be powred vpon him, and his reproch shall his Lord reward him.

a That is, flattereth himself with vaine cõfidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.
d Seeing § God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Read Gen. 32. 31.
f God founde Iaakob as he lay sleeping in Beth-el, Gen. 28. 12. & so spake w him there, that the fruite of § speach apperteined to the whole body of the people, whereof we are.
g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cãnot abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefites, I wil bring thee ayaine to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne.
k The people thought that no man durst haue spoken against Gilead that holy place, & yet the Prophet sayth, that all their religion was but vanitie.
l If you boast of your riches & nobilitie, ye seme to reproch your father who was a poore fugitiue & seruant.
m Meaning, Moses, whereby appeareth, § whatsoeuer they haue, it commeth of Gods free goodnes.

CHAP. XIII.

The abomination of Israel, 9 And cause of their destruction.

1 WHen Ephraim spake, there was a trembling: he b exalted himselfe in Israel, but hee hath sinned in Baal, c and is dead.
2 And now they sinne more & more, and haue made them molte images of their siluer, & idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whyles they sacrifice a d man, Let them kisse the calues.
3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth awaye, as the chaffe that is driuen with a whirlwind out of the floore, and as the smoke that goeth out of the chimney.
4 Yet I am the Lord thy God e from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside me.
5 I did knowe thee in the wildernes, in the land of drought.
6 As in their pastures, so were they filled: they were filled, & their heart was exalted: therefore haue they forgotten me.
7 And I wil be vnto them as a verie lion, and as a leopard in the way of Assyria.
8 I will meete them, as a beare that is robbed of her whelps, and I wil breake the hall of their heart, and there will I deuoure them like a lyon: the wild beast shal teare them.
9 O Israel, one f hath destroyed thee, but in me is thine helpe.
10 g I am: where is thy king, that should help thee in all thy cities? & thy iudges, of whome thou saidest, Giue me a king, and princes?
11 I gaue thee a king in mine anger, and I tooke him away in my wrath.
12 The iniquitie of Ephraim is h bounde vp: his sinne is hid.
13 The sorowes of a trauayling woman shall come vpon him: hee is an vnwise sonne, els would he not stand still at the tyme, euen at the i breaking forth of the children.
14 I will redeeme them from the power of the graue: I will deliuer them from death: O k death, I will be thy death: O graue,

a He sheweth the excellencie, & autority § this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not far from destruction and haue lost their autoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, & he sheweth howe they would exhort one another to § same, & to kisse & worship these calues which were their idols.
e He calleth the to repentance & reproueth their ingratitude.
f Thy destruction is certaine, & my benefites toward thee declare § it commeth not of me: therefore thine owne malice, idolatry and vaine cõfidence in men must needes be the cause thereof.
g I am all one, Iam. 1. 17.
h It is surely laid vp to be punished, as Ierem. 17. 1.
i But wouldst come out of the wombe, that is, out of this danger wherein he is, & not tarie to be stifeled.
k Meaning, that no power shal resist God when he wil deliuer his, but euen in death wil he giue them life.

graue,

l Because they will not turne to me, I will not change my purpose.

graue, I will be thy destruction: l repentance is hid from mine eyes.
15 Though he grewe vp among his bretheren, an East winde shal come, euen the winde of the Lorde shall come vp from the wildernes, & drie vp his vayne, and his fountaine shalbe dryed vp: he shall spoile the treasure of al pleasant vessels.

CHAP. XIIII.

1 *The destruction of Samaria.* 2 *He exhorteth Israel to turne to God, who requireth prayse and thankes.*

1 SAmaria shalbe desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with childe shalbe ript.

a He exhorteth them to repentance, to auoyde al these plagues, willing them to declare by words their obedience and repentance.

2 O Israel, a returne vnto the Lorde thy God: for thou hast fallen by thine iniquitie.
3 Take vnto you wordes, & turne to the Lorde, and say vnto him, b Take away all iniquitie, and receiue vs graciously: so wil we render the calues of our c lips.

b He sheweth them howe they ought to confesse their sinnes.

c Declaring, that this is the true sacrifice, that the faithful can offer, euen thankes and prayse, Heb. 13. 15.

4 Assyria shall d not saue vs, neither will we ride vpon horses, neither wil we say any more to the worke of our handes, Ye are our gods: for in thee the fatherlesse findeth mercie.
e I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.
6 I wil be as the dewe vnto Israel: he shall growe as the lilie and fasten his rootes, as the trees of Lebanon.
7 His branches shall spread, & his beautie shalbe as the olyue tree, and his smell as Lebanon.
8 They that dwell vnder his f shadowe, shall returne: they shall reuiue as the corne, and flourishe as the vine: the fruit thereof shalbe as the wine of Lebanon.
9 Ephraim shall say, What haue I to do any more with idoles? g I haue heard him, and looked vpon him: I am like a greene fyrre tree: vpon me is thy fruite found.
10 Who is h wise, and he shal vnderstand these things? and prudent, and he shall know them? for the wayes of the Lord are righteous, and the iust shal walke in them: but the wicked shall fall therein.

d We will leaue off all vaine confidence & pride.
e He declareth howe ready God is to receiue the that do repent.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
g God sheweth how prompt he is to heare his, when they repent, & to offer himself, as a protection, & sauegard vnto them, as a most sufficient fruite and profite.
h Signifying, that the true wisdom and knowledge consisteth in this, euen to rest vpon God.

IOEL.

THE ARGVMENT.

THE Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine, remayne still obstinate. Secondly he threateneth greater plagues, because they grew dayly to a more hardnes of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ who shal gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 *A propheeie against the Iewes.* 2 *Hee exhorteth the people to prayer, & fasting for the miseria that was at hand.*

1 THE worde of the Lorde that came to Ioel the sonne of Pethuel.
2 Heare ye this, O a Elders, & hearken ye all inhabitantes of the lande, whether b such a thing hath bene in your daies, or yet in the dayes of your fathers.
3 Tell you your children of it, & let your children shew to their children, and their children to another generation.
4 That which is left of the palmer worme, hath the grashopper eaten, and that left of the grashopper hath the canker worme eaten, & the residue of the canker worme hath the caterpiller eaten.
5 Awake ye c drunkards, and weepe, and howle al ye drinkers of wine, because of the newe wine: for it shalbe pulled from your mouth.
6 For, d a nation commeth vpon my lande, mightie, and without nomber, whose teeth are like the teeth of a lyon, and he hath the tawes of a great lyon.
7 He maketh my vine waste, and pilleth off the barke of my figtree: he maketh it bare, & casteth it downe: the branches thereof are made white.
8 Mourne like a virgine girded with sackecloth for the e husband of her youth.
9 The meat offring, & the drinke offring is f cut off from the House of the Lord: the Priests, g Lords ministers mourne.
10 The field is wasted: the land mourneth: for the corne is destroyed: & the newe wine is dryed vp, & the oyle is decayed.
11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheat, and for the barly, because the haruest of the field is perished.
12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, & the apple tree, euen all the trees of the field are withered: surely the ioye is withered away from the sonnes of men.
13 h Girde your selues and lament, ye Priestes: howle ye ministers of the altar: come, and lie all night in sackecloth, ye ministers of my God: for the meate offring, and the drinke offring is taken away

a Signifying, the Princes, the Priests, and the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruites of the ground for the space of foure yere, which was for their sinnes, and to call them to repentance.
c Meaning, that the occasion of their excesse and drunkennes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.

e Mourne grieuously as a woman, which hath lost her husband to whō she hath bene maried in her youth.
f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off.
g Al comfort & substance for nourishment is taken away.
h He sheweth y the only meanes to auoyde Gods wrath, & to haue all things restored, is vnfayned repentance.

away from the House of your God.
14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and crie vnto the Lord,
15 Alas: for the day, for the [i] day of the Lord is at hande, and it commeth as a destruction from the Almightie.
16 Is not the meat cut off before our eies? and ioy, and gladnes from the House of our God?
17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.
18 Howe did the beastes mourne? the herds of cattel pine awap, because they haue no pasture, & the flockes of sheepe are destroyed.
19 O Lord, to thee will I crie: for the fire hath deuoured the pastures of the wildernes, and the flame hath burnt vp all the trees of the fielde.
20 The beastes of the fielde crie also vnto thee: for the riuers of waters are dried vp, and the [k] fire hath deuoured the pastures of the wildernes.

i We see by these great plagues, that vtter destruction is at hand.

k That is, drought.

CHAP. II.

He prophecieth of the comming and crueltie of their enemies. 13 *An exhortation to moouse them to conuert.* 18 *The loue of God toward his people.*

1 BLowe [a] the trumpet in Zion, and shout in mine holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.
2 A [b] day of darkenes, and of blackues, a day of cloudes, and obscuritie, as the morning spred vpon the mountaines, so is there a [c] great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.
3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of [d] Eden before him, and behind him a desolate wildernes, so that nothing shall escape him.
4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.
5 Like the noyse of charets in the toppes of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, & as a mightie people prepared to the battell.
6 Before his face shall the people tremble: all faces [e] shall gather blackues.
7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall go forward in his wayes, and they shall not stap in their paths.
8 Neither shall one [f] thrust another, but euery one shall walke in his path: and when they fal vpon the sword, they shal not be wounded.
9 They shal runne to and fro in the city: they shal runne vpon the wal: they shal clime vp vpon the houses, & enter in at the windowes like the theefe.
10 The earth shal tremble before him, the heauens shal shake, the [g] sunne and the moone shalbe darke, and the starres shal withdrawe their shining,
11 And the Lord shal [h] vtter his voice before his host: for his host is verp great: for hee is strong that doeth his worde: for the day of the Lorde is great and verp terrible, and who can abide it?
12 Therefore also nowe the Lorde saith, Turne you vnto me with al your heart, and with fasting, and with weeping, and with mourning,
13 And [i] rent your heart, and not your clothes: and turne vnto the Lorde your God, for he is gracious, and mercifull, slowe to anger, and of great kindnesse, and repenteth him of the euil.
14 Who knoweth, if he will [k] returne and repent and leaue a blessing behind him, euen a meate offring, & a drinke offring vnto the Lord your God?
15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblie.
16 Gather the people: sanctifie the congregation, gather the elders: assemble the [l] children, and those that sucke the breasts: let the bridegroome goe forth of his chamber, and the bride out of her bride chamber.
17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lorde, and giue not thine heritage into reproch that the heathen should rule ouer them. Wherefore should they say among the people, Where is their God?
18 Then will the Lorde be [m] ielous ouer his land and spare his people.
19 Yea, the Lord will answere & say vnto his people, Beholde, I will sende you corne, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproche among the heathen.
20 But I will remoue farre off from you the [n] Northen armie, and I will driue him into a lande, barein & desolate with his face toward the [o] East sea, and his end to the vtmost sea, & his stinke shall come vp, and his corruption shall ascende, because he hath exalted him selfe to doe this.
21 Feare not, O land, but be glad, and reioyce: for the Lord will do great things.
22 Be not afraid, ye beasts of the field: for the pastures of the wildernes are greene: for the tree beareth her fruite: the figtree and the vine do giue their force.
23 Be glad then, ye children of Zion, and reioyce in the Lorde your God: for he hath giuen you the raine of [p] righteousnes, & he will cause to come downe

a He sheweth the great iudgements of God which are at hand, except they repent.
b Of affliction and trouble.
c Meaning, the Assyrians.
d The enemie destroieth our plentifull countrey, where soeuer he cõmeth.
e They shalbe pale and blacke for feare, as Nahum. 2. 10.
f For none shall be able to resist them.
g Reade verses 2, 31. and Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.
h The Lord shal stirre vp [i] Assyrians to execute his iudgements. *Iere.* 30. 7. *amos* 5. 18. *Zeph.* 1. 15.
i Mortifie your affections and serue God with purenes of heart, and not with ceremonies.
k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ierem. 18. 8.
l That as al haue sinned, so al may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be [i] more liuely touched with the consideration of their owne sinnes. *Psal.* 79. 10.
m If they repēt, he sheweth that God will preserue & defend them with a most attendent affection.
n That is, the Assyrians your enemies.
o Called [i] salt sea, or Persian sea: meaning, that though his armie were so great, that it filled al from this sea to [i] sea called mediterranean, yet he would scatter them.
p That is, such as shoulde come by iust measure, and as was wont to bee sent when God was reconciled with them. *Leuit.* 26. 4. *deut.* 11. 14.

foꝛ pou þ raine, euen the firſt raine, and the latter rame in the firſt moneth.

24 And the barnes ſhalbe full of wheate, and the preſſes ſhall abound with wine and oyle.

25 And I will render pou the peres that the graſſhopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great hoſte which I ſent among pou.

26 So pou ſhall eate and be ſatisfied and praiſe the Name of the Lord pour God, that hath dealt marueilouſly with pou: and my people ſhall neuer be aſhamed.

27 Pe ſhall alſo knowe, that I am in the mids of Iſrael, and that I am þ Lord pour God and none other, and my people ſhall neuer be aſhamed.

28 And afterward wil I powze [q] out my Spirit vpon all fleſh: and pour ſonnes and pour daughters ſhall propheſie: pour olde men ſhall dreame [r] dreames, and pour pong men ſhall ſee viſions,

29 And alſo vpon the ſeruantes, & vpon the maides in thoſe daies will I powze my Spirite.

30 And I wil ſhew [ſ] wonders in the heauens and in þ earth: blood and fire, and pillars of ſmoke.

31 The [t] ſunne ſhalbe turned into darkeneſſe, and the moone into blood, before the great and terrible day of the Lorde come.

32 But whoſoeuer ſhall call [u] on the Name of the Lord, ſhall be ſaued: foꝛ in mount Sion, and in Ieruſalem ſhall be deliuerance, as the Lord hath ſayd, and in the [x] remnant, whom the Lorde ſhall call.

q That is, in greater abundance and more generally then in time paſt: and this was fulfilled vnder Chriſt, when as Gods graces, and his Spirit vnder the Goſpel was abundantly giuen to the Church, Iſa.44.3.act 2.17.iohn 7.38,39.

r As they had viſions, and dreames in olde time, ſo ſhall they now haue clearer reuelations.

ſ He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not looke for continuall quietnes in this world, and yet in all theſe troubles he would preſerue them.

t The order of nature ſhall ſeeme to bee changed for the horrible afflictions that ſhalbe in the world, Iſai.13.10.ezek.32.7. chap.3.15. matth.24.29.

u Gods iudgements are for the deſtruction of the infidels, and to mooue the godly to call vpon the Name of God, who will giue them ſaluation.

x Meaning hereby the Gentiles, Rom.10.13.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

1 For behoulde, in [a] thoſe dapes and in that time, when I ſhall bring againe the captiuitie of Iudah and Ieruſalem,

2 I wil alſo gather all nations, and will bring them downe into [b] the valley of Iehoſhaphat, & will pleade with them there foꝛ my people, and foꝛ mine heritage Iſrael, whome they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lottes foꝛ my people, and haue giuen the childe [c] foꝛ the harlot, and ſold the girle foꝛ wine, that they might drinke.

4 Yea, and what [d] haue pou to do with me, O Tyrus & Sidon and all þ coaſtes of Paleſtina? will ye render me [e] a recompence? and if ye recompence me, ſwiftly and ſpeedily will I render pour recompence vpon pour head:

5 Foꝛ ye haue taken my ſiluer and my golde, and haue caried into pour temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue pou ſolde vnto the Grecians, that ye might ſende them farre from their border.

7 Behoulde, I will raiſe them out of the place where ye haue ſolde them, and will render pour rewarde vpon pour owne head,

8 And I will ſell pour ſonnes and pour daughters into the hand of the children of Iudah, and they [f] ſhal ſel them to the Sabeans, to a people farre off: foꝛ the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre drawe neere & come vp.

10 [g] Beat pour plowſhares into ſwords, and pour ſiethes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble pour ſelues, and come all yee heathen and gather pour ſelues together round about: there ſhall the Lorde caſt downe thy mighty men.

12 Let the heathen be wakened, & come vp to the valley of Iehoſhaphat: foꝛ there will I ſit to iudge all the heathen round about.

13 Put in pour [h] ſiethes, foꝛ the harueſt is ripe: come, get pou downe, foꝛ the winepreſſe is full: yea, the winepreſſes runne ouer, foꝛ their wickednes is great.

14 O multitude, O multitude, come into the valley of threſhing: foꝛ the day of the Lorde is neere in the valley of threſhing.

15 The ſunne and moone ſhall bee darkened, and the ſtarres ſhall withdrawe their light.

16 The Lord alſo ſhal roare out of Sion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord pour God dwelling in Sion, mine holy Mountaine: then ſhall Ieruſalem bee holy, and there ſhall no ſtrangers goe [k] through her any more.

18 And in that day ſhall the mountaines [l] droppe downe new wine, and the hils ſhal flow with milke, and all the riuers of Iudah ſhal runne with waters, and a fountaine ſhal come forth of þ Houſe of the Lord, and ſhal water the valley of Shittim.

a When I ſhall deliuer my Church, which ſtandeth of the Iewes and of the Gentiles.

b It appeareth that he alludeth to that great victory of Iehoſhaphat, when as God without mans helpe deſtroyed the enemies, 2.Chro.20.26, alſo he hath reſpect to this worde Iehoſhaphat, which ſignifieth pleading, or iudgement, becauſe God woulde iudge the enemies of his Church as hee did there.

c That which the enemie gate for the ſale of my people, hee beſtowed vpon harlottes and drinke.

d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were doue to himſelf.

e Haue I done you wrong, that ye will render me the like?

f For afterward God ſolde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another, for my Church ſake.

h Thus he ſhall incourage the enemies when their wickednes is ful ripe, to deſtroy one another, which he calleth y valley of Gods iudgement.

i God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhalbe deliuered.

k The ſtrangers ſhall no more deſtroy his Church: which if they do, it is the people which by their ſinnes make y breach for the enemie.

l He promiſeth to his Church abundance of graces, reade the moſt barren

Ezek.47.1. which ſhoulde water and comfort places, Amos 9.13.

m The malicious enemies shall haue no part of this grace.

19 m Egypt shalbe waste, and Edom shal be a desolate wildernes, for the iniuries of the children of Iudah, because they haue shedde innocent blood in their land.

20 But Iudah shall dwell for euer, & Ierusalem from generatiō to generation.

21 For I will [d] clense their blood, that I haue not clensed, and the Lord wil dwel in Zion.

n He had suffered his Church hitherto to lie in their filthines, but nowe he promiseth to clense them and to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God rayſed vp to admoniſh the Iſraelites of his plagues for their wickednes and Idolatrie, he ſtirred vp Amos, who was an heardman or ſhepherd of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould haue perfite deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The word of the Lorde againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he prophecied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt flouriſh.

c Which, as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſtes office, & therefore was ſmitten with the leproſie.

d Whatſoeuer is fruitful & pleaſant in Iſrael ſhall ſhortly periſh.

e He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifolde ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgemēts toward them.

f If the Syrians ſhal not be feared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many & grieuous ſinnes againſt God & man.

g The antiquitie of their buildings ſhall not auoid my iudgemēts, read Ier. 49. 27.

h Tiglath Pileſer led the Syrians captiue, & brought them to Cyrene, which he calleth here Kir.

i They ioyned themſelues with the Edomites their enemies, which caried them away captiues.

THE wordes of Amos, who was [a] one of the herdmen [a] at Tecoa, which hee ſawe vpon Iſrael, in the dayes of Vzziah king of Iudah, and [m] in the dayes of [b] Ieroboam the ſonne of Ioaſh king of Iſrael, two yere before the [c] earthquake.

2 And he ſaid, The Lord ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſheepheardes ſhall periſh, and the toppe of [d] Carmel ſhall wither.

3 Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue [f] thraſhed Gilead with thraſhing inſtruments of yron.

4 Therefore will I ſende a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben-hadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall go into captiuitie vnto [h] Kir, ſaith the Lord.

6 Thus ſaith the Lorde, For three tranſgreſſions of Azzah, and for foure, I will not turne to it, becauſe they [i] carried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore will I ſende a fire vpon the walles of Azzah, and it ſhal deuoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, & him that holdeth the ſcepter from Aſhkelon, and turne mine hande to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I wil not turne to it, becauſe they ſhut the whole captiuitie in Edom, & haue not remembred the [k] brotherly couenant,

10 Therefore will I ſende a fire vpon the walles of Tyrus, and it ſhall deuoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for foure, I wil not turne to it, becauſe he did purſue his brother with the ſworde, and did [l] caſt off all pitie, and his anger ſpoyled him euermore, and his wrath watched him alway.

12 Therefore will I ſend a fire vpon Teman, and it ſhall deuoure the palaces of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, & for foure, I will not turne to it, becauſe they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore wil I kindle a fire in [n] the wall of Rabbah, and it ſhall deuoure the palaces thereof, with ſhouting in the day of battell, and with a tempeſt in the day of the whirlewinde.

15 And their king ſhal go into captiuitie, hee and his princes together, ſaith the Lord.

k For Eſau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admoniſhed them of their brotherly friendſhip, and not to haue prouoked them to hatred.

l *Or, corrupt his compaſſion.* He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites that ſpared not the women, but moſt tyrannouſly torméted them, and yet the Ammonites came of Lot, who was of the houſholde of Abraham.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

1 THus ſaith the Lord, For three tranſgreſſions of Moab, and for foure, I will not turne to it, becauſe it burnt the [a] bones of the king of Edom into lime.

2 Therefore will I ſend a fire vpon Moab, and it ſhall deuoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, & with the ſound of a trumpet.

a For the Moabites were ſo cruel againſt the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, ſeeing they would reuenge themſelues of the dead.

3 And I will cut off the iudge out of the mids thereof, and will slap all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Lawe of the Lord, & haue not kept his commaundements, & their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I sende a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they solde the righteous for siluer and the poore for [d] shoes.

7 They gape ouer the head of the poore, in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father wil goe in to a maid to dishonour mine holy Name.

8 And they lie downe vpon clothes layde to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and ledde you fourtie yeeres thorow the wildernes, to possesse the land of the Amorite.

11 And I raysed vp of your sonnes for [i] Prophetes, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Behold, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, & the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And hee that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords wil, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him & throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickednes.

g They spoyle others and offer thereof vnto God, thinking that he will dispence with them when he is made partaker of their iniquitie.

h The destruction of their enemies and his mercy toward them, should haue caused their heartes to melt for loue toward him.

i Ye contemned my benefites and abused my graces, and craftily went about to stoppe the mouthes of my Prophetes.

k You haue wearied me with your sinnes, Isai. 1. 14.

l None shalbe deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 *For the which God will punish them.*

1 HEare this word that the Lorde pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the lande of Egypt, saying,

2 You [a] only haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lion roare in the forest, when he hath no pray? or will a lions whelpe crie out of his denne, if hee haue taken nothing?

5 [d] Can a birde fall in a snare vpon the earth, where no fouler is? or will hee take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shall a trumpet be blowne in the citie, and the people be not afraide? or shall there [g] be euil in a citie, & the Lorde hath not done it?

7 Surely the Lord God wil doe nothing, but he [h] reuealeth his secret vnto his seruants the Prophets.

8 The lyon hath roared: who will not be afrayde? the Lorde God hath spoken: who can but [i] prophecie?

9 Proclaime in the palaces at [k] Ashdod, & in the palaces in the lande of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, & robberie [l] in their palaces.

11 Therefore thus saith the Lorde God, An aduersarie shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus saith the Lorde, As the shepheard taketh [m] out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in [n] Damascus, as in a couche.

13 Heare, and testifie in the house of Iaakob, saith the Lorde God, the God of hostes.

14 Surely in the day that I shal visit the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shalbe hewen off, and fall to the ground.

15 And I will smite the winter house with the sommer house, and the houses of pronoue shall perish, and the great houses shal be consumed, saith the Lord.

a I haue onely chosen you to be mine among all other people, & yet you haue forsaken me.

b Hereby the Prophet signifieth that hee speaketh not of himselfe, but as God guideth & moueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his Prophets, except there be some great occasion?

d Can any thing come without Gods prouidence?

e Shall his threatnings be in vaine?

f Shall the Prophets threaten Gods iudgements and the people not be afraided?

g Doth any aduersitie come without Gods appointment? Isai. 45. 7.

h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

i Because y people euer murmured against the Prophets, he sheweth y Gods Spirit moued them so to speak as they did.

k He calleth the strangers, as the Philistims & Egyptians to be witnesses of Gods iudgements against the Israelites for their crueltie and oppression.

l The fruite of their crueltie and theft appeareth by their great riches, which they haue in their houses.

m When the lyon hath saciate his hunger, the shepheard findeth a legge or a tip of an eare, to shewe that the sheepe hath bene worried.

n Where they thought to haue had a sure holde, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

1 Heare

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therfore he calleth them by the name of beasts & not of men.
b They incourage such as haue authoritie ouer the people, to poule them, so that they may haue profit by it.
c He alludeth to fishers which catche fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f As Leui.7.13.
g You onely delite in these outwarde ceremonies and haue none other respect.
h That is, lacke of bread and meate.
i I staide the raine til the fruites of the earth were destroyed with drought, & yet you would not consider it to returne to me by repentance.
k They coulde not finde water ynough where they had heard say it had rayned.
l As I plagued the Egyptians, Exod 9.10.
m You were almost all consumed, and a fewe of you wonderfully preserued, 2.King.14.26.
n Turne to him by repentance.

1 HEare this woorde, ye [a] kine of Basan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and saye to their masters, [b] Bring, & let vs drinke.
2 The Lorde God hath sworne by his holynes, that lo, the daies shal come vpon you, that he will take you away with [c] thornes, and your posterity with fishe hookes.
3 And ye shall goe out at the breaches euery kowe forwarde: and ye shall cast your selues out of the palace, saieth the Lord.
4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, and your tithes after three yeres.
5 And offer a thanksgiuing [f] of leauen, publish and proclaime the free offrings: for this liketh you, O ye children of Israel, saieth the Lord God.
6 And therfore haue I giuen you [h] cleanes of teeth in all your cities, & scarcenes of bread in al your places, yet haue ye not returned vnto me, saieth the Lord.
7 And also I haue withholden the raine from you, when there were yet three [i] moneths to the harnest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.
8 So two or three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saieth the Lord.
9 I haue smitten you with blasting, and mildewe: your great gardens and your vineyards, and your figtrees, and your olive trees did the palmer woorme deuoure: yet haue ye not returned vnto me, saieth the Lord.
10 Pestilence haue I sent among you, after the maner of [l] Egypt: your young men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.
11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a [m] fire brand pluckt out of the burning: yet haue ye not returned vnto me, saieth the Lord.
12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meete thy God, O Israel.
13 For lo, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lorde God of hostes is his name.

CHAP. V.

A lamentation for the captiuitie of Israel.

1 HEare ye this woorde, which I lift vp vpon you, euen a lamentation of the house of Israel.
2 The [a] virgine Israel is fallen, and shall no more rise: she is left vpon her lande, and there is none to raise her vp.
3 For thus saith the Lorde God, The citie which went out by a thousand, shall leaue an [b] hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.
4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.
5 But seeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-sheba: for Gilgal shal go into captiuitie, & Beth-el shall come to nought.
6 Seeke the Lord, and ye shall liue, lest he breake out like fire in the house of Ioseph and deuoure it, and there be none to quenche it in Beth-el.
7 They turne [d] iudgement to woormes wood, and leaue off righteousnes in the earth.
8 He [e] maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his name.
9 He strengtheneth the destroyer against the mighty: and the destroyer shal come against the fortresse.
10 They haue hated him [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.
11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but yee shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.
12 For I knowe your manifolde transgressions, and your mighty sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.
13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.
14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shalbe with you, as you haue spoken.
15 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lorde God of hostes will bee mercifull vnto the remnant of Ioseph.
16 Therefore the Lord God of hostes, the Lord saieth thus, Mourning shalbe in all stretes: and they shall say in all the hie wayes, Alas, alas: and they shall call the [i] husbandman to lamentation, and such as can mourne, to mourning.

a He so calleth the because they so boasted of the selues, or because they were giuen to wantonnes & deintines.
b Meaning, that the tenth part should scarsely be saued.
c In these places they worshipped newe idoles, which aforetime serued for the true honour of God: therefore he saith that these shall not saue them.
d Instead of iudgement and equitie they execute cruelrie & oppression.
e He describeth the power of God, Iob.9.9.
f They hate the Prophets, which reproue them in the open assemblies.
g Ye take both his money and also his goode wherewith he should liue.
h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.
i So that all degrees shall haue matter of lamentation for the great plagues.

 17 And

k Thus he ſpeaketh becauſe ſ wicked & hypocrates ſayd they were content to abide gods iudgements, whereas the godly tremble and feare, Iere. 30.7. ioel. 2. 2,11. zeph. 1.15.

l Becauſe ye haue corrupt my true ſeruice and remaine obſtinate in your vices, Iſai. 1.11. iere. 6.10.

m Do your duetie to God & to your neighbour, and ſo ye ſhall feele his grace plentifully, if you ſhew your abundant affections according to Gods worde.

n That idole which you eſteemed as your King, and caried about, as you did Chiun, in the which images you thought that there was a certain diuinitie.

17 And in all the vines ſhalbe lamentation: for I will paſſe thorough thee, ſayeth the Lord.

18 Woo vnto you, that k deſire the day of the Lorde: what haue you to doe with it? the day of the Lord is darkenes and not light.

19 As if a man did flée from a lyon, and a beare met him, or went into the houſe and leaned his hand on the wall, and a ſerpent bit him.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate and abhorre your feaſt dayes, and I will not ſmel in your ſolemne aſſemblies.

22 Though ye offer me burnt offerings and meat offrings, l I will not accept them: neither wil I regarde the peace offrings of your fat beaſts.

23 Take thou away from me the multitude of thy ſonges (for I will not heare the melodie of thy violes)

24 And let iudgement runne downe as m waters, and righteouſnes as a mighty riuer.

25 Haue ye offred vnto me ſacrifices and offrings in the wilderneſs fourty yeres, O houſe of Iſrael?

26 But you haue borne n Sicceth your King and Chiun your images, and the ſtarre of your gods, which ye made to your ſelues.

27 Therefore will I cauſe you to goe into captiuitie beyond Damaſcus, ſayth the Lorde, whoſe Name is the God of hoſtes.

CHAP. VI.

Againſt the princes of Iſrael liuing in pleaſures.

a The Prophet threatneth the welthy, which regarded not Gods plagues nor menaces by his Prophets.

b Theſe two cities were famous by their firſt inhabitants the Canaanites: & ſeeing before time they did nothing auaile them that were there borne, why ſhould you looke that they ſhoulde ſaue you

1 WOo to a them that are at eaſe in Zion & truſt in the mountaine of Samaria, b which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Go you vnto Calneh, & ſee: and from thence goe you to Hamath the great: then go downe to Gath of the Philiſtims: be c they better then theſe kingdomes? or the border of their land greater then your border.

3 Ye that put farre away the d euill day, and approche to the ſeate of iniquitie?

4 They lie vpon beddes of yuorie, and ſtretch them ſelues vpon their beddes, and eate the lambes of the flocke, and the calues out of the ſtall.

5 They ſing to the ſound of the viole: they inuent to them ſelues inſtrumentes of muſike like e Dauid.

6 They drinke wine in bowles, and anoint them ſelues with the chiefe ointments, but no man is f ſory for the affliction of Ioſeph.

7 Therefore nowe ſhal they goe captiue with the firſt that goe captiue, and g the ſorowe of them ſ ſtretched them ſelues, is at hand.

8 h The Lorde God hath ſworne by him ſelfe, ſayth the Lorde God of hoſtes, I abhorre i the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one houſe, they ſhall die.

10 And his vncle k ſhall take him vp and burne him to carry out the bones out of the houſe, & ſhall ſay vnto him, that is by the l ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None. Then ſhall he ſay, m Holde thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commaundeth, and he will ſmite the great houſe with breaches, and the litle houſe with clefts.

12 Shall horſes n runne vpon the rocke? or will one plowe there with oxen? for ye haue turned iudgement into gal, and the fruit of righteouſnes into o wormes wood.

13 Ye reioyce in a thing of nought: ye ſay, Haue not we gotten vs rhoines by our owne ſtrength?

14 But beholde, I will raiſe vp againſt you a nation, O houſe of Iſrael, ſayth the Lorde God of hoſtes: and they ſhall afflict you, from p entring in of Hamath vnto the riuer of the wilderneſs.

which were brought in to dwell in other mens poſſeſſions? c If God haue deſtroyed theſe excellent cities in three diuers kingdomes, as in Babylon, Syria, & of the Philiſtims, & hath brought their wide borders into a greater ſtreightneſſe, then yours yet are, thynke you to bee better or to eſcape? d Yee that continue ſtill in your wickednesſe and thinke that Gods plagues are not at hand, but giue your ſelues to all idleneſſe, wantonneſſe and note.

e As hee cauſed diuers kindes of inſtruments to be made to ſerue Gods glory, ſo theſe did contende to inuent as many to ſerue their wanton affections and luſtes.

f They pitied not their brethren, whereof nowe many were ſlaine and caried away captiue.

g Some reade, the ioy of them that ſtretch thē ſelues, ſhall departe.

h Reade Iere. 51.14.

i That is, the riches and pompe.

k The deſtruction ſhall be ſo great, that none ſhall almoſt be left to burie the dead: and therefore they ſhall burne them at home, to carie out the burnt aſhes with more eaſe.

l That is, to ſome neighbour, that dwelleth round about.

m They ſhalbe ſo aſtoniſhed at this deſtruction, that they ſhal boaſt no more of the Name of God, and that they are his people: but they ſhalbe dumme when they heare Gods Name, and abhorre it, as they that are deſperate or reprobate. n He compareth them to barren rockes whereupon it is in vayne to beſtow labour: ſhewing that Gods benefits can haue no place among them. o Reade chap. 5.7. p That is, power and glory, p From one corner of the countrey to another.

CHAP. VII.

God ſheweth certaine viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaziah. 12 His craftie counſell.

1 THus hath the Lorde God ſhewed vnto mee, and beholde, hee formed a grashoppers in the beginning of the ſhooting vp of the later growth: and beholde, it was in the later growth b after the Kings mowing.

2 And when they had made an ende of eating the graſſe of the lande, then I ſayde, O Lorde God, ſpare, I beſeeche thee: who ſhall raiſe vp Iaakob? for he is ſmall.

3 So the Lord c repented for this. It ſhall not be, ſayth the Lord.

4 Thus alſo hath the Lord God ſhewed vnto me, and beholde, the Lorde God

a To deuoure) to vnading of the enemies.

b After the publike commandement for mowing was giuen: or as ſome reade, when the Kings ſhorne.

c That is, ſtayed this plague at called my prayer.

d Meaning, that Gods indignation was inflamed against the stubbernnes of this people.

called to iudgement by fire, d and it deuoured the great deepe, and did eate vp a part.

e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

5 Then saide, I, O Lord God, ceasse, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

f That is, when Amos had prophecied that the King should be destroyed: for this wicked Priest wrote for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to cõdemne him, where as none other could take place.

7 ¶ Thus againe he shewed me, & behold, the Lorde stoode vpon a wall made by line, e with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Izhak shalbe desolate, and the temples of Israel shalbe destroyed: & I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shal die by the sword, and Israel shalbe ledde away captiue out of their owne land.

12 Also g Amaziah saide vnto Amos, O thou the Seer, goe, flee thou away into the lande of Iudah, and there eate thy bread and prophecie there.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by an other practise: that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, and so hinder his profite.

13 But prophecie no more at Beth-el: for it is the kings chappel, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophetes sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke me as I followed the flocke, & the Lord said vnto me, Go, prophecie vnto my people Israel.

h Hereby he sheweth that they shall not onely perish in body, but also in faule for lacke of Gods word, which is the foode thereof.

16 Nowe therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus saith the Lorde, i Thy wife shalbe an harlot in the citie, & thy sonnes and thy daughters shall fall by the sword, and thy land shalbe deuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiuitie forth of his land.

i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet do by theirs.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the word of God.*

a Which signified the ripenes of their sinnes, and the readines of Gods iudgements.

1 THus hath the Lorde God shewed vnto me, and behold, a basket of sommer fruite.

2 And he saide, Amos, what seest thou? And I said, A basket of sommer a fruit. Then said the Lord vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

b There shalbe none left to mourne for them.

3 And the songs of the Temple shall be howlings in that daye, saith the Lorde God: many dead bodies shalbe in euery place: they shal cast them forth with b silence.

c By staying the sale of foode and necessarie things which you haue gotten into your owne hands, and so cause ỹ poore to spend quickly that litle they haue, and at length for necessitie to become your slaues.

4 Heare this, O ye that c swallow vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the d newe moneth be gone, that we may sell corne? and the Sabbath, that we may set forth wheat, and make e the Ephah small, and the shekel great, and falsifie the weights by deceite?

d When the dearth was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them.

6 That we may bye the poore for siluer, & the needie for shoes: yea, and sell the refuse of the wheate.

e That is, the measure small, & the price great.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shal not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shalbe cast out, and f drowned as by the flood of Egypt.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

9 And in that day, saith the Lord God, I will euen cause the g sunne to go downe at noone: and I wil darken the earth in the cleare day.

g In the middes of their prosperitie, I wil sende great affliction.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euery head: & I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lorde God, that I will send a famine in the lande, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

h Whereby hee sheweth that they shall not onely perish in body, but also in faule for lacke of Gods word, which is the foode thereof.

12 And they shal wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the h word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the young men perish for thirst.

14 They that sweare by the sinne i of Samaria, and that say, Thy god, O Dan, liueth, and k the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

i That is, the idolatrie that Ieroboam set vp.

k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 *Threatnings against the Temple,* 2 *And against Israel.* 11 *The restoring of the Church.*

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.

b Both ỹ chiefe of them and also the common people.

1 I Saw the Lord standing vpon the a altar, and he said, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the b heades of them all, and I will slay the last of them with the sworde: he that fleeth of them, shal not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence

shal mine hand take them: though they
climbe vp to heauen, thence will I bring 9
them downe.
c He sheweth that God wil declare himselfe enemie vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them.
3 And though they hide themselues in
the toppe of Carmel, I will search and
take them out thence: and though they
be hid from my sight in the bottome of
the sea, thence will I command the ser-
pent, and he shal bite them.
4 And though they go into captiuitie be-
fore their enemies, thence will I com-
mand the sword, and it shall slay them:
and I will set mine eyes vpon them for
euill, and not for good.
d He declareth by the wonderfull power of God, by the making of the heauens & the elements, that it is not possible for man to escape his iudgements when he punisheth.
5 And the Lord God of hostes shall touch
the land, and it shall melt away, and all
that dwell therein, shall mourne, and it
shall rise vp wholy like a flood, and shall
be drowned as by the flood of Egypt.
6 Hee buildeth his [d] spheres in the hea-
uen, and hath layde the foundation of
his globe of elements in the earth: hee
calleth the waters of the sea, and pow-
reth them out vpon the open earth: the
Lord is his Name.
e Am I more bound to you then to the Ethiopians or black Moresty et haue I bestowed vpon you greater benefites.
7 Are ye not as [e] Ethiopians vnto me,
O children of Israel, saith the Lord? haue
not I brought vp Israel out of the land
of Egypt? and the Philistims from
[f] Caphtor, and Aram from Kir?
f Reade Iere. 47.4.
8 Beholde, the eyes of the Lord God are
vpon the sinneful kingdome, and I will
destroy it cleane out of the earth. Neuer-
theleſſe I will not vtterly [g] destroy the
g Though he destroy the rebellious multitude, yet hee will euer reserue the remnant his Church to call vpon his Name.

house of Iaakob, saith the Lord.
9 For lo, I will command & I will sift the
house of Israel among all nations, like
as corne is sifted in a sieue: yet shall not
the least stone fall vpon the earth.
10 But all the sinners of my people shall
die by the sworde, which say, The euill
shall not come, nor hasten for vs.
11 In that day will I raise vp the [h] taber-
nacle of Dauid, that is fallen downe, &
close vp the breaches thereof, and I will
raise vp his ruines, and I will builde it,
as in the dayes of olde,
12 That they may possesse the remnant of
[i] Edom, and of all the heathen, because
my name is called vpon them, saith the
Lord, that doeth this.
13 Behold, the daies come, saith the Lord,
that the plowman shall [k] touche the
mower, and the treader of grapes him
that soweth seede: and the mountaines
shall [l] droppe sweete wine, and all the
hilles shall melt.
14 [m] And I will bring againe the captiui-
tie of my people of Israel: and they shal
builde the waste cities, & inhabite them,
and they shal plant vineyards, & drinke
the wine thereof: they shall also make
gardens, and eate the fruites of them.
15 And I will plant them vpon their land,
and they shall no more be pulled vp a-
gaine out of their lande, which I haue
giuen them, saith the Lord thy God.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised and restore by him the spirituall Israel, Act. 15.16.
k Meaning that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and bodie, whereof Christ should be the head.
l Signifying that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should follow, and euery one in course, Leuit. 26.5.
m Reade Ioel 3.18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, & therefore did not onely vexe them continually with sundrie kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, & to send them such as should deliuer them, and set vp the kingdome of Messiah, whuch he had promised.

a God hath certainely reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49.14.
b Thus the heathen incourage themselues to rise against Edom.
c Which despiseſt all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hilles as separate from the rest of the world.

1 THe [a] visiõ of Obadiah. Thus
saith the Lord God against
Edom, [a] We haue heard a
rumour from the Lord, and
an ambassadour is sent a-
mong the heathen: arise, &
[b] let vs rise vp against her to battell.
2 Behold, I haue made thee small among
the heathen: thou art vtterly despised.
3 The [c] pride of thine heart hath decei-
ued thee: thou that dwellest in the clefts
of the rockes, whose habitation is hie,
that saith in his heart, Who shall bring
me downe to the ground?
4 Though thou exalt thy selfe as the egle,
and make thy nest among the starres,
thence will I bring thee downe, saith
the Lord.
d Came there thees to thee or robbers by
night? howe wast thou brought to si-
lence? would they not haue stollen, till
they had enough? if the grape gathe-
rers came to thee, would they not leaue
some grapes?
6 Howe are the things of Esau sought
vp, and his treasures searched?
7 All the men of thy confederacie haue
driuen thee to the borders: the men that
were at peace with thee, haue deceiued
thee, and preuailed against thee: they
that eate thy [e] bread, haue layd a wound
vnder thee: there is none vnderstanding
in him.
8 Shall not I in that daye, saith the
Lorde, euen destroy the wise men out
d God will so destroy them that he wil leaue none, though theeues when they come, take but til they haue ynough, & they that gather grapes, euer leaue some behind them, Iere. 49.9.
e They in whom thou diddest trust, for to haue help and friendship of them,
f That is, thy familiar friendes and ghestes haue by secret practises destroyed thee.

of

of Edom, and vnderstanding from the mount of Esau?

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom nowe hee comforteth by punishing their enemies.

9 And thy strong men, O Teman, shalbee afraide, because euery one of the mount of Esau shalbe cut off by slaughter.

10 For thy crueltie against thy [g] brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and haddest parte of the spoile, and so didest reioyce whē my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

11 When thou stoodest [h] on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made [i] a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudely in the day of affliction.

i When the Lord deprived them of their former dignitie, & gaue them to be caried into captiuitie.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layed handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stande in the crosse wayes to cut off them, that shoulde escape, neither shouldest thou haue shut vp the remnant therof in the day of affliction.

15 For the day [k] of the Lorde is neere, vpon all the heathen: as thou hast done, it shall bee done to thee: thy rewarde shall returne vpon thine head.

k When he will summon all the heathen, and send them to destroy thee.

16 For as ye haue [l] drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, they shall drinke and swalow vp, and they shalbe [m] as though they had not bene.

l That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.

17 But vpon mount Sion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to him self, as Isa. 10. 17. deut. 4. 24. heb. 12. 29.

18 And the house of Iaakob shall be [n] a fire, and the house of Ioseph a flame, & the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lorde hath spoken it.

o He describeth how the church shalbe enlarged and haue great possessions, but this chiefely is accomplished vnder Christ, when as the faithfull are made heires and lordes

19 And they shall possesse the South side of the [o] mount of Esau: and the plaine of the Philistims, and they shal possesse the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the [p] Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

21 And they [q] that shall saue, shall come vp to mount Sion to iudge the mount of Esau, and the kingdome shall be the Lordes.

q Meanyng, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lorde and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophecied in Israel, and had litle profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres had not conuerted to the Lord for so many Prophets and so diligent preaching. Hee prophecied vnder Ioash, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

a After that he had preached a long time in Israel and so Ezekiel, after that for a time he had prophecied in Iuda, hee had visions in Babylon, Ezek. 1. 1.

1 THe worde of the Lorde came [a] also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to [b] Nineueh, that [c] great citie, and crie against it: for their wickednesse is come vp before me.

b For seeing the great obstination of the Israelites, hee sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authors write, it contained in circuite about eyght and fourtie mile, and had a thousande and fiue hundred towres, and at this time there were an hundreth and twentie thousande children therein, Chap. 4. 11.

3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lord, and went downe to [e] Iaphe: and he founde a ship going to Tarshish: so he payd the fare therof, & went downe into it, that

d Whereby he declared his weakenesse, that would not promptly followe the Lordes calling, but gaue place to his owne reason, which persuaded him that hee should nothing at all profite there, seeing he had done so smal good among his owne people, Chap. 4. 2.

e Which was the hauen and porte to take shipping thither, called also Ioppe.

he

he might go with them vnto Tarshish, from the f presence of the Lord.

f From that vocation whereunto God had called him, and wherein he would haue assisted him.

4 But the Lorde sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Ionah was gone downe g into the sides of the shippe, and he lay downe, and was fast a sleepe.

g As one that would haue cast off this care, and solicitude by seking rest and quietnesse.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so be that GOD will thinke vpon vs, that we perish not.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke, they can not tell to whom.

7 And they said euery one to his fellowe, Come, and let vs cast i lottes, that we may knowe, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Ionah.

i Which declared that the matter was in great extremitie, and dout, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs: what is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrewe, and I feare the Lorde God of heauen, which hath made the sea, and the drie land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought & was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, k We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lorde, hast done, as it pleased thee.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they knowe no manifest signe of wickednes.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men l feared the Lorde exceedingly, and offred a sacrifice vnto the Lord, and made vowes.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they sawe themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods worde.

17 Now the Lorde had prepared a great fish to swalowe vp Ionah: and Ionah was in the m belly of the fish three daies, and three nightes.

m That the Lorde would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 *Ionah is in the fishes belly.* 2 *His prayer.* 10 *He is deliuered.*

a Being nowe swallowed vp of death, & seeing no remedie to escape, his faith brast out vnto the Lorde, knowing that out of the very hell he was able to deliuer him.

THen Ionah prayed vnto the Lorde his God a out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lorde, and he heard mee: out of the belly b of hell cryed I, and thou hearedst my voyce.

b For he was now in the fishes belly as in a graue or place of darkenesse.

3 For thou haddest cast me into the bottome in the mids of the sea, & the floods compassed mee about: all thy surges, and all thy waues passed ouer me.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgemēts for the same: but yet in the ende faith gate the victorie.

4 Then I said, I am c cast away out of thy sight: yet wil I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my d life from the pit, O Lorde my God.

d Thou hast deliuered me from the bellie of the fish, and all these dangers, as it were raising me from death to life.

7 When my soule fainted within mee, I remembred the Lorde: and my prayer came vnto thee, into thine holy Temple.

e They that depend vpon any thing saue on God alone.

8 They that wayte vpon lying e vanities, forsake their owne f mercie.

f They refuse their owne felicitie, and that goodnes which they shoulde els receiue of God.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lorde spake vnto the fishe, & it cast out Ionah vpon the dry lande.

CHAP. III.

1 *Ionah is sent againe to Nineueh.* 5 *The repentance of the king of Nineueh.*

a This is a great declaration of Gods mercie, & hee receiueth him againe and sendeth him forth as his Prophet, which had before shewed so great infirmitie.

ANd the worde of the Lorde came vnto a Ionah the seconde time, saying,

2 Arise, goe vnto Nineueh that great citie, and preache vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a b great and excellent citie of three dayes iourney.

b Read Chap. 1.2

4 And Ionah began to enter into the citie a dayes c iourney, and he cryed, and said, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

5 So the people of Nineueh d beleeued

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumme beaſts had ſinned or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſinne the anger of God hanged ouer all creatures.

f He willed, that the men ſhould earneſtly call vnto God for mercy.

g For partly by the threatning of the Prophet, and partly by the motion of his owne conſcience, he douted whether God woulde ſhew them mercie.

ned God and proclaimed a faſt, and put on ſackecloth from the greateſt of them euen to the leaſt of them.

6 For worde came vnto the king of Niniueh, and he roſe from his throne, and layde his robe from him, and couered him with ſackecloth, and ſate in aſhes.

7 And he proclaimed and ſayd through Niniueh, (by the counſell of the king & his nobles) ſaying, Let neither mã, nor beaſt, bullocke nor ſheepe taſte any thing, neyther feede nor drinke water.

8 But let man and beaſt put on ſackecloth, and f crye mightily vnto God: yea, let euery man turne from his euill waye, and from the wickednes that is in their handes.

9 g Who can tell if God will turne, and repent and turne away from his fierce wrath, that we periſh not?

10 And God ſawe their h woorkes that they turned from their euill wayes: and i God repented of the euill that he had ſayd that he would doe vnto them, and he did it not.

h That is, the fruites of their repentance, which did proceede of faith which God had planted by the miniſterie of his Prophet. i Reade Ierem. 18.8.

CHAP. IIII.

The great goodnes of God toward his creatures.

1 THerefore it diſpleaſed a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and ſayde, I praye thee, O Lorde, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarſhish: for I knewe that thou art a gratious God, and merciful, ſlowe to anger, and of great kindeneſſe, and repenteſt thee of the euill.

3 Therefore now, O Lord, take, I beſeech thee, my life from mee: for it is better for me to dye then to liue.

4 Then ſaid the Lord, Doeſt thou well to be c angry?

5 So Ionah went out of the citie & ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadowe d till he might ſee what ſhould be done in the citie.

6 And the Lord God prepared a e gourd, & made it to come vp ouer Ionah, that it might be a ſhadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourde.

7 But God prepared a worme when the morning roſe the next day, and it ſmote the gourde, that it withered.

8 And when the ſunne did ariſe, God prepared alſo a feruent Eaſt winde: & the ſunne bet vpon the head of Ionah, that he fainted, and wiſhed in his heart to dye, and ſayd, It is better for me to dye, then to liue.

9 And God ſaid vnto Ionah, Doeſt thou well to be angry for the gourde? And he ſayde, I do well to be f angry vnto the death.

10 Then ſayd the Lorde, Thou haſt had pitie on the gourde for the which thou haſt not laboured, neyther madeſt it growe, which came vp in a night, and periſhed in a night,

11 And ſhoulde g not I ſpare Niniueh that great citie, wherein are ſixe ſcore thouſand perſons, that h cannot diſcerne betwene their right hand, and their left hand, and alſo much cattel?

c Thus he prayed of griefe, fearing leſt Gods name by this forgiuenes might be blaſphemed, as though hee ſent his prophets forth to denoſice his iudgements in vayne.

d Wilt thou be iudge when I do things for my glory, and when I do not?

e For he douted as yet whether God would ſhew them mercie or no: and therefore after fourty dayes he departed out of the citie, looking what iſſue God would ſend.

f Which was a further meanes, to couer him from the heate of the ſunne, as he remayned in his boothe.

g This declareth the great inconueniences wherein to Gods ſeruants do fall when they giue place to their owne affections, and doe not in all things willingly ſubmit themſelues to God.

h Thus God mercifully reproueth him, which would pitie himſelf and this gourde, and yet would reſtrayne God to ſhew his compaſſion to ſo many thouſande people. i Meaning, that they were children and infants.

MICAH.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah ſerued in the woorke of the Lorde, concerning Iudah and Iſrael, at the leaſt thirtie yeeres: at what time Iſaiah prophecied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifolde wickednes, but chiefely for their idolatrie. And to this end he noteth the wickednes of the people, the cruelties of the princes and gouernours, and the permiſſion of the falſe prophets, and the delite in them. Then he ſetteth foorth the comming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah which reſiſted Ahab, and all his falſe prophets, as 1. King. 22. 8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah & Iſrael becauſe of their idolatrie.

1 THe worde of the Lorde, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, and Hezekiah kynges of Iudah, which he ſaw concerning Samaria and Ieruſalem.

2 Heare, b all ye people: hearken thou, O earth, and all that therein is, and let the Lorde God be witneſſe againſt you, euen the Lorde from his holie Temple.

a Borne in Mareſhah a citie of Iudah.

b Becauſe of the malice and obſtinacie of the people whome he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures, and God himſelfe to witneſſe, that the preaching of his Prophets, which they haue abuſed, ſhalbe reuenged.

3 For

3 For behold, the Lorde commeth out of his place, & will come c downe, & treade vpon the hye places of the earth.
4 And the mountaines shall melt vnder him (so that the valleys cleane) as waxe before the fire, & as the waters that are powred downeward.
5 For the wickednes of Iaakob is al this, & for the sinnes of the house of Israel: what is the wickednes of Iaakob? Is not d Samaria? and which are the hye e places of Iudah? Is not Ierusalem?
6 Therefore I wil make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I will cause the stones thereof to tumble downe into the valley, and I wil discouer the foundations thereof.
7 And all the graue images therof shalbe broken, and all the f gifts thereof shalbe burnt with the fire, & al the idoles therof will I destroye: for he gathered it of the hyre of an harlot, and they shall returne it to the wages of an harlot.
8 Therefore I wil mourne and howle: I will go without clothes, & naked: I wil make lamentation like the dragons, & mourning as the ostriches.
9 For her plagues are grieuous: for it is come vnto Iudah: he enemy is come vnto the gate of my people, vnto Ierusalem.
10 Declare yee it not at g Gath, neyther weepe ye: for ye house of h Aphrah roule thy selfe in the dust.
11 Thou i dwellest at k Shaphir, goe together naked with shame: she l dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the enemie shall receiue of you for his standing.
12 For the inhabitant of Maroth waited for good, but euill came from the Lorde vnto the m gate of Ierusalem.
13 O thou inhabitant of Lachish, bynde the charet to the beast: n of price: she o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.
14 Therefore shalt thou giue presents to Moresheth p Gath: p houses of Achzib shalbe as a lie to the kings of Israel.
15 Yet will I bring an q heire vnto thee, O inhabitat of Mareshah, he shall come vnto Adullam, r the glory of Israel.
16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldenes as the egle, for they are gone into captiuitie from thee.

c Meaning hereby that God wil come to iudgement against the strong cities and holdes.
d Samaria, which should haue bene an example to al Israel of true religion and iustice, was the puddle, and stewes of all idolatrie & corruption, and boasted themselues of their father Iaakob.
e That is, of idolatrie & infection.
f Which they gathered by euil practises, and thoughe they their idoles had enriched them therwith for their seruice vnto the.
g The gaine that came by their idoles, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.
h Lest the Philistims our enemies reioyce at our destruction.
i Which was a citie neere to Ierusalem, Ios. 18.23 there called Ophrah, and signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their dusty citie.
k These were cities whereby the enemie should passe as he came to Iudah.
l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.
m For Rabshakeh had shut vp Ierusalem, that they could not send to succour them.
n To flee away: for Sancherib layde siege first to that citie, and remayned therein when he sent his captaines, and army against Ierusalem.
o Thou first receyuedst the idolatrie of Ieroboam, and so didst infect Ierusalem.
p Thou shalt bribe the Philistims thy neyghbours, but they shal deceiue thee, as wel as they of Ierusalem.
q He prophecieth against his owne citie, and because it signified an heritage, he sayth that God woulde sende an heyre to possesse it.
r For so they thought themselues for the strength of their citie.

CHAP. II.

Threatnings against the wanton and deyntie people. 6 They would teache the Prophets to preach.

1 WO vnto them, that imagine iniquitie, and worke wickednesse a vpon their beddes: when the morning is light they practise it because their hand hath power.
2 And they couet fieldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.
3 Therefore thus saith the Lord, Behold, against this familie haue I deuised a plague, wherout ye shal not pluck your neckes, and ye shall not goe so proudly, for this time is euil.
4 In that day shal they take vp a parable against you, & lament with a doleful lamentation, and saye, b We be vtterly wasted: he hath changed the possession of my people: howe hath he taken it away to restore it vnto mee? he hath deuided our fieldes.
5 Therefore thou shalt haue none that shal cast a corde by lot in c the Congregation of the Lord.
6 d They that prophecied, prophecie ye not. e They shal not prophecie to them, neither shal they take shame.
7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortned? are these his workes? are not my wordes good vnto him f that walketh vprightly?
8 But he that was h yesterday my people, is risen vp on y other side, as against an enemie: they spoyle the i beautifull garment frō them that passe by peaceably, as though they returned from the warre.
9 The women of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away k my glory continually.
10 Arise and depart, for this is not your l rest: because it is polluted, it shall destroy you, euen with a sore destruction.
11 If a man m walke in the Spirite, and woulde lye falsely, saying, n I will prophecie vnto thee of wine, and of strong drinke, he shall euen bee the prophet of this people.
12 I will surely gather o thee wholly, O Iaakob: I wil surely gather p remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the mids of their folde: the cities shall be full of hunte of the men.
13 The p breaker vp shall come vp before them: they shall breake out, and passe by the gate, and goe out by it, and their king shall go before them, and the Lorde of his glory.

a Assoone as they ryse, they execute their wicked deuices of the night, and according to their power hurt others.
" *Ebr. in power.*
b Thus the Iewes lament & say that there is no hope of restitution, seeyng their possessions are deuided among the enemies.
c Ye shall haue no more landes to deuide, as you had in times past and as you vsed to measure them in the Iubile.
d Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.
e God saith, that they shall not prophecie, nor receiue no more of their rebukes nor taunts.
f Are these your workes according to his law?
g Do not the godly finde my words comfortable?
h That is, aforetime.
i The poore can haue no cōmoditie by them, but they spoyle them, as though they were enemies.
k That is, their substance and liuing, which is Gods blessing, & as it were, part of his glory.
l Ierusalem shall not be your safegarde: but the cause of your destruction.
m That is, shewe himselfe to be a Prophet.
n He sheweth what prophets they delite in: that is, in flatterers, which tel them pleasant tales, & speake of their cōmodities.
o To destroy thee.
p The enemie shall breake their gates and walles, and leade them into Caldea.

shalbe

q To driue them forwarde, and to helpe their enemies.

shalbe upon their heades.

CHAP. III.

Against the tyrannie of princes & false prophetes.

1 AND I said, Heare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: should not ye know iudgement?

2 But they hate the good, and loue the euill: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eate also the b flesh of my people, & flay off their skin from them, and they breake their bones, & choppe them in pieces, as for the pot, and as flesh within the caldron.

4 Then c shall they crie vnto the LORDE, but he will not heare them: yea he will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the LORDE, Concerning the prophetes that deceiue my people, and d bite them with their teeth, & crie peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore e night shall be vnto you for a vision, and darkenes shal be vnto you for a diuination, and the sunne shal goe downe ouer the prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer f their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full g of power by the Spirit of the LORDE, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heades of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with h blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teache for hire, and the prophetes therof prophecie for money: yet will they i leane vpon the LORDE, and say, Is not the LORDE among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be k plowed as a fielde, and Ierusalem shal be an heape, and the mountaine of the house, as the hie places of the forest.

a That thing which is iust and lawfull, both to gouerne my people aright, & also to discharge your owne conscience?

b The Prophet condemneth the wicked gouernours, not onely of couetousnes, theft and murther, but copareth them to wolues, lions, and most cruel beastes.

c That is, when I shal visite their wickednes: for though I heare the godly before they crie, Isa.65. 24. yet I will not heare these though they crie Isa.1.15. ezek.8. 18. iam.2.13. 1 pet.3.11,12.

d They deuoure al their substãce, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

e As you haue loued to walke in darkenesse, & to prophecie lies, so God shall reward you with grosse blindnes, & ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blind men grope as in the night. f When God shall discouer them to the worlde, they shall be afraid to speake: for all shall knowe that they were but false prophetes, and did belie the worde of God. g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing howe God both gaue him giftes, habilitie, and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them. h They build them houses by briberie, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie. k Reade Ieremiah 26.18.

CHAP IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

1 BVt in the a last dayes it shall come to passe, that the mountaine of the House of the LORDE shalbe prepared in the toppe of the mountaines, and it shall be exalted aboue the b hilles, and people shall flowe vnto it.

2 Yea, many nations shall come & say, Come, and let vs goe vp to the Mountaine of the LORDE, and to the House of the God of Iaakob, and he wil c teache vs his wayes, and we will walke in his paths: for the Lawe shall goe forth of Zion, and the worde of the LORDE from Ierusalem.

3 And he shall iudge among many people, and d rebuke mightie nations a farre off, and they shall breake their swordes into mattockes, and their speares into e sithes: nation shall not lift vp a sworde against nation, neither shall they f learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraide: for the mouth of the LORDE of hostes hath spoken it.

5 For all people will walke g euery one in the name of his god, and we will walke in the Name of the LORDE our God, for euer and euer.

6 At the same day, saith the LORDE, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, h a remnant, and her that was cast farre off, a mightie nation: and the LORD shall reigne ouer them in Mount Zion, from henceforth euen for euer.

8 And thou, O i towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen k the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Nowe why dost thou crie out with lamentation? is l there no King in thee? is thy counseller perished? for sorowe hath taken thee, as a woman in trauaile.

10 Sorowe and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the citie, and dwell in the field, and shalt go into Babel, but there shalt thou be deliuered: there the LORDE shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, & our eye shall looke vpō Zion.

12 But they m knowe not the thoughtes

a When Christ shall come, and the Temple shal be destroyed.

b Reade Isa.2.2.

c He sheweth that there is no true Church but where as the people are taught by Gods pure worde.

d By his correctiõs & threatnings hee will bring the people into subiection which are in the vtmost corners of the worlde.

e They shall abstaine from all euill doing, and exercise them selues in godlines and in well doing to others.

f Reade Isai.2.4.

g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatrie.

h I will cause that Israel, which is nowe as one lame & halting, and so almost destroyed, shall liue againe and growe into a great people.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ. l In the meane season he sheweth that they should endure great troubles and tentations, when they sawe them selues neither to haue king nor counsell. m He sheweth that the faithfull ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance,

of

n God giueth his Church this victorie so oft as he ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

of the Lorde: they vnderstande not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, a O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

CHAP. V.

1 *The destruction of Ierusalem.* 2 *The excellencie of Beth-leem.*

1 NOwe assemble thy garisons, O daughter a of garisons: hee hath layed siege against vs: they shall smite the iudge of Israel with a rodde vpon the cheeke.

2 And thou Beth-leem Ephrathah are b little to be among the thousandes of Iudah, yet out of thee shall hee come forth vnto me, that shalbe the ruler in Israel: whose c goinges forth haue bene from the beginning & from euerlasting.

3 Therefore will he giue them vp, vntill the time that d shee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And hee shall e stande, and feede in the strength of the Lord, and in the maiestie of the Name of the Lorde his God, and they shall dwell still: for nowe shall hee be magnified vnto the endes of the worlde.

5 And he f shall be our peace when Asshur shall come into our lande: when he shall tread in our palaces, then shall we raise against him seuen shepherdes, and eight principal men.

6 And they shall destroy g Asshur with the swoorde, and the lande of Nimrod with their swoordes: thus shall he b deliuer vs from Asshur, when he commeth into our land, and when he shall treade within our borders.

7 And the i remnant of Iaakob shall be among many people, as a dewe from the Lorde, and as the showres vpon the grasse, that wayteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles in the middes of many people, as the lyon among the beastes of the forest, & as the lions whelpe among the flockes of sheepe, who when he goeth thorowe, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hande shalbe lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, saith the Lorde, that I will cut off thine h horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more sothsayers.

13 Thine idoles also will I cut off, and thine images out of the midst of thee: and thou shalt no more worshippe the worke of thine handes.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, k which they haue not heard.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 *What maner of sacrifices doe please God.*

1 HEarken ye nowe what the Lorde saith, Arise thou, and contend before the a mountaines, and let the hilles heare thy voyce.

2 Heare ye, O mountaines, the Lordes quarel, & ye mightie foundations of the earth: for the Lorde hath a quarell against his people, and hee will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember nowe what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from c Shittim vnto Gilgal, that ye may knowe the d rightes of the Lord.

6 Wherewith e shall I come before the Lorde, and bowe my selfe before the hie God? Shall I come before him with burnt offerings, and with calues of a peere olde?

7 Will the Lorde be pleased with thousands of rams, or with ten thousande

a He forewarneth them of the dangers that shall come, before they enioy these comfortes, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord woulde now cause other garisons to vexe her, and that her Rulers shoulde be smitten on the face most contemptuously.

b For so the Iewes deuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousande, he calleth it litle, but yet God will raise vp his captaine & gouernour therein: & thus it is not the least by reason of this benefite, as Matth. 2. 6.

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

d Hee compareth the Iewes to women with childe, who for a time shoulde haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn. 16. 21.

e That is, Christes kingdome shalbe stable and euerlasting, and his people, aswell the Gentiles as the Iewes shall dwel in safetie.

f This Messiah shalbe a sufficient sauegarde for vs, and though the enemie inuade vs for a time, yet shall God stirre vp many which shalbe able to deliuer vs.

g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.

h By these gouernours will God deliuer vs when the enemie commeth into our lande.

i This Remnant or Church which God shall deliuer, shall onely depende on Gods power and defence, as doeth the grasse of the fielde, and not on the hope of man.

k I will destroy al things wherin thou putteste thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

l It shalbe so terrible that the like hath not bene heard of.

a He taketh the hie mountaines & hard rocks to witnesse against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning how I deliuered you from Balaams curse, & also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the trueth of his promises & his manifolde benefites towarde you.

e Thus the people by hypocrisie aske howe to please God, and are content to offer sacrifices, but will not change their liues.

riuers

f There is nothing so deare to man, but the hypocrites wil offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections & to giue themselues willingly to serue God as he commãdeth.

g The Prophet in fewe wordes calleth them to the obseruation of the second table, to knowe if they will obey God aright, or no, saying that God hath prescribed them to do this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, & consider not the mortal man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward griefe & euils.

l Meaning, that the citie should goe about to saue her men, as they that lay holde on that which they would preserue.

m You haue receiued all the corruption & idolatrie, wherewith the ten tribes were infected vnder Omri & Ahab his sonne: & to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisdome and policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, & taken you for my people, so shal your plagues be accordingly, Luk. 12. 47.

riners of oile: shal I giue my ſ first borne for my transgression, euen the fruite of my body for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lorde requireth of thee: g surely to doe iustly, and to loue mercie, and to humble thy selfe, to walk with thy God.

9 The Lords voice crieth vnto the h citie, and the man of wisedome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, & the bag of deceitful weights?

12 For the riche men i thereof are full of crueltie, and the inhabitantes thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, & in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and k thy casting downe shall be in the mids of thee, and thou l shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sworde.

15 Thou shalt sowe, but not reape: thou shalt treade the olives, but thou shalt not anoynt thee with oyle, and make sweete wine, but shalt not drinke wine.

16 For the m statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I shoulde make thee waste, and the inhabitantes thereof an hissing: therefore yee shall beare the reproche of my people.

CHAP. VII.

1 A complaint for the smal number of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which cõplaineth that all her fruites are gone, so that none is left: that is, ſ there is no godly man remayning: for all are giuen to crueltie and deceit, so that none spareth his owne brother.

1 WO is me, for I am as a the sommer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for ſ euil of their hands, the prince asked, and the iudge iudgeth for a reward: therefore the c great man speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them is as e a briar, and the most righteous of them is sharper then a thorne hedge: the daye of f thy watchmen and thy visitation commeth: then shalbe their confusion.

5 Trust ye not in a friende, neyther put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter ryseth vp against her mother: the daughter in law against her mother in lawe, & a mans enemies are the men of his owne house.

7 Therefore g I will looke vnto the Lord: I will wayte for God my Sauiour: my God will heare me.

8 Reioyce not against me, h O mine enemie: though I fall, I shall arise: when I shall sit in darkenes, the Lord shalbe a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, vntill he plead my cause, & execute iudgment for me: then will he bring me forth to the light, and I shal see his righteousnes.

10 Then shee that is mine enemie, shall looke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall beholde her: nowe shall shee be troden downe as the myre of the streetes.

11 This is i the daye, that thy walles shall be built: this day shal driue farre away k the decree.

12 In this day also they shall come vnto thee from l Ashur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruites of m their inuentions.

14 n Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 o According to the dayes of thy coming out of the lande of Egypt, will I shewe vnto him marueilous things.

16 The nations shal see, and be confounded for all their power: they shall p lape

b He sheweth that the prince, the iudge & the riche man are linked together, all to doe euill and to cloke the doings one of another.

c That is, the riche man that is able to giue money, abstaineth from no wickednes nor injurie.

d These men agree among themselues and conspire with one consent to doe euill.

e They that are of most estimation & are counted most honest among them, are but thornes and bryers to pricke.

f Meaning, of the Prophets & gouernours.

g The Prophet sheweth that the onely remedie for the godly in desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

i Towit, when God shal shewe himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruel empire of the Babylonians.

l When the Church shalbe restored, they ſ were enemies afore, shal come out of al the corners of the world vnto her, so that neyther holdes, riuers, seas nor mountaines shal be able to let them.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednes.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, & to be beneficiall vnto them as in time past.

o God promiseth to be fauourable to his people as he had bin aforetime.

p They shalbe as dumme men and dare bragge no more.

their

q They shalbe astonished, and afrayde to heare men speake, lest they should heare of their destruction.

their handes vpon their mouth: q their eares shalbe deafe.

17 They shall r licke the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afrayde of the Lorde our God, and shall feare because of thee.

r They shall fall flat on ỹ ground for feare.

18 Who is a God like vnto thee, that taketh awap iniquitie, and s passeth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercy pleaseth him.

s As though he would not see it, but winke at it.

19 He will turne againe, and haue compassion vpon vs: he wil subdue our iniquities, and cast all t their sinnes into the bottome of the sea.

t Meaning, of his elect.

20 Thou wilt performe thy u trueth to Iaakob, and mercie to Abraham, as thou hast swoine vnto our fathers in olde time.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that should apprehend the promes by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receyue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies shoulde be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Reade Isai. 13.1.

b The vision or reuelatiõ, which God cõmanded Nahum to write concerning the Nineuites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he defer it.

f Thus the wicked would make Gods mercy an occasiõ to sinne, but the Prophet willeth them to consider his force & iustice.

g If all creatures be at Gods commandement and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?

h Lest the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies apperteine vnto them, & that he hath care ouer them.

1 THe a burden of Nineueh. b The booke of the vision of Nahum ỹ c Elkeshite.

2 God is d iealous, & the Lorde reuengeth: the Lorde reuengeth: euen the Lorde e of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The f Lorde is slowe to anger, but he is great in power, & will not surely cleare the wicked: the Lord hath his wap in the whirlewinde, and in the stoorme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the worlde, and all that dwell therein.

6 g Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good h & as a strong holde in the daye of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the i place thereof, & darkenes shal pursue his enemies.

i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lye in perpetuall darknes, & neuer recouer their strength againe.

9 What do ye k imagine against ỹ Lord? he will make an vtter destruction: affliction shal not rise vp the second time.

k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that he should not neede to returne the second time.

10 For he shal come as vnto l thornes folden one in another, and as vnto drunkards in their drunkennes: they shalbe deuoured as stubble fully dryed.

l Though the Assyrians thinke themselues like thornes ỹ pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shalbe nothing able to resist him.

11 There m commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellour.

m Which may be vnderstande eyther of Sanecherib, or of the whole body of the people of Nineueh.

12 Thus saieth the Lorde, Though they be n quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he wil destroy them: notwithstãding he cõforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.

13 For nowe I wil breake his yoke from thee, and wil burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be o sowen: out of the house of thy gods will I cut off the grauen, & the molten image: I will make it thy graue for thee, for thou art vile.

o Meaning, Sanecherib, who shoulde haue no more children, but be slayne in the house of his gods, 2. King. 19. 36, 37. *Isa.* 52.7. *rom.* 10.15.

15 p Behold vpon ỹ mountaines the feete of him that declareth, and publisheth peace: O Iudah, keepe thy solemne feasts, perfourme thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

p Which peace the Iewes should enioy by the death of Sanecherib.

CHAP.

CHAP. II.

Hee deſcribeth the victories of the Caldeans againſt the Aſſyrians.

1 THe a deſtroyer is come before thy face: keepe the munition: looke to the way: make thy loines ſtrong: increaſe thy ſtrength mightily.

2 For the Lord hath b turned away the glory of Iaakob, as the glorie of Iſrael: for the emptiers haue emptied them out, and c marred their vine branches.

3 The ſhield of his mightie men is made red: d the valiant men are in ſcarlet: the charets ſhalbe as in the fire and flames in the day of his preparation, and e the firre trées ſhal tremble.

4 The charets ſhall rage in the ſtreets: they ſhall runne to and fro in the hie wayes: they ſhall ſeeme like lampes: they ſhal ſhoote like the lightning.

5 f He ſhall remember his ſtrong men: they ſhal ſtumble as they goe: they ſhal make haſte to the wall thereof, and the defence ſhalbe prepared.

6 The gates of the riuer ſhalbe opened, and the palace ſhal melt.

7 And Huzzab the Queene ſhalbe led away captiue, and her maids ſhall leade her as with the voice of doues, ſmiting vpon their breſts.

8 But Nineueh is g of olde like a poole of water: yet they ſhal flee away. Stand, ſtand, ſhal they crye: but none ſhall looke backe.

9 h Spoile ye the ſilner, ſpoile the golde: for there is none end of the ſtore, & glorie of al the pleaſant veſſels.

10 i She is emptie and voide and waſte, and the heart melteth, and the knées ſmite together, & ſorowe is in all loines, & the faces k of the al gather blackneſs.

11 Where is the l dwelling of the lyons, & the paſture of the lyons whelps: where the lyon, & the lioneſſe walked, & the lyons whelpe, & none made them afraid.

12 The lyon did teare in pieces enough for his whelpes, and wonred for his lioneſſe, and filled his holes with praye, and his dennes with ſpoyle.

13 Beholde, I come vnto thee, ſaith the Lorde of hoſtes, & I wil burne her charets in the m ſmoke, & the ſworde ſhal deuoure thy yong lyons, & I will cut off thy ſpoile from the earth, & the voyce of thy n meſſengers ſhal no more be heard.

a That is, Nebuchad-nezzar is in a readines to deſtroy the Aſſyrians: and the Prophet deſcribeth the enterpriſes of the Aſſyrians, which prepared to reſiſt him.

b Seeing God hath puniſhed his owne people Iudah & Iſrael, he wil now puniſh the enemies by whome he ſcourged them, reade Iſa. 10. 12.

c Signifying, that the Iſraelites were vtterly deſtroyed.

d Both to feare the enemie, and alſo that they themſelues ſhoulde not ſo ſoone eſpy blood one of another to diſcourage them.

e Meaning, their ſpeares ſhoulde ſhake and craſh together.

f Then the Aſſyrians ſhal ſeek by all meanes to gather their power, but all things ſhall faile them.

g The Aſſyrians wil flatter them ſelues and ſay, that Nineueh is ſo ancient that it can neuer periſh, and is as a fiſhpoole, whoſe waters they that walke on the bankes can not touche, but they ſhalbe ſcattered, and ſhall not looke backe though men would call them.

h God commandeth the enemies to ſpoile Nineueh, and promiſeth them infinite riches and treaſures.

i That is, Nineueh, and the men thereof ſhalbe after this ſort.

k Reade Ioel. 2. 6.

l Meaning, Nineueh, whoſe inhabitants were cruel like the lyons, and giuen to all oppreſſion, and ſpared no violence or tyrannie to ſpoile for their wiues and children.

m That is, as ſoone as my wrath beginneth to kindle.

n Signifying the heraldes, which were accuſtomed to proclaime warre. Some reade of thy gumme-teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can eſcape the hand of God.

1 OBloodie citie, it is all full of lyes, and robberie: a the pray departeth not:

2 The noyſe of a whippe, b and the noiſe of the mouing of the wheeles, and the beating of the horſes, and the leaping of the charets.

3 The horſeman lifteth vp both the bright ſworde, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is none ende of their corpſes: they ſtumble vpon their carpſes,

4 Becauſe of the multitude of the fornications of the c harlot that is beautiful, and is a maiſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations through her witchcrafts.

5 Beholde, I come vpon thee, ſaith the Lord of hoſtes, & wil diſcouer thy ſkirts vpon thy face, and will ſhewe the nations thy filthines, and the kingdomes thy ſhame.

6 And I wil caſt filth vpon thee, & make thee vile, and will ſet thee as a gaſing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhal flee from thee, and ſay, Nineueh is deſtroyed, who wil haue pitie vpon her? where ſhal I ſeeke comforters for thée?

8 Art thou better then d No, which was full of people? that lay in the riuers, and had the waters rounde about it? whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were e her helpers.

10 Yet was ſhe caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreetes: and they caſt lottes for her noble men, and al her mightie men were bound in chaines.

11 Alſo thou ſhalt be dronken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe becauſe of the enemie.

12 All thy ſtrong cities ſhalbe like figge trees with the firſt ripe figs: for if they be ſhaken, they fal into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy lande ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.

14 Drawe thee waters for the ſiege: fortifie thy ſtrong holdes: goe into the clape, and temper the mortar: make ſtrong bricke.

15 There ſhall the fire deuoure thée: the ſworde ſhal cut thee off: it ſhal eate thee vp like the f locuſtes, though thou bee multiplied like the locuſtes, & multiplied like the graſhopper.

16 Thou haſt multiplied thy marchants aboue the ſtarres of heauen: the locuſt ſpoyleth and fleeth away.

17 Thy princes are as the graſhoppers, and

a It neuer ceaſeth to ſpoyle and robbe.

b He ſheweth how the Caldeans ſhall haſte, & howe courageous their horſes ſhall be in beating the ground whē they come againſt the Aſſyrians.

c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie intiſeth young men, and bringeth them to deſtruction.

d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

e Or, ſhine.

f Signifying, that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermine are with rayne or change of weather.

and thy captaines as the great grashoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flie away and their place is not knowen where they are.

f Thy princes & counsellers.

18 Thy fshepheards doe sleepe, O king of Assyria: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wounde: thy plague is grieuous: all that heare the bruite of thee, shall clap the hands ouer thee: for vpon gwhom hath not thy malice passed continually?

g Meaning, that there was no people, to whom ♄ Assyrians had not done hurt

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, & the miserable oppression of the godly, which indure al kind of affliction and crueltie, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans shoulde come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbernnes and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithful to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

2 *A complaint against the wicked that persecute the iust.*

1 THe burden, when Habakkuk the Prophete did see.

a The Prophet complaineth vnto God & bewaileth that among the Iewes is left none equitie nor brotherly loue: but in stead here of raigneth crueltie, theft, contention & strife.

2 O Lord, how long shal I crie, and thou wilt not heare! euen crie out vnto thee afor violence, and thou wilt not helpe!

3 Why doest thou shewe me iniquitie, and cause mee to beholde sorowe? for spoyling, and violence are before me: & there are that raise vp strife & contention.

b To suppresse him if any should shew him selfe zealous of Gods cause.

4 Therefore the lawe is dissolued, and iudgement doeth neuer go forth: for the wicked doth bcompasse about the righteous: therefore cwrong iudgement proceedeth.

c Because the iudges which should redresse this excesse, are as euil as they rest.

5 Beholde among the heathen, & regard, and wonder, and marualle: for I will worke a worke in your dayes: dye will not beleeue it, though it be tolde you.

d As in times past you woulde not beleeue gods word, so shal yee not now beleeue the straunge plagues which are at hand.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

7 They are terrible and feareful: etheir iudgement and their dignitie shall proceede of them selues.

e They themselues shalbe your iudges in this cause, and none shal haue authoritie ouer them to control them. *Zeph.* 3. 3.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the eeuening: and their horsemen are many: and their horsemen shal come from farre: they shall flie as the egle hasting to meate.

f For the Iewes most feared this winde, because it destroyed their fruites.

9 They come all to spoyle: before their faces shall be an cEastwinde, and they shal gather the captiuitie, gas the sand.

g They shalbe so many in number.

10 And they shall mocke the Kings, and the princes shall be a skorne vnto them: they shall deride euery strong holde: for they shall gather hdust, and take it.

h They shall cast vp mounts against it.

11 Then shall they itake a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

i The Prophet comforteth the faithful ♄ God wil also destroy the Babylonians, because they shal abuse this victorie and become proud and insolent, attributing the praise hereof to their idoles.

12 Art not thou of olde, O Lord my God, mine holy one? we shall knot die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

k He assureth ♄ godly of Gods protection, shewing that the enemie can do no more then God hath appointed, & also that their sinnes required such a sharp rod.

13 Thou art of pure eyes, and canst not see euill: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the lfishes of the sea, and as the creeping thinges, that haue no ruler ouer them?

l So that the great deuoureth the smal and ♄ Caldeans destroy al the world.

15 They take vp all with the angle: they catche it in their net, & gather it in their parne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their mnet, & burne incense vnto their parne, because by them their portion is fat and their meat plenteous.

m Meaning, that the enemies flatter them selues, and glorie in their owne force, power, and wit.

17 Shall they therefore stretch out their net and not spare continually to slaye nthe nations?

n Meaning, that they should not.

CHAP. II.

2 *A vision,* 5 *Against pride, couetousnes, drunkennes and idolatrie.*

I Wil stand vpon my awatche, and set me vpon the towre, and wil looke and see what he woulde saye vnto me, and what I shal answere to him that rebuketh me.

a I wil renounce mine own iudgement, and onely depend on God to be instructed what I shal answere them that abuse my preaching, and to be armed against all tentations.

2 And the Lorde answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne bthat readeth it.

b Write it in great letters, that he that runneth, may reade it.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though god execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed.

d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. galat. 3. 11. heb. 10. 38.

e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, & make him a laughing stocke to all the world: and this he speaketh for the comfort of the godlie, and against the Caldeans.

f Signifying, that all ỹ world shal wish the destruction of tyrants, & that by their oppression, and couetousnes they heape but vpon thẽselues more heauy burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifiyng that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answere and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, a- though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare through all the worlde.

m Hee reproacheth thus the King of Babylon, who as he was drunken with couetousnes and crueltie, so he prouoked others to the same, & inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glorie of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

3 For the vision is yet for an appointed time, but at the c last it shall speake, and not lye: though it tarie, waite for it, shall surely come, and shall not stay.

4 Beholde, d he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, in deede ỹ proud man is as e he that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a tanting prouerbe against him, & say, Vo, he that encreaseth that which is not his: f howe long? & he that ladeth himselfe with thicke clay?

7 Shall g they not rise vp suddenly, that shall bite thee? & awake, that shall sturre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the lande, in the cutie, and vnto all that dwell therein.

9 Vo, he that coueteth an euill couetousnes to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the i stone shall crye out of the wall, and the beame out of the timber shall answere it.

12 Vo vnto him that buildeth a towne with blood, and erecteth a cutie by iniquitie.

13 Beholde, is it not of the k Lord of hoste that the people shall labour in the very fire? the people shall euen weary themselues for verie vanitie.

14 For the earth shall l be filled with the knowledge of the glorie of the Lorde, as the waters couer the sea.

15 Vo vnto him that giueth his neighbour m drinke: thou powrest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, & be made naked: the cup of the Lordes right hand shalbe turned vnto thee, and shamefull spuing shalbe for thy glorie.

17 For the o crueltie of Lebanon shall couer thee: so shal the spoyle of the beasts, which made them afrayde, because of mens blood, and for the wrong done in the lande, in the citie, and vnto all that dwel therein.

18 What profiteth the p image? for the maker therof hath made it an image, and a teacher of lyes, though hee that made it, trust therein, when he maketh dumme idoles.

19 Vo vnto him that sayth to the wood, Awake, and to the dumme stone, Rise vp, it shall teach thee: q behold, it is laid ouer with golde and siluer, and there is no breath in it.

20 But the Lorde is in his holy Temple: let all the earth keepe silence before him.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that ỹ like crueltie shalbe executed against them.

p He sheweth that the Babylonians gods could nothing auaile them: for they were but blocks or stones, reade Ierem. 10. 8.

q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

CHAP. III.

2 *A prayer for the fatl full.*

A Prayer of Habakkuk the Prophet for the a ignorances.

2 b O Lord, I haue heard thy voice, and was afrayde: O Lorde, reuiue thy c work in the middes of the people, in the midst of the yeres make it knowne: in wrath remember mercie.

3 God commeth from d Teman, and the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his praise.

4 And his brightnes was as ỹ light: e he had homes comming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, & burning coales went forth before his feete.

6 He stoode and measured the earth: he beheld and dissolued the nations and the euerlasting mountaines were broken, and the auncient hilles did bowe: his f wayes are euerlasting.

7 I For his iniquitie I saw the tentes of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angrie against the h riuers? or was thine anger against the floodes? or was thy wrath against the sea, ỹ thou didest ride i vpon thine horses? thy charets brought saluation.

9 Thy k bow was manifestly reuealed, & the l othes of ỹ tribes were a sure word, now as it was then. c Whereby is meant a power, that was ioyned with his brightnesse, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 31. 16.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraide when they heard Gods threatnings, & prayed.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he woulde deliuer his Church.

g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgemẽt, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselues, Iudg. 7. 22.

h Meaning, that God was not angrie w the waters, but that by this meanes he woulde destroy his enemies and deliuer his Church.

i And so diddest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renued it with his posteritie.

m Read Nom. 20.11.

Selah, thou [m] diddeſt cleaue the earth with riuers.

n He alludeth to the red ſea & Iorden, which gaue paſſage to Gods people, & ſhewed ſignes of their obedience, as it were by liſting vp of their handes.

10 The mountaines ſawe thee, and they trembled: the ſtreame of the water [n] paſſed by: the deepe made a noyſe, and lift vp his hand on hie.

o As appeareth Ioſh. 10.12.

11 The [o] ſunne & moone ſtood ſtill in their habitation: [p] at the light of thine arrowes they went, and at the bright ſhining of thy ſpeares.

p According to thy commandement the ſunne was directed by the weapons of thy people, that fought in thy cauſe, as though it durſt not goe forward.

12 Thou trodeſt down the land in anger, and diddeſt threſh the heathē in diſpleaſure.

13 Thou wenteſt forth for the ſaluation of thy people, euen for ſaluation with thine [q] Anoynted: thou haſt wounded the head of the houſe of the wicked, and diſcouereadſt the foundations vnto the [r] necke, Selah.

q Signifyng that there is no ſaluation, but by Chriſt.

14 Thou dideſt [ſ] ſtrike thorow with his owne ſtaues the heades of his villages: they came out as a whirlewind to ſcatter me: their reioycing was as to deuour the poore ſecretly.

r From the top to the toe thou haſt deſtroyed the enemies. ſ God deſtroyed his enemies both great & ſmal with their owne weapons, though they were neuer ſo fierce againſt his Church.

15 Thou diddeſt walke in the ſea with thine horſes vpon the heape of great waters.

t He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraide of Gods iudgements.

16 When I [t] heard, my bellie trembled: my lyppes ſhooke at the voyce: rottēneſs entred into my bones, and I trembled in my ſelfe, that I might reſt in [u] the day of trouble: for when hee commeth vp [x] vnto the people, he ſhall deſtroy them.

u He ſheweth that the faithfull can neuer haue true reſt, except thei feele before ỹ weight of Gods iudgements.

17 For the figtrée ſhall not flouriſh, neither ſhall fruite be in the vines: the labour of the olive ſhall faile, & the fieldes ſhall yeelde no meate: the ſheepe ſhalbe cut off from the folde, & there ſhal be no bullocke in the ſtalles.

x That is, the enemie: but the godly ſhall be quiet, knowing that all things ſhall turne to good vnto them.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my ſaluation.

19 The Lord God is my ſtrength, he wil make my feete like hindes feete, and he will make me to walke vpon mine hie places. [z] To the chiefe ſinger on Negionothai.

y He declareth wherein ſtandeth the comfort and ioy of the faithfull, though they ſee neuer ſo great afflictions prepared.

z The chief ſinger vpon the inſtruments of muſike ſhal haue occaſion to praiſe God for his great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth ỹ great iudgement of God, which was at hand, ſhewing ỹ their countrey ſhould be vtterly deſtroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance againſt their enemies, as the Philiſtims, Moabites, Aſſyrians and others, to aſſure them that God had a continuall care ouer them. And as the wicked ſhould be puniſhed for their ſinnes and tranſgreſſions: ſo he exhorteth the godly to patience, & to truſt to find mercie by reaſon of the free promes of God made vnto Abraham: and therefore quietly to abide till God ſhew them the effect of that grace, whereby in the ende they ſhould be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.

2. *King.* 22.1. 2. *King.* 21.19.

1 THe worde of the Lorde, which came vnto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Vizkiah, in the dayes of [a] Ioſiah, the ſonne of [a] Amon king of Iudah.

a Not that God was angry with theſe dumme creatures, but becauſe mā was ſo wicked for whoſe cauſe they were created, God maketh thē to take part of the puniſhment with him.

2 I wyll ſurely deſtroy all thinges from off the lande, ſaith the Lord.

3 I will deſtroye man and beaſt: I will deſtroy the [a] foules of the heauen, and the fiſhes of the ſea, and rumes ſhal be to the wicked, and I will cut off man from off the lande, ſaith the Lorde.

b Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal, and were as his peculiar chaplens, reade 2 King. 23.5. Hoſea. 10.5.

4 I wil alſo ſtretch out mine hande vpon Iudah, and vpon all the inhabitantes of Ieruſalem, & I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the Prieſtes,

5 And them that worſhip the hoſte of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lorde, and ſweare by [c] Malcham,

c He alludeth to their idole Molech, which was forbidden, Leu. 20.2. yet they called him their King and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet wil ſweare by idols, and ſerue them: which halting is here condemned, as Ezek. 20. 39.2. King. 17.33

6 And them that are turned backe from the Lord, & thoſe that haue not ſought the Lord, nor inquired for him.

7 Be ſtill at the preſence of the Lord God: for the day of the Lorde is at hande: for the Lord hath prepared a ſacrifice, and hath ſanctified his gheſts.

8 And it ſhalbe in the day of the Lordes ſacrifice, that I will viſite the princes & the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

d Meaning, the courtiers which did imitate the ſtrange apparel of other nations to win their fauour thereby, and to appeare glorious in the eyes of all other, read Eze. 23.14.

9 In the ſame day alſo wil I viſit al thoſe that [e] dannce vpon the threſholde ſo proudly, which fill their maſters houſes by crueltie and deceit.

e He meaneth the ſeruants of the rulers which inuade other mens houſes, & reioyce & leape for ioy whē they can get any pray to pleaſe their maſter withall.

10 And in that day, ſaith the Lorde, there ſhall be a noyſe, and crie from the [f] fiſhe gate, and an howling from the ſeconde gate, and a great deſtruction from the hilles.

f Signifying ỹ all the corners of the city of Ieruſalem ſhould be full of trouble.

11 Howle

g This is meant of the ſtreete of the marchants which was lower then the reſt of the places about it.

h So that nothing ſhal eſcape me.

i By their proſperitie they are hardened in their wickednes. *Deut.28.30. amos.5.11.*

k They that truſted in their owne ſtrength and contemned the Prophets of God. *Ier.30.7. ioel.2.11. amos.5.18.*

Ezek.7.19.

Chap.3.8.

a He exhorteth them to repentance, & willeth them to deſcend into themſelues & gather themſelues together, leſt they be ſcattered like chaffe.

b That is, which haue liued vprightly and godly, according as he preſcribeth by his worde.

c He comforteth the faithfull in that, ſ God would change his puniſhments from them vnto the Philiſtims their enemies and other nations.

11 Howle ye inhabitants of g the lowe place: for the compante of the marchants is deſtroyed: all they that beare ſilver, are cut off.

12 And at that time will I ſearch Jeruſalem with h lightes, and viſite the men that are froſen i in their dregges, and ſay in their hearres, The Lorde will neither doe good nor doe euill.

13 Therefore their goods ſhalbe ſpoyled, and their houſes waſte: * they ſhall alſo build houſes, but not inhabit them, and they ſhall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lorde is nére: it is nére, and haſteth greatly, euen the voice of the day of the Lord: k the ſtrong man ſhall crie there bitterly.

15 * That day is a day of wrath, a day of trouble and heauines, a day of deſtruction and deſolation, a day of obſcuritie & darkenes, a day of clouds & blackines,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towres.

17 And I will bring diſtreſſe vpon men, that they ſhal walke like blinde men, becauſe they haue ſinned againſt the Lord, and their blood ſhall be powred out as duſt, and their fleſh as the dongue.

18 * Neither their ſilver nor their golde ſhall be able to deliuer them in the daye of the Lordes wrath, but the * whole land ſhall be deuoured by the fire of his iealouſie: for he ſhall make euen a ſpeedie riddance of al them that dwel in ꝑ land.

CHAP. II.

He moueth to returne to God, 5 Prophecying deſtruction againſt the Philiſtims, Moabites and others.

1 Gather a your ſelues, euen gather you, O nation not worthie to be loued,

2 Before the decrée come forth, and ye be as chaffe that paſſeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of ꝑ Lordes anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which b haue wrought his iudgement: ſeeke righteouſnes, ſeeke lowlines, if ſo be that ye may be hidde in the day of the Lordes wrath.

4 For c Azzah ſhalbe forſaken, and Aſhkelon deſolate: they ſhal driue out Aſhdod at the noone day, and Ekron ſhalbe rooted vp.

5 Wo vnto the inhabitants of the ſea d coaſt: the nation of the Cherethims, the word of the Lord is againſt you: O Canaan, the land of the Philiſtims, I will euen deſtroy thée without an inhabitant.

6 And ꝑ ſea coaſt ſhalbe dwellings & cotages for ſheepheards and ſheepefolds.

7 And that coaſt ſhalbe for the remnant of the houſe of Judah, to feede thereupon: in the houſes of Aſhkelon ſhal they lodge toward night: for the Lord their God ſhall viſite them, and turne away their captiuitie.

8 I haue hearde the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and e magnified themſelues againſt their borders.

9 Therefore, as I liue, ſaith the Lord of hoſtes, the God of Iſrael, ſurely Moab ſhalbe as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhal ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pryde, becauſe they haue reproched and magnified themſelues againſt the Lorde of hoſtes people.

11 The Lord wil be terrible vnto them: for he wil conſume al the gods of the earth, and euery man ſhal worſhip him from his place, euen al the iles of the heathé.

12 Ye Morians alſo ſhalbe ſlayne by my ſword with them.

13 And hée will ſtretch out his hande againſt the North, and deſtroy Aſſhur, & wil make Nineueh deſolate, & waſte like a wilderines.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the h pelicane, & the owle ſhal abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, & deſolations ſhalbe vpon the poſtes: for the cedars are vncouered.

15 This is the i reioycing citie that dwelt careleſſe, that ſaide in her heart, I am, and there is none beſides me: howe is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

CHAP. III.

Againſt the gouernours of Ieruſalem. 8 Of the calling of al the Gentiles. 13 A comfort to the reſidue of Iſrael.

1 Woe to her that is filthie and polluted, to the robbing a citie.

2 She heard not the voice: ſhe receiued not correction: ſhe truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her are as roaring * lyons: her iudges are as * wolues in the euening, which b leaue not the bones till the morow.

4 Her prophets are lyght, & wicked perſons: her prieſtes haue polluted the Sanctuarie: they haue wreſted the Lawe.

5 The c iuſt Lord is in the midſt thereof:

d That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Iewes and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whom the Lorde appoynted to be ſlaine.

e He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

f Theſe nations preſumed to take from the Iewes that coũtrey which the Lord had giuen them.

g When he ſhall deliuer his people and deſtroy their enemies & idoles, his glory ſhal ſhine thorowout all the world.

h Reade Iſa. 34.11. *Or, hedgehog.*

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie, ſhould be thus made waſte and Gods people deliuered.

a That is, Ieruſalem. *Ezech.22.25, 27. micah.3.11. Habak.1.8.*

b They are ſo greedie ſ they eate vp bones and all.

c The wicked thus boaſted ſ God was euer among them, but the Prophet anſwereth that that can not excuſe their wickednes: for God wil not beare with their ſinnes: yet that he did paciently abide and ſent his Prophetes continually to call them to repentance, but he profited nothing.

d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.

e Thei were most earnest & ready to do wickedly.

f Seeing ye will not repent, you shall look for my vengeance aswel as other nations.

g Lest any should thinke then that Gods glorie should haue perished when Iudah was destroyed, he sheweth that hee wil publish his grace through al the world.

"Or, with one shoulder, as Hos. 6.9.

h That is, the Iewes shall come as wel as the Gentiles: which is to be vnderstand vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of y Temple, which was also thy pride in time past, shalbe taken from thee.

he will doe none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.

6 I haue d cut off the nations: their towres are desolate: I haue made their stretes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I sayde, Surely thou wilt feare mée: thou wilt receiue instruction: so their dwelling shoulde not be destroyed how soeuer I visited them, but e they rose early and corrupted all their workes.

8 Therefore f waite ye vpon mee, sayth the Lorde, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignatiō, euen al my fierce wrath: for al the earth shalbe deuoured with the fire of my iealousie.

9 Surely g then wil I turne to the people a pure language, that they may all cal vpon the Name of the Lord, to serue him "with one consent.

10 From beyonde the riuers of Ethiopia, the h daughter of my dispersed, praying vnto mée, shall bring mée an offring.

11 In that daye shalt thou not be ashamed for i all thy workes, wherein thou hast transgressed against mée: for then I will take away out of the middes of thée them that reioyce of thy pride, and thou shalt no more bee proude of mine holy Mountaine.

12 Then will I leaue in the midst of thée an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lyes: neyther shall a deceitfull tongue bee founde in their mouth: for they shalbe fed, & lie downe, and none shall make them afraide.

14 Reioyce, O daughter Zion: bée ye ioyful, O Israel: be glad & reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath take away thy k iudgements: he hath cast out thine l enemie: the King of Israel, euen the Lorde is in the middes of m thée: thou shalt see no more euill.

16 In that day it shalbe saide to Ierusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thée is mightie: he will saue, he will reioyce ouer thée with ioy: her will quiet himselfe in n his loue: hee will reioyce ouer thée with ioy.

18 After a certayne time will I gather the afflicted that were of thee, and them that bare the repoche for o it.

19 Beholde, at that time I will bruise all that afflict thée, & I will p saue her that halteth, and gather her that was cast out, and I will get them praise & fame in al the q lands of their shame.

20 At r time will I bring you againe, & then will I gather you: for I will giue you a name & a praise among all people of the earth, whe I turne backe your captiuitie before your eyes, sayth the Lord.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee as by thy sinnes thou hast put him away & left thy selfe naked, as Exod. 32.25.

n Signifying, that God deliteth to shew his loue & great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church and because of their religion.

p I wil deliuer the Church which now is afflicted, as Micah. 4.6.

q As among the Assyrians & Caldeans which did mocke them & put them to shame.

HAGGAI.

THE ARGVMENT.

WHen the time of the seuentie yeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stoode in Christ. And because that al were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begonne, and send Christ whom he had promised, and by whom they should attaine to perfit ioye and glorie.

CHAP. I.

1 *The time of the prophecie of Haggai.* 8 *An exhortation to builde the Temple againe.*

a Who was the sonne of Hystaspis, & the third King of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp and admonished of their dueties, what shall we thinke of other gouernours, whose doings are either against God, or very colde in his cause?

c Not that they condemned the buylding therof, but thy preferred policie, and priuate profit to religion, being cōtent with smal beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before

IN the seród yere of King a Darius, in the firt moneth, the first day of the moneth, came the worde of the Lorde (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

2 Thus speaketh the Lorde of hostes, saying, This people say, The time is not yet come, c that the Lordes house should be builded.

3 Then came the word of the Lorde by the ministerie of the Prophet Haggai, saying,

4 Is it time for you selues to dwell in your d ceiled houses, and this House lye waste?

5 Nowe therefore thus sayth the Lorde of

of hostes, Consider your own wayes in your heartes.

e Consider the plagues of God vpo you for preferring your policies to his religion, & becausе ye seeke not him first of all.

6 e Ye haue sowen much, and bring in litle: ye eate, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

f Meaning, that they shoud leaue off their own cōmodities, & goe forward in the building of Gods Temple, and in the setting forth of his religion.

7 Thus saith the Lorde of hostes, Consider your owne wayes in your hearts.

8 Goe f vp to the mountaine, and bring wood, and build this house, and I will be fauourable vnto it, and I will g be glorified, saith the Lord.

g That is, I will heare your prairs according to my promes, 1. King. 8. 21, 29.

9 Ye looked for much, and loe, it came to litle: and when ye brought it home, I did blow vpon it. And why, saith the Lord of hostes? Because of mine house that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you staied it selfe from dewe, and the earth staied her fruite.

11 And I called for a drought vpon the lande, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

h That is, my glorie shalbe set forth by you i And so bring it to nothing.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all h remnant of the people, hearde the k voice of the Lorde their God, and the wordes of the Prophet Haggai (as h Lord their God had sent him) then the people did feare before the Lord.

k This declared that God was the autour of the doctrine, & that he was but the minister, as Exo. 14. 31 Iudg. 7. 20 Act. 15. 28.

13 Then spake Haggai the Lordes messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

l Which declareth y men are vnapt & dull to serue the Lord, neither can they obey his worde or his messengers before God reforme their heartes and giue thē newe spirits, Iohn. 6. 44.

14 And the Lorde stirred vp l the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lorde of hostes their God.

CHAP. II.

He sheweth that the glorie of the seconde Temple shall exceede the first.

a For the people, according as Hag. 32. 11. and Ezek. 41. 1. had prophecied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spiritual Temple, the Church of Christ

1 In the foure and twentieth day of the first moneth, in the second yere of King Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake nowe to Zerubbabel the sonne of Shealtiel prince of Iudah, & to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this a House in her first glory, and howe doe you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saieth the Lorde, and bee of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all ye people of the lande, saith the Lorde, and b do it: for I am with you, saith the Lord of hostes,

b That is, go forward in building the Temple.

6 According to the word that I commanded with you, when ye came out of Egypt: so my Spirit shal remaine among you, feare ye not.

7 For thus saith the Lord of hostes, c Yet a litle while, and I will shake the heauens and the earth, and the sea, and the drie land:

c He exhorteth them to patience though they see not as yet this Temple so glorious as the prophets had declared: for this should be accōplished in Christ by whom al things should be renued.

8 And I will moue al nations, and d the desire of all nations shall come, and I will fill this House with glorie, saith the Lord of hostes.

d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie al precious things, as riches & such like.

9 The e siluer is mine, and the gold is mine, saith the Lord of hostes.

e Therfore whē his time commeth, hee can make al the treasures of y world to serue his purpose: but the glorie of this seconde Temple doeth not stand in materiall things, neyther can be burie.

10 The glorie of this last House shall be greater then the first, saieth the Lorde of hostes: and in this place will I giue f peace, saith the Lord of hostes.

f Meaning, all spirituall blessings & felicitie purchased by Christ, Phil. 4. 7.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yere of Darius, came the worde of the Lorde vnto the Prophet Haggai, saying,

12 Thus saith the Lorde of hostes, Aske now the Priests concerning the Lawe, and say,

13 If one beare g holy flesh in the skirt of his garment, & with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priestes answered and said, No.

g That is, the flesh of the sacrifices: whereby he signifieth that y thing which of it self is good, cannot make an other thing so: and therefore they ought not to iustifie themselues by their sacrifices & ceremonies: but contrary he h

14 Then said Haggai, If a pounted person touch any of these, shal it be vncleane? And the Priests answered, and said, It shal be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

16 And now, I pray you, consider in your minds: from this i day, and afore, euen afore a stone was layed vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twenty measures, there were but tenne: when one came to the wine presse for to draw out fifte vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in al the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your minds, from k this day, & afore from the foure &

h Consider howe God did plague you with famine afore you began to build the Temple. i That is, before the building was begun. k From the time they began to build the Temple, he promiseth that God would blesse them: & albeit as yet the fruite was not come foorth, yet in the gathering they should haue plentie.

twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: consider it in your myndes.

1 He exhorteth them to patience and to abide till ỹ harueſt came, and then they ſhould ſee Gods bleſſings

20 Is the [l] ſeede yet in the barne? as yet the vine, and the figtree, and the pome granate, and the olyue tree hath not brought forth: from this day will I bleſſe you.

m I will make a change & renue all things in Chriſt, of whom Zerubbabel here is a figure.

21 And againe the worde of the Lord came vnto Haggai in the foure and twentieth day of the moneth, ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth,

23 And I will ouerthrowe the throne of kingdoms, & I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will ouerthrow the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſworde of his brother.

n Hereby he ſheweth that there ſhalbe no let or hinderãce when God will make this wonderfull reſtitutiõ of his Church.

24 In that day, ſayth the Lord of hoſtes, will I take thee, O Zerubbabel my ſeruant, the ſonne of Shealtiel, ſayth the Lorde, and will make thee as a [o] ſignet: for I haue choſen thee, ſayth the Lorde of hoſtes.

o Signifying that his dignitie ſhould be moſt excellent, which thing was accõpliſhed in Christ.

ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begonne to prophecie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent vnfaynedly, and not abuſe this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhould haue, from death and ſinne by Chriſt. But becauſe they ſtyll remayned in their wickednesſe, and coldnes to ſet foorth Gods glorie, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharpely: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receyue Chriſt, in whome all ſhould be ſanctified to the Lorde.

CHAP. I.

1 He exhorteth the people to returne to the Lorde, and to eſchewe the wickednes of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

1 In the eight moneth of the ſeconde yere of [a] Darius, came the woorde of the Lorde vnto [b] Zechariah, the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

a Who was the ſonne of Hyſtaſpis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24. 20. but had the ſame name, & is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitors as of Ioiada or Berechiah & Iddo.

2 The Lorde hath bene [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou vnto them, Thus ſayth the Lorde of hoſtes, [d] Turne ye vnto me, ſayth the Lord of hoſtes, and I will turne vnto you, ſayth the Lorde of hoſtes.

4 Be ye not as your fathers, vnto whom the former [e] Prophets haue cryed, ſaying, Thus ſayth the Lord of hoſts, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, ſayth the Lorde.

5 Your fathers, where [f] are they? and do the Prophets liue for euer?

6 But did not my wordes & my ſtatutes, which I commanded by my ſeruantes the Prophets, take holde of [g] your fathers? and [h] they returned, and ſayde, As the Lord of hoſtes hath determined to do vnto vs, according to our owne wayes, and according to our workes, ſo hath he delt with vs.

c He ſpeaketh this to feare thẽ with Gods iudgements that they ſhould not prouoke him as their fathers had done, whome he ſo grieuouſly puniſhed.

d Let your fruites declare, that you are Gods people, and that he hath wrought in you by his Spirit and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ierem. 31. 18. lamen. 5. 21. iſa. 21. 8. and 31. 6. and 45. 21. *Ierem. 3. 12. ezek. 18. 30. hoſ. 14. 2. ioel. 2. 12.* e Though your fathers be dead, yet Gods iudgments in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1. 15.

f Seeing ye ſawe the force of my doctrine in puniſhing your fathers, why do not ye feare ỹ threatnings conteined in the ſame and declared by my Prophets?

g As men aſtoniſhed with my iudgements, and not that they were touched w true repentance.

7 Vpon the foure & twentieth day of the eleuenth moneth, which is the moneth [i] Shebat, in the ſecond yere of Darius, came the woorde of the Lorde vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

h Which conteineth part of Ianuarie and part of Februarie.

8 I ſaw by night, and behold [k] a man riding vpon a red horſe, & he ſtood among the mirre trees, that were in a bottom, and behind him were there [l] red horſes ſpeckled and white.

i This viſion ſignifieth ỹ reſtauration of the Church, but as yet it ſhould not appeare to mans eyes, which is here ment by ỹ night, by the bottome and by the mirre trees,

9 Then ſaid I, O my Lord, what are theſe? and the [p] Angel that talked with me, ſayd vnto me, I will ſhew thee what theſe be.

10 And the man that ſtoode among the mirre trees, anſwered and ſayde, Theſe are they whom the Lord hath ſent to go through the worlde.

11 And they anſwered the Angell of the Lord, that ſtood among the mirre trees, and ſayde, We haue gone through the worlde: and behold, all the world ſitteth ſtill, and is at reſt.

yet he compareth God to a king, who hath his poſts & meſſengers abroad, by who he ſtill worketh his purpoſe and bringeth his matters to paſſe.

12 Then the [m] Angel of the Lord anſwered and ſayde, O Lord of hoſtes, how long wilt thou not haue mercie on Ieruſalem and on the cities of Iudah, againſt which thou haſt had indignation theſe ſeuentie yeres?

k Who was the chief among the reſt of the horſemen. l Theſe ſignified the diuers offices of Gods Angels by whom God ſometime puniſheth and ſometime comforteth, and bringeth forth his workes in diuers ſortes. m That is, Chriſt the Mediatour prayed for the ſaluatiõ of his Church, which was now troubled when all the countreys about them were at reſt.

n Though for a time God defer his helpe and comforte from his Church, yet this declareth that he loueth them ſtill moſt derely, as a moſt merciful father his children, or an huſband his wife, & when it is expedient for them, his helpe is euer ready.

o In deſtroying the reprobate I ſhewed my ſelfe but a litle angrie towarde my Church, but the enemy woulde haue deſtroyed them alſo, and conſidered not the ende of my chaſtiſements.

p To meaſure out the buildings.

q The abundance ſhalbe ſo great that the places of ſtore ſhall not be able to cõteine theſe bleſſinges that God wil ſend, but ſhal euen breake for fulnes.

r Which ſignified al the enemies of the Church, Eaſt, Weſt, North, South.

red and ſaide, O Lorde of hoſtes, howe long wilt thou be vnmercifull to Ieruſalem, and to the cities of Iudah, with whom thou haſt bene diſpleaſed nowe theſe threeſcore and ten yeres?

13 And the Lord anſwered the Angel that talked with me, with good wordes and comfortable wordes.

14 So the Angel that communed with me, ſaid vnto me, Crie thou, and ſpeake, Thus ſaith the Lord of hoſtes, I am [o] ielous ouer Ieruſalem and Zion with a great zeale,

15 And am greatly angrie againſt the careleſſe heathen: for I was angrie but [p] a litle, and they helped forwarde the affliction.

16 Therefore thus ſaith the Lorde, I will returne vnto Ieruſalem with tender mercie: mine houſe ſhalbe buylded in it, ſaith the Lord of hoſtes, and a line [q] ſhall be ſtretched vpon Ieruſalem.

17 Crie yet, and ſpeake, Thus ſayth the Lorde of hoſtes, My cities ſhall yet [r] be broken with plentie: the Lord ſhall yet comfort Zion, and ſhal yet chuſe Ieruſalem.

18 Then lift I vp mine eyes and ſawe, and beholde, [s] foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are [t] hornes which haue ſcattered Iudah, Iſrael, & Ieruſalem.

20 And the Lorde ſhewed me foure [u] carpenters.

21 Then ſaid I, What come theſe to doe? And he anſwered, and ſaide, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head: but theſe are come to frap them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to ſcatter it.

s Though God hath begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtil toward you, and therefore ſendeth me his Angel, and his Chriſt to defende you from your enemies, that they ſhall not hurt you, neither by the way nor at home. k Ye are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye, Pſalm. 17.8. l Vpon the heathen your enemies. m They ſhall be your ſeruants as you haue bene theirs. n This muſt neceſſarily be vnderſtande of Chriſt, who being God equal with his Father, was ſent as he was Mediator to dwell in his Church, and to gouerne them.

t That is, the Angel who was Chriſt for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God and ſo called.

b Meaning him ſelf Zechariah.

c Signifiyng the ſpirituall Ieruſalem & Church vnder Chriſte, which ſhoulde be extended by the Goſpel through al the world, & ſhould need no material walles, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies.

u That is, Chriſt ſpeaketh to God as the Mediator of his Church that he woulde rebuke Satan: and here he ſheweth himſelfe to be the continual preſeruer of his Church.

d Meaning, that Iehoſhua was wonderfully preſerued in the captiuitie, and now Satan ſought to afflict & trouble him when he was doing his office.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

1 I Lift vp mine eyes againe and looked, and beholde, a [a] man with a meaſuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid vnto me, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forth: and another Angell went out to mete him,

4 And ſaide vnto him, Runne, ſpeake to this [b] yong man, and ſay, [c] Ieruſalem ſhalbe inhabited without walles, for the multitude of men & cattel therein.

5 For I, ſaith the Lord, will be vnto her a wall of [d] fire rounde about, and wil [e] be the glorie in the middes of her.

6 Ho, ho, come [f] forth, and flee from the land of the North, ſaith the Lord: for I haue ſcattered you into [g] foure winds of the heauen, ſaith the Lord.

7 [h] Saue thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lorde of hoſtes, After this [i] glorie hath he ſent me vnto the nations, which ſpoyled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For beholde, I will lift vp mine hande [l] vpon them: and [m] they ſhalbe a ſpoile to thoſe that ſerued them, and ye ſhall knowe, that the Lorde of hoſtes hath [n] ſent me.

10 Reioyce, and be glad, O daughter Zion: for lo, I come, and wil dwell in the middes of thee, ſaith the Lord.

11 And many nations ſhall be ioyned to the Lorde in that day, & ſhall be my people: and I will dwell in the middes of thee, and thou ſhalt know that the Lord of hoſtes hath ſent me vnto thee.

12 And the Lord ſhal inherite Iudah his portion in the holy land, and ſhal chooſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord: for he is rayſed vp out of his holy place.

a He prayed to Chriſt the Mediatour for the ſtate of the Church.

b Which declareth that the faithful haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickednes, Ephe. 6.12.

d To defend my Church, to feare the enemies, and to deſtroy them if they approch neere.

e In me they ſhall haue their full felicitie and glory.

f He calleth to them, which partely for feare and partly for their owne eaſe, remained ſtill in captiuitie, and ſo preferred their owne priuate commodities to the benefites of God promiſed in his Church.

g As it was I that ſcattered you, ſo haue I power to reſtore you.

h By flying from Babylon and comming to the Church.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

1 AND hee ſhewed me Iehoſhua the [a] hie Prieſt, [a] ſtanding before the Angel of the Lord, & [b] Satan ſtood at his right hand to reſiſt him.

2 And the [c] Lord ſayd vnto Satan, The Lorde rebuke thee, O Satan: euen the Lorde that hath choſen Ieruſalem, rebuke thee. Is not this a [d] brand taken out of the fire?

3 Now Iehoſhua was clothed with filthie garments, and ſtoode before the Angel.

4 And he anſwered and ſpake vnto thoſe

e In respect of the glorious garments, and precious stones that the Priests did weare before the captiuitie: and by this contemptible state the prophet signifieth that these small beginnings should be made excellent when Christ shal make the full restitution of his Church.

f He sheweth of what apparel he speaketh, which is when our filthy sinnes are taken away, and we are clad with Gods mercies, which is ment of the spiritual restitutiō.

g The Prophet prayeth, that besides the raiment the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, & obteineth it.

that stoode before him, saying, Take away the [e] filthie garments from him. And vnto him he said, Beholde, I haue [f] caused thine iniquitie to depart from thee, and I wil clothe thee with change of rayment.

5 And I saide, Let them [g] set a faire diademe vpon his head. So they set a faire diademe vpon his head, & clothed him with garments, & the Angel of the Lorde stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watche, thou shalt also [h] iudge mine house, and shalt also keepe my [i] courts, and I will giue thee place amōg [k] these that stand by.

8 Heare nowe, O Iehoshua [l] the Priest, thou and thy fellowes that sit before thee: for they [l] are monstruous persons: but behold, I will bring forth the [m] Branche my seruant.

9 For lo the [n] stone that I haue laide before Iehoshua: vpon one stone shall be seuen eyes: behold, I will [o] cut out the graning thereof, saith the Lord of hostes, and I will take [p] away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the [q] vine, & vnder the figge tree.

h That is, haue rule and gouernment in my Church as thy predecessours haue had. i Whereby he meaneth to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole nomber of the faithfull: signifying that all the godly should willingly receiue him. l Because they follow my worde, they are contemned in the world, and esteemed as monsters, Isa. 8.18. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11.1. Ierem 23.5, and 33.14,15. n He sheweth that the ministers cannot builde, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that al ought to seeke light at him, Chap. 4.10. o That is, I will make it perfect in all pointes, as a thing wrought by the hand of God.

p Though I haue punished this lande for a time, yet I wil euen now be pacified, and visite their sinnes no more. q Ye shall then liue in peace & quietnes, that is, in the kingdome of Christ, Isa. 2.2. micah. 4.4. hag. 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

r Which was euer in the midst of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

1 And the Angell that talked with me, came againe and waked me, as a man that is rayled out of his sleepe,

2 And saide vnto me, What seest thou? and I said, I haue looked, and behold, a [r] candlestick all of golde with a bowle vpon the top of it, & his seuen lampes therin, and seuen [b] pipes to the lampes, which were vpon the top thereof.

b Which conueyed the oyle

3 And two olme trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof.

that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and saide vnto me, Knowest thou not what these be? And I sayde, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of the Lord vnto [c] Zerubbabel, saying, Neither by [d] an armie nor strength, but by my Spirite, saith the Lord of hostes.

c Who was a figure of Christ, and therefore this doctrine was directed to al the Church who are his body and members.

d He sheweth that Gods power only is sufficient to preserue his church, though he vse not mans helpe therunto.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt bee a plaine, and [e] he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whome the enemies dayly labour to let, in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to slay this building, yet Zerubbabel shal lay the highest stone thereof, and bring it to perfection, so that al the godly shal reioyce and pray vnto God that he would continue his grace and fauour towarde the Temple. g Meaning, the Prophet, that I am Christ sent of my father for the building, & preseruation of my spirituall Temple. h Signifying that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should go forwarde with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things plesant to the eye. k That is, God hath seuen eyes: meaning, a continual prouidence, so that neyther Satan nor any power in the worlde can goe about, or bring any thing to passe to hinder his worke, Chap. 3.9. l Which were euer greene and full of oyle, so that stil they powred foorth oyle into the lampes: signifying, that God wil continually maintayne and preserue his Church, and indue it still with abundance and perfection of graces,

8 Moreouer, the word of the Lorde came vnto me, saying,

9 The handes of Zerubbabel haue layd the foundatiō of this house: his hands shal also finish it, and [s] thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the [t] small things? but they shall reioyce, and shall see the stone of [u] tinne in the hande of Zerubbabel: [k] these seuen are the eyes of the Lord, which go thorowe the whole world.

11 Then answered I, and said vnto him, What are these two olme trees vpon the right & vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two olme braches, which thorowe the two golden pipes emptie themselues into the golde?

13 And he answered me, & said, Knowest thou not what these be? And I sayde, No, my Lord.

14 Then said he, These are the two [l] olme branches, that stande with the ruler of the whole earth.

CHAP.

CHAP V.

f The vision of the flying booke, signifying the curse of theues, and such as abuse the name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

a Because the Iewes had prouoked Gods plagues by cõtemning his worde, and casting off al iudgment and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniurie toward his neighbour.

c Meaning, whersoeuer he be in the world.

d He that transgresseth the first table, and serueth not God aright, but abuseth Gods name.

e Which was a measure in dry things conteining about ten pottels.

f That is, all ỹ wickednes of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

1 THen I turned mee, and lifted vp mine eyes and looked, and beholde, a flying booke.

2 And hee sayde vnto mee, What seest thou? And I answered, I see a flying a booke: the length thereof is twentie cubits, and the breadth thereof ten cubits.

3 Then sayde hee vnto mee, This is the curse that goeth forth ouer the whole earth: for euery one that b stealeth, shall be cut off aswel on this side, as on that: and euery one that c sweareth, shall be cut off aswel on this side, as on that.

4 I will bring it forth, saieth the Lorde of hostes, and it shall enter into the house of the theefe, and into the house of him, ỹ falsely sweareth by my Name: and it shall remaine in the midst of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went forth, and sayde vnto mee, Lift vp nowe thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he saide, this is an d Ephah that goeth forth. He said moreouer, This is the f sight of them, through all the earth.

7 And beholde, there was lift vp a g talent of lead: and this is a h woman that sitteth in the middes of the Ephah.

8 And hee sayde, This is i wickednesse, and hee cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two k women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd vnto me, l To build it an house in the lande of Shinar, and it shall be established and set there vpon her owne place.

i Signifying that Satan shoulde not haue such power against ỹ Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.

k Which declared that GOD would execute his iudgements by the meanes of weake and infirme meanes.

l To remoue the iniquitie & afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute & declare his will.

1 AGaine, I turned and lift vp mine eyes, and looked: and beholde, there came foure a charets out from betweene b two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet were c red horses, and in the second charet d blacke horses,

3 And in the thirde charet, e white horses, and in the fourth charet, horses of f diuers colours, and reddish.

4 Then I answered, and saide vnto the Angell that talked with mee, What are these, my Lorde?

5 And the Angell answered, and sayde vnto mee, These are the g foure spirits of the heauen, which go forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, & the white went out after them, and they of diuers colours went forth towarde the h South countrey.

7 And the i reddish went out, and required to go, and passe through the worlde, & he said, Go passe through the worlde. So they went throughout the world.

8 Then cryed he vpon mee, and spake vnto mee, saying, Beholde, these that go toward the North countrey, haue pacified my k spirite in the North countrey.

9 And the word of the Lorde came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, & go vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and gold, and make crownes, and set them vpon the m head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, & saith, Behold the mã whose name is n Branch, and he shall grow o vp out of his place, & he shal p build the Temple of the Lorde.

13 Euen he shall build the Temple of the Lord. and he shall beare the q glory, and shall sit and rule vpon his throne, & he shall be a Priest vpon his throne, & the counsell of peace shalbe betweene r them both.

b By the brasen mountaines he meaneth the eternall counsel and prouidence of God, wherby he hath from before all eternitie decreed what shal come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelty and persecutions that ỹ Church had endured vnder diuerse enemies,

d Signifying that they had endured great afflictions vnder the Babylonias.

e These represented their state vnder ỹ Persians which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and poure his plagues vpon their enemies, as he did in destroying Nineueh & Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counsel he causeth to appeare through all the worlde.

h That is, towarde Egypt, and other countreis thereabout.

i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob. 1.12.

k By punishing the Caldeans mine anger ceased, and you were deliuered.

l To receiue of him, and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, & doubted of the restitution of the kingdom and of the Priesthood, & hurt others by their example.

m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning Christ, of whome Iehoshua was the figure: for in Greeke they were both called Iesus.

o That is, of him selfe, without the helpe of man.

p Which declareth that none could buyld this temple, wherof Haggai speaketh, but onely Christ: & therefore it was spirituall, and not material, Hag. 2.10.

q Whereof Iehoshua had but a shadow.

r The two offices of the kingdome, and priesthoode shalbe so ioined together, that they shalbe no more diseuered.

s Who was also called Heldai.
t He also was called Iosiah.
u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently:
both.
14 And the crownes shalbe to s Helem, & to Tobiah, and to Iedaiah, & to t Hen the sonne of Zephaniah, for a u memorial in the Temple of the Lord.
15 And they that are x far off, shall come and builde in the Temple of the Lorde, and ye shall knowe, that the Lorde of hostes hath sent me vnto you. And this shall come to passe, if ye wil y obey the voyce of the Lord your God.

and of this their infidelitie these two crownes shall remaine as tokens, Actes. 1,6. x That is, the Gentiles by the preaching of the Gospell shall helpe towarde the building of this spirituall Temple. y If ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

3 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which conteined part of Nouember, and part of December.
b That is, y rest of the people that remained yet in Caldea, sent to y Church at Ierusalem for the resolution of these questions, because these feasts were consented vpon by the agreement of y whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Iere.41.2.
c By weeping and mourning appere what exercises they vsed in their fasting.
d That is, prepare my self with all deuotion to this fast.

1 And in the fourth yeere of King Darius, the worde of the Lorde came vnto Zechariah in the fourth daye of the nynth moneth, euen in a Chisleu,
2 For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lorde,
3 And to speake vnto the Priests, which were in the House of the Lord of hostes, and to the Prophets, saying, Should I c weep in the fift moneth, and d separate my selfe as I haue done these so many c yeeres?
4 Then came the word of the Lorde of hostes vnto me, saying,
5 Speake vnto all the people of the land, and to the e Priests, and saye, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? is doe I approue it?
6 And when ye did eate, and when ye did drinke, did ye not eate f for your selues, and drinke for your selues?
7 Should ye not heare the words, which the Lorde g hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the playne was inhabited?
8 And the worde of the Lorde came vnto Zechariah, saying,
9 Thus speaketh the Lord of hostes, saying, h Execute true iudgement, & shewe mercie and compassion, euery man to his brother,
10 And oppresse not the widowe, nor the fatherlesse, the stranger nor the poore, & let none of you imagine euil against his brother in your heart.
11 But they refused to hearken, & i pulled away the shoulder, and stopped their eares, that they should not heare.
12 Yea, they made their heartes as an adamant stone, least they should heare the Law and the words which the Lord of hostes sent in his m spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.
13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.
14 But I scattered them among all the nations, whome they knewe not: thus the lande was desolate n after them, that no man passed through nor returned: for they layde the pleasant lande o waste.

e Which was now since the time the Temple was destroyed. f For there were both of the people, and of the Priests, which douted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe poyntes of their religion. g For they thought they had deserued towarde God because of this fast, which they inuented of themselues: & though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued. h Did ye not eate & drinke for your own commoditie & necessitie? and so likewise ye did absteine according to your owne fantasies, & not after y prescript of my Lawe. i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such thinges as they inuented, and in the meane season woulde not serue him as he had commanded.

k He sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that thei lacked these offices of charity, which should haue declared that they were godly, Mat.23.23.
l And would not eary the Lordes burden, which was sweete and easie, but would beare their own, which was heauie & grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem.9.29.
m Which declareth, that they rebelled not onely against the Prophets, but against the Spirit of God y spake in them. n That is, after they were caried captiue. o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

1 Again the word of p Lord of hostes came to me, saying,
2 Thus sayth the Lord of hostes, I was a zelous for Zion with great zelousie, and I was zelous for her with great wrath.
3 Thus sayth the Lorde, I will returne vnto Zion, and wil dwel in the middes of Ierusalem: and Ierusalem shall be called a b citie of trueth, and the Mountaine of the Lorde of hostes, the holye Mountaine.
4 Thus sayth the Lorde of hostes, There shall yet olde c men and olde women dwell in the stretes of Ierusalem, and euery man with his staffe in his hande for very age.
5 And the streetes of the citie shalbe full of boyes & girles, playing in the stretes thereof.
6 Thus saith the Lord of hostes, Though it be d vnpossible in the eyes of the remnant

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniurie.
b Because shee shalbe faithfull, and loyall toward me her husband.
c Though their enemies dyd greatly molest and trouble them, yet God would come and dwel among them, and so preserue them so long as nature woulde suffer them to liue, and encrease their children in great abundance.
d Hee sheweth that God can perfourme that which he hath promised though it seeme neuer so vnpossible to man, Gen.18.14. Rom.4.20.

nant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lorde of hostes, Behold, I wil deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the middes of Ierusalem, and they shalbe my people, and I will be their God in trueth and in righteousnes.

9 Thus sayth the Lorde of hostes, Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was layde, that the Temple might be builded.

10 For before these dayes there was no hire for man nor any hire for beast, neyther was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I will not intreate the residue of this people as aforetime, sayth the Lord of hostes.

12 For the seede shalbe prosperous: the vine shall giue her fruite, & the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathē, O house of Iudah, and house of Israel, so wil I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers prouoked me vnto wrath, saith the Lord of hostes, & repented not,

15 So againe haue I determined in these dayes to do well vnto Ierusalem, & to the house of Iudah: feare ye not.

16 These are the things that ye shall do. Speake ye euery man the trueth vnto his neighbour: execute iudgement true ly and vprightly in your gates,

17 And let none of you imagine euil in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lorde of hostes came vnto me, saying,

19 Thus saith the Lorde of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the tenth, shalbe to the house of Iudah ioy and gladnes, and prosperous hie feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Vp, let vs go & pray before the Lord, and seeke the Lord of hostes: I will go also. *Isa.2.3.mica.4.2.*

22 Yea, great people and mightie nations shal come to seeke the Lord of hostes in Ierusalem, and to pray before the Lorde.

23 Thus saith the Lorde of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will go with you: for we haue heard, that God is with you.

CHAP. IX.

The threatning of the Gentiles. 9 The comming of Christ.

1 The burden of the worde of the Lorde in the lande of Hadrach: & Damascus shalbe his rest: when the eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamath also shall border there by: Tyrus also and Zidon, though they be very wise.

3 For Tyrus did build her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoyle her, and he will smite her power in the sea, & she shalbe deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shalbe very sorowfull, and Ekron: for her countenance shalbe ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwel in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his teeth: but he that remaineth, euen he shalbe for our God, and he shalbe as a prince in Iudah, but Ekron shalbe as a Iebusite.

8 And I wil campe about mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for nowe I haue seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy king commeth vnto thee:

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their chief citie, and not spare so much as that.
c When the Iewes shal conuert and repent, then God wil destroy their enemies.
d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rodde and plague.
e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft & subtiltie, which they cloked with this name of wisedome.
f Though they of Tyrus thinke themselues inuincible by reason of the sea, that compasseth the rounde about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed saue a very fewe, that shoulde remayne as strangers.
h He promiseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them.
i As the Iebusites had bene destroyed, so should Ekron and all the Philistims.
k He sheweth that Gods power only shal be sufficient to defende his Church against all aduersaries, be they neuer so cruell or assemble their power neuer so often.
l That is, God hath now seene the great iniuries & afflictions wherewith they haue been afflicted by their enemies.

e So that their returne shall not be in vaine: for God wil accomplish his promise, and their prosperitie shall be sure and stable.
f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.
g For God curseth your worke, so that neither man nor beast had profite of their labours.
h Reade Ezek. 18.20.
i Which declareth, that man cannot turne to God till hee change mans heart by his Spirit, and so begin to do wel, which is to pardon his sinnes and to giue him his graces.
k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, & turne wholy to God, they shal haue no more occasion to fast, or to shewe signes of heauines: for God wil send them ioy and gladnes.
l He declareth the great zeale that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.

m That is, he hath righteousnes, and saluation in him selfe for the vse and commoditie of his Church.

n Which declareth that they shoulde not looke for such a King as should be glorious in ỹ eyes of man, but should be poore and yet in himselfe haue al power to deliuer his: and this is ment of Christ, as Mat. 21. 5.

o No power of man or creature shalbe able to let this kingdome of Christ, & he shal peaceably gouerne them by his worde.

p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he ment an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church, which

m he is iust and saued himself, poore and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I wil cut off the o charets from Ephraim, & the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shalbe from sea vnto sea, and from the q River to the ende of the lande.

11 r Thou also shalt be saued through the blood of thy couenant. I haue loosed thy ſ prisoners out of the pit wherein is no water.

12 Turne you to the t strong holde, ye u prisoners of hope: euen to daye doe I declare, that I wil render the x double vnto thee.

13 For Iudah haue I y bent as a bowe for me: Ephraims hande haue I filled, and I haue raysed vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants swoorde.

14 And the Lorde shall bee seene ouer them, and his arrowe shal goe foorth as the lightening: and the Lorde God shall blowe the trumpet, and shal come foorth with the whirlewindes of the South.

15 The Lord of hostes shal defende them, and they shall deuoure them, z and subdue them with sling stones, & they shall drinke, and make a noyse as throughe wine, and they shalbe filled like bowles, and as the hornes of the altar.

16 And the Lorde their God shall deliuer them in that daye as the flocke of his people: for they shall bee as the a stones of the crowne lifted vp vpon his lande.

17 For howe great is his goodnes! and howe great is his beautie! corne shall make the young men cheereful, and new wine the maydes.

is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Churche, and left it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of al dangers, seeme they neuer so great. t That is, into the holy lande where the citie and the Temple are, where God will defende you. u Meaning, the faithfull, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids tyme to the captiuitie. y I wil make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z He promiseth that the Iewes shall destroye their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie. a The faithfull shal be preserued, and reuerenced of all, that the very enemies shall bee compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander the great, whē he met Iadi the high Priest.

CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

1 Aske you of the b Lord rayne in the time of the latter rayne: so shal the Lord make white clouds, and giue you showres of rayne, and to euery one grasse in the fielde.

2 Surely c the idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue told a vaine thing: they comfort in vayne: therefore d they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kyndled against the shepherds, and I did visite the e goats: but the Lorde of hostes will visite his flocke the house of Iudah, & will make them as f his beautifull horse in the battell.

4 Out g of him shal the corner come forth: out of him the naile, out of him the bowe of battell, & out of him euery h appointer of tribute also.

5 And they shall be as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shal fight, because the Lord is with them, and the riders on horses shal be confounded.

6 And I wil strengthen the house of Iudah, and I will preserue the house i of Ioseph, and I will bring them againe, for I pitie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a giant, and their heart shal reioyce as through wine: yea, their children shal see it, and be glad: and their heart shal reioyce in the Lord.

8 I will k hisse for them, and gather them: for I haue redeemed them: & they shall encrease, as they haue encreased.

9 And I will l sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children and l turne again.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assur: and I wil bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

a The Prophet reproueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, & so famine came by Gods iust iudgement: therefore to auoyde this plague he willeth them to turne to God, and to pray in faith to him, and so he will giue them abūdance.

b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, ỹ cruel gouernours which did oppresse the poore sheepe, Ezek. 34 16, 17.

e He wil be merciful to his Church & cherish them as a King or Prince doeth his best horse which shal be for his owne vse in the warre.

f Out of Iudah shal the chiefe gouernour proceede, who shall be as a corner to vphold the building, & as a nayle to fasten it together.

g Ouer their enemies.

h That is, the ten tribes which shouldbe gathered vnder Christ to the rest of the Church.

i Whereby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hisse he can cal them from al places suddenly.

k Though they shal yet be scattered and seeme to be lost, yet it shalbe profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whom it was first preached.

l Not that they shoulde returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospell.

m He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

11 And he m shall go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the ruer shal drye vp: and the pride of Assur shalbe cast downe, and the scepter of Egypt shal depart away.
12 And I wyll strengthen them in the Lord, and they shal walke in his Name sayth the Lord.

CHAP. XI.

1 *The destruction of the Temple.* 4 *The care of the faithfull is committed to Christ.* 7 *A grieuous vision against Ierusalem and Iudah.*

a Because the Iewes thought themselues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet sheweth y when God sendeth the enemies, it shal shew it selfe ready to receiue them.

b Shewing that if the strong men were destroyed, the weaker were not able to resist

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to holde out.

d That is, the renoume of Iudah and Israel should perish.

e Which being now destinate to be slaine, were deliuered as out of the lions mouth.

f Their gouernours destroy them without any remorse of

1 OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.
2 Howle, b firre trées: for the cedar is fallen, because all the mightie are destroyed: howle ye, O okes of Bashan, for the c defenced forest is cut downe.
3 There is the voyce of the howling of the shepherdes: for their d glorie is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.
4 Thus sayth the Lorde my God, Fede the sheepe of the e slaughter.
5 They that possesse them, slaye them f & synne not: and they that sell them, saye, g Blessed be the Lorde: for I am riche, and their owne shepherdes spare them not.
6 Surely I wil no more spare those that dwell in the land, sayth the Lord: but lo, h I will deliuer the men euery one into his neighbours hande, & into the hand of his i king: and they shall smite the land, and out of their handes I wil not deliuer them.
7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I toke vnto me l two staues: the one I called Beautie, & the other I called Bandes, and I fed the sheepe.
8 m Three shepherds also I cut off in one moneth, and my soule lothed n them, & their soule abhorred me.
9 Then sayd I, I wil not fede you: that that dyeth, let it dye: and that that perisheth, let it perishe: and let the remnant eate, euery one the flesshe of his neighbour.
10 And I toke my staffe, euen Beautie, and brake it, that I might disanul my couenant, which I had made with all people.
11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the worde of the Lord.
12 And I said vnto them, If ye thinke it good, giue mee p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.
13 And the Lord said vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of the. And I toke the thirtie pieces of siluer, and cast them to the potter in the house of the Lorde.
14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhood betweene Iudah & Israel.
15 And the Lorde said vnto me, Take to thee yet r the instruments of a foolishe shepherd.
16 For loe, I wil raise vp a shepherde in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor fede that that standeth vp: but he shal eate the flesh of the fat, and teare their clawes in pieces.
17 O idole shepherd that leaueth the flock: the swoorde shalbe vpon his s arme, and vpon his right eye. His arme shall be cleane dryed vp, and his right eye shall be vtterly darkened.

g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren. h I will cause one to destroye another. i Their gouernours shall execute cruelrie ouer them. k That is, y small remnant, whom he thought worthy to shew mercie vnto. l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernment, neither continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other. Some read, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed. m Whereby hee sheweth his care & diligence y he would suffer thē to haue no euil rulers, because they should consider his great loue. n Meaning the people, because they would not acknowledge these great benefites of God.

o He sheweth that the least part euer profit by Gods iudgements.

p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefites, but esteemed them as thinges of nought.

q Shewing that it was too litle to pay his wages, which couldе scarce suffice to make a fewe tiles for to couer the Temple.

r Signifying, that they should haue a certaine kinde of regiment, and outwarde shewe of gouernment: but in effect it should be nothing: for they should be wolues, & deuouring beasts in steade of shepherds.

f And is in health & sounde.

t By the arme he signifieth strength, as he doeth wisdome & iudgement by the eye: that is, the plague of God shal take away both thy strength and iudgement.

CHAP. XII.

Of the destruction & building againe of Ierusalem.

THe burden of the worde of the Lorde vpon a Israel, sayth the Lord, which spred the heauens, & layd the foundation of the earth, and formed the spirit of man within him.
2 Behold, I wil make Ierusalem a b cup of poyson vnto all the people rounde about: and also with Iudah wil he be, in the siege against Ierusalem.
3 And in that daye wil I make Ierusalem an heauy stone for al people: al that lift it vp, shalbe torne, though all c peoples of the earth be gathered togither against it.
4 In that day, sayth the Lord, I wil smite euery horse with stonishment, and his rider with madnesse, and I wil open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindenesse.
5 And the princes of Iudah shall say in their hearts, The d inhabitants of Ierusalem shalbe my strength in the Lorde of hostes their God.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, & had rather remaine in captiuitie, thē to returne home, when God called them.

b Ierusalem shal be defended against al her enemies: so shal God defende all Iudah also, and shal destroy the enemies.

c Euery captain, that had many vnder him afore, shal now thinke that the small power of Ierusalem shalbe sufficient to defende them against all enemies, because the Lord is among them.

d The people which are nowe as it were diſperſed by the fields, and lie open to their enemies, ſhalbe no leſſe preſerued by my power, then if they were vnder their Kings, (which is ment by the houſe of Dauid) or in their defenced cities.

6 In that day will I make the princes of Iudah like coles of fire among the wood, & like a fire brande in the sheafe, and they ſhall deuoure all the people round about on the right hande, and on the left: and Ieruſalem ſhalbe inhabited againe in her owne place, euen in Ieruſalem.

7 The Lord alſo ſhall preſerue the d tents of Iudah, as afore time: therefore the glorie of the houſe of Dauid ſhall not boaſt, nor the glorie of the inhabitants of Ieruſalem againſt Iudah.

e They ſhall haue the feeling of my grace by faith, and knowe that I haue cõpaſſion on them.

8 In that day ſhall the Lorde defend the inhabitants of Ieruſalem, and he that is feeble among them, in that day ſhall be as Dauid: & the houſe of Dauid ſhal be as Gods houſe, and as the Angel of the Lorde before them.

f That is, whom they haue continually vexed with their obſtinacie, and grieued my ſpirit, Ioh. 19. 37. where it is referred to Chriſts body, which here is referred to the Spirit of God.

9 And in that day wil I ſeeke to deſtroy all the nations that come againſt Ieruſalem.

g They ſhal turne to God by true repentance, whome before they had ſo grieuouſly offended by their ingratitude.

10 And I will powre vpon the houſe of Dauid, and vpon the inhabitantes of Ieruſalem the Spirit of e grace and of compaſſion, and they ſhall looke vpon me, whome they haue f pearced, and they ſhall lamẽt for g him, as one mourneth for his onely ſonne, and be ſorie for him as one is ſorie for his firſt borne.

h They ſhall lament and repent exceedingly for their offences againſt God.

11 In that daye ſhall there bee a great mourning in Ieruſalẽ, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land ſhal bewaile euery familie l apart, the familie of the m houſe of Dauid apart, and their wiues apart: the familie of the houſe of Nathan apart, and their wiues apart:

13 The familie of þ houſe of Leui apart, and their wiues apart: the familie of n Shemei apart, and their wiues apart:

14 All the families that o remaine, euery familie apart, and their wiues apart.

i Which was the name of a towne and place neere to Megiddo where Ioſiah was ſlaine, 2. Chro. 35. 22. k That is, in all places where the Iewes ſhall remaine. l Signifiyng that this mourning or repentance ſhould not be a vayne ceremonie: but euery one touched with his owne griefe ſhall lament. m Vnder theſe certayne families he conteyneth al the tribes, and ſheweth that both þ Kings & the Prieſts had by their ſinnes perced Chriſt. n Called alſo Simeon. o To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane ridance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

a He ſheweth what ſhalbe the fruite of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhalbe a continual running fountaine, and purge thẽ from all vncleannes.

1 In that day there a ſhalbe a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleannes.

2 And in that daye, ſayth the Lorde of hoſtes, I wil cut off the b names of the idoles out of the lande: and they ſhall no more be remembred: & I will cauſe the c prophets, and the vncleane ſpirit to depart out of the land.

b He promiſeth that God wil alſo purge them from al ſuperſtition, and that their religion ſhalbe pure.

c Meaning, the falſe prophets & teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane ſpintes.

3 And when any ſhal yet d prophecie, his father & his mother that begate him, ſhal ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the name of the Lorde: and his father & his mother þ begate him, e ſhal thruſt him thorough, when he prophecieth.

d That is, when they ſhal prophecie lyes, & make God, who is the author of trueth, a cloke thereunto.

4 And in that day ſhall the prophets f be aſhamed euery one of his viſion, when he hath prophecied: neither ſhall they weare a rough garment to deceiue.

e He ſheweth what zeale the godly ſhal haue vnder the kingdome of Chriſt, Deut. 13. 6, 9.

5 But he ſhal ſay, I am no g prophet: I am an husband man: for man taught me to be an heardman from my youth vp.

f God ſhal make them aſhamed of their errors and lies & bring them to repentance, and they ſhall no more weare Prophets apparell to make their doctrine ſeme more holy.

6 And one ſhal ſay vnto him, What are theſe h woundes in thine hands? Then he ſhall anſwere, Thus was I wounded in the houſe of my friends.

g They ſhal confeſſe their former ignorance, and be content to labour for their liuing. h Hereby he ſheweth that though their parents and friends delt more gently with them, & put them not to death, yet they would ſo puniſh their children, that became falſe prophets, that the markes and ſignes ſhould remaine for euer. i The Prophet warneth þ Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhould be an horrible diſſipation among the people: for their gouernours & paſtors ſhould be deſtroyed, and the people ſhould be as ſcattered ſheepe: and the Euangeliſt applieth this to Chriſt, becauſe hee was the head of al Paſtours, Mat. 26. 31. k The greateſt part ſhal haue no portion of theſe bleſſings, & yet they that ſhal enioy them, ſhalbe tryed with great afflictions, ſo that it ſhalbe knowen that onely Gods power and his mercies doe preſerue them.

7 ¶ Ariſe, O ſworde, vpon my i ſhepheard, and vpon the man, that is my fellowe, ſaith the Lord of hoſtes: ſmite the ſhepheard, and the ſheepe ſhalbe ſcattered: and I will turne mine hand vpon the little ones.

8 And in al the land, ſaith the Lord, k two parts therein ſhalbe cut off, and die: but the third ſhalbe left therein.

9 And I wil bring þ third part thorowe the fire, and will fine them as the ſiluer is fined, and will trie them as golde is tried: they ſhall call on my Name, & I wil heare the: I will ſay, It is my people, and they ſhall ſay, The Lorde is my God.

CHAP. XIIII.

1 Of the deſtruction that ſhall proceede out of the Church, and of the reſtauration thereof.

a He armeth the godly againſt the great tentations, that ſhould come, before they enioyed this proſperous eſtate promiſed vnder Chriſt, that when theſe dangers ſhould come, they might knowe that they were warned of them afore.

1 BEhold, the day of þ Lord commeth, and thy ſpoile ſhalbe a deuided in the middes of thee.

2 For I will gather all nations againſt Ieruſalem to battel, and the citie ſhalbe taken, and the houſes ſpoyled, and the women defiled, and halfe of the citie ſhall go into captiuitie, and the reſidue of the people ſhall not be cut off frõ the citie.

3 Then ſhall the Lord go forth, and fight againſt thoſe nations, as when [b] he fought in the day of battel.
4 And his feete ſhall ſtande in that daye vpon the [c] mount of olives, which is before Ieruſalem on the Eaſtſide, and the mount of olives ſhall cleaue in the middes thereof: towarde the Eaſt and towarde the Weſt there ſhall be a verye great [d] valley, and halfe of the mountaine ſhall remoue towarde the North, and halfe of the mountaine toward the South.
5 And yée ſhall flée vnto the [e] valley of the mountaines: for the valley of the mountaines ſhall reach vnto Azal: yea, yée ſhall flée like as yée fledde from the [f] earthquake in the dayes of Vzziah king of Iudah: and the Lorde [g] my God ſhall come, & all the Saintes with thée.
6 And in that daye ſhall there bée no cleare light, but darke.
7 And there ſhall be a day (it is knowen to the Lorde) [h] neyther day nor nyght, but about the euening time it ſhall bée light.
8 And in that day ſhal there [i] waters of liue goe out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, & ſhall be, both in ſommer and winter.
9 And the Lord ſhalbe king ouer all the earth: in ꝑ day ſhal there be one [k] Lorde, and his Name ſhalbe one.
10 All the land ſhalbe turned [l] as a plaine from Geba to Rimmon, towarde the South of Ieruſalem, and it ſhall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the towre of Hananel, vnto the Kings wine preſſes.
11 And men ſhall dwell in it, and there ſhalbe no more deſtruction, but Ieruſalem ſhalbe ſafely inhabited.
12 And this ſhall be the plague, wherewith the Lorde wyll ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtande vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.
13 But in that daye [m] a great tumult of the Lord ſhall be among them, and euery one ſhal take [n] the hand of his neighbour, & his hand ſhal riſe vp againſt the hand of his neighbour.
14 And Iudah ſhal fight alſo againſt Ieruſalem, and the arme of al the heathen ſhall bée gathered rounde about, with [o] golde and ſiluer, and great abundance of apparell.
15 Yet this ſhalbe ꝑ plague of ꝑ horſe, of the mule, of the camell and of the aſſe & of al the beaſts that be in theſe tents as this [p] plague.
16 But it ſhall come to paſſe that euery one that is left of all ꝑ nations, which came againſt Ieruſalem, ſhall goe vp from yére to yere to worſhip the King the Lord of hoſtes, & to kéepe the feaſt of Tabernacles.
17 And who ſo will not come vp of all the families of the earth vnto Ieruſalem to worſhippe the King the Lorde of hoſtes, vpon them ſhall come no raine.
18 And if the familie of [q] Egypt goe not vp, and come not, it ſhall not raine vpon them. This ſhall bée the plague wherewith the Lord will ſmite all the heathen, that come not vp to kéepe the feaſt of Tabernacles.
19 This ſhall be the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to kéepe the feaſt of Tabernacles.
20 In that day ſhall there be written vpon the [r] bridles of the horſes, The holines vnto the Lord, and the [s] pots in the Lords houſe ſhalbe like the bowles before the altar.
21 Yea, euery pot in Ieruſalem and Iudah ſhalbe holy vnto the Lord of hoſts, and all they that ſacrifice, ſhall come and take of them, and ſethe therein: and in that daye there ſhall bee no more the [t] Canaanite in the houſe of the Lord of hoſtes.

b As your fathers and you haue had experience both at ꝑ red Sea and at al other times.
c By this maner of ſpeach the Prophet ſheweth Gods power, and care ouer his Church, and how he will as it were by miracle ſaue it.
d So that out of all the parts of the world they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this he meaneth of the ſpiritual Ieruſalem the Church.
e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places where they might hide them among the mountaines.
f Reade Amos. 1.1.
g Becauſe they did not credit the Prophets words, he turneth to God, & comforteth him ſelfe in that that he knewe that theſe things ſhoulde come, & ſaith, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying, that there ſhoulde be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here ment by the euening) God would ſend comfort.
i That is, the ſpiritual graces of God, which ſhould euer continue in moſt abundance.
k All idolatrie and ſuperſtition ſhalbe aboliſhed, & there ſhalbe one God, one faith, and one religion.
l This newe Ieruſalem ſhalbe ſeene through all the world, and ſhall excell the firſt in excellencie, welth & greatneſſe.
m God will not onely raiſe vp warre without, but ſedition at home to try them.
n To hurt, and oppreſſe him.
o The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.
p As the men ſhould be deſtroyed, verſ. 12.
q By the Egyptians, which were greateſt enemies to true religion, he meaneth all ꝑ Gentiles.
r Signifying, that to what ſeruice they were put nowe (whether to labour, or to ſerue in warre) they were now holy, becauſe ꝑ Lord had ſanctified them.
s As precious the one as the other, becauſe they ſhalbe ſanctified.
t But all ſhalbe pure and cleane, and there ſhall neither be hypocrite, or any that ſhal corrupt the true ſeruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former do, but chiefly he reprooueth the Prieſtes for their couetouſnes, & for that they ſerued God after their owne fantaſies, & not according to the preſcript of his word. He alſo noteth certaine peculiar ſinnes, which were then among them, as marrying of idolatrous and manie wiues, mur-

murmuringes against God, impacience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would sende Christ his messenger, in whom the couenant shoulde be accompl shed, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chi fly the Priests.

1 The [a] burden of the worde of the Lord to Israel by þ ministerie of Malachi.

2 I haue loued you, saieth the Lorde: yet ye say, [b] Wherein hast thou loued vs? Was not Esau Iacobs brother, saith the Lord? yet I loued Iaakob,

3 And I [c] hated Esau, & made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne and buylde the desolate places, yet saieth the Lorde of hostes, They shall buylde, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angrie for euer.

5 And your eyes shall see it, and ye shall say, The Lord wilbe magnified vpō the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? And if I be a master, where is my feare, saieth þ Lord of hostes vnto you, [d] O Priests, that despise my Name? and ye say, [e] Wherin haue we despised thy Name?

7 Ye offer [f] vncleane bread vpon mine altar, and yon say, Wherein haue wee polluted thee? In that ye say the table of the Lord is not [g] to be regarded.

8 And if ye offer the blinde for sacrifice, it is [h] not euill: and if ye offer the lame and sicke, it is not euill: offer it nowe vnto thy prince: will he be content with thee, or accept thy person, saieth the Lord of hostes?

9 And nowe, I pray you, [i] pray before God, that hee may haue mercie vpon vs: this hath bene by your meanes: will he regard [k] your persons, saith þ Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores? and kindle not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offring at your hand.

11 For from the rysing of the sunne vnto the going downe of þ same, my Name is [m] great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offring: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is [n] polluted, and the fruite thereof, euen his meate is not to be regarded.

13 Ye lude also, Beholde, it is a [o] wearinesse, and ye haue snuffed at it, saith the Lord of hosts, and ye offred that which was torne, and the lame, and the sicke: thus ye offred an offering: should I accept this of your hande, saith the Lord?

14 But cursed be þ deceiuer, which hath in his flocke a male, and voweth, and sacrificeth vnto þ Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my name is terrible among the heathen.

a Read Isa.13.1

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the yonger brother of whom they came, and left Esau the elder.

c For besides that the signes of mine hatred appeared eue when he was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it, where as ye my people who the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom.9.13.

d Besides the rest of the people hee condemneth the Priestes chiefly, because they shoulde haue reproued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.

e Hee noteth their grosse hypocrisie, which would not see their faultes, but most impudently couered them, and so were blynde guides.

f Ye receiue all maner offeringes for your owne gricdinesse, and doe not examine whether they be according to my Lawe or no.

g Not that they saide thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as hee hath commanded, and partly after mans fantasie, and so come not to that purenes of religion, which hee requireth, and therefore in reproshe he sheweth them that a mortall man would not be content to be so serued.

i Hee derideth the Priestes who bare the people in hande, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

k Wil God consider your office and state, seeing you are so couetous, & wicked?

l Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Lawe, God wisheth that they wouldst rather shut the doores, then to receiue such as were not perfect.

m God sheweth that their ingratitude, and neglect of his true seruice shalbe the cause of the calling of the Gentiles: & here the Prophet that was vnder the Lawe, framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospell, when an ende shoulde be made to all these legall ceremonies by Christes onely sacrifice.

n Both the Priestes, and the people were infected with this errour, that they passed not what was offered. For they thought that God was alwell content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, & so committed both impietie, and also shewed their contempt of God, and couetousnesse.

o The priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to GOD, for that which was least profitable, was thought good ynough for the Lorde.

p That is, hath habilitie to serue the Lord according to his worde, and yet will serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priestes being seducers of the people.

1 And nowe, O ye [a] Priestes, this commandement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glorie [b] vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your [c] blessinges: yea, I haue cursed them already, because ye do not consider it in your heart.

3 Beholde, I will corrupt [d] your seede, and cast dongue vpon your faces,

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serue me according to my worde.

c That is, the abundance of Gods benefites.

d Your seede sowen shall come to no profite.

cuen,

e You boast of your holines, sacrifices & feasts, but they shal turne to your shame, and be as vile as dongue.
f The Priests obiected against the prophet that he could not reproue them, but he must speake against ỹ priesthode, & the office established of God by promise, but he sheweth, that the office is nothing slandered, when these villaines & dongue are called by their owne names.
g He sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that he would giue them long life & felicitie, and on their part, that they shoulde faithfully serue him according to his word.
h I prescribed Leui a certain law to serue me.
i He serued me and set forth my glory with all humilitie and submission.
k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.
l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes toward God & man: for seeing they were al borne of one father Abrahã, & God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bounde themselues to God to be an holy people.
p They haue ioyned themselues in mariage with them that are of another religion.
q That is, the Priestes.
r Ye cause the people to lament, because that God doeth not regarde their sacrifices, so that they seeme to sacrifice in vayne.
s This is another faulte, whereof hee accuseth them, that is, that they brake the lawes of mariage.
t As the one halfe of thy selfe.
u She that was ioyned to thee by a solemne couenant, & by the inuocatiõ of Gods Name.

even the [a] dõgne of your solemne feasts, and you shalbe like vnto it.
4 And ye shall knowe, that I haue [b] sent this commãdement vnto you, that my couenant, which I made with Leui, might stand, saith the Lord of hostes.
5 My [c] couenant was with him of lyfe and peace, and I [d] gaue him feare, and he feared me, and was afrayde before [e] my Name.
6 The law of [f] truth was in his mouth, and there was no iniquitie founde in his lippes: he walked with me in peace and equitie, and did turne many away from iniquitie.
7 For the Priestes [g] lips should preserue knowledge, and they shoulde seeke the Lawe at his mouth: for he is the [h] messenger of the Lord of hostes.
8 But ye are gone out of the way: ye haue caused many to fal by the Law: ye haue broken the couenant of Leui, (sayeth the Lord of hostes.
9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my waies, but haue bene partiall in the Law.
10 Haue we not all [i] one father? hath not one God made vs? why doe we transgresse euery one against his brother, & breake the couenant of [k] our fathers?
11 Iudah hath transgressed, and an abomination is committed in Israel & in Ierusalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath maried the [l] daughter of a strange god.
12 The Lord wil cut off the man that doth this: both the master and the scruãt out of the Tabernacle of Iaakob, and him that [m] offreth an offring vnto the Lord of hostes.
13 And this haue ye done agayne, & [n] couered the altar of the Lord with teares, with weeping and with mourning: because the offring is no more regarded, neither receiued acceptably at your handes.
14 Yet ye say, Wherin? Because the Lord hath bene witnesse betweene thee & the wife of thy youth, against whome thou hast transgressed: yet is shee thy [o] companion, and the wife of thy [p] couenant.
15 And did not [q] he make one? yet had he [r] abundance of spirite: and wherefore one? because he sought a godly [s] seede: therefore keepe your selues in your [t] spirite, & let none trespasse against the wife of his youth.
16 If thou hatest her, [u] put her away, sayth the Lord God of Israel, yet he couereth [x] the iniurie vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirite, and transgresse not.
17 Ye haue [y] wearied the Lord with your wordes: yet ye saye, Wherein haue we wearied him? When ye say, Euery one that [z] doeth euill, is good in the sight of the Lorde, and he delyteth in them. Or where is the God of [a] iudgement?

[a] This is meant of John Baptist, as Christ expoũdeth it, Luk. 7.27
[b] Meaning, Messiah, as psal. 40.1, 7. dan. 9.17, 25.
[c] That is, Christ by whome the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his Father. & is Lorde or King, because he hath the gouernment of his Church.
[d] He sheweth that the hypocrites which wish so much for the Lords coming, wil not abide when he draweth nere: for he will consume them, and purge his and make thẽ cleane
[e] He beginneth at ỹ Priests, that they might be lights & shine vnto others.
[f] They murmured against God, because thei saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token, that he doeth stil defend thẽ: and so his mercy toward them neuer changeth.
[x] Did not God make man and woman as one flesshe and not many?
[y] By his power and vertue he coulde haue made many women for one man.
[z] Such as should be borne in lawful and moderate marriage wherein is no excesse of lustes.
[a] Conteine your selues within your boundes, and be sober in minde, & bridle your affections.
[b] Not that he doeth allow diuorcement, but of the two faults he sheweth, which is the lesse.
[c] Hee thinketh it sufficient to keepe his wife stil, albeit he take others, and so as it were couereth his fault.
[d] Ye murmured against God, because he heard not you assoone as ye called.
[e] In thinking that God fauoured the wicked, & hath no respect to them that serue him.
[f] Thus they blaspheme God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

1 BEholde, I will send my [a] messenger, and he shall prepare the way before me: and the [b] Lord whome ye seeke, shall speedily come to his Temple: euen the [c] messenger of the couenant whome ye desire: behold, he shal come, sayth the Lord of hostes.
2 But who [d] may abide the daye of his comming? and who shall endure, when he appeareth? for hee is like a purging fire, and like fullers sope.
3 And he shall sit downe to trye and fine the siluer: he shal euen fine the sonnes of [e] Leui, and purifie them as gold and siluer, that they may bring offrings vnto the Lord in righteousnes.
4 Then shal the offrings of Iudah and Ierusalem bee acceptable vnto the Lorde, as in olde time and in the yeres afore.
5 And I wil come nere to you to iudgement, and I will be a swift witnesse [f] against the soothsayers, and against the adulterers, and against false swearers, & against those that wrongfully [g] kepe backe the hirelings wages, and vexe the widow & the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.
6 For I am the Lord: I change not, and ye sonnes of Iaakob [h] are not consumed.

7 From

f Reade Zech. 1.3.

g There are none of the heathen so barbarous, that wil defraud their gods of their honor, or deale deceitfully with them.

i Whereby the seruice of God shoulde haue bin maintained, and the priestes, and ỹ poore relieued.

k Not hauing respect howe much ye neede, but I wil giue you in al abundance: so that ye shal lacke place to put my blessings in.

l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.

m The Prophet condemneth thē of double blasphemie against God: first in that they said that God had no respect to them that serued him, & next that the wicked were more in his fauour then the godly.

n They are not onely preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet some were liuely touched, & incouraged others to feare God. p Both because the thing was strāge, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my Spirite.

7 From the daies of your fathers, ye are
gone away from mine ordinances, and
haue not kept them: f returne vnto me,
and I will returne vnto you, saith the
Lorde of hostes: but ye said, Wherein
shall we returne?
8 Wil a g man spoyle his gods? yet haue
ye spoyled me: but ye say, Wherein haue
we spoyled thee? In i tithes, & offrings.
9 Ye are cursed with a curse: for ye haue
spoyled me, euen this whole nation.
10 Bring ye all the tythes into the store-
house that there may be meat in mine
house, & proue me now herewith, saith
the Lorde of hostes, if I will not open the
windows of heauen vnto you, & powre
you out a blessing k without measure.
11 And I will rebuke ỹ deuourer for your
sakes, and he shall not destroy the fruite
of your grounde, neither shal your vine
be baren in the fielde, saith the Lorde of
hostes.
12 And all nations shall call you blessed:
for ye shalbe a pleasant lande, saith the
Lorde of hostes.
13 Your wordes haue been stoute l a-
gainst me, saith the Lorde: yet ye say,
What haue we spoken against thee?
14 Ye haue saide, It is in vaine to serue
God: and what profit is it that we haue
kept his cōmandement, & that we wal-
ked humbly before the Lord of hostes?
15 Therefore we count the proud blessed:
euen they that worke wickednes, are
set vp, and they that tempt God, yea,
they are m deliuered.
16 o Then spake they that feared ỹ Lord,
euery one to his neighbour, & the Lorde
hearkened and heard it, and a q booke
of remembrance was written before
him for them that feared the Lorde, and
that thought vpon his Name.
17 And they shalbe to me, saith the Lord
of hostes, in that daye r that I shal doe
this, for a flocke, and I wil s spare them,
as a man sparyth his owne sonne that
serueth him.
18 Then shall you returne, & discerne be-
tweene the righteous and wicked, be-
tweene him that serueth God, and him
that serueth him not.

CHAP. IIII.

The day of the Lord, before the which Eliah should come.

1 For beholde, the daye commeth that
shal t burne as an ouen, and all the
proude, yea, and all that do wicked-
ly, shal be stubble, and the day that cō-
meth, shall burne them vp, saieth the
Lorde of hostes, and shall leaue them,
neither roote nor branche.
2 But vnto you that feare my Name,
shall the u sunne of righteousnes arise,
and health shalbe vnder his wings, and
ye shall x go forth, and growe vp as fat
calues.
3 And ye shall treade downe the wicked:
for they shalbe dust vnder the soles of
your feete in the day that I shal do this,
saith the Lorde of hostes.
4 y Remember the law of Moses my ser-
uant, which I commanded vnto him
in Horeb for all Israel with the statutes
and iudgements.
5 Beholde, I will send you z Eliah the
Prophet before the comming of the
great and a fearefull day of the Lord.
6 And he shall b turne the heart of the fa-
thers to the children, and the heart of
the children to their fathers, lest I come
c and smite the earth with cursing.

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes. 5.14. and he is called the sunne of righteousnes, because in him selfe he hath al perfection, and also the iustice of the father dwelleth in him: whereby he regenereateth vs into righteousnes, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shalbe set at liberty and increase in the ioy of the Spirit, 2. Cor. 3.17. d Because the time was come that the Iewes should be destitute of Prophets vntill the tyme of Christ, because they shoulde with more feruent myndes desire his commyng, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion & also be armed against all tentations. e This Christ expoundeth of Iohn Baptist, Matth. 11.13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliah. f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance. g He sheweth wherin Iohns office should stande: in the turning of men to God and ioyning the father & children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abrahā, Izhak and Iaakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ

The ende of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that folow in order after the Prophets vnto the New Testament, are called APOCRYPHA, that is, bookes, which were not receiued by a common consent to be read & expounded publikely in the Church, neither yet serued to prooue any point of Christian religion, saue in asmuch as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the tryall of his children.

I. Esdras.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Passouer. 7 Offrings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

1 AND Iosias kept the [a] Passeouer to his Lord in Ierusalem, & offered the passeouer in the fourteenth day of the first moneth.

[a] 2. King. 23. 21. 2. Chron. 35. 1.

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had built.

4 And sayd, Ye shal no more beare the Arke vpon your shoulders: nowe therefore serue the Lord your God, and take the charge of his people of Israel, & prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, and make ready the sacrifices for your brethren, and kepte the Passeouer after the Lordes commaundement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the Kings possessions according to the promise, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias & Zacharias & [b] Ophius the gouernours of the Temple, to the Priests for the Passeouer two thousand sixe hundreth sheepe, and three hundreth calues.

[b] Or, Iehiel.

9 Furthermore, Iechonias, and Samarias, and Nathanael his brethren, & [c] Habias, and [d] Chelias, & [e] Ioram captaines gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues.

[c] Or, Hasabias. [d] Or, Iehiel. [e] Or, Chorsba.

10 And when these things were done, the Priestes and the Leuites stoode in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lorde, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passeouer with fire as [f] apperteined, & they sod their offrings with perfumes in caldrons and pottes,

[f] Exod. 12. 8.

13 And set it before all them that were of the people, and afterwarde they prepared for them selues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priestes offred the fat vnto the euening, and the Leuites did make readie for them selues, and for the Priestes their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and [g] Eddinus, which was of the Kings appointment.

[g] Or, Iedithun.

16 And the porters were at euery gate, so that it was not lawfull, that any should passe his ordinarie watch: for their brethren the Leuites made readie for them.

17 And in that day those things which apperteined to the sacrifice of the Lorde, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commaundement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, & the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Iosias, and the priestes and the Leuites, & the Iewes, and

all Israel, which were found to remaine in Jerusalem.

22 In the eighteenth yéere of the reigne of Josias was this Passeouer kept.

23 The workes of Josias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with *sensible things, so that the words of the Lord stoode vp against Israel.

25 ¶ * Nowe after all these actes of Josias, it came to passe that when Pharao king of Egypt came to moue warre at Carchamis vpon Euphrates, Josias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to do with thee, O king of Judea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and nowe the Lord is with me, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Josias would not turne backe his chariot from him, but prepared him selfe to fight with him, not regarding the words of Jeremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battel aray against him in the field of Megeddo, and the Princes came downe to king Josias.

30 And the king sayd to his seruants, Conuey me out of the battell, for I am verie weake. And by & by his seruants bare him out of the battell.

31 So he gate vp on his second chariot, and being come againe to Jerusalem he chaunged his life, and was buried in his fathers graue.

32 And in all Judea was Josias bewayled, yea, Jeremias the Prophete did lament for Josias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Judea, and euery one of the actes that Josias did, and his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things nowe rehearsed are registred in the booke of the kings of Israel and Judea.

34 Then they of the nation tooke * Joachaz the sonne of Josias, and made him king in steade of his father Josias, when he was three and twentie yere olde.

35 And he reigned in Judea and in Jerusalem three moneths: for the king of Egypt deposed him from reigning in Jerusalem.

36 He tared also the people of an hundreth talents of siluer, and one talent of golde.

37 And the king of Egypt made Joacim his brother king of Judea and Jerusalem.

38 And he bound Joachaz and his gouernours: but when he had taken Zarates his brother, he led him away into Egypt.

39 Twentie and fiue yere olde was Joacim, when he reigned in Judea and Jerusalem, and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and carried them away, and set them in his Temple at Babylon.

42 But all his actes, and his prophanation, & his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when he was made king, he was eighteene yere olde.

44 And he reigned three moneths and ten dayes in Jerusalem, and he did euil in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Judea and Jerusalem, when he was one and twentie yere olde, and he reigned eleuen yeeres.

47 And he did euil in the sight of the Lorde, neither did he feare the woordes spoken *by Jeremias the Prophete from the mouth of the Lord.

48 For after that he was sworne to king Nabuchodonosor, he forsware him selfe by the name of the Lord and fel away, & hardned his necke & his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, & the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.

50 Neuertheless the God of their fathers sent his messenger to call them backe, because he spared them & his owne Tabernacle,

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednes, commaunded the kings of the Chaldeans to inuade them.

53 These killed their young men with the sword round about their holy Temple, neither did they spare young man, nor maiden, neither olde man, nor childe among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke, and carried away the kings treasures into Babylon.

55 And they set fire in the House of the Lord, and brake downe the walles of Jerusalem, and burnt their towers with fire.

56 They consumed also all the precious things thereof, & brought them to nought, and those that were left by the sworde, he carried away into Babylon.

57 And they were seruants to him, & to his children till the Persians reigned, to fulfill the

*Or, by worshipping sensible creatures.

2. Chro. 35. 20.

*Ier. 38. 22.

2. King. 23. 30. 2. chro. 36. 1.

woorde

Iere.25.11. & 29.10.

worde of the Lorde by the mouth of * Ieremias,

58 And that the land might kepe her Sabbaths all the time, that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 29 He sent the holie vessels. 63 The names of them that returned. 66 Their aduersaries did let their building, and the Kings letters for the same.

2.Chro.36.22. ezra 1.1.

I N * the first yeere of the reigne of Cyrus king of the Persians, to fulfil þ worde of the Lorde by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and he made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lorde of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, ẽ his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and build the House of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then þ dwell in the places round about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With giftes, with horses and cattell, and other things, which shalbe brought, according to the vowes, into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Priestes and Leuites, and all whose minde the Lord had moued to go vp, and build an House to the Lord in Ierusalem.

9 And those that were about them, helped thẽ in all things with siluer ẽ gold, horses, and cattel, and with diuers vowes of many whose mindes were stirred vp.

10 Also king Cyrus brought out the holie vessels of the Lord, which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in þ Temple of his idols.

11 Now when Cyrus king of the Persians had brought them out, he deliuered them to Mithridates his treasurer,

12 By whom they were giuen to [a] Abassar the gouernour of Iudea.

[a] Or, Shashbazar, or Sanabassar.

13 Whereof this was the nomber: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices, nine and twentie violes, of golde thirtie, ẽ of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So al the vessels of gold and siluer, which they carped away, were fiue thousãd, foure hundreth, thrée score and nine.

15 They were brought by Sanaballar with them of the captiuitie of Babylon to Ierusalem.

Ezra.4.6. [b] Or, Bishlemus. [c] Or, Shimshi.

16 ¶ But * in the time of Artaxerres King of the Persians [b] Belemus, and Mithridates, and Tabellius, ẽ Rathumus, and Beeltethmus, and [c] Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria ẽ in other places, wrote vnto him this epistle here following against them, that dwelt in Iudea and Ierusalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the Iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our Lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not onely not indure to pay tribute, but will also resist kinges.

20 And because the things pertaining to the Temple, goe forwarde, we thought it not mete to passe ouer such a thing,

21 But to declare it to our Lorde the King, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this citie did alwaies rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, rapsing alwaies warres therein: for þ which cause also this citie was made desolate.

24 Now therefore, O Lorde the king, we declare it, that if this citie be built, and the walles thereof repaired, you shal haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Hamellius the secretarie, ẽ to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the epistle, which ye sent to me: therefore I commaunded, þ it should be sought out, ẽ it was found, that this citie hath alwaies practised against kinges,

27 And that the men thereof were giuen to rebellion and warres, ẽ how that mighty kinges and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commaunded to forbid these men to builde vp the citie, and þ it be taken hede that no more be done,

29 And that those wicked thinges, which should molest the king, go not forward.

40 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which king Artaxerres had written, they moued their tentes with spéede to Ierusalem with horses and men in arap,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceassed vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

¶ The feast of Darius. 16 The three wise sentences.

1 NOw when Darius reigned, he made a great feast to all his subiects, & to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten & drunke, and were satisfied, they departed, & king Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the garde, keepers of the Kings body, sayde one to another.

5 Let euery one of vs speake a sentence, and he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifres, & great things in token of victorie,

6 As to weare purple, & to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, an head tyre of fine linnen, and a chaine about his necke.

7 And he shal sit next to Darius for his wisdome, and shalbe called Darius cosin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And sayde, when the King rose, they woulde giue him the writing, and whose sentence the King and the three Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the King rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the Counsell, and the writing was read before them.

16 Then he saide, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And saide on this maner, O ye men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bonde man and of the free man, of the poore man, and of the rich man.

20 It turneth also euery thought into ioye and gladnesse, so that one remembreth no maner of sorowe, nor dette.

21 It maketh euery heart rich, so that one remembreth neither King nor gouernour, & causeth to speake all things by [a] talents.

22 When men haue drunke, they haue no minde to loue either friendes or brethren, and a litle after they drawe out swordes.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 And his petition graunted.

1 THen the second which had spoken of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, & ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is Lorde of them, so that they doe all things which he commaundeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they goe and breake downe mountaines and walles & towers.

5 They kill and are killed, and doe not passe the commaundement of the king: if they ouercome, they bring all to the king, aswel the spoyles as all other things,

6 And those also which go not to warre and battell, but till the earth: for when they haue sowen it againe, they reape it, and bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one go and doe his owne busines, neither are they disobedient vnto him.

12 O ye men, howe should not the king be strongest, seeing he is thus obeyed! So he held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O ye men, neither the mightie king, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments & make men honourable, neither can men be without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautiful woman?

19 Doe

[a] Or, pounds.

19 Doe they not leaue all those things & giue themselues wholy vnto her, and gape, and gaze vpon her, and all men desire her more then gold or siluer, or any precious thing?
20 A man leaueth his owne father which hath nourished him, and his owne countrie, and is ioyned with his wife.
21 And for the woman he ieopardeth his life, and neither remembreth father nor mother nor countrie.
22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauell, and giue and bring all to the women?
23 Yea, a man taketh his sworde and goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,
24 And he seeth a Lion and goeth in darkenesse, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.
25 Wherefore a man loueth his owne wife more then father or mother.
26 Yea, many haue runne mad for women, and haue bene seruaunts for them.
27 Many also haue perished and haue erred and sinned for women.
28 Now therefore do you not beleeue me? is not the King great in his power? doe not all regions feare to touch him?
29 Yet I saw him & Apame the kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.
30 And she tooke the crowne off the kings head, and put it vpon her owne, and stroke the king with her left hand.
31 Yet in the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: and if she were angrie with him, he did flatter her that he might be reconciled with her.
32 Yolwe then, O ye men, are not women more strong, seeing they doe thus?
33 ¶ Then the King and the Princes looked one vpon another, and he began to speake of the trueth.
34 O ye men, are not women stronger? great is the earth, and the heauen is hie, and the sunne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.
35 Is not hee great that maketh these things? therefore the trueth is greater and stronger then all.
36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.
37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, & all their wicked workes are such, and there is no trueth in them, and they perish in their vniquitie.
38 But trueth doeth abide, and is strong for euer, and liueth & reigneth for euer & euer.
39 With her there is no receiuing of persons nor difference: but she doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.
40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.
41 So he ceased to speake, and then all the people cried and sayd, Trueth is great and strongest.
42 Then the King said vnto him, Aske what thou wilt besides þ which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, & shalt be called my cousin.
43 ¶ Then he sayd to the King, Remember the vowe that thou hast vowed to builde Jerusalem, in the day that thou tookest the kingdome,
44 And to sende againe all the vessels that were take out of Jerusalem, which Cyrus set apart when he made a vowe to cut off Babylon, & vowed to sende them thither.
45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Judea was destroyed by the Chaldeans.
46 And now, O Lord the King, this is that which I desire & require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.
47 Then king Darius rising vp, kissed him, and wrote him letters to all the stewardes and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Jerusalem.
48 And he wrote letters to all the lieutenants in Coelosyria & Phenice, & to them that were in Libanus, that they should bring ceder wood from Libanus to Jerusalem, and build the citie with him.
49 And he wrote for all the Jewes, which went vp out of his kingdome vnto Judea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their dores,
50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Jewes which they held,
51 And that euery yere there should be giuen for the building of the Temple twentie talents vntil it were built,
52 And to maintaine the burnt offrings vpon the altar euery day (as they had a commaundement to offer seuentene) other ten talents euery yeere.
53 And that all they which went from Babylon to build the Citie, should haue libertie, as wel they as their posteritie, & all the Priestes that went away.
54 He wrote also touching the charges, and the Priestes garment, wherein they should minister.
55 And he wrote that they should giue the Leuites their charges vntil the house were finished, and Jerusalem built.
56 Also he wrote that they should giue pensions and wages to them that kept the citie.
57 And he sent away all the vessels which

Cyrus had set apart out of Babylon, and what soeuer Cyrus had commaunded to doe, he also commaunded to doe it, and to sende to Jerusalem.

38 And whē the [a]yong man was gone forth, he lift vp his face to heauen towardes Jerusalem, and gaue thankes to the King of heauen,

59 Saying, Of thée is the victorie, & of thée is wisedome, and of thée is glorie, and I am thy seruant.

60 Blessed be thou which hast giuen me wisedome: for vnto thée I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters & went out and came to Babylon, & tolde all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedome and libertie

63 To goe vp and to builde Jerusalem, and the Temple, where his Name is renoumed, and they reioyced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craftily ioyne with them.

Ezra.2.1. 1 AFter these things, the chief of the houses of their fathers were chosen after their tribes, and their wiues, & their sonnes, and their daughters, and their seruants, and their maides, and their cattel.

2 And Darius sent with them a thousand horsemen, til they were restored to Jerusalem in safetie, & with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priestes. The sonnes of Phinees, the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda.

[b]Or, Zorobabel. 6 [b] Who spake wise woordes to Darius the king of the Persians in the second peare of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dweit, whome Nabuchodonosor king of Babylon had carried away into Babylon,

8 And returned vnto Jerusalem and to the rest of Judea, euery one into his owne citie: which came with Zorobabel, & Jesus, Nehemias, [a]Tacharias, Reelaias, Enemius, Mardocheus, Beelsarus, Aspharasus, Reelus, Roimus & Baana their guides.

[a]Or, Sarais.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie & two, the sonnes of Saphat foure hundreth, seuentie and two.

10 The sonnes of [a]Ares seuen hundreth, fiftie and fiue.

[a]Or, Arch.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Zoabe seuen hundreth and fiue: the sonnes of Bani fiue hundreth, fourtie and eight.

13 The sonnes of [a]Bibe fiue hundreth, twentie and three: the sonnes of [b]Sadas three thousand, two hundreth, twentie and two.

[a]Or, Bibai. [b]Or, Azgad.

14 The sonnes of Adonikan, fiue hundreth, sixtie and seuen: the sonnes of Bagoi, two thousand, sixtie and fiue: the sonnes of Adinu, foure hundreth, fiftie and foure.

15 The sonnes of [a]Ateresias, nineti & two: the sonnes of Ceilan and Azotus, sixtie and seuen: the sonnes of Azucan foure hundreth, thirtie and two.

[a]Or, Aterhezecia.

16 [a] The sonnes of Ananias, an hundreth & one: the sonnes of Arom, and the sonnes of Balla, three hundreth, twentie & three: the sonnes of Arsiphurith, an hundreth & two.

[a]Or, The sonnes of Anania an hundreth, the sonnes of Arom one, the sonnes of Bezai three hundreth, twentie and three.

17 The sonnes of Peterus, three thousand and fiue: the sonnes of [a]Bethlomon, an hundreth, twentie and three.

18 They of [a] Netophas, fiftie and fiue: they of [b] Anaboth, an hundreth, fiftie and eight: they of Bethlamos, fourtie and two.

[a]Or, Bethlehem. [b]Or, Netophah.

19 They of [a] Cariathiarius, twentie & fiue: they of Caphiras and Beroth, seuen hundreth, fourtie and three: they of [b] Piras, seuen hundreth.

[a]Or, Anathoth.

20 They of Chadias and Ammidioi; fiue hundreth, twenty & two: they of [a] Cirama and Gabdes, fiue hundreth, twentie & one.

[a]Or, Kariath-iarim.

21 They of [a] Macalon, an hundreth twentie and two: they of [b] Betolius, fiftie and two: the sonnes of [c] Nephis, an hundreth, fiftie and fiue.

[a]Or, Pirah. [b]Or, Aramah. [c]Or, Machamon.

22 The sonnes of Calamolalus and Ozius seuen hundreth, twentie & fiue: the sonnes of Jerechus, three hundreth, fourtie & fiue.

[a]Or, Bethel. [b]Or, Nebo.

23 The sonnes of [a] Annaas, three thousand, three hundreth and thirtie.

[a]Or, Sanaah.

24 The Priests, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Hanassib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of [a] Phassaron, a thousand, fourtie and seuen: the sonnes of [b] Carme, a thousand and seuentéene.

[a]Or, Phashur. [b]Or, Charim.

26 ¶ The Leuites, The sonnes of Jesue, Cadmiel, Bannu and Suin, seuentie & foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth fourtie and eight.

28 ¶ The Porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of [a] Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth, thirtie and nine.

[a]Or, Talmon.

29 The ministers of the temple. The sonnes of Elan, the sonnes of Aspha, the sonnes of Tabaoth, the sonnes of [a] Ceras, the sonnes of [b] Sud, the sonnes of Phalen, the sonnes of Labana, the sonnes of [c] Agraba,

[a]Or, Cerus. [b]Or, Sua. [c]Or, Hagaba.

30 The sonnes of [a] Acrua, the sonnes of [b] Ouata, the sonnes of Cetab, the sonnes of [c] Agraba, the sonnes of [d] Subai, the sonnes of Anan,

[a]Or, Acub. [b]Or, Vta. [c]Or, Agab. [d]Or, Sibe.

Anan, the sonnes of Gathua, the sonnes of [a]Geddur.

[a] Or, Cedur.

31 The sonnes of [a] Airu the sonnes of Daisan, the sonns of [b] Noeba, the sonns of Chaseba, the sonnes of [c] Gazera, the sonnes of Azias, the sonnes of Phinees, the sonns of Asara, the sonnes of [d] Basthai, the sonnes of Asana, the sonnes of [e] Meani, the sonnes of [f] Naphisi, the sonns of [g] Acub, the sonns of [h] Acipha, the sonnes of [i] Asur, the sonns of Pharacim, the sonnes of [k] Basaloth.

[a] Or, Kaia. [b] Or, Nezoda. [c] Or, Gazema. [d] Or, Baste. [e] Or, Meunim. [f] Or, Naphisim [g] Or, Bacubub. [h] Or, Acupha. [i] Or, Assur.

32 The sonnes of [a] Meeda, the sonnes of Coutha, the sonnes of [b] Cozea, the sonnes of [c] Charcus, the sonnes of Alerar, the sonnes of [d] Thomoi, the sonnes of [e] Nasith, the sonnes of Atypha.

[a] Or, Baraloth. [b] Or, Mekida. [c] Or, Charesseba. [d] Or, Thomoth. [e] Or, Nasib.

33 The sonnes of the seruants of Salomon. The sonnes of [a] Asaphion, the sonnes of [b] Pharira, the sonnes of [c] Jeeli, the sonnes of Lozon, the sonnes of Idoael, the sonnes of [d] Sapheth.

[a] Or, Hazzophoreth. [b] Or, Pharuda [c] Or, Jaalah. [d] Or, Staphelsa.

34 The sonnes of Agia, the sonnes of [a] Phachthzeth, the sonnes of [b] Sabie, the sonnes of [c] Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of [d] Addus, the sonnes of [e] Dubas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

[a] Or, Phacareth. [b] Or, Sabin. [c] Or, Sparta. [d] Or, Addu. [e] Or, Subah.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were thre hundzeth, seuentie and two.

[a] Or, Thelmelah, and Thelharsa Carathalar and Alar.

36 These came vp from [a] Thermeleth and Thelersas: Caraathalat and Alar leading them.

37 Neither could they shewe their families noz their stocke how they were of Israell, the sonnes of [a] Ladan the sonne of [b] Ban, the sonnes of [c] Necodan, six hundzeth fiftie and two.

[a] Or, Dalaias. [b] Or, Tubia. [c] Or, Neceda.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of [a] Obdia, the sonnes of Accos, the sonnes of Addus, [b] which had take to wife Augia, one of the daughters of [c] Berzelaus,

[a] Or, Hobia. [b] Or, Hacoz. Ezra. 2. 61. [c] Or, Barzelleai.

39 And was called after his name: & when the description of the kindzed of these men had bene sought in the register, and could not be found, they were set apart from the office of Priestes.

40 For [a] Neemias and Attharias saide to them, that they should not be partakers of the holy thinges, till there arose an high Priest clothed with doctrine and trueth.

[a] Or, Nehemias and Athasias.

41 So all they of Israel from the age of twelue pere olde & litle children, were fourty thousand besides men seruants & women seruants, two thousand, three hundzeth & sixtie.

[a] Or, fourtie & two thousand, three hundreth and sixtie.

42 Their seruants and handmaides were seuen thousand, three hundzeth, fourtie and seuen: the singing men and women, two hundzeth, fourtie and fiue:

43 Camels, foure hundzeth, thirtie and fiue: and hozses, seuen hundzeth, thirtie and fiue: mules, two hundzeth, fourtie and fiue: [a] beastes that bare the poke, fiue thousand, fiue hundzeth, twentie and fiue.

[a] Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the worke, [a] a thousand pound in gold, and fiue thousand pounde in siluer, and an hundzeth priestly garments.

[a] Or, of golde 1000. thousand pounde, and of siluer fiue, &c

46 And the Priestes and the Leuites and the people dwelt in Jerusalem and in the countrey, and the holie singers & the porters and all Israel in their [a] villages.

[a] Or, quarters. Ezr. 3. 1.

47 ¶ But [a] when the seuenth moneth was nere, and when the children of Israel were euery one at home, they were all gathered together with one accozd into the open place of the first gate, which is towarde the East.

[a] Ezr. 3. 1.

48 Then Jesus the sonne of Josedec and his brethren the Priestes, with Zozobabel the sonne of Salathiel and his brethre, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is writte in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the lande: but they diressed the altar in his own place, although all the nations of the land were their enemies and vexed them, & they offered sacrifices according to the season, & burnt offringes to the Lozd, morning and euening.

51 They kept also the feast of tabernacles, as it is [a] ordeined in the Law, and offred sacrifices euery day, as was requisite,

[a] Leuit. 23. 34

52 And afterward, the continuall oblations and offringes of the Sabbaths and of the newe moneths and of all holie feastes.

53 ¶ And all they which had made any vow to God, bega to offer sacrifice vnto God in the first day of the seuenth moneth, although the temple of God was not yet built.

[a] Ezr. 3. 6.

54 They gaue also money to the masons and to the workemen, and meat and drinke with gladnesse,

55 And charets to the Sidonians & to those of Tyrus to bring ceder wood out of Libanus, which should be brought by flots to the hauen of Joppe, according to the commaundement giuen vnto them by Cyrus king of Persia.

56 And in the second pere and second moneth came into the Temple of God in Jerusalem, Zozobabel the sonne of Salathiel, & Jesus the sonne of Josedec, & their brethren, and the priests and Leuites, and all they that came out of captiuitie into Jerusalem.

57 And [a] laid the foundation of the house of God in the first day of the second moneth of the second pere, after their returne into Judea and Jerusalem.

[a] Ecclus. 49. 12.

58 And they appointed the Leuites from twentie pere old ouer the works of the Lozd, & Jesus & his sonne, & his brethren, & his brother Cadmiel, & the sonnes of Madiadon with the sonnes of Joda, the sonne of Heliadun, with their sonnes & brethren, euen all the Leuites with one accozde did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the temple of the Lozd.

59 And the Prieſts ſtoode clothed with their long garments, with muſicall inſtruments and trumpets, and the Leuites the ſonnes of Aſaph with cymbales,
60 Singing & bleſſing the Lord, accordyng to the ordinance of Dauid king of Iſrael.
61 And they ſung with loude voyce ſonges to the prayſe of the Lord, becauſe his mercy and glory is for euer in all Iſrael.
62 Then all the people blewe trumpets, and cryed with loude voyce, prayſing the Lord for the raiſing vp of the houſe of the Lord.
63 Alſo ſome of the Prieſts & Leuites, and chiefe men, to wit, the Ancients which had ſeene the former houſe,
64 Came to ſee the building of this with weeping and great crying, and many with trumpets & ioye cryed with loude voyce,
65 So y the people could not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blew trumpets, ſo that they were heard farre off.
66 ¶ Wherfore whē the enemies of the tribes of Iuda & Beniamin heard it, they came to know what noyſe of trumpets it was,
67 And they knew that they of the captiuitie built the Temple to the Lorde God of Iſrael.
68 Wherefore they comming to Zorobabel, and Jeſus, and the chiefe of the families, ſayd vnto them, Let vs build alſo with you.
69 For we obey your Lord, as you doe, and ſacrifice vnto him ſince the dayes of *Aſbaſareth king of the Aſſyrias, which brought vs hither.
70 Then Zorobabel, & Jeſus, and the chiefe of the families of Iſrael ſayd to them, It doeth not appertaine to vs, and to you to build an houſe to the Lord our God.
71 For we alone will build it to the Lord God of Iſrael, as it becommeth vs, and as *Cyrus the King of the Perſians bade vs.
72 Howbeit the people of the land made them ſtuggith that were in Judea, & letted them to build the worke, and by their ambuſhments and ſeditions and conſpiracies hindered the finiſhing of the building,
73 All the time of King Cyrus life: ſo that they were let from the building two yeere, vntil the reigne of Darius.

*Or, Aſcararet, or, Aſchadon.

Ezra.4.3,4.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnes would let them. 7 His Epiſtle to Darius. 13 The kings anſwere to the contrarie.

1 BVt * in the ſecond yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophets prophecied to the Jewes, euen vnto thē that were in Judea & Jeruſalem, in the name of the Lord God of Iſrael, which thy called* vpō.
2 Then Zorobabel ſonne of Salathiel, and Jeſus the ſonne of Joſedec ſtoode vp, and began to build the houſe of the Lord, which is in Jeruſalem, the Prophets of the Lord being with them, and helping them.
3 ¶ In that time Siſinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,
4 And ſaid vnto them, By whoſe commandement builde you this houſe & this building, and enterpriſe all theſe other things? and who are the builders that enterpriſe ſuch things?
5 But the Ancients of the Jewes had grace of the Lord, after that he had viſited the captiuitie,
6 That they were not letted to build, vntill it was ſignified vnto Darius of theſe matters, and an anſwere was receiued.
7 ¶ The copie of the epiſtle, which hee did write and ſend to Darius, SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, preſidents in Syria & Phenice, Salute king Darius.
8 It may pleaſe the king our maiſter plainely to vnderſtand, that when we came to the countrey of Judea, and entred into the citie of Jeruſalem, we found in the citie of Jeruſalem the ancients of the Jewes that were of the captiuitie,
9 Building an houſe to the Lord, great and newe, of hewen ſtones, & of great price, and the timber all ready layd vpon the walles.
10 And theſe workes are done with great ſpeede, yea, and the worke hath good ſucceſſe in their handes, ſo that it will be finiſhed with all glory and diligence.
11 Then we aſked their ancients, ſaying, By whoſe commaundement builde you this houſe, & lay the fundation of theſe workes?
12 We aſked them theſe things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demaunded the names of the gournours in writing.
13 But they anſwered, ſaying, We are the ſeruants of the Lord, which hath created the heauen and the earth.
14 And * this houſe was built vp many yeeres agoe by a King of Iſrael great and ſtrong, and was finiſhed.
15 But when our fathers, prouoking God to wrath, ſinned againſt the Lord of Iſrael, which is in heauen, * he deliuered them into the handes of Nabuchodonoſor king of Babylon of the Chaldeans,
16 Who brake downe the houſe and burnt it, and caried the people captiue to Babylon.
17 But in the firſt yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this houſe ſhould be built vp.
18 And the holy veſſels of gold and of ſilver, which Nabuchodonoſor had caried out of the houſe at Jeruſalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to *Sanabaſſarus ruler.
19 And a commandement was giuen vnto him, that he ſhould carie away thoſe veſſels, and put them in the Temple at Jeruſalem, and that this Temple of the Lorde ſhould be built in this place.
20 Then the ſame Sanaballarus, being come hither, layd the foundations of the houſe of the Lord at Jeruſalem, and ſince that time till now, it is in building, and is not finiſhed.

1.King.6.1.

2.King.24.1.

Ezra.5.1. nehe.12.1.

*Greeke vpon them.

*Or, Shaabazar.

21 Now

21 Now therefore if it pleaſe the king, let it be ſought vp in the kings libraries concerning Cyrus.
22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath bene done by the conſent of King Cyrus, and if it ſeeme good to the lorde our King, let him make vs anſwere concerning theſe things.
23 Then king Darius commanded to ſearch in the kings libraries, that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where ſuch things were layde vp for memorie.
24 In the firſt yeere of the reigne of Cyrus, King Cyrus commaunded the houſe of the Lord at Jeruſalem to be builded, where they did ſacrifice with the continuall fire.
25 Of the which the height ſhould be of three ſcore cubites, the breadth of threeſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrey, and that the coſts ſhould be payed out of the houſe of king Cyrus.
26 And that the holy veſſels of the houſe of the Lord, aſwel thoſe of golde as of ſilver, which Nabuchodonoſor had caried out of the houſe in Jeruſalem, and brought into Babylon, ſhould be reſtored to the houſe, which is in Jeruſalem, and ſet in the place where they were afore.
27 Alſo he commaunded that Sithmes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and thoſe which were conſtitute captaines in Syria & Phenice, ſhould take heede to reſraine from that place, & to ſuffer Zorobabel the ſeruant of the Lord, and gouernour of Judea, and the elders of the Jewes to build that houſe of the Lord in that place.
28 And I alſo haue commanded to build it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Jewes, till the houſe of the Lord be finiſhed,
29 And that ſome part of the tribute of Coelosyria and Phenice ſhould be diligently giuen to theſe men for ſacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:
30 Alſo corne, and ſalt, & wine, and oyle continually euery yeere without faile, as the Prieſts, which are in Jeruſalem ſhall teſtifie to be ſpent euery day,
31 That offrings may be made to the hie God for the King, & his children, and that they may pray for their liues.
32 Furthermore he commanded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or written, or derogate any thing thereof, that a tree ſhould be taken out of his poſſeſſion, & he be hanged thereon, and that his goods ſhould be the Kings.
33 And therefore let the Lord whoſe name is there called vpon, deſtroy euery king and nation, which ſtretcheth out his hand to hinder or doe euill to that houſe of the Lord which is in Jeruſalem.
Ezra.6.12. 34 * I Darius the King haue ordeined that it ſhould be diligently executed according to theſe things.

CHAP. VII.

1 Sithmes and his companions follow the kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Paſſeouer.

1 THen Sithmes the * gouernour of Coe- Ezra.6.13.
loſyria & Phenice, and Sathrabouzanes, & their companions, obeying king Darius commaundements,
2 Aſſiſted diligently the holy workes, working with the ancients and gouernours of the Sanctuarie.
3 And the holy workes proſpered by Aggeus and Zacharias the Prophets which prophecied.
4 So they finiſhed all things by the cõmandement of the Lord God of Iſrael, & with the conſent of Cyrus and Darius, and Artaxerxes kings of the Perſians.
5 Thus the holy houſe was finiſhed in the three and twentieth day of the moneth Adar in the ſixt yeere of Darius king of the Perſians.
6 ¶ And the children of Iſrael, & the Prieſts and the Leuites, and the reſt, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.
7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rams, fourre hundreth lambs,
8 And twelue goates for the ſinne of all Iſrael, according to the number of the chiefe of the tribes of Iſrael.
9 And the Prieſts and the Leuites ſtood according to their kindreds, clothed with long robes in the workes of the Lord God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.
10 And the children of Iſrael offered the Paſſeouer together with them of the captiuitie, in the fourteenth day of the firſt moneth, after that the Prieſtes and Leuites were ſanctified.
11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.
12 And they offred the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.
13 Then all the children of Iſrael which were of the captiuitie did eate, euen all they that had ſeparated themſelues from the abominations of the people of the land, and ſought the Lord.
14 And they kept ꝓ feaſt of vnleauened bread ſeuen dayes, reioycing before the Lord,
15 Becauſe he had turned the counſell of the King of the Aſſyrians towardes them to ſtrengthen their handes in the workes of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras commeth from Babylon to Ieruſalem. 10 The copie of the commiſſion giuen by Artaxerxes. 29 Eſdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 70 His prayer and confeſſion.

1 AFter theſe things whē Artaxerxes
king of the Perſians reigned, Eſdras
the ſonne of Saraias, the ſonne of Ezri- 1 or, Azarias,
as,

rias, the ſonne of Helcias, the ſonne of Salū,
2 The ſonne of Sadoc, the ſonne of Achitob, the
*Or, Azarias. ſonne of Amarias, the ſonne of *Esias, the
*Or, Meraioth. ſonne of *Memeroth, the ſonne of Zaraias,
*Or, Sama. the ſonne of *Saulias, the ſonne of Boccas,
*Or, Azi. the ſonne of Abiſum, the ſonne of Phinees,
the ſonne of Eleazar, the ſonne of Aaro was
the hie Prieſt.
3 This Eſdras went out of Babylon, and
was a ſcribe wel taught in ꝑ Law of Moyſes, giuen vp the Lord God of Iſrael.
4 Alſo the king gaue him great honour, and
he founde grace in his ſight in all his requeſtes,
5 With him alſo there departed ſome of the
children of Iſrael, and of the Prieſtes & Leuites, and of the holy ſingers, & of the porters, & of the miniſters of the Temple vnto
Jeruſalem,
6 In the ſeuenth yere of the reigne of Artaxerres, & in the firſt moneth: this was the
ſeuenth yere of the king (for they went
out of Babylon in the firſt day of the firſt
moneth,
7 And came to Jeruſalem according as the
Lord gaue them ſpeede in their iourney).
8 For Eſdras had gotten great knawledge,
ſo that he woulde let nothing paſſe that
was in the lawe of the Lord, and in the cōmandements, and he taught all Iſrael all
the ordinances and iudgements.
9 So the commiſſion written vp king Artaxerres was giuen Eſdras the Prieſt and
reader of the Lawe of the Lorde: the copie
thereof followeth.
10 King Artaxerres to Eſdras the Prieſt, & reader of the Lawe of the Lorde, Salutation.
11 For as much as I conſider things with
pity, I haue commanded that they that
wil and deſire of the nation of the Jewes,
and of the Prieſtes and Leuites, which are
in our kingdome, ſhould goe with thee vnto Iſrael.
12 Therefore as many as be willing, let them
depart together, as it hath ſeemed good to
me and my ſeuen friendes the counſellers,
13 That they may viſite the things that are
in Judea and Jeruſalem diligently, as it is
contained in the law of the Lord,
14 And carie the gifts to the Lord of Iſrael
in Jeruſalem, which I & my friends haue
vowed: alſo all the golde and ſiluer, which
ſhall be found in the countrey of Babylon
appertaining to the Lord in Jeruſalem,
15 With that which is giuen of the people to
the temple of the Lorde their God, that it
might be brought to Jeruſalem, as well
ſiluer as gold, for bulles, & rams, & lambes,
and things thereunto pertaining,
16 That they may offer ſacrifices to the Lord
vpon ꝑ altar of the Lord their God, which
is in Jeruſalem.
17 And whatſoeuer thou & thy brethren wil
doe with the golde or ſiluer, accompliſh it
according to the will of thy God.
18 And the holy veſſels of the Lord, which are
giuen thee for the vſe of the Temple of thy
God, which is in Jeruſalem, thou ſhalt ſet
before thy God in Jeruſalem.
19 And what other things ſo euer thou ſhalt
remember for the vſe of the Temple of thy
God, thou ſhalt giue it out of the Kinges
treaſure.
20 And I alſo king Artaxerres haue commanded ꝑ treaſurers of Syria & Phenice,
that what ſoeuer Eſdras, the Prieſt and
reader of the Lawe of the hieſt God, ſhall
send for, they ſhould giue it him with all
ſpeede, euen to the ſumme of an hundreth
talents of ſiluer,
21 And likewiſe vnto an hundreth cores of
corne, and an hundreth pieces of wine and
other things in abundance.
22 Let all things be done to the hieſt God according to the Law of God with diligence,
that wrath come not vpon the kingdome
of the king and of his ſonnes.
23 Alſo to you it is cōmanded, that of none
of the Prieſtes or Leuites, or holie ſingers,
or porters or miniſters of the Temple, or
of the workmen of this Temple, no tribute
nor taxe be take, nor that any haue power
to taxe them in any thing.
24 Thou alſo, Eſdras, according to the wiſdome of God, ordeine iudges and gouernours, that they may iudge in all Syria &
Phenice all thoſe which are wel inſtructed
in the Lawe of thy God, and teach thoſe,
which are not inſtructed.
25 And let all thoſe which ſhall tranſgreſſe
the Lawe of God & the king, be diligently
puniſhed, either with death, or other puniſhment, either with penaltie of money, or
baniſhment.
26 ¶ Then Eſdras the ſcribe ſaide, Bleſſed be
the only Lorde God of my fathers, which
hath put this in the heart of the king to
glorifie his Houſe which is in Jeruſalem,
27 And hath honoured me before the king,
and the counſellers, and all his friends, &
gouernours.
28 ¶ *Therfore I was incouraged by the *Ezra.7.28.
helpe of the Lord my God, & gathered men
of Iſrael to go vp with me.
29 Theſe are the guides after their families
& order of dignities, which came vp with
me out of Babylon in the reigne of Artaxerres the king.
30 Of the ſonnes of Phinees, Gerſom, of the
ſonnes of Ithamar, Gamael, of the ſonnes
of Daiud, 'Lettus. 'Or, Hattus.
31 Of the ſonnes of Sechenias, of the ſonnes
of Phares, Zacharias, and with him were
counted an hundreth and fiftie men.
32 Of the ſonnes of 'Salomon, Abeliacnias *Or, Pahath Moab, Eliœnas.
the ſonne of Zacharias, and with him two
hundreth men.
33 Of the ſonnes of Zathoe, Sechenias the
ſonne of Jezolus, and with him thre hun- *Or, Iezziel.
dreth men: of the ſonnes of Adin, 'Obeth *Or, Obed.
ſonne of Jonathas, & with him two hundreth and fiftie men.
34 Of the ſonnes of Elam, 'Jeſias ſonne of *Or, Iſaias.
Gotholias, and with him ſeuentie men.
35 Of the ſonnes of Saphatias, Zarias ſonne
of 'Machael, and with him ſeuentie men. *Or, Michael.
36 Of the ſonnes of Joab, 'Badias ſonne of *Or, Obadiah, ſonne of Jezebiel.
Jezelus, and with him two hundreth and
twelue men.

37 Of the ſonnes of *Banid, Aſſalimoth ſonne of Joſaphias, & with him an hundreth and thyrtie ſcore men.
38 Of the ſonnes of Babi, Zacharias ſonne of Bebai, and with him twentie and eight men.
39 Of the ſonnes of *Aſtath, Johannes ſonne of Acatan, and with him an hundreth and tenne.
40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalat, *Jeuel & *Maias, and with them ſeuentie men: of the ſonnes of *Bagoi the ſonne of Jſacarcurus, and with him ſeuentie men.
41 ¶ And I gathered them together to the flood called *Theras, & pitched our tents there three dayes, and numbred them.
42 But when I had found there none of the Prieſtes nor Leuites,
43 I ſent to Eleazar, & beholde, there came *Maaſman, and Alnathan, and Samuan, and *Joribon, and Nathan, Ennatan, Zacharian, and Moſollamon the chiefe, and beſt learned.
44 And I bade them to goe to Daddeus the captaine, which was in the place of the treaſurie,
45 With charge to bid Daddeus and his brethren, & the treaſurers that were there, to ſend to vs them, which ſhould offer ſacrifice in the houſe of our Lorde.
46 And they brought vnto vs by the mightie hand of our Lorde learned men of the ſonnes of Moſi, the ſonne of Leui, the ſonne of Jſrael, to wit, *Eſebebian & his ſonnes, and his brethren being eyghteene.
47 And Aſebia, and *Annon, and Oſaian his brethren of the ſonnes of *Canaaneus with their ſonnes, twentie perſons.
48 And of the miniſters of the Temple, which Dauid gaue, & thoſe which were rulers ouer the worke of the Leuites, to wit, miniſters of the Temple, two hundreth & twentie, of whō al þ names were regiſtred.
49 ¶ And *there I proclaimed a faſt for the yong men before the Lorde to aſke of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.
50 For I was aſhamed to aſke the king footemen or horſemen, or conduct for ſafegard againſt our enemies,
51 Becauſe we had ſaid to the king, that the power of our Lorde ſhoulde be with them þ ſought him, to direct them in all thinges.
52 Wherefore we prayed our Lorde againe, according to theſe thinges, whom we found fauourable.
53 Then I choſe from among the chiefe of the tribes, & of the Prieſtes, twelue men, to wit, *Eſebias and Aſſanias, and with them tenne of their brethren.
54 And I weighed them the ſiluer and the gold, & the holy veſſels of the houſe of our Lord, which the king and his counſellers, and his princes, and all Jſrael had giuen.
55 And I weighed them, ſix hundreth & fiftie talents of ſiluer, & ſiluer veſſels of an hundreth talents, & an hundreth talents of gold,
56 And twentie golden baſons, & twelue veſſels of braſſe, of fine braſſe ſhining like gold.
57 And I ſaid to them, You are alſo holy to the Lorde, and the veſſels are holy, and the golde, and the ſiluer is a vowe to the Lorde of our fathers.
58 Watch and keepe them, till that you giue them to the heades of the families of the Prieſtes, and Leuites, and captaines of the families of Jſrael in Jeruſalem in the chambers of the houſe of our God.
59 So the Prieſtes and Leuites tooke the ſiluer & the gold, & the veſſels, & caried them to Jeruſalem to the Temple of the Lorde.
60 And we departed from the flood Thera, on the twelueth day of the firſt moneth, and came to Jeruſalem, according to the mightie power of our Lorde with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies, & ſo we came to Jeruſalem.
61 And three dayes being paſt there, in the fourth day the ſiluer that was weighed, & the golde was deliuered in the houſe of our Lorde to *Marmoth the Prieſt, the ſonne of Jouri,
62 And with him to Eleazar the ſonne of Phinees: & there were with them, Joſabad the ſonne of Jeſus, and *Moeth ſonne of Sabbanus, Leuites: all was deliuered the by number and weight.
63 And all the weight of them was written that ſame houre.
64 Afterwardes thoſe that were come out of the captiuitie, offered ſacrifices to the Lord God of Jſrael, euen twelue bulles for all Jſrael, rams foure ſcore and ſixtene,
65 Lambes three ſcore and twelue, twelue goates for ſaluation, all in ſacrifice to the Lorde.
66 And they preſented the commandements of the king to the kings ſtewardes, & to þ gouernours of Coeloſyria & Phenice, who honoured the people, & the Temple of God.
67 ¶ *When theſe things were done, the gouernours came to me, ſaying, The people of Jſrael, the Princes and the Prieſtes, and the Leuites haue not ſeparated from them the ſtrange people of the land,
68 For the pollutions of the Gentiles, to wit, of the Cananites, & Chetites, & Phereſites, and Jebuſites, and Moabites, and Egyptians, and Idumeans.
69 For they haue dwelt with their daughters, both they and their ſonnes, and the holie ſeede is mixed with the ſtrange people of the lande, & the gouernours and rulers haue bene partakers of this wickednes from the beginning of the thing.
70 And as ſoone as I had hearde theſe thinges, I rent my clothes, and the holie garment, & I pulled the heare off my head, and off my beard, and ſate me downe ſorowfull, and verie ſad.
71 Then alſo all they that were moued with the worde of the Lorde God of Jſrael, came to me whyles I wept for the iniquitie, but I ſate verie ſad till the euening ſacrifice.

72 Then

*Or, Baniah, Eſdomuth.
*Or, Aſgad, Johanan ſonne of Eccetban.
*Or, Iebel. *Or, Semaias. *Or, Bagoi, Vſu, ſonne of Iſtaeus. Ezra. 8.13.
*Or, Maſma, Alnathan. *Or, Iorib, Elnathan, Zacharie, & Moſollam.
*Or, Moſimoth the ſon of Iori of Vrie
*Or, Noadia, ſonnes ſonne of Banuas.
*Or, Seredia.
*Or, Anom, Ieſias. *Or, Canaaneus.
Ezra. 8.21.
*Or, Serebias.
Ezra. 9.1.

72 Then I roſe from the faſt with my clothes torne, and the holy garment, and bowed my knees and ſtretched forth mine hands to the Lord,

Ezra.9.6. 73 And ſayd, *O Lord, I am aſhamed, and confounded before thy face.

74 For our ſinnes are increaſed above our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great ſinne vnto this day.

76 For our ſinnes therefore, & our fathers, we with our brethren, with our Kings and Prieſtes haue bene giuen vp to the kings of the earth, to the ſwoorde and to captiuitie, and for a pray with all ſhame vnto this day.

77 And nowe howe great hath thy mercie bene, O Lorde, that there ſhould be left vs a roote, and name in the place of thine holineſſe!

78 And that thou ſhouldeſt reueale to vs a light in the houſe of the Lord our God, and giue vs meate in the time of our ſeruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Perſians, that they ſhould giue vs meate,

80 And that they ſhould honour the Temple of our Lord, and raiſe vp Sion that is deſolate, and giue vs aſſurance in Judea and Jeruſalem.

81 And nowe, O Lord, what ſhall we ſay, hauing theſe things? for we haue tranſgreſſed thy commandements, which thou haſt giuen vp the hands of thy ſeruants the Prophets, ſaying,

Deut.7.2. 82 *Becauſe the land, which ye goe to inherite, is a land polluted by the pollutions of the ſtrangers of the land, which haue filled it with their filthineſſe,

83 Therefore nowe ye ſhall not ioyne your daughters with your ſonnes, neither giue your daughters to their ſonnes,

84 Neither ſhall you deſire to haue peace with them for euer, that ye may be made ſtrong, and eat the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to paſſe, was done for our wicked workes, and for our great ſinnes: yet, Lord, thou haſt for borne our ſinnes,

86 And haſt giuen vs ſuch a roote: but we againe haue turned backe to tranſgreſſe thy Law, and to mixe vs with the vncleanneſs of the people of the land.

87 Wilteſt thou not be angrie with vs to deſtroy vs, ſo that thou ſhouldeſt neither leaue vs roote nor ſeede nor name?

88 But, O Lord of Iſrael, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, we are nowe before thee with our iniquities, neither can we indure before thee for theſe things.

Ezra.10.1. 90 ¶ And * as Eſdras prayed and confeſſed & wept, & lay vpon the ground before the temple, a very great multitude was gathered vnto him out of Jeruſalem of men and women, and yong children; for there was great lamentation among the multitude.

91 Then Jechonias the ſonne of Jeel of the ſonnes of Iſrael, crying out, ſayd, O Eſdras, we haue ſinned againſt the Lorde God: we haue taken in mariage ſtrange women of the nations of the land. *Or, Iehiel.

92 And nowe all Iſrael is doubtfull: therefore let vs make an othe concerning this to the Lorde to put away all our wiues, which are ſtrangers, with their children.

93 If it ſeeme good to thee, and to all them that obey the law of the Lord, riſe vp and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make thee ſtrong.

95 Then Eſdras aroſe, & made all the chiefe of the families of the Prieſts and Leuites of all Iſrael to ſweare, that they would doe thus: and they ſware.

CHAP. IX.

7 After Eſdras had read the lawe for the ſtrange wiues, 10 They promiſe to put them away.

1 THen * Eſdras roſe from the court of the Temple, and went to the chamber of Joanan the ſonne of Eliaſib, Ezra.10.6.

2 And being lodged there, he did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea and Jeruſalem, to all them that were of the captiuitie, that they ſhould be gathered to Jeruſalem,

4 And that all they which ſhould not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, ſhould haue their cattel confiſcate to the Temple, and he caſt out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda and Beniamin, came together within three dayes into Jeruſalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude ſate in the broade place of the Temple ſhaking, becauſe of the extreme winter.

7 Then Eſdras aroſe and ſayd to them, Ye haue ſinned: for ye haue maried ſtrange wiues, ſo that ye haue augmented the ſinnes of Iſrael.

8 Now therefore confeſſe & glorifie the Lord God of our fathers,

9 And doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

10 Then all the multitude cryed out & ſayd with a lowde voyce, We will doe ſo as thou haſt ſayd.

11 But becauſe the multitude is great, and the time is winter, ſo that we can not ſtand without, and the worke is not of one day nor of two, ſeeing that many of vs haue ſinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue ſtrange wiues of our families, tarrie:

13 And let the Prieſtes and iudges come out of all places at the day appointed, till they haue appeaſed the wrath of the Lord againſt vs for this matter.

14 Then

14 Then Jonathas Asaels sonne, and [a]Ezechias sonne of [b]Thecan were appointed concerning these thinges, and Mosollam and Sabbateus did helpe them.
15 And they which were of the captiuitie, did after all these things.
16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.
17 And they made an end of the things pertaining to them that had marryed strange wiues in the first day of the first moneth.
18 And there were founde of the Priestes, which had married strange wiues,
19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, [a]Mathelas, and Eleazar, and Joribus, and [b]Jonadan.
20 Who also gaue their handes to cast out their wiues, and offered a ram for their reconciliation in their purgation.
21 And of the sonnes of Emmer, [a]Ananias, and Zabdeus, and Canes, and Samelus, and Hierael, and Azarias.
22 And of the sonnes of [a]Phassur, Elionas, Masias, Ismaelus, and Nathanael, and [b]Ocidelus, and Talsas.
23 And of the Leuites, [a]Jozabadus, and Semis, & Colius, who was called [b]Calitas, and Pathens, and Oudas, and Jonas.
24 Of the holy singers, [a]Eliasnus, Bacchurus.
25 Of the porters, [a]Salumus, & Tolbanes.
26 Of them of Israel, of the sonnes of Phorus, [a]Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and [b]Banaias.
27 Of the sonnes of [a]Ela, Matthanias, Zacharias, and [b]Hierielas, and [c]Hieremoth, and Aedias.
28 And of the sonnes of [a]Lamoth, Eliadas, Eliasimus, Othonias, Jarmoth, and [b]Sabatus, and Sardeus.
29 Of the sonnes of [a]Bebai, Joannes, and Ananias, and [b]Josabad, and Amatheas.
30 Of the sonnes of [a]Mani, Olamus, Maluchus, Jedeias, Jasubus, Jasari, and Jeremoth.
31 And of the sonnes of [a]Addi, Naathus, Mooslas, Laccunus, & Naidus, and Mathanias, and [b]Belchel, and Balmus, and Manasseas.
32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Chosamite.
33 And of the sonnes of [a]Asom, Altaneus, and [b]Matthias, and Bannaias, Eliphalat, and Manasses, and Hemei.
34 And of the sonnes of [a]Maani, Jeremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabasion, and Esaubus, and Mammimataanaius, Eleasis, Banus, Eliali, Samis, Melemias, Nathanias, and of the sonnes of Ozoias, Sesis, Esril, Azailus, Samatas, Sambis, Josiphus.
35 And of the sonnes of Ethma, Pazitias, Zabadias, Ethes, Jnel, Banaias,
36 All these married strange wiues, and put them away with their children.
37 And the Priestes & the Leuites dwelt in Jerusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.
38 ¶ [a]Then all the multitude assembled together with one consent into the broade place before the gate of the Temple towarde the East, *Nehem. 8.*
39 And spake to Esdras the Priest, and reader, that he should bring the Law of Moses, which had bene giuen by the Lord God of Israel.
40 Then brought Esdras the chiefe Priest the Law to all the multitude, both man & woman, and to all the Priestes, that they might heare the Lawe the first day of the seuenth moneth.
41 And he read in the first broade place of the gate of the Temple, from morning to midday, before the men and the women, & all the multitude hearkened to the Law.
42 So Esdras the Priest and reader of the Lawe, stoode vpon a pulpit of wood that was prepared.
43 And there stoode by him [a]Matgarthias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand, [a]*or, Mathithias.*
44 And at his left hand Phaldaius, & Sail, [a]Melchias, Nothasaphus, Nabarias. [a]*or, Pedaias.*
45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably before them all.)
46 And they all stoode vpright when he expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.
47 And the whole multitude cryed, Amen.
48 Then Jesus and [a]Anus, and Sarabias, and Adinus, and Jacobus, Sabatatias, Autanias, Maianias and Calitas, Azarias, and Jozabdus, & Ananias, and Biastas the Leuites list vp their handes, and fell downe on the ground, and worshipped the Lord, [a]*or, Banl.*
49 And taught the Lawe of the Lorde, and stoode also earnestly vpon the reading.
50 Then said [a]Aththarates to Esdras the chiefe Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe. [a]*or, Nehemias.*
51 Go therefore and eat the fat meates, and drinke the sweete drinkes, & sende presents to them that haue not.
52 For this day is holy to the Lorde, and be not sory: for the Lorde God will glorifie you.
53 So the Leuites cōmanded all these things to the people, saying, This day is holy to the Lord: be not sad.
54 Then they departed all to eate & drinke, and to reioyce, & to giue presents to them that had not, and to make good cheare.
55 For they were put filled with the wordes wherewith they were instructed, whē they were assembled together.

[a]*or, Iahazias.* [b]*or, Thecua.*
[a]*or, Maasias.* [b]*or, Iedaliah.*
[a]*or, Anani, and Zabiah.*
[a]*or, Pashur, Elionai, Maasias, Ismael* [b]*or, Obdiel, and Alasa.*
[a]*or, Iozabad, Semei.* [b]*or, Gabai, Pathias, Iudas.*
[a]*or, Eliasib, and Bacur.* [b]*or, Sallum.*
[a]*or, Remias.* [b]*or, Banadius.*
[a]*or, Elam.* [b]*or, Iehiel.* [c]*or, Ieremoth, and Helias.*
[a]*or, Zathoes, Eliadas, Eliasib.* [b]*or, Sabad, and Sardai.* [c]*or, Bebe.*
[a]*or, Iosabat, and Emah.* [b]*or, Bani, Olam, Maluch, Iedaia, Iasub.* [c]*Or, Addin, Naatus, Laccun, Banaias.* [d]*or, Bezelel, Balnus, Manasses.* [e]*or, Iasum.* [f]*or, Mathmus, Matathias.* [g]*or, Ban, Jeremias, Moadi, Esram.*

CHAP. I.

The people is reproued for their vnfaithfulnes. 30 God will haue an other people, if these will not be reformed.

1 The ſecond boke of the Prophet *Eſdras, the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadamias, the ſonne of Sadoc, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne of Mie, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Oziæs, the ſonne of Bouith, the ſone of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which Eſdras was priſoner in the land of Medes, in the reigne of Artaxerxes King of Perſia.

Iſai.58.1. 4 *And the word of the Lorde came vnto me, ſaying,

5 Go, and ſhew my people their ſinnes, and their children their wickednes, which they haue committed againſt me, that they may tell their childrens children.

6 For the ſinnes of their fathers are increaſed in them, becauſe they haue forgotten me, and haue offred vnto ſtrange gods.

7 Haue not I brought them out of the land of Egypt from the houſe of bondage? but they haue prouoked me vnto wrath, and deſpiſed my counſels.

8 Pull thou off then þ heare of thine head, and caſt all euill vpon them: for they haue not beene obedient vnto my lawe, but they are a rebellious people.

9 Howe long ſhall I forbeare them, vnto whome I haue done ſo much good?

Exod.14.28. 10 *Many kings haue I deſtroyed for their ſakes: Pharao with his ſeruantes and all his armie haue I ſmitten downe.

11 All the nations haue I deſtroyed before thē: *I haue deſtroyed the Eaſt, the people of the two coūtries Tyrus and Sidon, and haue ſlaine all their enemies.

Num.21.24. Iohn.3.33.

12 Speake thou therefore vnto them, ſaying, Thus ſayth the Lord,

Exod.14.29. 13 *I haue led you thorow the Sea, & haue giuen you a ſure *way, ſince the beginning: *I gaue you Hoples for a guide, and Aaron for a Prieſt.

**Or, ſtreete. Exod.3.10. & 4.14.*

Exod.13.21. 14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, ſaith the Lord.

15 Thus ſaith þ almightie Lord, The quailes *were a token vnto you: I gaue you tents for ſafegard, wherein ye murmured.

Exod.16.13. Pſal.104.40.

16 And ye triumphed not in my name for the deſtruction of your enemies, but yet murmure ſtill.

17 Where are þ benefites that I haue done for you? when ye were hungrie in the wildernes,* did ye not crie vnto me,

Numb.14.3. 18 Saying, Why haſt thou brought vs into this wildernes to kil vs? It had bene better for vs to haue ſerued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, and gaue you Manna to eate: *ſo ye did eate *Angels* foode. *Wiſd.16.20.*

20 *When ye were thirſtie, did not I cleaue the ſtone, and waters did flow out to ſatiſfie you? from the heat I couered you with the leaues of the trees, *Num.20.11. wiſd.11.4.*

21 And I gaue you fat countries: I caſt out the Cananites, the Phereſites, and Philiſtims before you: *what ſhall I doe more for you, ſaith the Lord? *Iſa.5.4.*

22 Thus ſaith the almightie Lord, *Why ye were in the wildernes at þ bitter waters, being a thirſt, & blaſpheming my Name, *Exod.15.23.*

23 I gaue you not fire for the blaſphemies, but caſt a tree into the water, and made the riuer ſweete.

24 What ſhall I doe vnto thee, O Iacob? thou *Iuda wouldeſt not obey: I will turne me to other nations, and vnto thoſe will I giue my name, that they may kepe my Lawes. *Exod.32.8.*

25 Seeing ye haue forſaken me, I will alſo forſake you: when ye aſke mercy of me, I will not haue pitie vpon you.

26 *When ye call vpon me, I wil not heare you: for ye haue defiled your handes with blood, and your feete are ſwift to commit murther, *Iſa.1.15.*

27 Although ye haue not forſaken me, but your owne ſelues, ſaith the Lord.

28 Thus ſaith the almightie Lorde, Haue I not prayed you, as a father his ſonnes, and as a mother her daughters, & as a nurce her yong babes,

29 That ye would be my people, as I am your God, and that ye would be my children, as I am your Father?

30 *I gathered you together as an henne gathereth her chickens vnder her wings: but now what ſhall I do vnto you? I will caſt you out from my ſight. *Mat.23.37.*

31 *When you bring gifts vnto me, I will turne my face from you: for your ſolemne feaſt dayes, your newe moones, and your circumciſions haue I forſaken. *Iſa.1.13.*

32 I ſent vnto you my ſeruantes the Prophetes, whome ye haue taken & ſlaine, and torne their bodies in pieces, whoſe blood I will reuenge, ſaith the Lord.

33 Thus ſaith þ almightie Lord, Your houſe ſhall be deſolate: I will caſt you out as the wynde doth the ſtubble.

34 Your children ſhall not haue generation: for they haue deſpiſed my cōmandement, and done the thing, that I hate, before me.

35 Your houſes wil I giue vnto a people to come, who ſhall beleeue me though they heare me not, and they, vnto whom I neuer ſhewed miracle, ſhall doe the things that I commande them.

36 Though they ſee no Prophetes, yet ſhall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whoſe children reioyce in gladneſſe, and though they haue not ſeene me with bodily eyes, yet in heart they beleeue the things that I ſay.

38 Nowe therefore brother, beholde what great glory, and ſee the people that come from the Eaſt,

39 Vnto

30 Unto whom I will give for leaders, Abiahaim, Isaac, Jacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,
40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.)

Malac.3.1.

CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

1 THus saith the Lorde, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they woulde not heare, but despised my counsels.
2 The mother that bare them, saieth vnto them, Goe you away, O children: for I am a widowe and forsaken.
3 I brought you vp with gladnes, but with sorowe and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.
4 But what shall I nowe doe vnto you? I am a widowe and forsaken: goe ye, O my children, and aske mercie of the Lord.
5 And thee, O Father, I call for a witnesse for the mother of these children, which woulde not keepe my couenant,
6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.
7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.
8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember* what I did vnto Sodom & Gomorrha,

Gen.19.24.

9 Whose land is mixed with clouds of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almightie Lorde.
10 ¶ Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I woulde haue giuen vnto Israel.
11 And I will get me glorie by them, and giue them the euerlasting tabernacles, which I had prepared for those.
12 They shall haue as will the tree of life, smelling of ointment: they shall neither labour nor be wearie.
13 Goe ye, and ye shall receiue it: wayt that the time, which is long, may be shortened: the kingdome is alredy prepared for you: watch.
14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.
15 Mother, embrace thy children, and bring them vp with gladnes: make their feete as fast as a pillar: for I haue chosen thee, saith the Lorde.
16 And those that be dead, will I raise vp fro their places, & bring the out of the graues: for I haue knowen my name in Israel.
17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
18 I will send thee my seruants Esaie and Jeremie to helpe thee, by whose counsell I haue sanctified & prepared for thee twelue trees laden with diuers fruites.
19 And as many fountaines, flowing with milke & honie, & seuen mightie mountaines, whereupon there growe roses and lilies, whereby I will fill thy children with ioy.
20 Execute iudge for the widowe: iudge the cause of the fatherlesse: giue to the poore: defende the fatherlesse: clothe the naked.
21 Heale the wounded, & sicke: laugh not a lame man to scorne: defend the creeple, & let the blind come into my light of my clerenes.
22 Keepe the olde and the young that are within thy walles.
23 *Whereseuer thou findest the dead, take them and burie them, and I will giue thee the first place in my resurrection.

Tobit.1.17.

24 Abide still, O my people, and rest: for thy quietnesse shall come.
25 Nourish thy children, O thou good nurse: stablishe their feete.
26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.
27 Be not wearie: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowfull, but thou shalt be merie, and haue abundance.
28 The heathen shall enuie thee, and shall do nothing against thee, saith the Lord.
29 Mine handes shall couer thee, so that thy children shall not see hell.
30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.
31 Remember thy children that sleepe: for I will bring the out of the sides of the earth, and will shew mercie vnto them: for I am mercifull, saith the Lord Almightie.
32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.
33 I Esdras receiued a charge of the Lorde vpon the mount Horeb, that I shoulde goe vnto them of Israel, but when I came to them, they cast me off, and despised the commaundement of the Lorde.
34 And therefore I say vnto you, O ye heathen, that heare and vnderstande, Wayte for your shepheard, who shall giue you euerlasting rest: for he is nere at hand, that shall come in the end of the worlde.
35 Be readie to the reward of the kingdom: for the euerlasting light shall shine vpon you for euermore.
36 Flee the shadowe of this world: receiue the ioy of your glorye: I testifie my Sauiour openly.
37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.
38 Arise, & stand vp, & behold the number of those that are sealed for the feast of the Lord,
39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lorde.
40 Take thy number, O Sion, and shut vp the that are clothed in white, which haue fulfilled the Law of the Lord.
41 The number of thy children whom thou longest for, is fulfilled: beseeche the power of the Lorde, that thy people which haue bene called from the beginning, may be sanctified.

42 *I

Reuel.7.9. 42 *I Esdras sawe vpon mount Sion a great people whome I could not number, and they all praysed the Lord with songs.
43 And in the middes of them there was a pong man higher in stature then them all, and vpon euery one of their heades he set crownes, and was higher then the others, which I much marueiled at.
44 So I asked the Angel, and sayd, Who are these, my Lord?
45 Who answered, & said vnto me, These be they that haue put off the mortal clothing, and haue put on the immortall, and haue confessed the name of God: nowe are they crowned, and receiue the palmes.
46 Then said I vnto the Angel, What pong man is it, that setteth crownes on them, & giueth them the palmes in their handes?
47 And he answered, and said vnto me, It is the Sonne of God, whome they haue confessed in the world. Then began I greatly to commende them, that had stande so stronglp for the Name of the Lord.
48 Then the Angel sayd vnto me, Goe thy way, & tel my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

The wonderous workes, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue ruled ouer his people, which yet are sinners also.

1 IN the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughts came vp to mine heart,
2 Because I sawe the desolation of Sion, & the wealth of them that dwelt at Babylon.
3 So my spirite was soze moued, so that I began to speake fearefull wordes to the most high, and sayd,
4 O Lord, Lord, thou spakest at ꝑ beginning when thou alone plantedst the earth, and gauest commaundement vnto the people,
Gen.2.7. 5 *And a bodie vnto Adam, without soule, who was also the workemanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,
6 And leddest him into Paradise, which thy right hande had planted, or euer the earth *brought forth.
*Or, went forward. 7 Euen then thou gauest him commaundement to loue thy wap: but he transgressed it, & immediately thou appointedst death to him and his generation, of whom came nations, tribes, people, and kinreds out of number.
Deut.8.11. 8 *And euery people walked after their owne will, & did wonderful things before thee, and despised thy commaundements.
Gene.7.10. 9 *But at the time appointed, thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,
10 So ꝑ by the flood, that came to euery one of them, which came by death vnto Adam.
1.Pet.3.20. 11 Yet thou lefteſt one, euen *Noe, with his household, of whom came all righteous me.
12 And when they ꝑ dwelt vpon the earth, began to multiplie, & the number of ꝑ childie, people, & many nations were increased, they began to be moze vngodly then ꝑ first,
13 Nowe when they liued wickedly before thee, *thou diddest choose the a man fro among them, whose name was *Abraham. Gene.11.28 Gene.17.5.
14 Whom thou louedst, and vnto whome onely thou shewedst thy will,
15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seede.
16 *And vnto him thou gauest Isaac, *vnto Isaac also thou gauest Jacob and Esau, *and diddest choose Jacob, & cast off Esau, and so Jacob became a great multitude. Gene.21.2,3. Gen.25.23,26. Mal.1.2,3. rom.9.13.
17 And when thou leddest his seed out of Egypt, *thou broughtest them vp to mount Sina, Exod.19.2. deut.4.20.
18 And inclinedst the heauens and bowedst downe the earth, and diddest moue the ground, and cause the deepthes to shake, and diddest astonish the world.
19 And thy glory went thozow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.
20 Yet tookest thou not away from them the wicked heart, that thy lawe might bring forth fruite in them.
21 For *Adam first hauing a wicked heart, was ouercome and vanquished, & all they that are borne of him. Gen.3.6.
22 Thus remained weakenes ioyned with the lawe in the hearts of the people, with the wickednes of the roote: so that the good departed away, and the euil abode still.
23 So the times passed away, and the yeres were brought to an end, *till thou diddest raise the vp a seruant called Dauid. 1.Sam.16.13.
24 *Whom thou commaundedst to build a Citie vnto thy Name, to call vpon thee therein with incense and sacrifice. 2.Sam.5.2. and 7.5,11.
25 When this was done many yeres, the inhabitants forsoke thee,
26 Following the wayes of Adam & all his generatiō: for they also had a wicked heart.
27 Therefore thou gauest thy Citie ouer into the hands of thine enemies.
28 But doe they that dwel at Babylon, any better, that they should haue the dominion of Sion?
29 For when I came thither, and saw their wicked deeds without number (for this is the thirtieth yere that I see many treipassing) I was discouraged.
30 For I saw, how thou suffredst them that sinne, & sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, & thou hast not shewed it.
31 I cannot perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?
32 Or is there any other people ꝑ knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Jacob?
33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I see them richly, and thinke not vpon thy commaundements.
34 Weigh thou therefore our wickednes now

in

in the balance, and theirs also that dwell in the worlde, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commaundementes?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.

1 AND the Angel that was sent vnto me, whose name was Vriel, answered,

2 And saide, Thine heart hath taken too much vpō it in this worlde, & thou thinkest to comprehende the wayes of the Hiest.

3 Then saide I, Yea, my Lorde. And he answered me, & saide, I am sent to shewe thee three wayes, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shewe thee also the way, that thou desirest to see, & I will shewe thee fro whence the wicked heart commeth.

5 And I saide, Tell on, my Lord. Then sayde he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the winde, or cal me againe the day that is past.

6 Then answered I, and said, What man is borne, that can doe that, which thou requirest me, concerning these thinges?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which thinges thou canst not be separated, & yet canst thou giue me none answere of them.

10 He saide moreouer vnto me, Thine owne thinges, and such as are growen vp with thee, canst thou not know:

11 How should thy vessell then be able to cōprehend the wayes of the Hiest, and nowe outwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at al, then that we should liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And he answered me, and saide, * I came to a forest in the plaine where the trees helde a counsell, *Iud.9.8. 2.chro.25. 18.*

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, & that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell and saide, Come, let vs go vp and fight against the trees of the wood, that we may get another countrie for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stoode vp and stopped them.

18 If thou were iudge betweene these two, whome wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, & said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens. *Isai.33.8. Ioh.3.31. 1.cor.2.13, 14.*

22 Then answered I, & saide, I beseech thee, O Lorde, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie thinges, but of such as we daily meddle withall, namely wherefore Israel is made a reproche to the heathen, and for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why wee are tossed to and fro through the world as the grashoppers, and our life is a verie feare, and we are not thought worthie to obteine mercie.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these thinges haue I asked the question.

26 Then answered he me, and sayde, The more thou searchest, the more thou shalt marueile: for the world hasteth fast to passe away,

27 And cannot cōprehend the thinges, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill nowe that is sowen, be not turned vpside downe, & if the place where the euill is sowen, passe not away, then can not þ thing come, that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam fro the beginning, and how much vngodlinesse hath he brought vp vnto this time? And howe much shall he bring forth vntil the harueste come?

31 Ponder with thy selfe, how much fruit of wickednesse the corne of euill seed bringeth forth,

32 And when the stalkes shal be cut downe, which are without nomber, how great an harueste must be prepared.

33 Then I answered, & said, How, & when shal these thinges come to passe? wherefore

are our yeeres fewe and euill?
34 And he answered me, saying, Haste not to be aboue the most High: for thou labourest in vaine to be aboue him, though thou indeuour neuer so much.
35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shal I thus hope? and when commeth the fruite of my barne and our wages?
36 And vpon this Jeremiel the Archangel answered, and said, When the number of the seeds is filled in you: for he hath weighed the worlde in the balance.
37 The measure of the times is measured: the ages are counted by number, and they shal not be moued or shaken, til the measure thereof be fulfilled.
38 Then answered I, & said, O Lord, Lord, we are all euen full of sinne,
39 And for our sake peraduenture is harmed of the righteous is not fulfilled, because of the sinne of them that dwel vpon earth.
40 So he answered me, and said, Go, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.
41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.
42 For as she that is with childe, hasteth to escape the necessitie of the trauel, so do these places haste to deliuer those things that are committed vnto them.
43 That which thou desirest to see, shall be shewed thee from the beginning.
44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,
45 Shew me whether there be more to come then is past, or more things past then are to come.
46 What is past, I knowe, but what is to come, I know not.
47 And he said vnto me, Stand on the right side, and I will expound thee this by example.
48 So I stood, and beholde, a hote burning ouen passed before me: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.
49 After this there passed before me a warie cloude, and sent downe much rayne with a stormie: and when the stormie rayne was past, the droppes came after.
50 Then said he vnto me, Consider with thy selfe, as the rayne is more then the drops, & as the fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the droppes and the smoke were much.
51 Then I prayed, and sayde, May I liue, thinkest thou vntil that time? or what shall come to passe in those dayes?
52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shalbe hid, & vnrighteousnesse and all wickednesse shal reigne in the worlde. 23 Israel is reuolted, & God deliuereth them. 35 God doeth all thing in season.

1 NEuertheless concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shalbe taken in a great number, & the way of the trueth shalbe hid, & the land shalbe baren from faith,
2 And * iniquitie shall be increased more then thou hast seene nowe, or hast heard in time past. *Mat.24.12.*
3 And it shal come to passe, that one thal set in foote, and thou shalt see the land desolate, which nowe reigneth.
4 Yea, if God graunt thee to liue, thou shalt see after the thirde trumpet, that the sunne shal suddenly shine againe in the night, and the Moone three times a day.
5 Blood shall droppe out of the wood, and the stone shall giue his voyce, and the people shall be moued.
6 And he shall rule, of whome they hope not that dwel vpon earth, and the foules shall change place.
7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not knowe, but they shall all heare the voyce thereof.
8 There shalbe a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters,
9 And salt waters shall bee found in the sweete, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secrete chamber.
10 It shalbe sought of many, and yet not be found: then shall vnrighteousnesse and voluptuousnes haue the vpper hand vpon earth.
11 One land also shall aske another, and say, Is righteous iustice gone thorowe thee? And it shall say, No.
12 At the same time shall men hope, but not obteine: they shall labour, but their enterprises shall not prosper.
13 To shewe thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.
14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.
15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my feete.
16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? And why is thy countenance so heauie?
17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?
18 Vp then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruell wolues.
19 Then said I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And

20 And I fasted seuen dayes, mourning and
weeping, as Vriel the Angel had cõmaun-
ded me.
21 And after seuen dayes the thoughtes of
mine heart were very grieuous vnto me
againe.
22 And I had a desire to reason againe,
, and I began to talke with the most high
againe,
23 And said, O Lorde, Lord: of euery forrest
of the earth, & of all the trees thereof thou
hast chosen thee one onely vineyarde.
24 And of all landes of the worlde thou
hast chosen thee one pitte, and of all the
flowres of the ground thou hast chosen thee
one lilie.
25 And of al the depths of the sea thou hast
filled thee one riuer, and of al builded cities
thou hast sanctified Sion vnto thy selfe.
26 And of all the foules that are created,
thou hast named thee one doue, and of al
the cattell that are made, thou hast ap-
pointed thee one sheepe.
27 And among all the multitude of people
thou hast gotten thee one people, and vnto
this people whom thou louedst, thou ga-
uest a lawe, that is proued of all.
28 And nowe, O Lorde, why hast thou giuen
this one people ouer vnto many? and vpon
one roote thou hast set others, & hast scat-
tered thine onely people among many.
29 They tread the downe which haue with-
stand thy promises, and beleeue not thy te-
stimonies.
30 And if thou didest so much hate thy peo-
ple, they should haue bene punished with
thine owne handes.
31 ¶ Now when I had spoken these wordes,
The Angel that came to mee the night a-
fore, was sent vnto me,
32 And said vnto me, Heare me, and I will
teache thee, and hearken that I may in-
struct thee further.
33 And I said, Speake on, my Lord. Then
said he vnto me, Thou art sore vexed and
troubled for Israels sake. Louest thou the
better, then he doeth that made them?
34 And I said, No, Lord: but of very sorowe
haue I spoken: for my very paine me
euery houre, while I labour to compre-
hend the way of the most high, & to seeke
out part of his iudgement.
35 And he saide vnto me, Thou canst not.
And I saide, Wherefore, Lorde, wherefore
was I borne? or why was not my mo-
thers wombe then my graue: so had I not
seene the trouble of Jacob, and the griefe
of the flocke of Israel.
36 And he said vnto me, Number vnto me
thinges that are not yet come, or gather
me the drops that are scattred, or make me
the withered flowres greene againe.
37 Open me the places that are closed, and
bring me forth the windes that are shut vp
therein: shewe me the image of a voyce, &
then will I declare thee that thing, that thou
askest and labourest to knowe.
38 And I saide, O Lorde, Lorde, who can
knowe these thinges, but he that hath not
his dwelling with men?
39 But I that am ignorant, howe can I
speake of these thinges, wherein thou a-
kest me?
40 Then saide he vnto mee, Like as thou
canst do none of these thinges, that I haue
spoken of, so canst thou not finde out my
iudgement, nor y least benefite, that I haue
promised vnto my people.
41 Then I sayde, Beholde, O Lorde, the
last thinges are present vnto thee, & what
shall they doe that haue bene before mee,
or we that be nowe, or they that shal come
after vs?
42 And he saide vnto me, I will compare
my iudgement vnto a ring: as there is no
slacknesse of the last, so is there no swiftnes
of the first.
43 Then I answered, and saide, Couldest
thou not make at once those that haue
bene, those that are nowe, and those that
shall come, that thou mightest shewe thy
iudgement the sooner?
44 Then answered he me, The creature, said
he, can not preuent the creator, neither can
the worlde holde them at once, that shalbe
created therein.
45 And I said, As thou hast taught thy ser-
uant, that thou, which giuest strength to
all, hast giuen life at once to all the worke
created by thee, and hast sustained it, so
might it now also conteine al men at once.
46 And he sayde vnto me, Aske the wombe
of a woman, and saye vnto her, Why
must thou haue time before thou bringest
forth? require her to bring forth trime
at once.
47 And I saide, Surely she can not, but by
distance of time.
48 Then saide he vnto me, So haue I de-
uided the number of the earth by times
when seede is sowen vpon it.
49 For as a young childe begetteth not that
that belongeth to the aged, so haue I or-
deined the time which I haue created.
50 ¶ I asked againe, and saide, Seeing thou
hast now shewed me y way, I wil proceed
to speake before thee: for our mother, who
thou hast tolde me is yong, draweth she
nere vnto age?
51 He answered me, and saide, Aske a wo-
man that trauelleth, and she will tell thee.
52 Say vnto her, Wherefore are not they
(whom thou hast now brought forth) like
those y were before thee, but lesse of stature?
53 And shee shall answere thee, Some were
borne in the flowre of youth, others were
borne in the time of age, when the wombe
fayled.
54 Consider nowe thy selfe, howe that yee
are lesse of stature, then those that were
before you,
55 And so are they that come after you, lesse
then ye, as the creatures which nowe be-
gin to be old, & haue passed ouer the strength
of youth.
56 Then saide I, Lord, I beseeche thee, if I
haue found fauour in thy sight, shewe thy
seruant, by whom doest thou gouerne thy
workemanship?

CHAP. VI.

God hath foreſeene all thinges in his ſecret counſell, and is author thereof, and hath created them for his children. 25 The felicitie of the age to come.

1 AND he ſaide vnto me, In the begin-
ning when þ round world was made,
and before the borders of the worlde
were ſet, and before the windes blewe one
againſt an other:
2 Before the noyſe of thunders ſounded,
before the bright lightning did ſhine forth,
before the foundations of Paradiſe were
laid:
3 Before the faire flowers did appeare, be-
fore the moueable powers were ſtabliſhed,
before the innumerable armies of Angels
were gathered:
4 Before the heights of the aire were lifted
vp, before the meaſures of the heauens
were named, before the chimneis in Sion
were hote:
5 Before the preſent peres were ſought out,
and before the affections of them that now
ſinne, were turned away, and they that
haue laid vp the treaſure of faith, were
ſealed,
6 Then did I purpoſe theſe thinges, and
they were made by me alone, and by none
other: by me alſo they ſhalbe ended, and
by none other.
7 Then anſwered I, and ſaide, What ſhall
be the diuiſion of times? or when ſhall be
the ende of the firſt, and the beginning of
it that followeth?
8 And he ſaide vnto mee, From Abraham
vnto Iſaac, when Iacob and Eſau were
Gen.25.26. borne of him.* Iacobs hande helde firſt
the heele of Eſau.
9 For Eſau is the ende of this world, & Ia-
cob is the beginning of it that followeth.
10 The hande of man is betwixt the heele
and the hande. Other thing, Eſdras, aſke
thou not.
11 ¶ I anſwered then, and ſaide, O Lorde,
Lorde, if I haue founde fauour in thy
ſight,
12 I beſeeche thee, make an end to ſhew thy
ſeruant thy tokens, whereof thou ſhewedſt
me parte the laſt night.
13 So he anſwered me, and ſaide, Stand vp
vpon thy feete, and heare a mightie ſound-
ing voyce.
14 There ſhall come as an earthquake, but
the place where thou ſtandeſt, ſhall not be
moued.
15 And therefore when he ſpeaketh, be not
afrayde: for of the ende ſhal be the worde,
and of the foundation of the earth ſhall it
be underſtand.
16 Therefore while one ſpeaketh of them,
it trembleth and is moued: for it knoweth,
that it muſt be changed at the ende.
17 And when I had hearde it, I ſtoode vp
vpon my feete, and hearkened, and behold,
there was a voyce that ſpake, and the
ſounde of it was like the ſounde of many
waters:
18 And it ſaide, Beholde, the dayes come,
that I will come and inquire of them that
dwell vpon the earth,
19 And when I begin to inquire of them,
who by their vnrighteouſneſſe haue hurt
others, and when the affliction of them
ſhal be fulfilled,
20 And the worlde, that ſhall vaniſh away,
ſhal be ſealed, thē will I ſhew theſe ſignes:
the bookes ſhal be opened before the hea-
uen, and they ſhall ſee all it together.
21 And the children of a yere olde ſhal ſpeake
with their voyces: the women with childe
ſhall bring forth vntimely children of thre
or foure moneths olde, and they ſhall liue
that are rayſed vp.
22 Then ſuddenly ſhal the ſowen places ap-
peare as the vnſowen, and the full ſtore-
houſes ſhal ſuddenly be found emptie.
23 And the trumpet ſhall ſounde, and
al they that heare it, ſhall bee ſuddenly
afrayde.
24 At that time ſhall friendes fight with
friendes, as with enemies, and the earth
ſhal feare with them: the ſpringes of the
welles ſhall ſtand ſtill, and in three houres
they ſhal not runne.
25 Whoſoeuer remayneth from all theſe
thinges that I haue tolde thee, ſhalbe ſa-
ued and ſee my ſaluation, and the ende of
your worlde.
26 And the men that are receiued, ſhall ſee
it: they that haue not taſted death from
their birth, and the heart of the inhabitats
ſhall be changed, and turned to an other
meaning.
27 For euill ſhall be put out, and decepte
ſhall be quenched,
28 But faith ſhall flouriſhe: corruption
ſhall be ouercome, and the trueth which
hath bene ſo long without fruite, ſhal come
forth.
29 ¶ And when he talked with me, behold,
I looked a little vpon him before whom I
ſtoode.
30 And theſe wordes ſayde hee vnto me, I
am come to ſhew thee the time of the night
to come.
31 If thou wilt pray againe, and faſt ſeuen
dayes more, I will tell thee more thinges,
& greater then theſe, which I haue heard
in the day.
32 For thy voyce is heard before the High-
eſt: ſurely the mightie hath ſeene thy
righteous dealing: he hath ſeene alſo thy
chaſtitie, which thou haſt kept ſince thy
youth.
33 Therefore hath he ſent me to ſhewe thee
all theſe thinges, and to ſay vnto thee, Be
of good comfort, and feare not,
34 And haſte not in the vaine conſideration
of the firſt times, nor make haſte to the lat-
ter times.
35 And after this I wept againe & faſted ſe-
uen daies in like maner, that I might ful-
fil the three weekes, which he had appoin-
ted me.
36 And in the eight night was mine heart
vexed within me againe, and I began to
ſpeake before the moſt High.
37 For my ſpirite was greatly ſet on fire,
and my ſoule was in diſtreſſe,
38 And I ſayde, O Lorde, thou ſpakeſt
expreſſly

pzesly in the first creation (euē the first day)
Gen.1.1. and commandedst * that the heauen & the earth shoulde be made, and the worke followed thy worde.
39 And then was there the spirit, & the darknes was on euery side with silence: there was no mās voyce as yet created of thē.
40 Then commandedst thou a bright light to come foorth out of thy treasures, that it might giue light to thy worke.
41 Upon the seconde day thou createdst the heauenly aire, and commandedst it, þ, going betweene, it should make a deuision betweene the waters, that þ one parte might remaine aboue, and the other beneath.
42 Upon the third day thou commandedst, that the waters should be gathered together in the seuenth parte of the earth: sire partes biddest thou byte, & kept them to the intent þ of these there should be that should serue thē, being sowen of God and tilled.
43 Assoone as thy worde went forth, the worke was incontinently made.
44 For immediately great & innumerable fruit did spring vp, and many diuers pleasures for the tast, & flowres of vnchāgeable colour, & odours of a most wōderful smell, & these things were created the thirde day.
Gen.1.14. 45 * Upon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres,
Gen.1.14,15. 46 And gauest them a charge, to do * seruice
deut.4.19. euen vnto man that was for to be made.
47 And vpon the fift daye thou saidest vnto
Gen.1.20. the seuenth parte * where the waters were gathered, that it should bring forth beasts, as foules and fishes: and it was so.
48 For the dumme waters, and without life brought forth liuing things at the commaundement of God, þ the nations might praise thy wonderous workes.
49 Thē biddest þ prepare two liuing things:
1 Or, Enoch. the one thou calledst 1 Behemoth, and the other thou calledst Leuiathan,
50 And biddest separate the one from the other: for the seuenth part, where the water was gathered, could not holde them.
51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwel in the same part, wherein are a thousande hilles,
52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.
53 Upon the first day thou gauest commandement vnto the earth, that before thē it should bring forth beastes, cattel and creeping things.
54 And besides this Adam, whom thou madest Loyde ouer all the workes which thou hast created, of him come we all, & the people also, whome thou hast chosen.
55 All this haue I spoken before thee, O Lord, because thou hast created the worlde for our sakes.
56 As for the other people, which also come of Adam, thou hast declared them þ they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.
57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lordes ouer vs, & to deuour vs.
58 And we thy people (whom thou hast called the first borne, the onely begotten, & thy feruent louer) are giuen into their handes.
59 If þ world then be created for our sakes, why haue we not the inheritance thereof in possession? or howe long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 21 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement. 42 After the which all corruption shal cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

1 And when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nightes afore.
2 And he said vnto me, Up, Esdras, & heare the wordes that I am come to tell thee.
3 And I saide, Speake on, my God. Then saide he vnto me, The sea is set in a wide place, that it might be depe and great,
4 But presuppose that the entrance thereof were narrow, and like the riuers,
5 Who could goe into the sea to loke vpon it, and to rule it? If he went not thorow þ narow, how could he come into þ broade?
6 There is also another thing: a citie is builded and set vpon a broade fielde, and is full of all good things:
7 The entrance thereof is narowe and in a dangerous place to fal, that there is fire at the right hand, & a depe water at the left,
8 And there is but one path betwixt them, euen betweene the fire & the water, so that there could but one man goe there.
9 If this citie were giuē vnto a man for an inheritāce, if he neuer wōt thorow þ peril before it, how could he receiue his inheritāce?
10 And I said, It is so, Loyde. Then saide he, So is the portion of Israel.
11 Surely for their sakes haue I made the world: and when Adam trangressed my statutes, then came this thing to passe.
12 Then were the entrances of the worlde made narrow, full of sorow and trauaile: they are but fewe and euil, and full of perils, and very painfull.
13 For the entrances of the fore world were wide & sure, and brought immortal fruite.
14 If then they that are liuing, labour not to enter by these straight & brittle things, they cānot attain to those things þ are hid.
15 Why then disquietest thou thy self, seeing thou art corruptible? And why art thou moued, seeing thou art mortall?
16 And why hast thou not considered in thy minde þ things to come, rather then them that are present?
17 Then saide I, O Lord, Lord, * seeing thou Deut.5.5. hast ordained in thy Lawe, that the righteous should inherite these things, and that the vngodly should perishe,
18 Should the righteous suffer straightnes in hoping for large things? yet they þ haue

liued vngodly and suffered straitnes, shall not see the large things.
19 Then he saide vnto me, There is no iudge more vnto then God, & there is none more wise then the most High.
20 For many perish in this life, because they despise the Law of God that is appointed.
21 For God hath diligētly admonished such as came, so oft as they came, what they should do to haue life, & what they should obserue, to auoide punishment.
22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,
23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.
24 But they despised his lawe, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.
25 And therefore, Esdras, vnto the emptie are emptie things, & to the full, full things.
26 Beholde, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shal appeare, and she shall come forth, and be seene that nowe is vnder the earth.
27 And whosoeuer shal escape these euils, he shall see my wonders.
28 For my sonne Jesus shal appeare vp those that be with him, & they that remaine, shal reioyce within foure hundreth yeres.
29 After these same yeres shall my sonne Christ die, and all men that haue life.
30 And the world shalbe turned into the olde silence for seuen daies, as in the fore iudgements, so that no man shall remaine.
31 But after seuen daies, the world that is yet a sléepe, shalbe raised vp: and that shal die, that is corrupt.
32 Then the earth shall restore those, þ haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.
33 And the most High shal appeare vpon the seate of iudgement, & miseries shall vanish away, and long suffering shal haue an end.
34 Justice onely shal cōmune: the truetly shal remaine, and faith shall be strong.
35 The worke shal follow, & the reward shalbe shewed: the good deedes shalbe of force, and vnrighteousnes shall beare no more rule.
Gen.18.23. *Exo.32.33,11.* 36 Then said I, * Abraham prayed first for the Sodomites, & * Moyses for the fathers that sinned in the wildernes,
37 And they that came after him, for Israel in the time of Achaz, and Samuel,
2.Sam.24.17. 38 And * Dauid for the destruction, * & Salomon for them þ came into the Sanctuarie,
2.Chro.6.14. *1.King.17.* *21.& 18.* *4.13,55.* *2.King.19.15* 39 * And Elias for those that receiued raine, and for the dead that he might liue,
40 And * Ezechias for the people in þ time of Sennacherib, & diuers others for many.
41 Euen so now, séeing vice is increased, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shal not the same effect follow also now?
42 Then he answered me, and saide, This present life is not the end: oft times honor is reteined in it: therefore haue they prayed for the weake.
43 But the day of iudgement shalbe the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease,
44 Intemperancie shall passe away: infidelitie shalbe cut off: righteousnes shal growe vp, and the veritie shall spring vp.
45 Then shall no man be able to saue him þ is destroyed, nor oppresse him that hath gotten the victorie.
46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.
47 For what profit is it for men in this present life to be in heauines, and after death to feare punishment?
48 O Adam, what hast thou done? * for in that þ thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thée. *Rom.5.12.*
49 For what profite is it vnto vs, if there be promised an immortall life, when we do the workes that bring death?
50 And that an euerlasting hope shoulde be promised vs, séeing þ we betide our selues to deadly vanities?
51 And that there should be appointed vs dwellings of health and safetie, if we haue liued wickedly?
52 And þ the glorie of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?
53 And that an eternall Paradise should be shewed, whose fruit remaineth incorruptible, wherein is safetie and health, if we will not enter into it?
54 (For we haue bene conuersant in vnpleasant places)
55 And that the faces of them, which haue abstemed, should shine more then starres, if our faces be blacker then darkenes?
56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.
57 Then answered he me, and said, This is the maner of the battell, which man, that is borne in the earth, shall fight,
58 That if he be ouercome, he should suffer as thou hast saide: but if he get the victorie, he should receiue the thing that I said.
59 For this is the life, wherof Moyses spake vnto the people while he liued, saying, * Chuse thée life that thou mayest liue. *Deut.30.19.*
60 Neuertheles, they beléeued him not, neither the Prophetes after him, nor me also which haue said vnto them,
61 That heauines should not so be to their destruction, as for should come vnto them, to whom saluation is perswaded.
62 I answered then and said, I know, Lord, that the most High is called mercifull, in that he hath mercie vpon them, which are not yet come to that world,
63 And that he hath pitie on those þ walke

in

in his Lawe,

Rom.2.4. 64 And that *he is patiẽt: for he lõg suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will gme as much as needeth,

66 And that he is of great mercy: for he ouercõmeth in mercie those þ are present, & that are past, & them which are to come.

67 For if thee were not aboundant in his mercies, the world coulde not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse that they, which haue done euil, might be relieued from their wickednes, the ten thousand part of men should not remame alme.

69 And if he, being iudge, forgaue not those that be healed with his word, and tooke away the multitude of sinnes,

70 There should peradventure be very few left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godlie is small. 6 The workes of God are excellent. 20 Esdras prayer for him and for his people. 39 The promise of salvation to the iust. 53 The destruction of the vniust.

1 And he answered me, saying, The most High made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it vth the worke of this world.

Mal.3.18. 3 *There be many created, but fewe shal be saued.

4 Then answered I, and saide, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophecie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou maiest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set him selfe for many?

7 For thou art alone, and wee all are one workemanshippe of thine hands, as thou hast said.

8 For when the bodie is facioned nowe in the wombe, & þ hast giuen it members, thy creature is preserued by fire & water, & the work, created by thee, doth suffer nine moneths the creature, which is facioned in it.

9 But the thing þ conteineth, & that which is conteined, shall both be preserued, and when time is come, þ womb, being preserued, deliuereth the things that growe in it.

10 For thou hast commanded the mẽbers, euen the breasts, to giue milke vnto the fruite appointed to the breastes,

11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnesse, nurterest it in thy Lawe, & reformest it with thy iudgement.

13 Thou shapest it as thy creature, & giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather pitie) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whome I am wofull, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, aswel for my selfe, as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the swifte comming of the iudge, which is to come.

19 Therefore heare my voyce, & vnderstand my words, which I wil speake before thee. The beginning of the wordes of Esdras, before he was taken vp:

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, & his glory incomprehensible, before whome the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, & sayings stedfast, whose commandement is strong, and gouernement terrible,

23 Whose looke dyeth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and reuiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpō those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not be thy will to destroy thē, which haue liued like beastes, but looke vpō them that haue cleerely taught thy Law.

30 Take not displeasure with them, which appeare worse then beastes, but loue them, that alway put their trust in thy righteousnesse and glory.

31 For we & our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therfore thou wilt haue mercie vpon vs thou shalt be called mercifull towards vs, which haue no works of righteousnes.

33 For the righteous, which haue layed vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?

1. King. 8. 46. 2. chro. 6. 36. 35 * For verily there is no man among them that be borne, but he hath done wickedly, nor any that doth confesse thée, which hath not done amisse.

36 For in this, O Lord, thy righteousnesse & thy goodnesse shall be praised, if thou be mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.

38 For I will not verily consider the works of them, before the death, before the iudgement, before destruction:

Gen. 4. 4. 39 But * I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation & the rewarde that they shal haue.

40 Like as I haue spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much séede vpon the ground, and planteth many trées, and yet alwap the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and said, if I haue found grace, let me speake.

43 Like as the husbandmans seed perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine handes, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, & likened him vnto the husbandmans séede.

45 Be not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, and the thinges to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen nére vnto thée and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thée, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remain for them that shall liue in the latter time, because they shal walke in great pride.

51 But learne thou for thy selfe, and séeke out the glory for such as be like thee.

52 For vnto you is Paradise opened: the trée of life is planted: the time to come is prepared, plenteousnes made ready: the citie is builded, and rest is prepared, perfite goodnesse and absolute wisedome.

53 The roote of euill is sealed vp from you: the weakenes and moth is destroyed from you, and into hell flieth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his law and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

Psal. 14. 1. and 53. 1. 58 * Saying in their heart, that there was no God, though they knewe that they shoulde die.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst & paine prepared for them: for God woulde not that man should perish:

60 But they, after þ they were created, haue defiled the Name of him that made them, and are vnthankful vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and saide,

63 Behold now, O Lorde: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

1 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

1 HE answered me then, and said, Measure the time with it selfe, & whē thou seest that one part of the tokens come to passe, which I haue told thée before,

2 Then shalt thou vnderstand, that it is the time wherein the most high will beginne to visite the world which he made,

Mat. 24. 7. 3 Therefore when there shall be seene * an earthquake in the worlde, and an vprore of the people,

4 Then shalt thou vnderstand that the most High spake of those things, from the daies þ were before thée, euen frō the beginning.

5 For as all that is made in the worlde, hath a beginning and an ende, & the ende is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and ende in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beléeued,

8 Shall be preserued from the saide perilles and shall see my saluation in my land, and within my borders: for I haue kept mée holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendement, and would not vnderstand, but despised it,

12 They

12 They muſt be taught it after death by paine.
13 And therefore be thou no more careful, to knowe how the vngodly ſhall be puniſhed, but inquire howe the righteous ſhalbe ſaued, and whoſe the world is, and for whom it is, and when.
14 Then anſwered I, and ſaid,
15 I haue afore ſaid that which I ſay now & will ſpeake it hereafter, that there be many of them which periſh, then of them
Chap. 7. 3. mat. 20. 16. that ſhalbe *ſaued,
16 As the flood is greater then a drop.
17 And he anſwered me, ſaying, As the fielde is, ſo is alſo the ſeede: as the flowers be, ſo are the colours alſo: ſuch as the workman is, ſuch is the worke: and as the huſbandman is, ſo is his huſbandry: for it was the time of the world.
18 Surely when I prepared the worlde, which was not yet made for them to dwell in that nowe line, no man ſpake againſt me.
19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetuall ſeede, and by a Lawe, whereout they can not rid them ſelues.
20 So I conſidered the worlde, and behold, there was perill, becauſe of the deuiſes, that were ſprung vp into it.
21 Yet when I ſawe it, I ſpared it greatly, and haue kept me one grape of the cluſter, and a plant out of a great people.
22 Let therefore the multitude periſh, which are borne in vaine: & let my grape be kept, and my plant, which I haue dreſſed with great labour.
23 ¶ Neuertheles, if thou wilt ceaſe ſeuen dayes mo (but thou ſhalt not faſt in them,
24 But ſhalt goe into a faire field, where no houſe is builded, and ſhalt eate only of the flowers of the field, & eat no fleſh, nor drink wine, but the flowers only,
25 And pray vnto the moſt High continually) then will I come, and talke with thee.
26 So I went my way, as he had commanded me, into the field, which is called Ardath, and there I ſate among the flowers, and did eate of the herbes of the field, and the meate of the ſame ſatiſfied me.
27 And after ſeuen dayes, as I ſate vpō the graſſe, and mine heart was vexed within me, as afore,
28 I opened my mouth, & beganne to talke before the moſt High, and to ſay,
29 O Lorde, when thou wouldeſt ſhew thy ſelf vnto vs, *thou declaredſt thy ſelfe vnto
Exod. 19. and 24. deut. 4. 11. our fathers in the wildernes, in a place where no man dwelleth, in a barren place, when they came out of Egypt.
30 And expreſſely ſpakeſt vnto them, ſaying, Heare me, O Iſrael, & marke my wordes, thou ſeede of Jacob.
31 For behold, I ſowe my Law in you, that it may bring forth fruite in you, and that ye may be honoured by it for euer.
32 But our fathers, which receiued the Law, kept it not, neither obſerued thine ordinances, neither did the fruite of the Lawe appeare, neither could it, for is was thine.
33 *For they that receiued it, periſhed be- *Exod. 32. 28.*
cauſe they kept not the thing that was ſowen in them.
34 And lo, it is a cuſtome when the grounde receiueth ſeede, or the ſea a ſhip, or a veſſell meate and drinke, if that periſh wherein a thing is ſowē, or wherein any thing is put,
35 Likewiſe the thing that is ſowen, or is put therein, and the thinges that are receiued, muſt periſh: ſo ſ things that are receiued, do not remaine with vs: but m vs it commeth not ſo to paſſe.
36 For we that haue receiued the Lawe, periſh in ſinne, and our heart alſo which receiued it:
37 But the Lawe periſheth not, but remaineth in his force.
38 ¶ And when I ſpake theſe things in mine heart, I looked about me, & vpon the right ſide *I ſawe a woman, which mourned *Chap. 10. 44.*
ſore, and lamented with a loude voyce, and was grieued in heart, and rent her clothes, and the had aſhes vpon her head.
39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,
40 And ſaide vnto her, Wherefore weepeſt thou? why art thou ſo ſore in minde?
41 And ſhe ſaide vnto me, Sir, let me alone, that I may bewaile my ſelfe, and increaſe ſorow: for I am ſore vexed in my minde, & brought very lowe.
42 Then I ſaide vnto her, What aileth thee? tell me.
43 And ſhee ſaide vnto me, I thy ſeruaunt haue bene barren, and haue had no child, hauing an huſband thirtie yeres.
44 And euery houre, and euery day theſe thirtie yeres I pray to the moſt High day and night.
45 And after thirtie yeeres God heard me thine handmaide, and looked vpon my miſerie, conſidered my trouble, and gaue me a ſonne, and I was glad of him: ſo was mine huſbande alſo, & all they of my countrey, and wee gaue great honour vnto the Almightie.
46 And I nouriſhed him with great trauell.
47 So when he grewe vp, and came to take a wife, I made a feaſt.

CHAP. X.

Eſdras and the woman that appeareth vnto him, commune together.

1 BVt when my ſonne went into his chamber, he fell downe, and dyed.
2 Then we all ouerthrewe the lightes, and all my neighbours roſe vp to comfort me: ſo I reſted vntil ſ ſecond day at night.
3 And when they had all left off to comfort me, that I ſhoulde be quiet, then I roſe vp by night, and fled, & am come into this field as thou ſeeſt,
4 And am not purpoſed to returne into the citie, but to remaine here, & neither to eate nor drinke, but continually to mourne and faſt, vntil I die.
5 Then left I my purpoſe wherein I was, and ſpake to her angerly, and ſayde,
6 Thou fooliſh woman above all other, ſeeſt thou

thou not our heauines, and what cõmeth vnto vs?
7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.
8 Seeing we be all now in heauines, & make our mone (for we be all sorowful) art thou sore for our sonne?
9 Demande the earth, and she shall tell thée that it is she which ought to mourne for þ fall of so many that grow vpon her.
10 For from the beginning all mẽ are borne of her, and other shall come, & behold, they walke almost all into destruction, and the multitude of them shalbe destroyed.
11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sore but for one?
12 But if thou wouldest say vnto me, Thy mourning is not like the mourning of the earth (for I haue lost þ fruit of my wombe, which I brought forth with heauinesse, & bare with sorowes,
13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)
14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.
15 Nowe therefore withholde thy sorowe in thy selfe, and beare constantly that which commeth vnto thée.
16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.
17 Goe thy way then into the citie to thine husband.
18 ¶ Then she saide vnto me, I will not. I will not go into the citie, but here will I die.
19 So I continued to speake more with her, and said,
20 Do not so, but be counselled: for howe many falles hath Sion? Be of good comfort because of the sorow of Jerusalem.
21 For thou seest that our Sanctuarie is laid waste: our altar is broken downe: our Temple is destroyed:
22 Our psalterion faileth, and the song ceaseth, and our mirth is banished away, and the light of our candlestick is quenched, & the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priestes are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues rauished, & our righteous men spoyled, and our children destroyed, & our young men are brought in bondage, and our strong mẽ are become weake,
23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the handes of them that hate vs.
24 And therefore shake off thy great heauines, and put away the multitude of sorowes, that the Almightie may be mercifull vnto thée, and that the most High may giue thée rest and ease from thy labour.
25 And whẽ I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraide of her and mused what it might be.
26 And behold, immediatly shee cast out a great voyce, verie fearefull, so that the earth shooke at the noyse of the woman.
27 And I looked, and behold, the woman appeared vnto mée no more: but there was a citie builded, and a place was shewed from the grounde and foundation. Then was I afrayd, and cryed with a loud voyce, and said,
28 Where is Vriel the Angel *which came to mee at the first? for he hath caused mée to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke. *Chap. 4.1.
29 And as I was speaking these wordes, behold, he came vnto mée, and loked vpon mee.
30 And lo, I lay as one dead, & mine vnderstanding was altered, and he tooke mee by the right hande and comforted mee, and set me vpon my feete, and said vnto mee,
31 What ayleth thee? & why is thyne vnderstanding vered? and thy vnderstanding of thyne heart? and wherefore art thou sore?
32 And I saide, Because thou hast forsaken me, and I haue done *according vnto thy wordes: I went into the fielde, & there haue I seene things, and see that I am not able to expresse. *Chap. 5.20.
33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.
34 Then said I, Speake vnto mee, my Lord, and forsake mee not, lest I dye through rashnesse.
35 For I haue séene that I knewe not, and heare that I do not know.
36 Or is mine vnderstanding deceiued, or doth my mynde, being hastie, erre?
37 Now therefore I beseech thee that thou wilt shewe thy seruant of this wonder.
38 Then he answered me, & said, Heare mee, & I will enforme thee, & tell thee wherefore thou art afrayde: for the most High hath reuealed many secrete things vnto thee.
39 He hath seene thy good purpose, that thou art sore continually for thy people, & makest great lamentation for Sion.
40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while ago.
41 Thou sawest a woman mourning, and thou begannest to comfort her:
42 But nowe seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.
43 And where as shée tolde thee of the death of her sonne, this is the solution,
44 This woman, which thou sawest, shée is Sion: and where as shee told thee (euen shee which thou seest now as a citie builded)
45 And as touching that shee saide vnto thee, that shee was baren thirtie yeeres, this was concerning that, there was euen thirtie yeres wherein there was no offring offred in her.
46 But after thirtie yeres, Salomon buylt the

the citie, and offred offrings: then bare the
barren a ſonne.
47 And where as ſhe told thee, that ſhe nou-
riſhed him with labour, that was the in-
habiting of Jeruſalem.
48 But where as ſhe tolde thée that her
ſonne, as his chaunce was, died when ſhe
came into her chamber, that is the fall that
is come to Jeruſalem.
49 And when thou ſaweſt her like one
that mourned for her ſonne, thou began-
neſt to comfort her: of theſe things which
haue chaunced, theſe are to bee opened vn-
to thée.
50 For nowe the moſt Hygh ſeeth, that thou
art ſorie in thy mind, and becauſe thou ſuf-
freſt with all thine heart for her, he ſhewed
thee the clérenes of her glorie, & the faire-
nes of her beautie.
51 And therefore I bade thée remaine in the
field where no houſe was built.
52 For I knewe that the moſt Hygh would
ſhewe theſe thinges vnto thee.
53 Therefore I commaunded thée to go in-
to the fielde, where no foundation nor
building is.
54 For the worke of mans buylding can not
ſtande in that place where the citie of the
moſt Hygh ſhould be ſhewed.
55 And therefore feare not, neither let
thine heart be afrayde, but go in, and ſée
the beautie and greatneſſe of the building
as much as thou art able to ſée with thine
eyes.
56 And after this ſhalt thou heare, as much
as thine eares may comprehend.
57 For thou art bleſſed aboue many, and art
called with the moſt Hygh among the few.
58 But to morowe at night thou ſhalt re-
maine here,
59 And the moſt Hygh ſhall ſhewe thée viſi-
ons of hygh thinges, which the moſte Hygh
will do vnto them that dwell vpon earth,
in the laſt dayes. So I ſlept the ſame night
and another, as he had commaunded me.

CHAP. XI.

1. The viſion of an egle comming foorth of the Sea, and of her feathers. 37 Of a lion comming out of the forreſt.

1 THen ſawe I a dreame, and behold,
there came vp from the ſea an egle,
which had twelue feathered winges
and three heads.
2 And I ſawe, and beholde, ſhee ſpred her
winges ouer all the earth, and all the
windes of the aire blew on her, and gathe-
red them ſelues.
3 And I beheld, & out of her feathers grew
out other contrarie feathers, and they be-
came litle feathers and ſmall.
4 But her heads remained ſtil, and the head
in the midſt was greater then the other
heads, yet reſted it with them.
5 Moreouer, I ſawe that the egle flewe with
his feathers and reigned vpon earth, and
ouer them that dwell therein.
6 And I ſawe that all thinges vnder hea-
uen were ſubiect vnto her, and no man
ſpake againſt her, no not one creature vp-
on earth.
7 I ſawe alſo that the egle ſtoode vp vpon
her clawes, and ſpake to her feathers,
ſaying,
8 Watch not al together: ſleepe euery one in
his owne place, and watch by courſe.
9 But let the heades bée preſerued for the
laſt.
10 Neuertheleſs, I ſaw that the voice went
not out of her heads, but from the middes
of her bodie.
11 Then I numbred her contrary feathers,
and beholde, there were eight of them.
12 And I looked, and behold vpon the right
ſide there aroſe one feather, and reigned o-
uer all the earth.
13 And when it had reigned, the ende of it
came, and the place thereof appeared no
more. So the next ſtoode vp, and reigned:
it continued a long time.
14 And when it had reigned, the ende of it
came alſo, and as the firſt, ſo it appeared
no more.
15 Then there came a voice vnto it, and ſaid,
16 Heare thou that haſt kept the earth ſo
long: this I ſay vnto thée, before thou be-
gynneſt to appeare no more,
17 There ſhall none after thee attaine vnto
thy time, neither to the halfe thereof.
18 Then aroſe the third and reigned as the
other afore, and it appeared no more alſo.
19 So came it to all the others one after an
other, ſo that euery one reigned, and then
appeared no more.
20 Then I looked, and beholde in proceſſe of
time the feathers that followed, ſtoode vp
on the right ſide, that they might rule alſo,
and ſome of them ruled, but within a while
they appeared no more.
21 For ſome of them were ſet vp, but ruled
not.
22 After this I looked and beholde, the
twelue feathers appeared no more, nor
the two winges.
23 And there was no more vpon the egles
bodie, but two heades that reſted, and ſixe
winges.
24 Then ſawe I alſo that two winges de-
uided them ſelues from the ſixe, and re-
mained vnder the head, that was vpon
the right ſide: for the foure continued in
their place.
25 So I looked, and behold, the vnderwings
thought to ſet vp them ſelues, and to haue
the rule.
26 Then was there one ſet vp, but ſhortly
it appeared no more.
27 And the ſeconde were ſooner gone then
the firſt.
28 Then I beheld, and loe, the two that re-
mained, thought alſo in them ſelues to
reigne.
29 And when they ſo thought, behold, there
awaked one of the heads that were at reſt,
which was in the middes: for that was
greater then the two.
30 And then I ſawe, that the two heads
were ioyned therewith.
31 And beholde, the head was turned with
them, that were with it, and did eate vp the
two vnderwings y would haue reigned.

32 But

32 But this head put þ whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the woylde, moze then al the wynges that had bene.

33 After this I looked, and behold, the head that was in the middes, suddenly appeared no moze, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, & ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon þ right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and beholde as it were a lyon that roareth, running hastily out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of the foure beasts remainest, whom I made to reigne in my woylde, that by them the ende of tymes might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, & hath power ouer the woyld with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the woylde with deceite?

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyars, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pryde vnto the Mighty.

44 The most High also hath looked vpon the proude times, and beholde, they are ended, and they abominations are fulfilled.

45 Therefore appeare no moze, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vayne bodie,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that shee maye hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former vision.

1 AND when the lion spake these woyds to the egle, I sawe,

2 And beholde, the head that had the vpper hand, appeared no moze, neither did the foure wings appeare any moze, that came to it, and set vp them selues to reigne, whose kingdome was small and full of vproyes.

3 And I sawe, and beholde, they appeared no moze, & the whole body of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and saide vnto my spirite,

4 Loe, this hast thou done vnto me in that thou searchest out the waies of the moste High.

5 Loe, yet am I wearie in my minde, and here weake in my spirite, & litle strength is there in me, for the great feare that I receiued this night.

6 Therefore nowe I will beseeche the moste High that he wil comfort me vnto the end.

7 And I saide, O Lorde, Lorde, If I haue founde grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede bee come vp before thy face,

8 Comfort mee, and shewe me thy seruaunt the interpretation and difference of this horrible sight, that thou mayst perfectly comfort my soule,

9 Seeing thou hast iudged mée woorthy to shewe me the last times.

10 ¶ Then he saide vnto mee, This is the interpretation of this vision,

11 The egle, whom thou sawest come vp frō the sea, is the *kingdome which was seene in the vision of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were before it.

14 In it shall twelue Kinges reigne one after an other,

15 Whereof the seconde shal begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for þ voyce that thou heardest speake, and that thou sawest not goe out from the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall bee in danger to fal, but it shal not then fall, but shal be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, & their yeres swift, and two of them shall perish.

21 But whē the middle time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the ende.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the moste High raise vp three kingdomes, and shall call againe many thinges into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called þ heads of the egle:

25 For they shall accomplish his wickednes, and shall finish his last end,

26 And

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.
27 For the two that remaine, the sword shall deuoure them.
28 For the sworde of the one shall deuoure the other: but at the last shal he fall by the sworde him selfe.
29 And whereas þ sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,
30 These are they whom the most High hath preserued for their end, whose kingdō is litle, and full of trouble as thou sawest.
31 And the lyon whom thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnesse with all the woordes that thou hast heard,
32 This is the winde which the most High hath kept for them, & for their wickednesse vnto the ende, and he shall reproue them, and cast before them their spoiles.
33 For he shall set them alme in the iudgement, & shal rebuke them and correct them.
34 For he wil deliuer the residue of my people by affliction, which are preserued vpon my borders, & he shal make the ioyful, vntil the comming of þ day of iudgement, wherof I haue spoken vnto thee frō the beginning.
35 This is the dreame that thou sawest, and these are the interpretations.
36 Thou onely hast bene mete to know this secret of the most High.
37 Therfore write all these things that thou hast seene, in a booke and hide them,
38 And teache them the wise of the people, whose hearts thou knowest may comprehend and keepe these secretes.
39 But wait thou here yet seuen dayes mo, that it may be shewed thee what so euer it pleaseth the most High to declare vnto thee: and with that he went his way.
40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, & came vnto me, and spake vnto me, saying,
41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?
42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.
43 Are not the euils which are come vnto vs sufficient?
44 If thou then forsake vs, how much better had it bene for vs, þ we had bene burnt also as Sion was burnt?
45 For we are no better then they that died there: and they wept with a loude voyce. Then answered I them, and saide,
46 Be of good comfort, O Israel, and be not heauie, thou house of Iacob.
47 For the most High hath you in remembrance, and the Almightie hath not forgotten you in temptation.
48 As for me I haue not forsaken you, neither am I departed frō you, but am come into this place to pray for the desolation of Sion, that I might seeke mercye for the lowe estate of your sanctuarie.
49 And now go your way home euery man, & after these dayes will I come vnto you.
50 So the people went their way into the citie, as I commanded them:
51 But I remained still in the fielde seuen dayes, as he had commanded me, and did eate only of the flowers of the fielde, & had my meate of the herbes in those dayes.

CHAP. XIII.

The vision of a winde comming forth of the sea, 3 Which became a man. 5 His properties and power against his enemies. 12. The declaration of this vision.

1 And after the seuen dayes I dreamed a dreame by night.
2 And behold, there arose a wind from the sea, and it moued al the waues thereof.
3 And I looked, & behold, there was a mightie man vp to the thousands of heauen: & whe he turned his countenance to looke, all the things trembled þ were seene vnder him.
4 And when the voyce went out of his mouth, all they burned þ heard his voyce, as the earth faileth when it feeleth the fire.
5 After these things I sawe, & beholde, there was gathered together a multitude of me out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.
6 And I looked, and behold, he graued him selfe a great mountaine, & flew vp vpon it.
7 But I would haue seene the countrey or place whereout the hill was grauen, and I coulde not.
8 I sawe after these things, and beholde, all they which came to fight against him, were sore afraid, and yet they durst fight.
9 Neuertheles, when he saw the fiercenesse of the multitude that came, he lifted not vp his hande: for he held no sworde nor any instrument of warre,
10 But onely, as I sawe, he sent out of his mouth, as it had bene a blast of fire, & out of his lips the winde of the flame, & out of his tongue he cast out sparkes & stormes.
11 And they were al mixt together, euen this blast of fire, the winde of the flame, and the great storme, and fell with violence vpon þ multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but only dust, & smell of smoke. When I sawe this, I was afraid.
12 ¶ Afterwarde sawe I the same man come downe from the mountaine, and calling vnto him an other peaceable multitude.
13 And there came many vnto him, some with ioyful countenance, & some with sad: some of them were bound, and some brought of them that were offered: and I was sicke though great feare, and awaked, and said,
14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my praier.
15 Shew me nowe therefore the interpretation of this dreame.
16 For this I consider in mine vnderstanding,

bing. Wo vnto the that shalbe left in those dayes, and much more wo vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Now vnderstande I the things that are laid vp in the latter dayes, which shal come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger, should fal into these, and forese the things to come hereafter, then to passe away as a cloude out of the worlde.

21 Then answered he me, and saide, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in þ time, he shall keepe him selfe. They that be fallen into danger, are such as haue workes and faith towarde the most mightie.

24 Knowe therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision. Whereas thou sawest a man comming vp from the middes of the sea,

26 The same is he whom þ most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.

27 And whereas thou sawest, þ out of his mouth there came as a blast & fire & storme,

28 And that he neither held sword nor weapon, but that by his fiercenes he destroyed the whole multitude, that came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, *and nation against nation, & realme against realme.

*Mat.24.7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my Sonne be reuealed, whom thou sawest go vp as a man.

33 And when all the people heare his voyce, euery man shal in their owne lād leaue the battel that they haue one against another.

34 And an vnnumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stand vpon the top of mount Sion.

36 And Sion shall come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any handes.

37 And this my Sonne shal rebuke þ wicked inuentions of those nations, which for their wicked life are fallen into the torment,

38 And into toyments like to flame, whereby they shalbe tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried awap captiues out of their own land, *in the time of Oseas the king, whom Salmanasar þ king of the Assyrians toke captiue, and caried them beyond the riuer: so were they brought into another land.

*2. King.17.6

41 But they tooke this counsel to themselues, that they would leaue the multitude of the heathen, and go forth into a further countrey, where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, *and staied the springs of the flood till they were passed ouer.

*Exod.14.21. ioſh.3.13.16.

45 For through þ countrey there was a great iourney, euen of a yeere and a halfe, and the same region is called *Arsareth.

*Or, Armenia

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall hold the springs of the riuer againe, that they may go thorowe: therefore sawest thou the multitude peaceable.

48 But they þ be left behinde of thy people, are those that be found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remaine,

50 And then shall he shewe great wonders vnto them.

51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the middes of the sea?

52 And he sayde vnto me, As thou canst neither seeke out, nor know these things, þ are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and wherefore thou only art lightened.

54 For thou hast forsaken thine owne law, and applied thy diligence vnto mine, and sought it,

55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,

58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

How God appeared to Moyses, in the bush. 10 All things decline to age. 13 The latter times worse

then

then the former. 19 The ingratitude of Israel. 33 The resurrection and iudgement.

VPon the thirde day I sate vnder an oke, and beholde, there came forth a voyce vnto mee out of the bush, & saide, Esdras, Esdras.

2 And I saide, Here am I, Lord, and stoode vp vpon my feete.

Exod.3.2,3. 3 Then said he vnto me, *In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Horeb, & I held him with me a long season.

5 And I told him many wonders, & shewed him the secretes of the times and the ende, and commanded him, saying,

6 These woyds shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou laye vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine hencefoorth with my counsell, and with such as be like thee, vntill the times be ended.

9 For the woyld hath lost his youth, and the times beginne to waxe olde.

10 For the woylde is deuided into twelue partes, and ten parts of it are gone alreoy, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, & reforme thy people, & comfort such of thē as be in trouble, & now renounce ꝺ corruptiō.

13 Cast from thee mortall thoughtes: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the woyld is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for nowe hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, & said before thee,

19 Beholde, O Lorde, I will goe as thou hast commaunded me, and reforme the people, which are present: but they ꝺ shall be borne afterward, who shall admonish them?

20 Thus the woyld is set in darkenesse, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into me, & I will write all that hath bene done in the woylde since the beginning, which was written in thy lawe, that men may finde the path, & that they which will liue in ꝺ latter dayes, may liue.

23 And he answered mee, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,

24 But prepare thee many bore tables, and take with thee these men, Sarea, Dabria, Helcrnia, Scanno, & Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, till the thinges be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, & some things shalt thou shewe secretly vnto the wise: to morrowe this houre shalt thou beginne to write.

27 Then went I forth, as he commaunded me, and gathered all the people together, and said,

28 Heare these woyds, O Israel,

29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered, Gen.47.4.

30 And receiued the Law of life, *which they kept not, which ye also haue transgressed after them. Act.7.38

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the most high commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And nowe are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, & reforme your heart, ye shall bee kept alive, & after death shall ye obteine mercie.

35 For after death shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, & the works of the vngodlie shalbe declared.

36 Let no man therefore come nowe vnto me, nor seeke me these fourtie dayes.

37 So I tooke the fiue men, as he commanded me, and we went into the field, and remained there.

38 The next day beholde, a voyce called me, saying, Esdras, *open thy mouth, & drinke that I giue thee to drinke. Ezek.3.2.

39 Then opened I my mouth, & beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it and dranke, and when I had dronke it, mine heart had vnderstanding, and wisedome grewe in my breast: for my spirite was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the hie things of the night, which they vnderstoode not.

43 But in the night they did eate bread, but I spake by day, & held not my tongue by night.

44 In fourtie dayes, they wrote two hundreth and foure bookes.

45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first

that

that thou hast writte, publish openly, that the worthie and unworthie may reade it.
46 But keepe the seuentie last, that thou maiest giue them to the wise among thy people:
47 For in their is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

The prophecie of Esdras is certaine. 5 The euill that shal come to the worlde. 9 The Lorde will auenge the innocent blood. 22 Egypt shall lament. 26 Sedition, 30 And punishment vpon the Kings of the earth. 34 Cursed are they that sinne. 39 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

1 BEhold, speake thou in the eares of my people the woords of prophecie, which I will put in thy mouth, sayeth the Lorde:
2 And cause them to be written in a letter: for they are faithfull and true.
3 Feare not the imaginations against thee: let not the vnfaithfulnes of the speakers trouble thee, that spake against thee.
4 For euery vnfaithfull shall die in his vnfaithfulnes.
5 Behold, saith the Lord, I will bring plagues vpon all the worlde, the sworde, famine, death and destruction:
6 Because that iniquitie hath fully possessed all the earth, and their wicked workes are fulfilled.
7 Therefore, saith the Lord, I will holde my tongue no more for their wickednes, (they do vngodly) neither will I suffer them in the thinges, that they do wickedly.
8 Behold, the innocent & righteous blood cryeth vnto me, and the soules of the iust crie continually.
9 I will surely auenge them, saith the Lorde, and receiue vnto me all the innocent blood from among them.
10 Behold, my people is led as a flocke to the slaughter: I will not suffer them nowe to dwell in the lande of Egypt,
11 But I will bring them out with a mighty hand & a stretched out arme, and smite it with plagues as afore, and will destroy all the lande thereof.
12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.
13 The plowemen that till the ground, shall mourne: for their seeds shall faile through the blasting and haile, and by an horrible starre.
14 Woe to the world, and to them that dwell therein.
15 For the sworde, & their destruction draweth neere, and one people shall stande vp to fight against another with swoords in their hands.
16 For there shall be sedition among men, and one shall inuade another: they shall not regard their King, and the princes shal measure their doings by their power.
17 A man shall desire to go into a citie, and shall not be able.
18 Because of their pride the cities shall be troubled, the houses shall be afraide, men shall feare.
19 A man shal haue no pitie vpon his neighbour, but shall destroy their houses with the swoorde, and their goodes shal be spoiled for lacke of breade, and because of great trouble.
20 Behold, saith God, I call together all the kings of the earth to reuerence me, which are from the East, and from the South, from the East and from Arabia, to turne vpon them, and to repay the thinges that they haue done to them.
21 As they doe per this day vnto my chosen, so will I do also, & recompense them in their bosome: thus saith the Lord God,
22 My right hand shal not spare the sinners, neither shall the sworde cease from them, that sheade innocent blood vpon earth.
23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.
24 Woe to them that sinne, and keepe not my commandements, saith the Lorde.
25 I will not spare them: depart, O children, frō the power: defile not my Sanctuarie.
26 For the Lorde knoweth all the that sinne against him, and therefore deliuereth he them vnto death and destruction.
27 For now are the plagues come vpon the worlde, and ye shall remaine in them: for God wil not deliuer you, because ye haue sinned against him.
28 Behold, an horrible vision commeth frō the East,
29 Where generations of dragons of Arabia shall come out with many charets, & the multitude of them shalbe carried as the winde vpon the earth, that all they which heare them, may feare and tremble.
30 Euen the Carmanians raging in wrath, shall goe forth as the beres of the forest, & shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.
31 But after this shall the dragons haue the vpper hand, and remember their nature, & shall turne about, and conspire to consume them with a great power.
32 Then these shall be troubled, and keepe silence by their power, and shall flee.
33 From the land of the Assyrians shall the enemie besege them, and consume some of them, and in their hosle shall be feare and dread, and strife among their Kings.
34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.
35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre. & the blood shall be from the sworde vnto the belly.
36 And the dragons of Arabia the Queenes litter.
37 And there shalbe great feare, horrible and trembling vpon earth, and they that see the

wrath,

Reuel. 6. 10. and 19. 2.

wrath, shalbe afraped, and a trembling shal come vpon them.
38 And then there shall come great stormes from the South, and from the North, and yaet from the West.
39 And from the East shal winds arist, & shal open it with the clouds, which he raised vp in wrath, and the starre, raised to feare the East and West wind, shalbe destroyed.
40 And the great & mightie cloudes shall be lift vp, full of wrath, & the starre, that they may make all the earth afraped, and them that dwel therein, & that they may powre out ouer euery hie place, and lifted vp, an horrible constellation.
41 As fire & haple, & flying swords, & many waters, that all fields may be full, & all riuers with the abundance of great waters.
42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.
43 And they shal goe with a streight course vnto Babylon, and make it afraped.
44 They shall come to her, and beslege her, and shal powre forth the constellation, & all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.
45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.
46 ¶ And thou Asia, that art partaker of the hope of Babylon, & the glory of her person,
47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decht thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway despyed to commit whoredome with thee.
48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,
49 I wil sende plagues vpon thee, widowshead, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.
50 And the glorie of thy power shalbe dryed vp, as a flowre when the heate riseth, that is sent vpon thee.
51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.
52 Would I thus hate thee, saith the Lord,
53 If thou haddest not alway blame my chosen, exalting the stroke of thine hands, and layd ouer their death, when thou wast drunken,
54 Set forth the beautie of thy countenance?
55 The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a reward.
56 As thou hast done vnto my chosen, saith the Lord, so wil God doe vnto thee, and wil deliuer thee vnto the plague.
57 And thy children shal die of hunger, and thou shalt fall by the sworde, and thy cities shalbe broken downe, & all thy men shal fal by the sword in the field.
58 And they that be in the mountaines shall die of hunger, and eat their owne flesh, and drinke their owne blood for want of bread and thirst of water.
59 And thou, as vnhappie, shalt come thorowe the sea, and receiue plagues againe.
60 In the passage they shall cast downe the flame citie, & shal teare out one part of thy land, & consume the portion of thy glorie, & shall returne to her that was destroyed.
61 When thou shalt be cast down, thou shalt be to them as stubble, and they shall be to thee as fyre.
62 And they shall destroy thee, & thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fire.
63 Thy children shall they carie away captiue, and shal spoyle thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt & Syria. 17. 31 Of the ends that shall come vpon the world, with admonition how to gouerne themselues in afflictions. 54 To acknowledge their sinnes, and to commit them all vnto the Lord. 55 VVho is mightie prouidence & iustice is to be reuerenced.

1 WO to thee, Babylon and Asia: woe to thee, Egypt and Syria.
2 And pour selues with sacke and heare cloth, and mourne pour children, and be sory: for pour destruction is at hand.
3 A sworde is sent vnto pou, and who will turne it backe? a fyre is sent among pou, and who wil quench it?
4 Plagues are sent vnto pou, and who can driue them away?
5 May any man driue away an hungrie Lyon in the wood? or quenche the fire in stubble when it hath once begunne to burne? may one turne against the arrow, that is shot of a strong archer?
6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?
7 He shal cast lightenings, and who shal not feare? he shal thunder, and who shal not be afraped?
8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh & the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes therof, before the Lord and the glorie of his power.
9 For strong is his right hand, that bendeth the bowe: his arrowes that he shooteth, are sharpe, & shall not misse, when they beginne to be shot into the ends of the world.
10 Beholde, the plagues are sent, and shall not turne againe, til they come vpon earth.
11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.
12 As an arrowe which is shot of a mightie archer, returneth not backward, so the plagues that shalbe sent vpon earth, shall not turne againe.
13 Wo is me, wo is me: who wil deliuer me in those dayes?

14 The beginning of sorowes & great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of evils, & al shall tremble. What thal I do in these things, when the plagues come?
15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendement.
16 But for all these thinges they will not turne from their wickednes, nor be alway mindfull of the scourges.
17 Behold, victailes shalbe so good cheape vpon earth, that they shall thinke them selues to be in good case: but then shall the evils bud forth vpō earth, euen the sworde, the famine, and great confusion.
18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shal the sword destroy.
19 And the dead shalbe cast out as doung, & there shalbe no man to comfort them: for the earth shalbe wasted, and the cities shall be cast downe.
20 There shal be no man left to til the earth, and to sowe it: the trees shall giue fruite, but who shal gather them?
21 The grapes shall be ripe, but who shal treade them? for all places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.
22 For of one citie there shalbe ten left, & two of þ field, which shal hide themselues in the thicke woods, and in the clefts of rockes.
23 As when there remaine three or foure olives in the place where Olives growe, or among other trees,
24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought through the vineyarde:
25 So in those dayes there shalbe three or foure left by them that search their houses with the sword.
26 And the earth shalbe left waste, and the fieldes thereof shall ware olde, & her waies & all her paths shall growe full of thornes, because no man shal trauaile therethrough.
27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbandes: their daughters shal mourn, hauing no helpers.
28 In the warres shal their bridegromes be destroyed, and their husbands shal perishe with famine.
29 But, ye seruantes of the Lord, heare these things, and marke them.
30 Behold the word of the Lord, receiue it: beleeue not the gods of whom the Lorde speaketh: behold, the plagues drawe neere, and are not slacke.
31 As a trauailing woman which in þ ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her bodie, and when the child commeth to the birth, they tarry not a whit:
32 So shal not the plagues be slacke to come vpon the earth, & the world shal mourne, & sorowes shal come vpon it on every side.
33 O my people, heare my word: make you readie to the battel, and in the troubles be euen as strangers vpon earth.
34 He that selleth, let him be as he that fleeth his way: & he that byeth, as one þ wil lose.
35 Who so occupieth marchandise, as he þ winneth not: & he that buildeth, as he that shall not dwel therein:
36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:
37 They that marry, as they that shal get no children: and they that marry not, so as the widdowes.
38 Therefore they that labour, labour in vaine.
39 For strangers shal reape their fruits, and spoile their goods, & ouerthrow their houses, & take their childe captiue: for in captiuitie & famine shall they get their children.
40 And they that occupie their marchandise with couetousnes, þ more they decke their cities, their houses, their possessions, and their owne persons,
41 So much more will I bee angrie against them for their sinnes, saith the Lord.
42 As a whore enuieth an honest & vertuous woman,
43 So shall righteousnesse hate iniquitie, when she decketh her selfe, & shal accuse her openly, when he shal come that shall bridle the autor of all sinne vpon earth.
44 And therfore be ye not like thereunto, nor to the workes thereof: for ouer it be long, iniquitie shall be taken away out of the earth, & righteousnes shall reigne among you,
45 Let not the sinner say, that he hath not sinned: for coles of fire shall burne vpon his head, which sayth, I haue not sinned before the Lord God and his glorie.
46 Behold, the Lord * knoweth all þ works of me, their imaginations, their thoughtes and their hearts. *Luke 16.15.*
47 *For assoone as he saide, Let the earth be made, it was made: let the heane be made, and it was created. *Gene.1.1.*
48 By his worde were þ starres established, and he * knoweth the number of them. *Psal.147.4.*
49 He searcheth the depth, and the treasures therof: he hath measured the sea, & what it conteineth.
50 He hath shut the sea in the middes of the waters, and with his word hath he panged the earth vpon the waters.
51 He spreadeth out the heauen like a vawte vpon the waters hath he founded it.
52 In the desert hath he made springs of water, & pooles vpō the toppe of the mountaines, to powre out floods from the hie rockes to water the earth.
53 He made man, and put his heart in the middes of the bodie, and gaue him breath, life and vnderstanding.
54 And the Spirit of the almightie God, which made all things, and hath searched all the hid things in the secrets of þ earth,
55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne & woulde hide your sinnes.
56 Therefore hath the Lorde searched and sought

sought out all your workes, and will put you all to shame.
57 And when your sinnes are brought forth before men, ye shall be confounded, and your owne sinnes shal stand as your accusers in that day.
58 What will ye doe, or howe will ye hide your sinnes before God and his Angels?
59 Beholde, God himselfe is the Judge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.
60 For beholde, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idols.
61 And they that consent vnto them, shall be had in derision, and in reproche, and troden vnder foote.
62 For in euery place and cities that are nere, there shall be great insurrection against those that feare the Lord.
63 They shall be like madde men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.
64 For they shall waste and spoyle their goods, and cast them out of their houses.
65 Then shal the trial of my chosen appeare, as the golde is tried by the fire.
66 Heare, O ye my beloued, saith the Lord: Beholde, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afrayde: doubt not, for God is your captaine.
67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.
68 Woe vnto them that are bounde with their sinnes, and couered with their iniquities as a field is hedged in with bushes, & the path thereof couered vp thornes, whereby no man may trauel: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

CHAP. I.

1 *Tobits parentage.* 3 *His godlinesse.* 6 *His equitie.* 8 *His charitie and prosperitie.* 23 *He feareth, and his goods are confiscate,* 25 *And after restored.*

Tobias, being captiue amongst the Assyrians, did not leaue the way of trueth.

1 THe booke of the words of Tobit sonne of Tobiel, the sonne of Ananuel, the sonne of Aduel, the sonne of Gabael, of the seede of Asael, of the tribe of Nephthalim,
2 Who in the time of [a]Enemessar, king of the Assyrians was led away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galilee aboue Aser.

[a] Or, Salmanasar. 2. King. 17. 3.

Tobias was merciful.

3 I Tobit haue walked all my life long in the way of trueth and iustice, & I did many things liberally to the brethren, which were of my nation, and came with me to Nineue into the land of the Assyrians.
4 And when I was in mine owne countrey in the land of Israel, being but young, all the tribe of Nephthalim my father fell frō the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and built vp for all ages.
1. Kin. 12. 30. 5 [b] Now all the tribes, which fell from God, yea, and my father Nephthalims house offered to the calfe called Baal.

He fledde from idoles. Exo. 22. 29. deut. 12. 6.

6 But I (as it was ordeyned to all Israel by an euerlasting decree) went alone often to Jerusalem, at the feastes [c] bringing the first fruites, and the tenth of beastes, with that which was first shorne, & offred them at the altar to the Priestes the children of Aaron.
7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Jerusalem: the other tenth part I solde, and came and bestowed it euery yere at Jerusalem.
8 The third tenth part I gaue vnto them to whome it was mete, as Debora my fathers mother had commanded me: for my father left me as a pupill.
9 ¶ Furthermore, when I was come to the age of a man, I married Anna of [d] mine owne kinred, and of her I begate Tobias.

He marieth to wife Anna, which beareth to him Tobiah. Num. 36. 7. Gen. 43. 32.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the [e] bread of the Gentiles.
11 But I kept my selfe from eating,
12 Because I remembred God with all mine heart.
13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his purueyer.

He founde grace in the sight of Salmanasar.

14 ¶ And I went vnto Media, and I deliuered tenne talents of siluer to Gabael the [f] brother of Gabrias [g] in the lande of Media.

[f] Or, sonne. [g] Or, in Rages, a citie of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state, because it was troubled, I could not goe into Media.
16 ¶ But in the time of [h] Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

[h] Or, Salmanasar.

The charitie of Tobias.

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.
18 And if the king Sennacherib had slayne any, when he [i] was come and fledde from Judea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

[i] 2. King. 19. 35. 36. isai. 37. 36. 37. ecclus. 48. 18, 22.

19 Therefore when a certaine Ninenite had

1. mac. 7. 41. 2. mac. 8. 19.

accused me to the king, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna, and my sonne Tobias.

21 Neuertheless within fine & fiftie dayes, two of his sonnes killed him, and they fled into the mountaines of Arrarath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accomptes, and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

2. *King.* 19. 37. 2. *chro.* 32. 21.

22 And when Achiacharus had made a request for me, I came againe to Ninive: nowe Achiacharus was cupbearer and keeper of the signet, and steward, and ouersawe the accomptes: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit returneth.

CHAP. II.

2 *Tobit calleth the faithfull to his table.* 3 *He leaueth the feast to burie the dead.* 10 *How he became blind.* 13 *His wife laboureth for her liuing.* 14 *She reproacheth him bitterly.*

1 NOw when I was come home again, and my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate down to eate.

2 And when I sawe abundance of meate, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren which doeth remember God, and loe, I wil tarie for thee.

Tobit doeth bid to dinner those which feare God.

3 But he came againe, and sayde, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the sunne.

Tobit, leauing his gheests, taketh vp the dead bodie into his house to burie it.

5 Then I returned and washed, and ate my meate in heauinesse,

6 Remembring that prophecie of * Amos, which had sayd, Your solemne feastes shall be turned into mourning, and your ioyes into wayling.

Amos. 8. 10. 1. *mac.* 1. 41.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue and buried him.

8 But my neighbours mocked me, & sayd, Doeth he not feare to die for this cause, who * fledde away, and yet, loe, he buryeth the dead againe?

Tobit is rebuked of his neighbours. *Chap.* 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knewe not that sparrowes were in the wall, and as mine eyes were open, the sparowes cast downe warme doung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer Achiacharus did nourish me, until I went into Elimais.

He is made blinde for an example of patiencie to his posteritie.

11 And my wife Anna did take womens woorkes to doe.

The wife of Tobit laboureth for her liuing.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, and began to bleate, I sayde vnto her, From whence is this kid? is it not stollen? render it to the owners: * for it is not lawfull to eate any thing that is stolen.

The innocencie of Tobit. *Deut.* 22. 1.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush, because of her. Furthermore she sayde, * Where are thine almes, and thy righteousnes? beholde, they all nowe appeare in thee.

Iob. 2. 9.

CHAP. III.

3 *The prayer of Tobit.* 7 *Sarra Raguels daughter, and the things that came vnto her.* 12 *Her prayer heard.* 19 *The Angel Raphael sent.*

1 THen I, being sorowful, did weepe, and in my sorrowe prayed, saying,

2 O Lord, thou art iust, & all thy woorks, and all thy wayes are mercie and trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs * for a spoyle, and vnto captiuitie, and to death, and for a prouerbe of a reproch to all them among whom we are dispersed, and nowe * thou hast many and iust causes,

Deut. 28. 15, 37.

* *Or, thy iudgements are many, and true.*

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commaundements, neither haue walked in trueth before thee.

6 Now therefore deale with me as seemeth best vnto thee, and commaund my spirite to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to line, because I haue heard false reproches, & am very sorowful: commaund therefore that I may be dissolued out of this distresse, & go into ꝑ euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maides,

Sarra is checked of her fathers maides.

8 Because she had bene maried to seuen husbands, whome Asmodeus the euill spirite had killed, before that they had lien with her. Doest thou not know, sayd they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou * beate vs for them? if they be dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

* *Or, when she beat them for their faults, they said.*

10 When she heard these things, she was very sorowful, so that she thought to haue strangled her selfe. And she sayd, I am the onely daughter of my father, and if I doe this, I shall slaunder him, and shall bring his age to the graue with sorrowe.

11 Then

Sarra praieth and fasteth that she may be deliuered from shame.

11 Then she praied toward the window and saide, Blessed art thou, O Lorde my God, and thine holy and glorious Name is blessed, & honorable for euer: let all thy workes praise thee for euer.
12 And nowe, O Lorde, I set mine eyes, and my face toward thee,
13 And say, Take me out of the earth, that I may heare no more any reproche.

The innocencie of Sarra.

14 Thou knowest, O Lorde, that I am pure from all sinne with man,

Her chastitie.

15 And þ I haue neuer polluted my name, nor the Name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any man childe to be his heire, neither any "nere kinsman or child borne of him, to whome I may kepe my selfe for a wife: my seuen husbands are now dead, & why should I liue? But if it please not thee that I shoulde die, command to looke on me, and to pitie me that I doe no more heare reproche.

*Greeke, were brother.

The praiers of Tobit, & Sarra are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.
17 And Raphael was sent to heale thē both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirite, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

Chap.1.14. 1 IN that day Tobit remembred "the sum ner, which he had deliuered to Gabael in Rages a citie of Media,
2 And saide with him selfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonishe him before I die?

Tobits exhortation to his sonne, when he thought he should die.

3 And when he had called him, he said, My sonne, after that I am dead, burie me, and despise not thy mother, but * honor her all the daies of thy life, & doe that which shall please her, and anger her not.

The mother is to be reuerenced.

4 Remember, my sonne, how many dangers she sustained when thou wast in her wōbe,
5 And when she dieth, burye her by me in the same graue.

Exod.20.12. ecclus.7.27.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne or transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnes: for if thou deale truely, thy doings shall prosperously succeede to thee, & to all them which liue iustly.

God must be in our harts.

Almes. Prouer.3.9. ecclus.4.1. & 14.13. luke.14.13. Eccl.35.10

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eie be enuious, neither turne thy face from any poore, lest that God turne his face from thee.
8 * Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.
9 For thou lapest vp a good store for thy self against the day of necessitie,

Eccl.29.13. 10 * Because that almes doth deliuer from death, & suffreth not to come into darknes.
11 For almes is a good gifte before the most high to all them which vse it.

Aduoutrie. 1.Thes.4.3.

12 Beware of al "whoredome, my sonne, and chiefly take a wife of þ seede of thy fathers, & take not a strāge woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that they married wiues of their owne kinred, and were blessed in their children, and their seed shall inherite the land.

Pride.

13 Now therefore, my sonne, loue thy brethren, & despise not in thine heart thy brethren, the sonnes & daughters of thy people, in not taking a wife of thē: for in pride is destruction, and much trouble, and in fierceneſſe is scarcitie and great powertie: for "fiercenes is the mother of famine.

"or, vnprofitablenes.

Wages of an hired seruāt. Leuit.19.13. deu.24.14,15

14 Let not þ * wages of any man, which hath wrought for thee, tarry vp thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, & be well instructed in all thy conuersation.

Mat.7.12. luk.6.31.

15 * Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy journey.

Luk.14.13 The hungrie.

16 * Giue of thy bread to the hungry, & of thy garments to them þ are naked, and * of all thine abundance giue almes, and let not thine eye be enuious, when þ giuest almes.

Mat.6.1.

"or, be liberall to the iust, death.

17 "Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.
18 Aske counsell alwap of the wise, & despise not any counsell that is profitable.

even to their

Counsel. God is to be blessed.

19 Blesse thy Lord God alwap, and desire of him that thy waies may be made streight, and that all thy purposes & counsels may prosper: for euery nation hath not counsel: but the Lord giueth all good things, and he humbleth whome he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde.

Chap.3.14.

20 * Furthermore I signifie this to thee, that I deliuered ten talents to Gabael þ sonne of Gabrias at Rages in Media.

Powertie with the feare of God.

21 And feare not, my sonne, for although we are made poore: for þ hast many things, if thou feare God, and flee from all sinne, & doe þ thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages, 4 He meeteth with the Angel Raphael, which did conduct him.

1 TObias then answered, & saide, Father, I will doe all things which thou hast commanded me.

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whome he bringeth to his father.

2 But howe can I receiue the siluer, seeing I know him not?
3 Then he gaue him þ handwriting. & said vnto him, Seeke thee a man, which may go with thee, whiles I pet liue, and I will giue him wages, and go and receiue the money.
4 Therefore when he was gone to seeke a man, he found Raphael the Angel.
5 But he knew not, and said vnto him, May I goe with thee into the lande of Media?

and knowest thou those places well?
6 To whome the Angel said, I wil go with thée: for I haue remained with our brother Gabael.
7 Then Tobias saide to him, Tarie for me, till I tell my father.
8 Then he said vnto him, Goe, & tarie not: so he went in & said to his father, Beholde, I haue found one, which will go with me. Thē he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to goe with thée.
9 So he called him, and he came in, & they saluted one another.
10 Then Tobit said vnto him, Brother, shew me of what tribe and familie thou art.
11 To whome he said, Doest þ séeke a stocke or familie, or an hired man to goe with thy sonne? Thē Tobit said vnto him, I would know, brother, thy kinred and thy name.
12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.
13 Then Tobit said, Thou art welcome brother, be not now angrie with me, because I haue enquired to knowe thy kinred, & thy familie: for thou art my brother of an honest and good stocke: for I knew Ananias and Jonathas, sonnes of that great Samaias: for we went together to Jerusalem to worship, and offered the first borne, and the tenthes of the fruites, and they were not deceiued with þ errour of our brethrē: my brother, thou art of a great stocke.
14 But tell me, What wages shall I giue thée? wilt thou a groate a day & things necessarie, as to mine owne sonne?
15 Yea, moreouer if pe returne safe, I will adde some thing to the wages.
16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe pou on Gods Name. And when his sonne had prepared all things for the iourney, his father saide, Go thou with this man, and God which dwelleth in heauen, prosper pour iourney, and the Angell of God keepe pou compaine. So they went forth both and departed, and the dogge of the pong man with them.
17 But * Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hande to minister vnto vs?
18 Would to God we had not laied money vpō money, but that it had bene cast away in respect of our sonne.
19 For that which God hath giuen vs to liue with, doeth suffice vs.
20 Then saide Tobit, Be not carefull, my sister: he shall returne in safetie, & thine eyes shall see him.
21 For the good Angel doeth kéepe him companie, and his iourney shalbe prosperous, and he shall returne safe.
22 Then she made an ende of weéping.

or, thou commest happily.

Tobias goeth forth, the Angell keeping him companie.

His mother weepeth. Chap. 10. 4.

CHAP. VI.

a Tobias deliuered from the fishe. 8 Raphael sheweth him certeine medicines. 10 He conducteth him toward Sara.

1 ANd as they went on their iourney, they came at nyght to the flood Tygris, and there abode.
2 And when the young man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him. Tobias, inuaded of a fish, is deliuered by the Angel.
3 Then the Angel said vnto him, Take the fish. And the young man tooke the fish, and drew it to land.
4 To whom the Angel saide, Cut the fish, & take the heart, and the liuer, and the gall, and put them vp surely.
5 So the young man did as the Angel commaunded him: & when they had rosted the fishe, they ate it: then they both went on their way, till they came to Ecbatane.
6 ¶ Then the young man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gal of the fish?
7 And he saide vnto him, Touching the heart and the liuer, if a deuill or an euill spirite trouble any, we must make a perfume of this before the man or the woman, and hee shalbe no more vexed.
8 As for the gal, anoint a man þ hath whitenes in his eyes, and he shalbe healed.
9 ¶ And whē they were come nere to Rages,
10 The Angel said to the young man, Brother, to day we shall lodge wþ Raguel, who is thy cousin: he also hath one only daughter named Sarra: I will speake for her that she may be giuen thée for a wife.
11 For to thée doth *the right of her perteine, séeing thou alone art the remnant of her kinred, Numb. 27. 8. and 36. 3.
12 And the maide is faire and wise: nowe therefore heare me, and I will speake to her father, that wee may make the marriage when we are returned from Rages: for I know that Raguel cannot marry her to an other according to the law of Moyses: else he shoulde deserue death, because the right doeth rather apperteine to thée then to any other man.
13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maide hath bene giuen to seuen men, who all died in the marriage chamber:
14 And I am the only begotten sonne of my father, and I am afraid, lest I go in to her, and die as the other before: for a wicked spirite loueth her, which hurteth no bodie, but those which come in to her: wherefore I also feare least I die, & bring my fathers and my mothers life because of me to the graue with sorowe: for they haue no other sonne to bury them.
15 Then þ Angel saide vnto him, Doest thou not remember the precepts which thy father gaue thée, þ thou shouldest marry a wife of thine owne kinred? wherefore heare me, O my brother: for she shalbe thy wife, neither be þ carefull of the euill spirit: for this same night shall she be giuen thée in marriage.
16 And when thou shalt goe into the marriage chāber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,
17 Which if the spirit doe smel, he will flée away, and neuer come againe any more: but when

when thou shalt come to her, rise vp both of you, and pray to God which is merciful, who will haue pitie on you, & saue you: feare not, for she is appointed vnto thee frō the beginning, and thou shalt keepe her, & she shall go with thee: moreouer I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, & his heart was effectually ioyned to her.

CHAP. VII.

Tobias marieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

1 AND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whome they saide, that they were of the tribe of Nephthalim, & of the captiues that dwelt at Ninene.

4 Then he said to them, Do ye know Tobit our kinseman? And they said, Wee knowe him. Then said he, Is he in good health?

5 And they said, He is both aliue, & in good health: and Tobias said, He is my father.

6 Then Raguel leaped, & kissed him, & wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, he was sorowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a ready minde, & after that they had killed a ramme of the flocke, they set much meat on the table. Then said Tobias to Raphael, Brother Azarias, put foorth those thinges whereof thou spakest in the way, that this business may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to seuen mē, who died the night which they came in vnto her: neuertheless, be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntil ye bring her hither, and betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, & she is thine. God which is mercifull, make this prosperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias. *Numb. 36. 6.*

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the * Lawe of Moyses, and leade her away to thy father: and he blessed them,

14 And called his wife Edna, & he tooke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chāber, and bring her in thither.

17 Which when she had done, as he had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lorde of heauen & earth giue thee ioy for this thy sorow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lorde.

1 AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the words of Raphael, & tooke coles for perfumes, and put the heart and liuer of the fishe thereupon, and made a perfume.

Tobias soloweth Raphaels counsell, as Cha. 6. 7.

3 The which smel when the euill spirit had smelled, he fled into the * vttmost partes of Egypt, whome the Angel bound.

Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise & let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy & glorious Name for euer: let the heauens blesse thee, & all thy creatures.

Tobias prayer.

6 Thou madest Adam, & gauest him * Eua his wife for an helpe, & stay: of them came mankinde: thou hast saide, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto him selfe.

Gen. 2. 7, 18, 22.

7 And nowe, O Lorde, I take not this my sister for fornication, but vprightly: therefore graunt me mercy, that we may become aged together.

8 And she saide with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel, thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He saide to his wife Edna, Send one of the maides, and let them see whether he be aliue: if not, that I may bury him, & none know it.

13 So the maid opened the doore, and went in, and found them both a sleepe,

14 And came foorth, and tolde them that he was aliue.

15 Then Raguel praised God, and saide, O God, thou art worthie to be praised with all pure, and holy praise: therefore let thy saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

Raguel prayseth God for Tobias.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercie.

17 Thou art to be praised because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy, O Lorde, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast fourteene daies,

20 For Raguel had ſaide vnto him by an othe, that he ſhould not depart before the foureteene dayes of the mariage were expired,

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

21 And then he ſhould take the halfe of his goods and returne in ſafetie to his father, and ſhould haue the reſt, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

1 Then Tobias called Raphael, and ſaid vnto him,

2 Brother Azarias, take with thee a ſeruant and two camels, and go to Rages of the Medes to Gabael, & bring me the money and bring him to the wedding.

3 For Raguel hath ſworne that I ſhall not depart.

Tobits care for his ſone.

4 But my father counteth the dayes: and if I tarry long, he will be very ſorie.

The Angell goeth on Tobias meſſage.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bagges which were ſealed vp, and gaue them to him.

6 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their ſonne. 10 Raguel ſendeth away Tobias and Sarra.

1 NOw Tobit his father counted euery day, and whē the dayes of the iourney were expired, and they came not,

The father & mother are in heauines for Tobias tarying.

2 Tobit ſaid, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very ſorie.

4 Then his wife ſaide to him, My ſonne is dead, ſeeing he tarryeth: and ſhee began to *bewaile him, and ſaid,

*Chap. 5. 17.

5 Now I care for nothing, my ſonne, ſince I haue loſt thee the light of mine eyes.

6 To whome Tobit ſaide, Holde thy peace: be not careful, for he is ſafe.

7 But ſhe ſaid, Holde thy peace, and deceiue me not: my ſonne is dead: and ſhee went out euery day by the way, which they went, neither did ſhe eate meate on the day time, and did conſume whole nights in bewailing her ſonne Tobias vntill the fourteene dayes of the wedding were expired, which Raguel had ſworne, that hee ſhould tarry there. Then Tobias ſaide to Raguel, Let me go: for my father and my mother looke no more to ſee me.

8 But his father in law ſaid vnto him, Tarie with me, and I will ſend to thy father, and they ſhall declare him thine affaires.

9 But Tobias ſaide, No, but let me go to my father.

Raguel giueth Tobias, and his wife leaue to depart.

10 Then Raguel aroſe, and gaue him Sarra his wife, and halfe his goods, as ſeruants, and cattel, and money,

11 And he bleſſed them, & ſent them away, ſaying, The God of heauen make you, my children, proſper before I die.

Sarra is inſtructed by her parents.

12 And he ſaid to his daughter, Honour thy father, and thy mother in lawe which are now thy parents, that I may heare good report of thee: and he kiſſed them. Edna alſo ſaid to Tobias, The Lorde of heauen reſtore thee, my deare brother, & graūt that I may ſee thy children of my daughter Sarra, that I may reioice before the Lord. Behold now, I cōmit to thee my daughter, as a pledge: do not entreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was receiued. 10 His father hath his ſight reſtored and praiſeth the Lord.

1 After theſe thinges Tobias went his way, praiſing God that he had giuen him a proſperous iourney, and bleſſed Raguel and Edna his wife, and went on his way till he drewe neere to Nineue.

2 Then Raphael ſaid to Tobias, thou knowest, brother, howe thou diddeſt leaue thy father.

3 Let vs haſte before thy wife, and prepare the houſe,

The Angels counſell to Tobias.

4 And take in thine hand the gall of the fiſh. So they went their way, and the dogge followed them.

5 Now Anna ſate in the way looking for her ſonne,

6 Whom when ſhe ſaw comming, ſhe ſaide to his father, Behold, thy ſonne commeth, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father ſhall receiue his ſight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, he ſhal rub and make the whiteneſſe to fall away, and ſhall ſee thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her ſonne, and ſaide vnto him, Seeing I haue ſeene thee, my ſonne, from henceforth I am content to die, and they wept both.

10 Tobit alſo went forth toward the doore, & ſtumbled, but his ſonne ranne vnto him,

11 And tooke holde of his father & ſprinkled of the gall on his fathers eyes, ſaying, Bee of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whiteneſſe pilled away from the corners of his eyes, and when he ſawe his ſonne, he fel vpon his neeke,

14 And he wept and ſaide, Bleſſed art thou, O Lord, and bleſſed be thy Name for euer, and bleſſed be all thine holy Angels.

15 For thou haſt ſcourged me, and haſt had pitie on me: for behold, I ſee my ſonne Tobias: and his ſonne, being glad, went in, & told his father the great things that had come to paſſe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praiſing God to the gate of Nineue: and they which ſawe him go, marueiled, becauſe he had receiued his ſight.

17 But Tobit teſtified before them all, that God had had pitie on him. And when hee came nere to Sarra his daughter in law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee vnto vs, and bleſſed be thy father: and there was great ioye among all his brethren which were at Nineue.

18 And

18 And Achiacharus and Nadab his bro-
thers sonne came.
19 And Tobias marriage was kept seuen
dayes with great ioye.

CHAP. XII.

9 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which he would recompense. 11. 15 Raphael declareth that he is an Angell sent of God.

1 THen Tobit called his sonne Tobias, & saide vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.
2 And he said vnto him, O father, it shal not grieue me to giue him halfe of those things which I haue brought.
3 For he hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.
4 Then the olde man saide, It is due vnto him.
5 So he called the Angell, & saide vnto him, Take halfe of all that ye haue brought, and go away in safetie.
6 But he tooke them both apart, and saide vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the thinges which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shewe forth his euident workes with honour: therefore be not weary to confesse him.
7 It is good to kéepe close the secretes of a King, but it is honorable to reueile the workes of God: do that which is good, and no euil shall touche you.
8 Prayer is good with fasting, and almes, and righteousnes. A litle with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes then to laye vp golde.
9 For almes doth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
10 But they that sinne, are enemies to their owne life.
11 Surely I will kéepe close nothing from you: neuertheless, I saide it was good to kéepe close the secrete of a King, but that it was honorable to reueile ꝺ workes of God.
12 Nowe therefore when thou diddest pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the Holie one: and when thou diddest burie the dead, I was with thée likewise.
He that will be acceptable to God, must be proued with tentation,
13 And when thou wast not grieued to rise vp, and leaue thy dinner to burie the dead, thy good déede was not hid from me: but I was with thee.
14 And now God hath sent me to heale thée, and Sarra thy daughter in lawe.
15 I am Raphael one of the seuen holy Angels, which present ꝺ prayers of ꝺ Saints, & which go forth before his holy maiestie.
16 Then they were both troubled, & fell vpon their face: for they feared.
17 But he saide vnto them, Feare not, for it shall go wel with you: praise God therefore.
18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.
19 *All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision. *Gen.18.8. and 19.3. Iudg.13.16.*
20 Now therefore giue God thankes: for I goe vp to him that sent me: but write all things which are done, in a booke.
21 And when they rose, they sawe him no more.
22 Then they confessed the great and wonderfull workes of God, and howe the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

1 THen Tobit wrote a prayer of reioycing, & saide, Blessed be God ꝺ liueth for euer, and blessed be his kingdome.
2 *For he doeth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoide his hande. *Deut.32. 1.sam.2. 6.wisd.16.13.*
3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.
4 There declare his greatnes, and extol him before all the liuing: for he is our Lord and our God and our Father for euer.
5 He hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome we are scattered.
6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then will he turne vnto you, & will not hide his face from you, but see shall see what he will do with you: therefore confesse him with your whole mouth, & praise the Lord of righteousnes, & extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnes to a sinful nation. O ye sinners, turne and do iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?
7 I will extoll my God, & my soule shal praise the king of heauen, and shall reioyce in his greatnes.
8 Let al men speake, and let al praise him for his righteousnes.
9 O Ierusalem the holy citie, he wil scourge thee for thy childrens workes, but he will haue pitie againe on the sonnes of righteous men.
10 Giue prayse to the Lord duly, & praise the euerlasting king, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.
11 Many nations shall come frō farre to the Name of the Lord God, with gifts in their handes, euen giftes to the king of heauen: all generations shall praise thee, and giue signes of ioy.
12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.
13 Reioyce, and be glad for the children of

the

the hill: for they shalbe gathered, and shall dwelle the Lord of the hill.

14 Blessed are they which love thee: for they shal reioyce in thy peace. Blessed are they which have been sorowful for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Jerusalem shalbe built up with sapphires, & emeraudes, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure golde.

17 And the streetes of Jerusalem shalbe paued with beral, and carbuncle, and stones of [a] Ophir.

[a] Or, Semphir.

18 And all her streetes shall say, [b] Halleluiah, and they shall prayse him, saying, Blessed be God which hath extolled [c] it for euer.

[b] Or, prayse ye the Lord.
[c] That is, Jerusalem.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 5 He prophecieth the destruction of Nineue, 7 And the restoring of Jerusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

1 SO Tobit made an end of praysing God.

2 And he was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yeere, and he gaue almes, and he continued to feare the Lord God, and to prayse him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, & sayd to him, My sonne, take thy children (for beholde, I am aged, and am ready to departout of this life)

4 Go into Media, my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Jerusalem shalbe desolate, & the house of God in it shalbe burned, and shall be desolate for a time.

Ezra.3.8. and 6.14.

5 Yet againe God [a] will haue pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Jerusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truely, and shall burie their idoles.

7 So shal all nations prayse the Lorde, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in truth and iustice, shall reioyce, and those also which shewe mercie to our brethren.

8 And nowe, my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, & the commaundements, and shewe thy selfe mercifull and iust that it may goe wel with thee.

10 And burie me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, howe out of light he brought him into darkenes, & how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darkenes. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. When he had sayd these things, [a] he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honorably.

[a] Or, his soule failed him in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in law.

13 Where he became olde with honour, and he nurped his father and mother in lawe honorably, and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, & before his death he reioyced for Nineue.

IVDETH.

CHAP. I.

2 The building of Ecbatane, 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 11 He threatneth them that would not helpe him.

1 IN the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles rounde about, of hewen stone, three cubites broade, and sixe cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towers thereof in the gates of it of an hundreth cubites, & the breadth thereof in the foundation three score cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, and the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the setting in arap of his footemen)

5 Euen in those dayes, king Nabuchodonosor made warre with king Arpharad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by

Euphra-

Euphrates, and Tygris, & Hydaspes, and the countrie of Arioch the king of the Elymeans, and very many nations assembled themselues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the hier Galile, and the great fielde of Esdrelam,

9 And to all that were in Samaria, and the cities therof, and beyond Jorden vnto Jerusalem, & Betane, and Chelus, & Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Vnto one come to Tanis, and Memphis, and to all the inhabitantes of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitantes of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neyther would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this countrey, & sware by his throne and kingdome that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and al that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against King Arphaxad in the seuentenith yere, and he preuayled in his battell: for he ouerthrew all the power of Arphaxad, and all his horsmen, and all his charets.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towers, & spoyled the stretes thereof, and turned the beautie therof into shame.

15 He tooke also Arphaxad in the mountaines of Ragau, and smote him through with his dartes, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both he and all his companie with a very great multitude of men of warre, & there he passed the time, and banketed, both he, and his armie, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people shoulde be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

1 AND in the eighteenth yere, the two & twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he should auenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secret counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundement.

7 And thou shalt declare vnto them, that they prepare for mee the lande and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost partes of all the earth.

10 Thou therefore shalt depart hence, & take vp for me all their countrey: & if they yeeld vnto thee, thou shalt reserue them for mee vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, what soeuer I haue spoken, that will I do by mine hand.

13 And take thou heed that thou transgresse not any of the commaundements of thy lord, but accomplish them fully, as I haue cõmaunded thee, & deferre not to do them.

14 ¶ Then Olofernes went forth from the presence of his lorde, & called all the gouernours, and captaines, & officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth & twentie thousand, & twelue thousand archers on horsebacke,

16 And he set them in aray according to the maner of setting a great armie in aray.

17 And he tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the armie, and very much golde and siluer out of the Kings house.

19 Then he went forth and all his power, to go

to go before in the voyage of King Nabuchodonosor, and to couer all the face of the earth Westwarde, with their charets, and horsemen, and chosen footemen.
20 A great multitude also of sundrie sortes came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.
21 And they went forth of Niniue three dayes iourney towarde the countrey of Bectileth, & pitched from Bectileth neere the mountaine which is at the left hand of the vpper Cilicia.
22 Then he tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,
23 And he destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernes at the South of the Chelians.
24 Then he went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.
25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South and ouer against Arabia.
26 He compassed also al the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.
27 Then hee went downe into the countrey of Damascus, in the time of wheate harueste, and burnt vp all their fieldes, and destroyed their flockes and the heardes: hee robbed their cities, and spoyled their countrey, and smote all their young men with the edge of the sword.
28 Therefore feare and trembling fell vpon all the inhabitantes of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people submitte to Olofernes. 8 He destroyed their gods that Nabuchodonosor might only be worshipped.

1 So they sent ambassadors to him with messages of peace, saying,
2 Behold, we are the seruants of Nabuchodonosor the great King: we ye downe before thee: vse vs as shall be good in thy sight.
3 Behold, our houses and all our places, & all our fieldes of wheate, and our flockes, and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.
4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.
5 So the men came to Olofernes, and declared vnto them after this maner.
6 Then came he downe towarde the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.
7 So they and all the countrey round about receiued them, with crownes, with dances, and with timbrels.
8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all nations shoulde worship Nabuchodonosor onely, and that all tongues & tribes should call vpon him as God.
9 Also hee came against Esdraelon, neere vnto Judea, ouer against the great strayte of Judea,
10 And he pitched betweene Geba, and a citie of the Scythians, and there he tarried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraide and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they shoulde fortifie themselues. 9 They cryed to the Lorde, and humbled themselues before him.

1 NOw the children of Israel that dwelt in Judea, hearde all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to nought.
2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lorde their God.
3 For they were newely returned from the captiuitie, and of late all the people was assembled in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.
4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,
5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouision of warre: for their fieldes were of late reaped.
6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Bethomestham, which is ouer against Esdraelon towarde the open countrey neere to Dothaim,
7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Judea, and it was easie to let them that woulde come vp, because the passage was streyte for two men at the most.
8 And the children of Israel did as Joacim the hie Priest had commanded them with the Ancientes of all the people of Israel, which dwelt at Jerusalem.
9 Then cryed euery man of Israel to God with great feruencie, and their soules with great affection.
10 Both they, and their wiues, & their children, and their cattel, and euery stranger, and hireling, & their bought seruants put sackcloth vpon their loynes.
11 Thus euery man and woman, and the children, and the inhabitantes of Jerusalem fell before the Temple, and sprinckled ashes

ashes vpon their heads, and spred out their sackcloth before the face of the Lorde: also they put sackecloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that he would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea & Ierusalem before the Sanctuarie of the Lord almighty.

14 And Ioacim the hie Priest, and all the Priests that stode before the Lord, & ministred vnto the Lorde, had their loynes girt with sackcloth, and offered the continuall burnt offring, with prayers and the free giftes of the people,

15 And had ashes on their mytres, and cryed vnto the Lorde with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Holofernes of the maner of the Israelites.

1 THen was it declared to Holofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the toppes of the hie hilles, and had layde impediments in the champion countrey.

2 Wherewith he was very angry, & called al the princes of Moab, & the captains of Ammon, & all the gouernours of the sea coast.

3 And he layd vnto them, Shewe me, O ye sonnes of Chanaan, Who is this people that dwelleth in the mountaines? & what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

Chap. 11.7,9. 5 ¶ Then* layd Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, & I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruāt.

6 This people come of the stocke of the Chaldeans.

Gen.11.31. 7 And* they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the lande of Chaldea.

8 But they went out of the way of their ancestors and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, & soiourned there many dayes.

Gen.12.1. 9 Then* their God commanded them to depart from the place where they soiourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with verie much cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their liuage.

Exod.1.8. 11 * Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the* Egyptians cast them out of their sight.

Exod.13. 51,33.

13 And* God dried the red sea in their presence,

Exod.14.21.

14 And* brought them into mount Sina and Cades barne, and cast fourth all that dwelt in the wildernes.

Exod.19.1.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they* cast forth before them the Chananites, and the Pherezites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes.

Iosh.12.8.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But* when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful sort, * and were led captiues into a lande that was not theirs: and the Temple of their God was cast to the ground, & their cities were taken by the enemies.

Iud.2.11. & 3.8. 2.King.25. 1,11.

19 But* now they are turned to their God, and are come vp from the scattering where in they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

Ezra.1.1,3.

20 Now therefore my lorde and gouernour, if there be any faute in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, & let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them, and we become a reproche before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side and in Moab, spake that he should kil him.

23 For, say they, we feare not to meete the children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, O lord Holofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crie vnto the Lord.

1 AND when the tumult of the men that were about the counsell, was ceassed, Holofernes,

Holofernes, the chiefe capeaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were sted of Ephraim,

2 Because thou hast prophecied among vs to day, and hast sayd that the people of Israelites is able to fight, because their God will defend them; and who is god but Nabuchodonosor?

Chap. 5. 21.

3 He wil send his power, & wil destroy them from the face of the earth, & their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For we will treade them vnder feete with them, and their mountaines shall be drunken with their blood, & their fieldes shall be filled with their dead bodies, & their footesteps shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor, lord of all the earth, hath said, euen he hath sud, None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in ỳ day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of ỳ people ỳ is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountains, and they shal leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thy selfe in thy mind, that they shall not be taken, let not thy countenance fall: I haue spoken it, & none of my wordes shalbe in vaine.

10 Then commanded Holofernes them concerning Achior, that they should bring him to Bethulia, & deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of ỳ plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, & left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stode about him, and loosed him & brought him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemblie: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsel of Holofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fel downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercie on the basenesse of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assemblie into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doth besiege Bethulia.* 8 *The counsel of the Idumeans and other against the Israelites.* 23 *The Bethulians murmure against their gouernours for lacke of water.*

1 THe next day, Holofernes commaunded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, and that they should take all the streites of the hill, & to make warre against the children of Israel.

2 Then their strong men remoued their campes in that day, and the armie of the men of warre was an hundreth thousand and seuentie fotemen, & twelue thousand horsemen, beside the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and they spred abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and said euery one to his neighbour, Now will they shut vp al the whole earth: for neither the hie mountains nor the valleis, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Holofernes brought forth all his horsemen in ỳ sight of the children of Israel, which were in Bethulia,

7 And vewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garrisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and sayd,

9 Let our captaine now heare a worde, least any inconuenience come in thine armie.

10 For

30 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the toppes of their mountaines.
31 Now therfore, my lord, fight not against them in battell arap, and there shall not so much as one man of thy people perish.
12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that cometh forth at the foote of the mountaine.
13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watche that none goe out of the citie.
14 So they and their wiues, and their children shall be consumed with famine, & before the swoorde come against them, they shalbe ouerthrowen in the stretes where they dwell.
15 Thus shalt thou render them an euill reward, because they rebelled & obeyed not thy person peaceably.
16 And these words pleased Olofernes and all his souldiers, and he appointed to doe as they had spoken.
17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of ꝑ waters of the childrē of Israel.
18 Then the children of Esau went vp with the children of Ammon, and cāped in the mountaines ouer against Dothaim, and they sent some of them selues toward the South, and toward the East, ouer against Kebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.
19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.
20 Thus all the companie of Assur remayned about them, both their footemen, chariots and horsemen, foure & thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.
21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.
22 Therefore their children swooned, & their wiues and young men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.
23 Then all the people assembled to Ozias, & to the chiefe of the citie, both young men & women, and children, & cryed with a loude voyce, and said before all the Elders,
Exod. 5. 21. 24 The' Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.
25 For now we haue no helper: but God hath solde vs into their handes, that we should be throwen downe before thē with thirst and great destruction.
26 Now therefore call them together, & deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.
27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for we will be his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.
28 We take to witnes against you the heauē and the earth, & our God & Lord of our fathers, which punisheth vs, according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.
29 Then there was a great cry of all with one consent in the middes of the assemblie, and they cryed vnto the Lorde God with a loude voyce.
30 Then said Ozias to them, Brethren, be of good courage: let vs wait yet fiue daies, in the which space the Lorde our God may turne his mercie toward vs: for hee will not forsake vs in the ende.
31 And if these dayes passe, and there come not helpe vnto vs, I will do according to your worde.
32 So he separated the people euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 17 She sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemie.

1 NOw at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sone of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elin, the sonne of Eliab, the sonne of Nathanael, the sone of Samael, the sonne of Salasadai, the sonne of Israel.
2 And Manasses was her husband, of her stocke and kinred, who died in the barley harueſt.
3 For as hee was diligent ouer them that bound sheaues in the fielde, the heate came vpon his head, and he fell vpon his bed, & died in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.
4 So Iudeth was in her house a widowe three yeres and foure moneths.
5 And she made a tent vpon her house, and put on sackecloth on her loynes, and ware her widowes apparel.
6 And she fasted all the dayes of her widowhode, saue the day before the Sabbath and the Sabbaths, and the day before the new moones, and in the feastes and solemne dayes

dapes of the house of Israel.
7 She was also of a goodly countenance & very beautiful to behold: and her husband Manasses had left her gold and siluer, and men seruants, and maid seruants, & cattel, and possessions, where she remained.
8 And there was none that could bring an euil report of her: for she feared God greatly.
9 Now when she heard the euil wordes of the people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had
Chap. 7.26,31 *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dapes)
10 Then she sent her maid that had the gouernment of all things that she had, to call Ozias and Chabris and Charmis the Ancients of the citie.
11 And they came vnto her, and she said vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this oth which ye made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dapes the Lord turne to helpe you.
12 And nowe who are you that haue tempted God this day, and set your selues in the place of God among the children of men?
13 So nowe you seeke the Lorde Almightie, but you shal neuer know any thing.
14 For you can not find out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then how can you search out God, that hath made all these things, and knowe his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.
15 For if he will not helpe vs within these fiue dapes, he hath power to defende vs when he will, euen euery day, or to destroy vs before our enemies.
16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to indgement.
17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and he will heare our voyce if it please him.
18 For there appeareth none in our age, neither is there any nowe in these dapes, neither tribe, nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath bene aforetime.
Iud.3.17. & 4.1. & 6.1.
19 For *the which cause our fathers were giuen to the swoorde, and for a spoyle, & had a great fall before our enemies.
20 But we knowe none other God: therefore we trust that he will not despise vs, nor any of our linage.
21 Neither when we shalbe taken, shall Iudea be so famous: for our Sanctuarie shal be spoyled, and he will require the prophanation thereof at our mouth.
22 And the feare of our brethren, & the captiuitie of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, wheresoeuer we shalbe in bondage, and we shalbe an offence & a reproch to all that possesse vs.
23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.
24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the House, & the Altar rest vpon vs.
25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as he did our fathers.
26 Remember what things he did to *Abraham, and howe he tried Isaac, and all that he did to *Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother. Gen.22.1. Gen.28.5.
27 For he hath not tried vs as he did them to the examination of their hearts, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.
28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.
29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.
30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, and haue brought vs to an oth which we may not transgresse.
31 Therefore now pray for vs, because thou art an holy woman, that the Lorde may send vs raine to fill our cisternes, and that we may faint no more.
32 Then said Iudeth vnto them, Heare me, and I will do a thing, which shalbe declared in all generations, to the children of our nation.
33 You shal stand this night in the gate, & I will go forth with mine handmaid: and within the dapes that ye haue promised to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.
34 But inquire not you of mine act: for I will not declare it vnto you, till the things be finished that I doe.
35 Then said Ozias & the princes vnto her, Go in peace, & the Lord God be before thee, to take vengeance on our enemies.
36 So they returned from the tent, & went to their wards.

CHAP. IX.

Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people, 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of that euening was offred in Ierusalem in the house of the Lord, Iudeth cryed with a loude voyce, and said,
2 O Lord God of my father *Simeon, to Gen.34.25.
whom thou gauest a swoorde to take vengeance

geance of the ſtrangers which opened the
wombe of the mayde, and defiled her, and
diſcourred the thigh with ſhame, and pol-
luted the wombe to reproche (for thou
haddeſt commaunded that it ſhould not
ſo be,
3 Yet they did things for the which thou ga-
ueſt their princes to the ſlaughter, for they
were deceiued and waſhed their beds with
blood) and haſt ſtricken the ſeruants with
the gouernours, and the gouernours vpon
their thrones,
4 And haſt giuen their wiues for a praye,
and their daughters to be captiues, and
all their ſpoyles for a bootie to the children
that thou louedſt: which were moued with
thy zeale, and abhorred the pollution of
their blood, and called vpon thée for ayde,
O God, O my God, heare me alſo a wid-
dowe.
5 For thou haſt wrought the things afore, &
theſe, and the things that ſhall be after, and
thou conſidereſt the things that are preſ-
ent, and the things that are to come.
6 For the things which thou doeſt purpoſe,
are preſent, and ſay, Beholde, we are here:
for all thy wayes are ready, and thy iudge-
ments are foreknowen.
7 Beholde, the Aſſyrians are multiplied by
their power: they haue exalted themſelues
with horſes and horſemen: they glory in
the ſtrength of their footemen: they truſt in
ſhield, ſpeare and bow, and ſling, and doe
not knowe that thou art the Lorde that
breakeſt the battels: the Lorde is thy
Name.
8 Breake thou their ſtrength by thy power,
and breake their force by thy wrath: for
they haue purpoſed to defile thy Sanctua-
rie, and to polute the Tabernacle where
thy glorious Name reſteth, & to caſt down
with weapons the hornes of the Altar.
9 Behold their pride, & ſend thy wrath vp-
on their heads: giue into mine hand which
am a widowe, the ſtrength that I haue
conceiued.
Iſay.4.21. and 5 26. 10 Smite by the deceite of my lippes the
ſeruant with the prince, & the prince with
the ſeruant: abate their height by the hand
of a woman.
Iſay.7.2. 2.Chro.14. 11.and 16.8. and 20.6. 11 For thy power ſtandeth not in the mul-
titude, nor thy might in ſtrong men: but
thou, O Lord, art the helpe of the humble
and litle ones, the defender of the weake,
and the protector of them that are forſa-
ken, and the Sauiour of them that are
without hope.
12 Surely, ſurely thou art the God of my fa-
ther, and the God of the inheritance of Iſ-
rael, the Lord of heauen and earth, the crea-
tor of the waters, the King of all creatures:
heare thou my prayer,
13 And graunt me words and craft, and a
wound, and a ſtroke againſt them that en-
terpriſe cruel things againſt thy couenant,
and againſt thine holy houſe, & againſt the
top of Sion, & againſt the houſe of the poſ-
ſeſſion of thy children.
14 Shewe euidently among all thy people,
and all the tribes, that they may knowe
that thou art the God of all power and
ſtrength, and that there is none other that
defendeth the people of Iſrael, but thou.

CHAP. X.

1 *Iudith decketh her ſelfe and goeth forth of the citie,*
11 *She is taken of the watch of the Aſſyrians and*
brought to Olofernes.

1 NOw after ſhe had ceaſed to crye vnto
the God of Iſrael, and had made an
ende of all theſe wordes,
2 She roſe where ſhe had fallen downe, and
called her mayde, and went down into the
houſe, in the which ſhe abode in the Sab-
bath dayes and in the feaſt dayes,
3 And putting away the ſackcloth where-
with ſhe was clad, and putting off the gar-
ments of her widowehode, ſhe waſhed her
body with water, & anointed it with moſt
oyntment, & dreſſed the heare of her head,
and put attire vpon it, and put on her gar-
ments of gladnes, wherewith ſhe was
clad during the life of Manaſſes her hus-
band.
4 And ſhe put ſlippers on her feete, and put
on bracelets, and ſtarres, and rings, and
earings, and all her ornaments, & ſhe dec-
ked her ſelfe braueſt to allure the eyes of all
men that ſhould ſee her.
5 Then ſhe gaue her mayde a bottel of wine,
and a pot of oyle, and filled a ſcrippe with
flowre, and with dryed figges, and with fine
bread: ſo ſhe lapped by all theſe things to-
gether and lapde them vpon her.
6 Thus they went forth to the gate of the
citie of Bethulia, and found ſtanding there
Ozias, and the Ancients of the citie, Cha-
bris and Charmis.
7 And when they ſaw her that her face was
changed, and that her garment was chan-
ged, they marueiled greatly at her won-
derfull beautie, and ſayd vnto her,
8 The God, the God of our fathers giue the
fauour, and accompliſh thine enterpriſes
to the glorie of the children of Iſrael, and
to the exaltation of Ieruſalem. Then they
worſhipped God.
9 And ſhe ſayd vnto them, Commaund the
gates of the citie to be opened vnto me,
that I may goe forth to accompliſh the
things which you haue ſpoken to me. So
they commaunded the young men to
open vnto her, as ſhe had ſpoken.
10 And when they had done ſo, Iudeth went
out, ſhe and her mayde with her, and the
men of the citie looked after her, vntill ſhe
was gone downe the mountaine, and till
ſhe had paſſed the valley, and could ſee her
no more.
11 Thus they went ſtreight forth in the val-
ley, and the firſt watch of the Aſſyrians
met her,
12 And tooke her, & aſked her, Of what peo-
ple art thou? and whence commeſt thou?
and whither goeſt thou? And ſhe ſayd, I
am a woman of the Hebrewes, & am fled
from them: for they ſhalbe giuen you to be
conſumed.
13 And I come before Olofernes, the chiefe
captaine of your armie, to declare him
true things, and I will ſhewe before him

the way whereby he shall go and winne all the mountaines, without losing the body or life of any of his men.

14 Nowe when the men heard her wordes, and beheld her countenance, they wondred greatly at her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come down to the presence of our lorde: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afrayde in thine heart, but shewe vnto him according as thou hast to say, and he wil intreate thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayde, and brought her to the tent of Holofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was hyred among the tents: and they came and stode rounde about her: for the stode without the tent of Holofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, and euery one sayd vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruants, and they brought her into the tent.

21 Now Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and he came forth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fell down vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Holofernes comforteth Iudeth, 3 And asketh the cause of her comming. 5 She deceiueth him by her fayre wordes.

1 Then sayd Holofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to them selues.

3 But nowe tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shal hurt thee, but intreate thee wel, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the wordes of thy seruant, and suffer thine handmayd to speake in thy presence, and I wil declare no lye to my lorde this night.

6 And if thou wilt followe the wordes of thine handmayd, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beastes of the fielde, and the cattell, and the foules of the heauen shal liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisedome and of thy prudent spirite, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, & in feates of warre marueilous.

9 Nowe * as concerning the matter which Achior did speake in thy counsel, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee. *Chap. 5.*

10 Therefore, O lorde and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Nowe therefore least my lorde should be frustrate, and voyde of his purpose, & that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming,

12 (For because their victailes faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eate by his lawes:

13 Yea, they haue purposed to consume the first fruites of the wheat, & the tithes of the wine, & of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for any of the people to touch with their handes.

14 Moreouer they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Nowe when they shal bring them worde, they wil doe it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmayd, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shal wonder, & whosoeuer shal heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day & night, and nowe let me remaine with thee, my lorde, and let thy seruant goe out in the night into the valley, and I will praye

vnto

vnto God, that her may reueile vnto me when they shall commit their sinnes,
18 And I will come and shewe it vnto thee: then thou shalt go forth with all thine armie, & there shalbe none of them that shall resist thee.
19 And I will leade thée thyough þ middes of Judea, vntill thou come before Jerusalem, and I will set thy throne in þ middes thereof, and thou shalt dyue them as sheepe that haue no shepheard, & a dogge shall not barke with his mouth against thee: for these thinges haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shewe thée.
20 ¶ Then her wordes pleased Holofernes, & al his seruants, & they marueiled at her wisedome, and sayde,
21 There is not such a woman in al þ world, both for beauty of face, & wisdom of words.
22 Likewise Holofernes sayd vnto her, God *hath done this, to sẽd thée before the people, that strength might be in our handes, and destruction vpon them that despise my lord.
23 And now thou art both beautifull in thy countenance, & wittie in thy wordes: surely if thou do as thou hast spoken, thy God shall be my God, & thou shalt dwell in the house of Nabuchodonosor, & shalt be renowmed throughout the whole earth.

*Or, hath done wel.

CHAP. XII.

Judeth would not pollute her selfe with the meate of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Holofernes causeth her to come to the banket.

1 Then hée commaunded to bring her in where his treasures were laid, & bade that they should prepare for her of his owne meates, and that she should dyncke of his owne wine.
2 But Judeth said, *I may not eate of thé, least there should be an offence, but I can suffice my self with the things that I haue brought.

*Gen. 43.32. Dan. 1.8. Wisd. 14.11.

3 Then Holofernes said vnto her, If þ things that thou hast, should faile, how should we giue thée the like? for there is none with vs of thy nation.
4 Then said Judeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.
5 Then the seruants of Holofernes brought her into the tent, and she slept vntil midnight, and rose at the morning watch,
6 And sent to Holofernes, saying, Let my lord commaund that thine handmaide may go forth vnto prayer.
7 Then Holofernes commanded his garde þ they should not stay her: thus she abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.
8 And when she came out, thé prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.
9 So she returned, & remained pure in the tent, vntil she ate her meate at euening.
10 ¶ And in the fourth day, Holofernes made a feast to his owne seruants onely, and called none of them to the banket, that had the affaires in hand.
11 Then said he to Bagoas þ eunuche who had charge ouer all that he had, Go & perswade this Hebrew womã, which is with thee, that shé come vnto vs and eate, and dyncke with vs.
12 For it were a shame for vs, if wee should let such a woman alone, & not taike vs her, & if we do not allure her, she will mocke vs.
13 Then went Bagoas from the presence of Holofernes, & came to her, and said, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to dyncke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.
14 Then said Judeth vnto him, Who am I nowe, þ I should gainsay my lord? Surely whatsoeuer pleaseth him, I will do spédily, and it shalbe my ioy vnto the day of my death.
15 So she arose and trimmed her with garments, & with all the ornamentes of woman, & her maide went, and spred forth her skinnes on the grounde ouer against Holofernes, which shee had receiued of Bagoas for her daily vse, that shé might sit & eate vpon them.
16 Now when Judeth came and sate down, Holofernes heart was rauished with her, & his spirit was moued, & hee desired greatly her companie: for he had waited for the time to deceiue her from the day that he had séene her.
17 Then said Holofernes vnto her, Dyncke nowe, and be merry with vs.
18 So Judeth said, I dyncke now, my lorde, because my state is exalted this day more then euer it was since I was borne.
19 Then she tooke, & ate & dranke before him the things that her maide had prepared.
20 And Holofernes reioyced because of her, & dranke much more wine then he had dronke at any time in one day since he was borne.

CHAP XIII.

Judeth prayeth for Strength. 8 She smiteth off Holofernes necke. 10 She returneth to Bethulia and reioyceth her people.

1 Nowe when the euening was come, his seruants made haste to depart, & Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beddes: for they were all wearie, because the feast had bene long.
2 And Judeth was left alone in the tent, & Holofernes was stretched along vpon his bed: for he was filled with *wine.

*Eccles. 31. 29, 35.

3 ¶ Now Judeth had cõmanded her maide to stande without her chamber, & to waite for her comming forth as she did daily: for she said, she would go forth to her prayers, and she spake to Bagoas according to the

saine purpose.
4 So all went foorth of her presence, and none was left in the chamber, neyther little nor great: then Judeth standing vp his bedde, saide in her heart, O Lorde God of all power, beholde at this present the workes of mine handes for the exaltation of Jerusalem.
5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.
6 Then she came to the poste of the bedde which was at Olofernes head, and tooke downe his fauchyn from thence,
7 And approched to the bed, & tooke hold of the heare of his head, and said, Strengthen me, O Lorde God of Israel this day.
8 And she smote twise vpon his necke with all her might, and she tooke away his head from him,
9 And roled his bodie downe from the bed, & pulled downe the canopie from the pulars, and anon after she went foorth, & gaue Olofernes head to her maide,
10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, & went vp the mountaine of Bethulia, and came to the gates thereof.
11 ¶ Then said Judeth a farre off to ꝑ watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Jerusalem, & his force against his enemies, as he hath euē done this day.
12 Now when the men of her citie heard her voyce, they made haste to goe down to the gate of their citie, and they called the Elders of the citie.
13 And they ranne all together both small & great: for it was aboue their expectation, ꝑ she shoulde come. So they opened the gate and receiued her, & made a fire for a light, and stood round about them twaine.
14 Then she said to them with a loude voyce, Prayse God, prayse God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.
15 So she tooke the head out of the scrippe & shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennes, & the Lord hath smitten him by the hande of a woman.
16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, & he hath not committed sinne with me by any pollution or vilenie.
17 Then all the people were wonderfully astonished, and bowed themselues, & worshipped God, and saide with one accorde, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.
18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, & blessed be the lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.
19 Surely thy thine hope shal neuer depart out of the hearts of men: for they shal remember the power of God for euer.
20 And God turne these things to thee for a perpetuall prayse, and visite thee with good thinges, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIIII.

1 Judeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth him selfe to the people of God. 11 The Israelites go out against the Assyrians.

1 Then said Judeth vnto thē, Heare me also, my brethren, & * take this head, and hang it vpon the hiest place of your walles. 1. Macca. 15. 35.
2 And so soone as the morning shal appeare & the sunne shal come forth vpō the earth, take you euery one his weapons, and go forth euery valiant man out of the citie, & set you a captaine ouer them, as though you would goe downe into the fielde, toward the watche of the Assyrians, but go not downe.
3 Then they shall take their armour, and shal go into their campe, & raise vp ꝑ captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shal flee before your face.
4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they goe.
5 But before you do these things, call me Achior the Ammonite, that he may see, and know him ꝑ despised the house of Israel, and that sent him to vs as to death.
6 Then they called Achior out of the house of Ozias, & when he was come & sawe the head of Olofernes in a certaine mans hād in the assemblie of the people, he fell downe on his face, and his spirit failed.
7 But when they had taken him vp, he fell at Judeths feete, and reuerenced her, and said, Blessed art thou in all ꝑ tabernacle of Juda, and in all nations, which, hearing thy name, shalbe astonished.
8 Nowe therefore tell me al the things, that thou hast done in these dayes. Then Judeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntill that houre she spake vnto them.
9 And when she had left off speaking, ꝑ people reioyced with a great voyce, and made a noyse of gladnes through their citie.
10 And Achior, seeing all thinges that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskinne of his flesh, and was ioined vnto the house of Israel vnto this day.
11 ¶ Assoone as the morning arose, they hanged the head of Olofernes out at the wall, and

and euery man tooke his weapons, & they went forth by bandes vnto the straytes of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, & to all their rulers.

13 So they came to Olofernes tent and said to him that had þ charge of all his things, Waken our lorde: for the slaues haue bene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the dooze of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the flooze, and his head was taken from him.

16 Therefore hee cryed with a loude voyce, with weeping & mourning, and a mightie crie, and rent his garments.

17 After, hee went into the tent of Judeth where she vsed to remaine, & found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these woordes, they rent their coates, and their heart was wonderfully troubled, and there was a crie and a very great noyse throughout the campe.

CHAP. XV.

The Assyrians are afraied and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Judeth and to praise God for her.

1 And when they that were in the tents, heard, they were astonished at þ thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines rounde about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among the, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, such as should declare vnto them the things þ were done, and that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, & they that were in Galaad and in Galile chased them w a great slaughter vntill they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, and were greatly enriched.

7 And the children of Israel that returned frō the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was verye great.

8 Then Joacim the hie Priest, and the Ancients of the children of Israel that dwelt in Jerusalem, came to confirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accorde, and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lorde for euermore: and all the people said, So be it.

11 And the people spoyled the campe the space of thirtie dayes, & they gaue vnto Judeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, & shee tooke it and laid it on her mules, and made readie her charets, and laied them theron.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and she tooke branches in her hande, and gaue also to the women that were with her.

13 They also crowned her with olives, and her that was with her, and she went before the people in the dannce, leading all the women: and all the men of Israel followed in their armour, with crownes, & with songs in their mouthes.

CHAP. XVI.

Judeth praiseth God with a song. 19 She offereth to the Lorde Olofernes stuffe. 23 Her contentment, life & death. 25 All Israel lamenteth her.

1 Then Judeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Judeth sayde, Begin vnto my God with tymbrels: sing vnto my Lorde with cymbals: tune vnto him a psalme: exalte his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hande of the persecuters.

4 Assur came from the mountaines southy of the North: he came with thousandes in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleis. *Chap. 2. 17, 13.*

5 Hee saide that he would burne vp my borders & kill my young men with the sworde, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoile.

6 But the almightie Lorde hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the young men, neither did the sonnes of Titā smite him, nor the hie giantes inuade him, but Judeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put off the garment of her widow-

hode, for the exaltation of those þ were oppressed in Israel, & anointed her face with ointment, and bond vp her heare in a coif, and toke a linen garment to deceiue him.
9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and the sawchin passed through his necke.
10 The Persians were astonished at her boldnes, and the Medes were troubled w her hardines.
11 But mine afflicted reioyced, and my feble ones howted: then they feared, they lifted vp their voyce and turned backe.
12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of þ Lord.
13 I will sing vnto the Lord a song & praise, O Lord, thou art great and glorious, marueilous and inuincible in power.
Gen.1.24. Psal.33.9. 14 Let all thy creatures serue thee: for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.
15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.
16 For al sacrifice is too litle for a swéte sauour, and all the fatte is too litle for thy burnt offring: but he that feareth the Lord, is great at all times.
17 Woe to the nations that rise vp against my kinred: the Lorde almightie will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall féele them and wéepe for euer.
18 ¶ After, when they went vnto Jerusalem, they worshipped the Lorde, and assone as the people were purified, they offered their burnt offrings, and their free offrings, and their giftes.
19 Judeth also offred all the stuffe of Holofernes, which the people had giuen her, & gaue the canopie which she had taken off his bed, for an oblation to the Lord.
20 So the people reioyced in Jerusalem by the Sanctuarie, for the space of three monethes, and Judeth remained with them.
21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.
22 And many desired her, but none had her companie all the dayes of her life after þ Manasses her husband was dead, & was gathered to *his people. *or, her people.
23 But she increased more and more in honour, and waxed olde in her husbandes house, being an hundreth & fiue yere olde, and made her maid free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.
Gen.50.14. 24 And *the house of Israel lamented her seuen dayes, and before she died, she did distribute her goodes to al them þ were nerest of kinred to Manasses her husband, & to them that were þ nérest of her kinred.
25 And there was none that made the children of Israel any more afraid in þ dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latin translations.

Which followe the tenth Chapter.

4 THen Mardochéus sayd, God hath done these things.
5 For I remember a dreame, which I saw concerning these matters, and there was nothing thereof omitted.
6 A litle fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the king married, and made Quéene.
7 And the two dragons are I and Aman.
8 And the people are they that are assembled to destroy the name of the Jewes.
9 And my people is Israel, which cried to God, and are saued: for the Lord hath saued his people, & the Lorde hath deliuered vs frō all these euils, & God hath wrought signes and great wonders, which haue not beue done among the Gentiles.
10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.
11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.
12 So God remembred his owne people, and iustified his inheritance.
13 Therefore those dayes shalbe vnto them in the moneth Adar the fourteenth and fiftenth day of the same moneth, with an assemblie and ioy, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

1 IN the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, & Ptolomeus his sonne, that brought the former letters of *Phurai, which they sayd Ptolimachus the sonne of Ptolomeus, which was at Jerusalem, interpreted, *Or, Lotus.
2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardochéus the sonne of Jairus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame,
3 A Jewe dwelling in þ citie of Susis, a noble man, þ bare office in the Kings court.
4 He was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from Jerusalem with Jechonias.
5 And this was his dreame, Beholde a noyse of a tempest with thunders, & earthquakes, and vproare in the lande.
6 Beholde, two great dragons came forth ready to fight one against an other.

7 Their

7 Their crie was great, wherebp al the heathen were readie to fight against the righteous people.
8 And the same day was full of darknes and obscuritie, & trouble, & anguish: yea, aduersitie, & great affliction was vpon the earth.
9 For then the righteous fearing their afflictions, were amased, and being readie to dye, cryed vnto God.
10 And while they were crying, the litle wel grewe into a great riuer, and flowed ouer with great waters.
11 The light & the sunne rose vp, & the lowly were exalted, and deuoured the glorious.
12 Nowe when Mardocheus had seene this dreame, he awoke & rose vp and thought in his heart vntill þ night, what God would do, and so he desired to know al the matter.

CHAP. XII.

1 AT the same time dwelt Mardocheus in the kinges court with Bagathas, & Thara, the kings eunuches and keepers of the palace.
Esther 2.21. and 6.2.
2 * But when he heard their purpose, and their imaginations, he perceiued that they went about to lape their handes vpon the King Artaxerxes, and so he certified the King thereof.
3 Then caused the King to examine the two eunuches with tormentes, and when they had confessed it, they were put to death.
4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.
5 So the king cõmanded that Mardocheus shoulde remaine in the court, & for the aduertisement, he gaue him a reward.
6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

Ioseph. antiq. lib. 11. cap. 6.
1 THe copie of the letters was this, The great King Artaxerxes writeth these thinges to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.
2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenes to gouerne my subiects, & wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thorow on euery side, & to renewe peace againe, which all men desire.
3 Nowe when I asked my counsellours howe these thinges might be brought to passe, one that was conuersant with vs, of excellent wisedome, and constant in good will, and shewed him selfe to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,
4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of Kings, and so that this generall empire, that we haue begonne, can not be gouerned without offence.
5 Seeing nowe we perceiue, that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, & hauing an euill opinion of our doinges, and go about to stablishe wicked matters, that our kingdome shoulde not come to good estate,
6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our seconde father) shall all with their wiues & children be destroyed & rooted out with the sword of their enemies without all mercie, and that none be spared the fourteenth day of the twelfth moneth Adar of this yeere,
7 That they which of olde, and nowe also haue euer bene rebellious, may in one day with violence be thrust downe into the hel, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.
8 Then Mardocheus thought vpon all the workes and of the Lorde, and made his prayer vnto him,
9 Saying. O Lord, Lord, the King almightie (for al things are in thy power) and if thou hast appoynted to saue Israel, there is no man that can withstand thee.
10 For thou hast made heauen & earth, and al the wonderous things vnder the heauē.
11 Thou art Lord of all thinges, and there is no man þ can resist thee, which art þ Lord.
12 Thou knowest all thinges, & thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to proude Aman.
13 For I would haue bene content with good will for the saluatiõ of Israel, to haue kist the sole of his feete.
14 But I did it, because I would not preferre the honour of a man aboue the glorie of God, and would not worshippe any but one in thee, my Lorde, and this haue I not done of pride.
15 And therefore, O Lorde God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.
16 Despise not the portion, which thou hast deliuered out of Egypt for thine own selfe.
17 Heare my prayer, and be mercifull vnto thy portion: turne our sorowe into ioy, that we may liue, O Lorde, and praise thy Name: shut not the mouthes of them that praise thee.
18 All Israel in like maner cryed most earnestly vnto the Lorde, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

1 QVeene Esther also, being in danger of death, reloyred vnto the Lord,
2 And laid away her glorious apparell, and put on the garments of sighing, & mourning. In the stead of precious ointment, shee scattered ashes, and dong vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the heare that she pluckt off.
3 And she prayed vnto the Lorde God of Israel, saying. O my Lorde, thou onely art our king: helpe me desolate woma, which haue no helper but thee.
4 For my danger is at hand.
5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel from among al people, and our fathers from their predecessours for a perpetual inheritance, and thou hast performed that which thou diddest promise thē.
6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into the hads of our enemies,
7 Because wee worshipped their gods: O Lord, thou art righteous.
8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue strooken hands with their idoles,
9 That they will abolishe the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, & to quech the glory of thy Temple, and of thine altar,
10 And to open the mouthes of the heathē, that they may praise the power of the idoles, & to magnifie a fleshly king for euer.
11 O Lorde, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorn in our miserie: but turne their deuice vpon themselues, and make him an example, that hath begonne the same against vs.
12 Thinke vpon vs, O Lord, and shewe thy selfe vnto vs in the time of our distresse, & strengthen me, O king of gods, and Lorde of al power.
13 Giue me an eloquēt speach in my mouth before the Lyon: turne his heart to hate our enemie, to destroy him, and all such as consent vnto him.
14 But deliuer vs with thine hand, & helpe me that am solitarie, which haue no defence but onely thee.
15 Thou knowest all things, O Lorde: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the uncircumcised, and of all the heathen.
16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,
17 And that I thine handmaide haue not eaten at Amans table, & that I haue had no pleasure in the kings feast, nor dronke the wine of the drinke offrings,
18 And that I thine handmaid haue no ioy since the day that I was brought hither, vntill this day, but in thee, O Lorde God of Abraham.
19 O thou mightie God aboue all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe in to the King, and make intercession for her people. 9 And she performeth his request.

1 MArdocheus also bade Esther to goe in vnto the King, and pray for her people, and for her countrey.
2 Remember, saith he, the dayes of thy low estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the king, hath giuen sentence of death against vs.
3 Call thou therefore vpon the Lorde, and speake for vs vnto the King, and deliuer vs from death.
4 And vpon the third day when she had ended her prayer, she layde away the mourning garments, and put on her glorious apparell,
5 And deckt her selfe goodly, after that shee had called vpon God, which is the beholder and Sauiour of all things, and tooke two handmaides with her.
6 Vpon the one she leaned her selfe, as one that was tender.
7 And the other folowed her, and bare the traine of her vesture.
8 The shine of her beautie made her face rose coloured: and her face was chearefull and amiable, but her heart was sorowfull for great feare.
9 Then she went in thorow al the doores, & stoode before ꝑ king, & the king sate vpon his royal throne, and was clothed in his goodly arap, all glittering with gold and precious stones, and he was very terrible.
10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her selfe vpon the head of the maide, that went with her.
11 Neuertheless, God turned the kinges mind ꝑ he was gentle, who being carefull, leaped out of his throne, & tooke her in his armes, till she came to her selfe againe: and comforted her with louing words, & saide,
12 Esther, what is the matter? I am thy brother, be of good cheare,
13 Thou shalt not die: for our commandement toucheth the commons, & not thee. Come nere.
14 And so he held vp his golden scepter, and laid it vpon her necke,
15 And kissed her, and saide, Talke with me.
16 Then said she, I sawe thee, O lorde, as an Angel of God, and mine heart was troubled for feare of thy Maiestie.
17 For wonderful art thou, O lorde, and thy face is full of grace.
18 And as she was thus speaking vnto him, she fel downe againe for faintnes.
19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

CHAP.

Ioseph. Antiq. 11. chap. 6.

1 The great king Artarerres, which reigneth from India vnto Ethiopia, ouer an hundreth & seuen & twentie prouinces, sendeth vnto the princes & rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of princes and honour giuen vnto them, become verie proude,

3 And indeuour not onely to hurt our subiects, but not content to liue in welth, do also imagine destruction against those that do them good,

4 And take not onely all thankefulnesse away from men, but in pride and presumption, as they that be vnmindefull of benefites, they thinke to escape the vengeance of God, that seeth al things, and is contrarie to euill.

5 And oft times many, which be set in office, and vnto whom their friends causes are cõmitted, by vaine entisements do wrap them in calamities, that can not be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie, and gentlenes of princes with lying tales.

7 This may be proued not onely by olde histories, but also by those thinges that are before our eyes, and are wickedly committed of such pestilences as are not worthy to beare rule.

8 Therefore we must take hede hereafter, that we may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deed a stranger from the Persians blood, & farre from our goodnes, was receiued of vs,

11 And hath proued the friendship that we beare toward al nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not vse him selfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceite also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in al things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, & by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man that they ought be destroyed) are not euill doers, but vse most iust Lawes,

16 And that they be þ children of the most hie and almightie and euerliuing God, by whome the kingdome hath bene preserued vnto vs, & our progenitours in verie good order.

17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with al his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserning.

19 Therefore ye shall publishe the copie of this letter in all places, þ the Iewes may freely liue after their owne Lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For almightie God hath turned to ioye the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shal kéepe this day with al gladnes,

23 That both nowe and in time to come this day may be a remembrance of deliuerance for vs and al such as loue the prosperitie of the Persians, but a remembrance of destructiõ to those that be seditious vnto vs.

24 Therefore all cities & countries that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The wisdome of Salomon.

CHAP. I.

1 Howe we ought to searche and enquire after God. 3 VVho be those that finde him. 5 The holy Ghost. 8. 11 VVe ought to flee from backbiting and murmuring. 12 VVhereof death commeth. 15 Righteousnesse and vnrighteousnesse.

1.King.3. 3. Esa.56.1.

1 Loue *righteousnesse, ye that be Iudges of the earth: thinke reuerently of the Lord, & seeke him in simplicitie of heart.

Deut.4.29. 2.chron.15.4.

2 *For he will be found of thẽ þ tempt him not, & appeareth vnto such as be not vnfaithful vnto him.

3 For wicked thoughts separate from God: and his power when it is tried, reproueth the vnwise,

4 Because wisdome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

Ierem.4.22 5 For the holy *Spirit of discipline fleeth from deceit & withdraweth him selfe from the thoughtes that are without vnderstãding, and is rebuked when wickednesse commeth.

Galat.5.23 6 For the Spirit of wisedome *is loning, and will not absolue him, that blasphemeth with

with his lippes: for God is a witnesse of his reines, & a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lorde filleth all the worlde: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, cannot be hid: neither shall the iudgement of reproche let him escape.

9 For inquisitiō shalbe made for þ thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the eare of iealousie heareth all things, and the noyse of the grudgings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue frō slander: for there is no word so secrete, that shal go for nought, & the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: Deut.4.23. * destroy not your selues throgow þ workes of your owne hands.

Ezek.18.23. and 33.11. 13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For he created all things, þ they might haue their being: and the generations of the worlde are preserued, and there is no poyson of destruction in them, & the kingdome of hel is not vpon earth.

15 For righteousnes is immortall, but vnrighteousnes bringeth death.

a To wit, death. 16 And the vngodly call a it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

Iob.7.1. and 14.1. mat.22.23. 1.cor.15.32. 1 FOr the vngodly say, as they falsly imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as though we had neuer bene: for the breath is a smoke in our nostrels, and the words as a spark raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloud, & come to nought as the mist that is driue away with the beames of the sunne, and cast downe with the heate therof. Our name also shalbe forgotten in time, and no mā shall haue our workes in remembrāce.

2.Chron.29. 35.chap.5.9. 5 * For our time is as a shadow that passeth away, and after our ende there is no returning: for it is fast sealed, so that no mā commeth againe.

Isai.22.13. and 56.12. 1.cor.15.32. 6 * Come therefore, & let vs enioy the pleasures, that are present, & let vs cheerefully vse the creatures as in youth.

7 Let vs fill our selues with costly wine and oyntments, & let not the flowre of life passe by vs.

8 Let vs crowne our selues ere rose buddes afore they be withered.

9 Let vs al be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place: for that is our portion, & this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widowe, nor reuerence the white heares of the aged, that haue liued many yeeres.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profit, & he is contrary to our doings: he checketh vs for offending against the lawe, & blameth vs as transgressours of discipline.

13 He maketh his boast to haue the knowledge of God: and he calleth him selfe the sonne of the Lord.

14 He is made * to reproue our thoughtes. Ioh.7.7.

15 It grieueth vs also to looke * vpon him: ephe.5.13. for his life is not like other mens: his Isai.53.3. wayes are of another facion.

16 He counteth vs as bastards, and he withdraweth him selfe from our wayes as frō filthines: he commendeth greatly the latter ende of the iust, and boasteth that God is his Father.

17 Let vs see then if his words be true: let vs proue what end he shal haue.

18 For if the righteous man be the * sonne Psal.22.8,9 of God, he will helpe him, and deliuer him mat.27.43. from the handes of his enemies.

19 Let vs * examine him with rebukes and Iorem.11.19. torments, that we may knowe his meekenes, and proue his patience.

20 Let vs condemne him vnto a shamefull death: for he shalbe preserued as he him selfe saith.

21 Such things do they imagine, and go astray: for their own wickednesse hath blinded them.

22 And they do not vnderstand the mysteries of God, neither hope for the reward of righteousnes, nor can discerne the honour of the soules that are faultelesse.

23 For God created man without corruption, and made him after the * image of his Gen.1.27. owne likenesse. and 2.7.&

24 * Neuertheless, throgow enuie of þ deuil 5.1.ecclus. came death into the worlde: and they that 17.2,3. holde of his side, proue it. Gen.3.1,2.

CHAP. III.

1 The conuersation & assurance of the righteous. 7 The reward of the faithfull. 11 VVho are miserable.

1 BVt the * soules of the righteous are in Deut.33.3. the hand of God, and no torment shall touche them.

2 * In the sight of the vnwise they appeared Chap.5.4. to die, & their end was thought grieuous,

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie. Rom.8.24.

5 They are punished, but in fewe thinges, 2.cor.5.1. yet in many thinges shall they be well 1.pet.1.13 rewarded:

Exod.16. 4 Deut.8.2. rewarded: * for God proueth them, and findeth them meete for him selfe.
6 He trieth them as the golde in the fornace, & receiueth them as a perfect fruit offring.
Mat.13.43. 7 * And in the time of their vision they shall shine, and runne thorowe as the sparkes among the stubble.
Mat.19. 28.1 Cor.6.2. 8 They * shall judge the nations, & haue dominion ouer the people, and their Lorde shall reigne for euer.
9 They that trust in him, shal understand the truth, and the faithful shall remaine with him in loue: for grace & mercie is among his Saints, and he regardeth his elect.
Mat.25.41. 10 * But the vngodly shalbe punished according to their imaginations: for they haue despised the righteous, & forsaken the Lord.
11 Who so despiseth wisedome & discipline, is miserable, and their hope is vaine, and their labours are foolish, and their workes vnprofitable.
12 Their wiues are vndiscreete, & their children wicked: their offring is cursed.
13 Therefore the barren is blessed which is
Isai.56.5. vndefiled, & knoweth not the sinful bed: * she shal haue fruit in the visitation of ꝺ soules.
14 And the eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be giuen the special gift of faith, and an acceptable portion in the Temple of the Lord.
15 For glorious is the fruit of good labours, and the roote of wisdome shall neuer fade away.
16 But the children of aduterers shal not be partakers of the holy things, and the seede of the wicked bed shalbe rooted out.
17 And though they liue long, yet shall they be nothing regarded, and their last age shal be without honour.
18 If they die hastily, they haue no hope, neither comfort in the day of triall.
19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous, & the condemnation of the vnfaithfull.*

1 BEtter is barrennes with vertue: for the memorial thereof is immortall: for it is knowen with God and with men.
2 When it is present, men take example ther-at, & if it go away, yet they desire it: it is alway crowned & triumpheth, and winneth the battel and the vndefiled rewardes.
3 But the multitude of the vngodly which abound in children, is vnprofitable: and the bastarde plants shall take no depe roote, nor lay any fast foundation.
4 For though they bud foorth in the branches for a time, * yet they shall be shaken
Mat.7.19. with the winde: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out.
5 For the vnperfect branches shalbe broken, and their fruite shall be vnprofitable and sowre to eate, and meete for nothing.
6 For al the children that are borne of ꝺ wicked bed, shall be witnes of the wickednes against their parents when they be asked.
7 But though the righteous be preuented with death, yet shal he be in rest.
8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeres.
9 But wisedome is the grap heare, and an vndefiled life is the olde age.
10 * He pleased God, & was beloued of him, Gen.5.24. so that where as he liued among sinners, hebr.11.5. he translated him.
11 He was take away, lest wickednes should alter his vnderstanding, or deceite beguile his minde.
12 For wickednes by bewitching obscureth the things ꝺ are good, and the vnstedfastnes of concupiscence peruerteth ꝺ simple minde.
13 Though he was soone dead, yet fulfilled he much time.
14 For his soule pleased God: therefore hasted he to take him away from wickednes.
15 Yet the people see and vnderstand it not, and consider no such things in their hearts, howe that grace and mercie is vpon his Saints, and his prouidence ouer the elect.
16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an end, the long life of the vnrighteous.
17 For they see the end of the wise, but they vnderstand not what God hath decreed for him, and wherefore the Lorde hath preserued him in safete.
18 They see him and despise him, but the Lord wil laugh them to scorne,
19 So that they shall fall hereafter without honour, and shal haue a shame among the dead for euermore: for without any voyce shal he burst them & cast them downe, and shake them from the foundations, so that they shalbe vtterly wasted, & they shalbe in sorowe, and their memorial shall perish.
20 So they being afrayde, shall remember their sinnes, & their owne wickednes shall come before them to conuince them.

CHAP. V.

1 *The constantnes of the righteous before their persecuters.* 14 *The hope of the vnfaithful is vayne.* 15 *The blessednes of the Saints and godly.*

1 THen shall the righteous stand in great boldnes before the face of such as haue tormented him, and taken away his labours.
2 When they see him, they shalbe vered with horrible feare, and shalbe amased for his wonderful deliuerance,
3 And shal change their mindes, and sigh for griefe of minde, & say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.
4 * We fooles thought his life madnes, and Chap.3.2. his end without honour.
5 How is he counted among the children of God, and his portion is among the saints!
6 Therefore we haue erred from the way of trueth, and the light of righteousnes hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
7 We haue wearied our selues in the way of wickednes and destruction, and we haue gone through dangerous wayes: but we

haue

haue not knowen the wap of the Lord.
8 What hath pride profited vs? or what pro-
fite hath the pompe of riches brought vs?
1.Chro.29. 9 All those things are * passed away like a
15.chap.2.5. shadowe, and as a poste that passeth by:
10 As a shippe that passeth ouer the waues
of the water, which when it is gone by, the
trace thereof cannot be found, neither the
path of it in the floods:
Prouerb. 11 Or as * a birde that flyeth thorow in the
30.19. aire, and no man can see any token of her
passage, but onely heare the noyse of her
wings, beating the light wind, parting the
aire through the vehemencie of her going,
and flyeth on shaking her wings, whereas
afterward no token of her wap can be
found:
12 Or as when an arrow is shot at a marke,
it parteth the aire, which immediatly com-
meth together againe, so that a man can
not knowe where it went thorowe.
13 Euen so we, assoone as we were borne,
we began to drawe to our ende, and haue
shewed no token of vertue, but are consu-
med in our owne wickednes.
Iob.8.9. 14 For * the hope of the vngodly is like the
psal.1.4. & dust that is blowen awap with the winde,
143.4.pro. and like a thinne foame that is scattered a-
10.25. & broads with the storme, and as the smoke,
11.7.sam.1. which is dispersed with the winde, and as
30,11. the remembrance of him passeth, that ta-
rieth but for a dap.
15 But the righteous shall liue for euer: their
reward also is with the Lord, and the most
High hath care of them.
16 Therefore shall they receiue a glorious
kingdome, and a beautiful crowne of the
Lordes hand: for with his right hand shall
he couer them, and with his arme shall he
defend them.
17 He shall take his ielousie for armour, and
shall arme the creatures to be reuenged of
the enemies.
18 He shal put on righteousnesse for a breast-
plate, and take true iudgement in stead of
an helmet.
19 He will take holinesse for an inuincible
shield.
20 He will sharpen his fierce wrath for a
sword, and the world shall fight with him
against the vnwise.
21 Then shall the thunder bolts goe straight
out of the lightnings, and shall flie to the
marke as out of the bent bow of þ clouds,
and out of his anger that throweth stones,
shall thicke haile be cast, and the water of
the sea shalbe wroth against them, and the
floods shal mightily ouerflowe.
22 And a mightie winde shall stand vp a-
gainst them, and like a storme shall scatter
them abroad. Thus iniquitie shall bring all
the earth to a wildernes, & wickednes shall
ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to search wisdome.

1 HEare therefore, O ye kings, and vn-
derstand: learne, ye that be iudges
of the ends of the earth.
2 Giue eare, ye that rule the multitudes and
glory in the multitude of people.
3 For the rule * is giuen you of the Lord, and Rom.13.1.
power by þ most high, which will trie your
workes, & search out your imaginations.
4 Because that ye being officers of his king-
dome haue not iudged aright, nor kept the
Law, nor walked after the wil of God,
5 Horribly and suddenly wil he appeare vn-
to you: for an hard iudgement shall they
haue that beare rule.
6 For he þ is most lowe, is worthie mercie,
but the mighty shalbe mightily tormented.
7 For he that is Lorde ouer all, will spare
no * person, neither shall he feare any great- Deut.10.
nesse: for he hath made the small and great, 17.2.chro.
and careth for all alike, 19.7.iob.
8 But for the mighty abideth the sorer trial. 34.19.ec-
9 Vnto you therefore, O tyrants, do I speak, clus.35.12.
þ ye may learne wil dome, & not go amisse. 16.act.10.
10 For they that kéepe holines holily, shalbe 34.rom.2.
holy, and they that are learned there, shall 11.gal.2.6.
finde a defence. ephe.6.9.
11 Wherefore set your delite vpon my words coloss.3.25.
and desire them, and ye shalbe instructed. 1.pet.1.17.
12 Wisdome shineth & neuer fadeth away,
and is easely séene of them that loue her,
and found of such as séeke her,
13 She preuenteth them that desire her, that
she may first shewe her selfe vnto them.
14 Who so awaketh vnto her betimes, shall
haue no great trauaile: for he shal find her
sitting at his doores.
15 To thinke vpon her then is perfit vnder-
standing: and who so watcheth for her, shal
be soone without care.
16 For she goeth about, séeking such as are
mete for her, & sheweth her selfe cherefully
vnto them in the wayes, & meeteth them
in euery thought.
17 For the most true desire of discipline is her
beginning: & the care of discipline is loue:
18 And loue is the kéeping of her lawes: and
the kéeping of the lawes is the assurance
of immortalitie:
19 And immortalitie maketh vs nere vnto
God.
20 Therefore the desire of wisdome leadeth
to the kingdome.
21 If your delite be then in thrones, & scep-
ters, O kings of the people, honour wis-
dome, that ye may reigne for euer.
22 Now I wil tell you what wisedome is,
and whence it commeth, and wil not hide
the mysteries from you, but will séeke her
out from the beginning of her natiuitie,
and bring the knowledge of her into light,
and wil not kéepe backe the trueth.
23 Neither wil I haue to doe with consu-
ming enuie: for such a man shal not be par-
taker of wisedome.
24 But the multitude of the wise is the pre-
seruation of the world, and a wise king is
the stay of the people.
25 Be therefore instructed by my wordes,
and ye shall haue profite.

CHAP. VII.

VVisdome ought to be preferred aboue all things.

1 I My selfe am also mortall and a man like
all other, and am come of him that was
first made of the earth.

2 And

2 And in my mothers wombe was I facioned to be fleshy in ten monethes: I was
Iob.10.10, 11. *brought together into blood of the seed of man, & by the pleasure þ cōmeth wt sleepe.
3 And when I was borne, I receyued the common aire, & fell vpon the earth, which is of like nature, crying and weeping at the first as all other do.
4 I was nourished in swadling clothes, and with cares.
5 For there is no King that had any other beginning of birth.
Iob.1.21. 6 All* men then haue one entraunce vnto
1.Sam.6.7. life, and a like going out.
7 Wherfore I prayed, & vnderstanding was giuen me: I called, & the Spirite of wisedome came vnto me.
8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.
Iob.28.15. 9 * Neither did I compare precious stones vnto her: for all golde is but a litle grauell in respect of her, and siluer shalbe counted but clay before her.
10 I loued her aboue health & beautie, and purposed to take her for my light: for her light can not be quenched.
1.King.3. 11 All* good thinges therefore came to me
13.matth. together with her, & innumerable riches
6.33. thorowe her handes.
12 So I was glad in all: for wisdome was the author thereof, and I knewe not that she was the mother of these things.
13 And I learned vnfaynedly, and communicated without enuie, and I do not hide her riches.
14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.
15 God hath graunted me to speake according to my mind, & to iudge worthily of þ things, þ are giuen me: for he is the leader vnto wisdome, and the director of þ wise.
16 For in his hande, are both wee and our wordes, and all wisdome, and the knowledge of the workes.
17 For he hath giuen mee the true knowledge of the things that are, so þ I knowe howe the worlde was made, and the powers of the elements,
18 The beginning & the ende, & the middes of the times: how the times alter, and the change of the seasons,
19 The course of the yeere, the situation of the starres,
20 The nature of liuing things, and the furiousnes of beasts, the power of þ windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.
21 And all things both secret and knowen do I knowe: for wisdome the worker of all things, hath taught me it.
22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtill, moueable, cleare, vndefiled, euident, not hurtfull, louing þ good, sharpe, which can not be letted, doing good,
23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing thorough all intellectuall, pure, and subtill spirits.
24 For wisdome is nimbler then all nimble things: she goeth thorow and attaineth to all things, because of her pureues.
25 For ther is the breath of the power of God, & a pure influence that floweth from the glory of the Almightie: therfore can no defiled thing come vnto her.
26 For* she is þ brightnesse of þ euerlasting *Heb.1.3.* light, the vndefiled mirrour of the maiestie of God, and the image of his goodnes.
27 And being one, she can do all things, and remaining in her selfe, renueth all, and according to the ages she entreth into þ holy soules, & maketh them the friends of God and Prophets.
28 For God loueth none, if he dwell not with wisdome.
29 For she is more beautifull thē the sunne, and is aboue all the order of the starres, & the light is not to be compared vnto her.
30 For night commeth vpon it, but wickednesse can not ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

1 SHe also reacheth from one end to an other mightily, and comely doeth she order all things.
2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.
3 In that she is conuersant with God, it commendeth her nobilitie: yea, þ Lord of al things loueth her.
4 For she is the scholemistres of the knowledge of God, and the chooser out of his workes.
5 If riches be a possession to be desired in this life, what is richer then wisdome, that worketh al things?
6 For if prudencie worketh, what is it among al things, þ worketh better thē she?
7 If a man loue righteousnes, her labours are vertuous: for shee teacheth sobernes and prudencie, righteousnes and strength, which are the most profitable things that men can haue in this life.
8 If a man desire great experience, she can tell the things that are past, and discerne things to come: she knoweth the subtilties of wordes, and the solutions of darke sentēces: shee foreseeth the signes & wonders, or euer they come to passe, and the successe of seasons and times.
9 Therefore I purposed to take her vnto my companie, knowing that she would counsell me good thinges, and comfort me in cares and griefes.
10 For her sake shall I haue glorie among the multitude, and honour among the Elders though I be yong.
11 I shalbe found of sharpe iudgement, so that I shalbe marueilous in the sight of great men.
12 When I hold my tongue, they shal abide my leasure: when I speake, they shal heare diligently, and if I talke much, they shall lay their hands vpon their mouth.
13 Moreouer, by her I shall obteine immor-

talitie,

talitie, and leaue an euerlasting memoriall among them that come after me.
14 I shall gouerne the people, and the nations shal be subdued vnto me.
15 Horrible tyrants shalbe afraid when they heare me: among the multitude I shall be counted good, and mightie in battell.
16 When I come home, I shal rest wᵗ her: for her cõpany hath no bitternes, & her felowship hath no tediousnes, but mirth & ioy.
17 Now when I considered these things by my selfe, & pondered them in mine heart, howe that to be ioyned vnto wisedome is immortalitie,
18 And great pleasure is in her friendship, and ỏ in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glorie by communing with her, I went about, seeking how I might take her vnto me.
19 For I was a wittie childe, and was of a good spirite.
20 Yea, rather being good, I came to an vndefiled bodie.
21 Neuertheles, when I perceiued that I could not enioy her, except God gaue her (and that was a point of wisdome also, to knowe whose gift it was) I wẽt vnto the Lord, and besought him, & with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obteine wisdome.

1 O God of fathers, & lord of mercy, which hast made al things with thy word,
2 And ordeined man thorough thy wisdome, that he should haue *dominion ouer the creatures which thou hast made, — Gen.1.1,28,
3 And gouerne ỏ world according to equitie and righteousnes, & execute iudgement with an vpright heart.
4 Giue me that wisdome, which sitteth by thy throne, & put me not out from among thy children. — 1 King.3.9.
5 For I thy *seruant, and sonne of thine handmaide, am a feeble person, & of a short time, and yet lesse in the vnderstanding of iudgement and the lawes. — Psal.116.16.
6 And though a man be neuer so perfite among the children of men, yet if thy wisdõ be not wᵗ him, he shalbe nothing regarded.
7 *Thou hast chosen me to be a king of thy people, and the iudge of thy sonnes and daughters. — 1 Chro.28.5. 2 chro.1.9.
8 Thou hast cõmanded me to build a temple vpon thine holy Mount, and an altar in the citie, wherein thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared from the beginning.
9 And thy *wisdome with thee, which knoweth thy workes, which also was when thou madest the world, and which knewe what was acceptable in thy sight, & right in thy commandements. — *Prou.8.22. iohn.1.1,2,3, 10.
10 Send her out of thine holy heauens, and send her from the throne of thy maiestie ỏ she may be with me, and labour, ỏ I may knowe what is acceptable in thy sight.
11 For she knoweth and vnderstandeth all things, and she shal leade me soberly in my workes, and preserue me by her glorie,
12 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and be meete for my fathers throne.
13 For *what man is he that cã knowe the counsell of God? or who can thinke what the will of God is? — *Isai.40.13. rom.11.34. 1.cor.2.16.
14 For ỏ thoughts of mortal men are fearefull, and our forecastes are vncertaine,
15 Because a corruptible body is heauy vnto the soule, and the earthly mansion keepeth downe the minde that is ful of cares.
16 And hardly can we discerne the things that are vpon earth, & with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?
17 Who can knowe thy counsel, except thou giue him wisedome, & send thine holy Spirit from aboue?
18 For so the wayes of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued thorough wisdome.

CHAP. X.

The deliuerance of the righteous and destruction of the enemies commeth through wisdome.

1 She preserued the first father of ỏ world, that was formed, and kept him when he was created alone, and brought him out of his offence.
2 And *gaue him power to rule all things, — Gen.2.20.
3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie. — Gen.4.8.
4 For whose cause the *earth was ouerflowen, but wisdome preserued it againe, gouerning the iust man by a litle wood. — Gen.7.21.
5 Moreouer, *when the nations were ioyned in their malicious confederacies, she knew the righteous, & preserued him faultles vnto God, and *kept him sure, because she loued him tenderly as a sonne. — Gen.11.1,31. & 12.1. *Or, kept him strong in his tender loue toward his sonne.
6 She preserued the righteous, *when the vngodly perished, when he fled from the fire that fell downe vpon the fiue cities.
7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, & the trees ỏ beare fruit ỏ neuer commeth to ripenes: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salte. — Gen.19.16.
8 For all such as regarded not wisedome, had not only this hurt, ỏ they knewe not the things which were good, but also left behinde them vnto men a memoriall of their foolishnes, so ỏ in the things wherein they sinned, they can not lie hid.
9 But wisdome deliuered thẽ, ỏ serued her.
10 *When the righteous fled because of his brothers wrath, she led him the right way, shewed him ỏ kingdom of God, gaue him knowledge of holy things, made him rich in his labors, & made his paines profitable. — Gen.28.5.
11 Against ỏ couetousnes of such as defrauded him, she stood by him & made him rich.
12 She saued him from the enemies, and defended him from them, that laye in waite, & she gaue him the price in a mightie battell, that he might know that the feare of God is stronger then al things.
13 *When the righteous was solde, she for- — Gen.37.28. & 39.7. all.700

ſtoke him not, but delmered him from ſinne: ſhe went downe with him into the dungeon,

14 And failed him not in the bands, til ſhee had brought him the ſcepter of the realme, & power againſt thoſe that oppreſſed him: & them þ had accuſed him, ſhe declared to be liars, and gaue him perpetuall glorie.

Exod.1.19. & 12.40. 15 * She delmered the righteous people and faultleſſe ſeede from the nations that oppreſſed them.

Exod.5.2. 16 She entred into the ſoule of the ſeruant of the Lord, and ſtood * by him in wonders and ſignes againſt the terrible kings.

17 She gaue the Saints the reward of their labours, & led them foorth a marueilous way: on the day time ſhe was a ſhadowe vnto them, & a light of ſtarres in the night.

Exo.14.21,22. pſal.78.13. 18 * She brought them thorowe the red ſea, & caried them through the great water,

19 But ſhe drowned their enemies, & brought them out of the bottome of the deepe.

Exod.15.1. 20 So the righteous tooke the ſpoiles of the vngodlie, * and praiſed thine holy Name, O Lord, & magnified thy victorious hande with one accorde.

21 For wiſedome openeth the mouth of the dombe, and maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Iſrael. 13 The vengeance of ſinners. 21 The great power and mercie of God.

1 She proſpered their works in the hands of thine holy Prophet.

Exod.15.1. 2 * They went through the wildernes that was not inhabited, and pitched their tents in places where there lay no way.

Exo.17.10, 11. 3 * They ſtoode againſt their enemies, and were auenged of their aduerſaries.

Num.20.11. 4 * When they were thirſtie, they called vpō thee, and water was giuen them out of the hie rocke, & their thirſt was quenched out of the hard ſtone.

5 For by the things whereby their enemies were puniſhed, by the ſame were the Iſraelites helped in their neede.

6 For in ſtead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commaundement of the killing of the children, but thou gaueſt vnto thine own abundance of water vnlooked for,

Exod.7.20. 7 Declaring by the thirſt that, was at that time * howe thou haddeſt puniſhed thine aduerſaries.

8 For when they were tryed and chaſtiſed with mercie, they knewe how the vngodly were iudged and puniſhed in wrath.

9 For thoſe haſt thou exhorted as a father, & proued them: but thou haſt condemned the other as a righteous king, when thou diddeſt examine them.

10 Whether they were abſent or preſent, their puniſhment was alike: for their griefe was double with mourning, and the remembrance of things paſt.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And ſeeing the things that came to paſſe, at the laſt they wondred at him, whome afore they had caſt out, denied and derided: for they had another thirſt then the iuſt.

13 Becauſe of the fooliſh deuices of their wickednes wherewith they were deceiued, and worſhipped * ſerpents, that had not the vſe of reaſon, and vile beaſtes, thou ſentſt Chap.12.24. rom.1.23. vpon the for a vengeance, that they might knowe, that wherewith a man ſinneth, by the ſame alſo ſhall he be puniſhed.

14 For vnto thine almightie hand, þ made the world of * nought, it was not vnpoſſible to ſende among them a multitude of Gen.1.2. * beares, or fierce lions, Lenit.26.22. 15 Or furious beaſtes newly created, and vnknowen, which ſhould breathe out blaſtes ierem.5.16,17. chap.16.5. of fire, and caſt out ſmoke, as a tempeſt, or ſhoote horrible ſparkes like lightnings out of their eyes.

16 Which might not only deſtroy them with hurting, but alſo kill them with their horrible ſight.

17 Yea, without theſe might they haue bene caſt down with one wind, being perſecuted by thy vengeance, and ſcattered abroad through the power of thy Spirit: but thou haſt ordred all things in meaſure, number and weight.

18 For thou haſt euer had great ſtrength and might, and who can withſtande the power of thine arme?

19 For as the ſmall thing that the balance weigheth, ſo is the world before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou haſt mercie vpon all: for þ haſt power of all things, and makeſt as though thou ſaweſt not the ſinnes of men, becauſe they ſhould amend.

21 For thou loueſt all the things that are, & hateſt none of thē whom thou haſt made: for thou wouldeſt haue created nothing that thou haddeſt hated.

22 And howe might any thing endure, if it were not thy will? or how could any thing be preſerued, except it were called of thee?

23 But thou ſpareſt all: for they are thine, O Lorde, which art the louer of ſoules.

CHAP. XII.

1 The mercie of God toward ſinners. 14 The workes of God are vnreprouable. 19 God giueth leaſure to repent.

1 For thine incorruptible ſpirite is in all things.

2 Therefore thou chaſteneſt thē meaſurably that go wrong, & warneſt them by putting them in remembrance of the things wherein they haue offended, that leauing wickednes, they may beleeue in thee, O Lorde.

3 * As for thoſe olde inhabitants of the holy Deut.9.5. & 12.31. land, thou diddeſt hate them.

4 For they committed abominable workes, & 18.12. as ſorceries and wicked ſacrifices,

5 And ſlaying of their owne children without mercie, & eating of the bowels of mans fleſh in banketting, where the raging Prieſtes ſhed abominable blood.

6 And

6 And the fathers were the chiefe murtherers of the ſoules, deſtitute of all helpe, whom thou wouldeſt deſtroy by the hands of our fathers,

7 That the land which thou loueſt aboue al other, might be a meete dwelling for the children of God.

Exod.33.8. deut.3.22. 8 * Neuertheles, thou ſparedſt them alſo, as men, and ſendedſt the forerunners of thine hoſte, euen hornets to deſtroy them by litle and litle,

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battell, or with cruel beaſts, or with one rough word to deſtroy them together.

10 But in punifhing them by litle and litle, thou gaueſt them ſpace to repent, knowing well, that it was an vnrighteous nation & wicked of nature, and that their thought coulde neuer be altered.

11 For it was a curſed ſeede from the beginning: yet haſt thou not ſpared them when they ſinned, becauſe thou feareditt any ma.

Rom.9.20. 12 For who dare ſaye, * What haſt thou done? or who dare ſtād againſt thy iudgement? or who dare accuſe thee for the nations that periſh, whome thou haſt made? or who dare ſtande againſt thee to reuenge the wicked men?

1.Pet.5.7. 13 For there is none other God but thou, * that careſt for all thinges, that thou maiſt declare howe that thy iudgement is not vnright.

14 There dare neither king nor tyrant in thy ſight require accountes of them whome thou haſt puniſhed.

15 For ſo much then as thou art righteous in thy ſelfe, thou ordereſt all things righteouſly, * thinking it not agreeable to thy power to condemne him, that hath not deſerued to be puniſhed.

Iob.34.19. 16 For thy power is the beginning of righteouſnes, and becauſe thou art Lord of al things, it cauſeth thee to ſpare all things.

17 When men thinke thee not to be of a perfite power, thou declareſt thy power, and reprouеſt the boldenes of the wiſe.

18 But thou ruling thy power, iudgeſt with equitie, and gouerneſt vs with great fauour: for thou mayeſt ſhewe thy power when thou wilt.

19 By ſuch workes now haſt thou taught thy people, that a man ſhould be iuſt and louing, and haſt made thy children to be of a good hope: for thou giueſt repentance to ſinners.

20 For if thou haſt puniſhed the enemies of thy children that had deſerued death with ſo great conſideration, and requeſting vnto them, giuing them time and place that they might change from their wickednes,

21 With howe great circumſpection wilt thou punith thyne owne children, vnto whoſe fathers thou haſt ſworne and made couenants of good promiſes?

22 So whē thou doeſt chaſten vs, thou puniſheſt our enemies a thouſand times more, to the intent that whē we iudge, we ſhould diligently conſider thy goodneſſe, & when we are iudged, we ſhoulde hope for mercie,

23 Wherefore thou haſt tormented the wicked that haue lined a diſſolute life by their owne imagmations.

24 * For they went aſtray verye farre in the wayes of errour, and eſteemed the beaſtes, which their enemies deſpiſed, for gods, being abuſed after the maner of children, that haue none vnderſtanding. Chap.11. 15,16. rom.1.23.

25 Therefore haſt thou ſent this puniſhment that they ſhould be in derision as children without reaſon.

26 But they that will not be reformed by thoſe ſcornefull rebukes, ſhall feele the worthie puniſhment of God.

27 For in thoſe things when they ſuffred, they diſdeined: but in theſe whome they counted godly, when they ſaw them ſelues puniſhed by them, they all acknowledged the true God whom afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All things be vaine, except the knowledge of God.* 10 *Idolaters and idoles are mocked.*

Rom.1.19. 1 SVrely all men are vaine by nature, and are ignorant of God, * and could not knowe him that is, by the good things that are ſeene, neither conſider by the workes, the workemaiſter.

Deut.4.19. & 17.3. 2 * But they thought the fire, or the winde or the ſwift aire, or the courſe of the ſtarres, or the ragmg water, or the lightes of heauen to be gouernours of the worlde, and gods.

3 Though they had ſuch pleaſure in their beautie that they thought them gods, yet ſhould they haue knowē, how much more excellent he is that made them: for the firſt author of beauty hath created theſe things.

4 Or if they marueiled at the power, and operation of theſe, yet ſhould they haue perceiued therebp, how much he that made theſe things, is mightier.

5 For by the greatnes of their beautie, & of the creatures, the Creator being compared with them, may be conſidered.

6 But yet the blame is leſſe in theſe, that ſeeke God and would finde him, & yet peraduenture do erre.

Rom.1.21. 7 For * they go about by his workes to ſeeke him, & are perſuaded by the ſight, becauſe the things are beautifull that are ſeene.

8 Howbeit they are not to be excuſed.

9 For if they can know ſo much, that they can diſcerne the worlde, why doe they not rather finde out the Lord thereof?

10 But miſerable are they, and among the dead is their hope, that call them gods, which are the workes of mens hāds, gold, and ſilver, and the thing that is inuented by arte, and the ſimilitude of beaſts, or ane vaine ſtone that hath bene made by the hand of antiquitie.

Iſa.44.13. ierem.10.3. 11 * Or as when a carpenter cutteth downe a tree meete for the worke, & pareth off all the barke thereof cunningly, and by arte maketh a veſſel profitable for the vſe of life.

12 And the things that are cut off from his worke, he beſtoweth to dreſſe his meate to fill him ſelfe,

13 And

13 And that which is left of these thinges, which is profitable for nothing (for it is a crooked piece of wood and full of knobbes) he caruеth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, & stretcheth it ouer with red, and painteth it, and couereth euery spotte that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, & maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it can not helpe it selfe, because it is an image, which hath nede of helpe.

17 Then he prayeth for his goods, & for his marriage and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him þ is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, & successe of his affaires, he requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 The detestation and abomination of images, 7 A curse of them, and of him that maketh them. 12 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

1 AGaine, another mã purposing to saile, and intending to passe thorow the raging waues, calleth vpõ a stocke more rotten then the shippe that carieth him.

Or, the ship.

2 For as for it, couetousnesse of money hath founde it out, and the craftesman made it by cunning.

3 But thy prouidence, O Father, gouerneth it: * for thou hast made a way, euen in the sea, and a sure path among the waues,

Exod. 14. 22.

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the works of thy wisdom should be vaine, and therefore doe men commit their liues to a smal piece of wood, & passe ouer the stormie sea in a shippe, and are saued.

Gen. 6. 4. and 7. 10.

6 * For in the olde time also when the proude giants perished, þ hope of the world went into a ship which was gouerned by thine hande, and so left seede of generation vnto the worlde.

7 For blessed is the trée whereby righteousnes commeth.

8 But that is cursed þ is made with hands, both it, and he that made it: he because he made it, and it being a corruptible thing, because it was called god.

Psal. 115. 8. Sauue. 5. 3.

Psal. 5. 5.

9 * For the vngodlie, and his vngodlinesse are both like hated of God: so truely the worke and he that made it, shalbe punished together.

10 Therefore shall there be a visitatiõ for the idoles of the nations: for of the creatures of God they are become abomination, * & stumbling blocke vnto the soules of men, and a snare for the fête of the vnwise.

Iere. 10. 3. Baruc. 6. 11.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glorie of men brought them into the worlde: therefore shall they come shortly to an ende.

14 When a father mourned grieuously for his sonne that was taken away suddenly, he made an image for him that was once dead, whom nowe he worshipped as a god, and ordeined to his seruantes ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a law, & idols were worshipped by the commandement of tyrants.

16 As for those that were so fare off that men might not worshippe them presently, they did counterfet the visage that was farre off, & made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Againe the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorough the beautie of the worke the multitude was allured, & so tooke him now for a god, which a litle afore was but honored as a man.

20 And this was the deceining of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For either * they slew their owne children in sacrifice, or vsed secrete ceremonies, or raging dissolutenes by strange rites,

Deut. 18. 10. Ierem. 7. 9. and, 19. 4.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adulterie.

24 So were al mixt together, blood, & slaughter, theft and deceit, corruption, vnfaithfulnes, tumultes, periurie,

25 Disquieting of good men, vnthankefulnesse, defiling of soules, changing of birth, disorder in mariage, adulterie and vncleannes.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the ende of all euill.

27 For either they be madde when they be merie, or prophecie lyes, or liue vngodly, or els lightly forsweare them selues.

28 For in so much as their trust is in þ idols, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they justly be punished, because they haue an euill opinion of God, addicting them selues vnto

idoles, and because they sweare vnmisly to deceiue, and despise houses.

30 For it is not the power of them by whō they sweare, but the vengeance of the that sinne, which punisheth alwayes þ offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praising the mercie of God, by whose grace they serue not idoles.

1 BVt thou, O our God, art gracious and true, long suffring, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfit righteousnes, & to knowe thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked thinges, are worthie to haue such thinges to trust to, & they that make them, and they that desire them, and they that worship them.

Rom. 9. 21. 7 The* potter also tempereth soft earth, & facioneth euery vessell with labour to our vse: but of the same clay he maketh both þ vessels, that serue to cleane vses, & the contrarie likewise: but whereto euery vessell serueth, the potter is the iudge.

8 So by his wicked labour vse maketh a vaine god of the same clay: euen he, which a litle afore was made of earth himselfe, and within a litle while after goeth thither againe whence he was taken, Luke 12. 20. *when he shal make a count for the lone of his life.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but he striueth with the goldsmithes, & siluersmithes, and counterfeiteth the coppersmithes, & taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honor then clay.

11 For he knoweth not his own maker, that gaue him his soule, that had power & breathed in him the breath of life.

12 But they count our life to bee but a passime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Howe he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, & more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noles to smell, nor eares to heare, nor fingers of hands to grope, & their feete are slowe to goe.

16 For man made them, & he that hath but a borowed spirite, facioned them: but no man can make a god like vnto him selfe.

17 For seeing he is but mortal him selfe, it is but mortal that he maketh with vnrighteous hands: he himselfe is better then they whō he worshipped: for he lined, but they neuer lined.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neyther haue they any beautie to be desired in respect of other beasts: for they are destitute of Gods praise, & of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

1 THerfore by such things they are worthily punished and *tormented by the multitude of beastes. *Chap. 11. 19. & 14. num. 21. 6.*

2 Instead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meat of a strange taste, euen *quailes, *Num. 11. 31.*

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, & that they, which had suffered penurie for a space, should also taste a newe taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, & that to these onely it should be shewed, howe their enemies were tormented.

5 *For when the cruel fiercenes of the beasts came vpon them, and they were hurt with the stings of crueil serpents, *Num. 21. 6. 1. cor. 10. 9.*

6 Thy wrath endured not perpetually, but they were troubled for a litle season, þ they might be reformed, hauing a *signe of saluation, to remember the commandement of thy Lawe. *The signe of the brasen serpent.*

7 For he that turned towarde it, was not healed by the thing that he sawe, but by thee, O Sauiour of all. *Num. 21. 9.*

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 *For the byting of grashoppers and flyes killed them, & there was no remedie found for their life: for they were worthie to bee punished by such. *Exod. 8. 24. and 10. 4. reuel. 9. 7.*

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, & healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall into so deepe forgetfulnes, that they coulde not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life & death, *and leadest downe vnto the gates of hell, and bringest vp againe. *Deut. 32. 39. 1. sam. 2. 6. tob. 13. 2.*

14 A man in deede by his wickednes may slaye another: but when the spirite is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But

15 But it is not possible to escape thine hand.
Exod.9.23. 16 * For the ungodly that would not knowe thee, were punished by the stregth of thine arme, with strange raine and with hayle, and were pursued with tempest, that they could not auoyde, & were consumed with fire.
17 For it was a wonderous thing that fire might do more then water, which quencheth all things: but the worlde is the auenger of the righteous.
18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see and knowe, that they were persecuted with the punishment of God.
19 And sometime burnt the fire in þ middes of the water aboue the power of fire, that it might destroy the generation of the vniust land.
Exod.16.14. num.11.7. psal.78.25. wisd.6.21. 20 * In the stead wherof thou hast fed thine owne people with angels foode, & sent thē bread ready from heauē without their labor, which had abundance of all pleasures in it and was meete for all tastes.
21 For thy sustenance declared thy swetnes vnto thy children, which serued to the appetite of him, that tooke it, and was mete to that that euery man would.
Exod.9.23. 22 Moreouer the * snowe & yce abode the fire & melted not, þ they might know, that the fire burning in þ haile, & sparkeling in the raine, destroid þ fruite of the enemies.
23 Againe it forgate his owne strength, that the righteous might be nourished.
24 For the creature that serueth thee which art the maker, is fierce in punishing þ vnrighteous: but it is easie to do good vnto such as put their trust in thee.
25 Therefore was it chaunged at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had nede thereof,
Deut.8.3. mat.4.4. 26 That thy children whom thou louest, O Lord, might know, * þ it is not the encrease of fruits that feedeth me, but that it is thy word, which preserueth thē þ trust in thee.
27 For that which could not be destroyed in the fire, being onely warmed a litle with the sunne beames, melted,
28 That it might be knowen þ we ought to preuent þ sunne rising to giue thankes vnto thee, & to salute thee before the day spring.
29 For the hope of the vnthankfull shal melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

1 FOr thy iudgements are great, and can not be expressed: therefore men do erre, that wil not be reformed.
2 For when þ vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenes, & long night, & being shut vp vnder þ roofe, did lie there to escape the euerlasting prouidence.
3 And while they thought to be hid in their darke sinnes, they were scattered abroade in the darke couering of forgetfulnes, fearing horribly and troubled with visions.
4 For the denne that hid them, kept thē not from feare: but the sounds that were about them, troubled them, and terrible visions and sorowfull sights did appeare.
5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.
6 For there appeared vnto them only a sudden fire, verye dreadfull: so that being afraide of this vision, * which they could not see, they thought the things, which they sawe, to be worse. * That is, the mightie vision.
7 * And the illusions of the magicall artes were brought downe, and it was a moste shameful reproche for the boasting of their knowledge. Exod.7.22. & 8.7.18.
8 For they þ promised to driue away feare & trouble from the sicke person, were sicke for feare, and worthy to be laughed at.
9 And though no fearefull thing did feare them, yet were they afraide at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and said they sawe not the aire, which by no meanes can be auoyded.
10 For it is a fearefull thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.
11 For feare is nothing els, but a betraying of the succours, which reason offereth.
12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.
13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,
14 And sometimes were troubled with mōstrous visions, and sometime they swouned, as though their owne soule should betrap them: for a sudden feare not looked for, came vpon them.
15 And thus, whosoeuer fell downe, he was kept & shut in prison, but without chaines.
16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he could not auoyde:
17 (For with one chayne of darknesse were they all bound) whether it were an hissing wind, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,
18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruel beasts, that roared, or þ * sound that answereth againe in the holowe mountaines: these fearefull things made thē to swoone. * Or, Echo.
19 For all the world shined with cleare light, and no man was hindred in his labour.
20 Onely vpon them there fell an heauie night, an image of that darknes that was to come vpon them: yea, they were vnto themselues more grieuous then darknes.

CHAP. XVIII.

The fyrie pillar that the Israelites had in Egypt. 5 The deliuerāce of the faithfull. 20 The Lord smote the Egyptians. 20 The sin of the people in the wildernes, 21 Aaron

stood betweene the liuing and the dead with his censer.

Exo.12.29. 1 BVt thy Saints had a very great *light, *Or, the Egyptians.
whose voyce because they heard, and
saw not þ figure of thẽ, they thought
them blessed, because they also had not suf-
fered the like.

2 And because they did not hurt thẽ, which
did hurt them afore, they thanked them,
and asked pardon for their enmitie.

Exo.13.21. & 14.24. Psal.78.14. & 105.39. 3 *Therefore thou gauest them a burning
pillar of fire to lead them in the vnknowen
way, and madest the sunne that it hurted
not them in their honorable iourney.

4 But they were worthy to be depriued of
the light, & to be kept in darkenes, which
had kept thy children shut vp, by whom þ
vncorrupt light of the law should be giuen
to the world.

Exod.1.16. 5 *Where as they thought to slay the babes
of the Saints, by one childe that was cast
out, and preserued to reproue them, thou
hast taken away þ multitude of their chil-
dren and destroyed them altogether in the
mightie water.

6 Of þ night were our fathers certified afore,
that they knowing vnto what othes they
had giuen credit, might be of good chere.

Exod.14.24, 25. 7 Thus thy *people receiued the health of þ
righteous, but the enemies were destroied.

8 For as thou hast punished the enemies, so
hast thou glorified vs whõ thou hast called.

9 For the righteous children of the good mẽ
offred secretly, & made a lawe of righteous-
nes by one consent, that the Saints should
receiue good & euil in like maner, and that
the fathers should first sing praises.

10 But a disagreeing crye was heard of the
enemies, & there was a lamentable noyse
for the children that were bewayled.

Exod.11.5. & 12.29. 11 For the *master & the seruant were pu-
nished with like punishment, & the cõmon
people suffered alike with the King.

12 So they altogether had innumerable þ
died with one kinde of death: neither were
the liuing sufficient to burp them: for in
the twinckling of an eye þ noblest ofspring
of them was destroyed.

13 So they that could beleeue nothing, be-
cause of the inchantments, confessed this
people to be the children of God, in the de-
struction of the first borne:

14 For while all things were in quiet silence,
and the night was in the middes of her
swift course,

15 Thine almightie word lept downe from
heauen out of thy royal throne, as a fierce
man of warre in the middes of the lande
that was destroyed,

16 And brought thine vnfained cõmande-
ment as a sharpe sword, & stood vp, & fil-
led all things wt death, & being come down
to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames
vered them suddenly, & fearefulnes came
vpon them vnawares.

18 Then lay there on here, another there half
dead, and shewed the cause of his death.

19 For the visions that vered them, shewed
them these things afore: so that they were
not ignorant, wherefore they perished.

20 Now tentation of death touched þ right- Num.16.46
eous also, and among the multitude in
the wildernes there was a plague, but the
wrath indured not long.

21 For the blamelesse man made haste, & de-
fended them, & tooke the weapons of his
ministration, euen prayer, and the reconci-
liation by the perfume, and set him selfe a-
gainst þ wrath, & so brought the miserie to
an end, declaring that he was thy seruãt.

22 For he ouercame not the multitude with
bodyly power, nor with force of weapons,
but with þ word he subdued him that pu-
nished, alleadging the othes and couenant
made vnto the fathers.

23 For when the dead were fallen downe by
heapes one vpon another, he stood in the
middes, and cut off the wrath, & parted it
from comming to the liuing.

24 *For in the long garment was al the or- Exod.28.
nament, & in the foure rowes of the stones 6,11.
was the glory of the fathers grauen with
thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and
was afrayd of them: for it was sufficient,
that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elemẽts serue to the wil of God.

1 AS for the vngodly, the wrath came
vpon them without mercie vnto the
end: for he knew what should come
vnto them,

2 That they (when they had consented to let
them go, and had sent them out with dili-
gence) would repent, and pursue them.

3 For while yet sorow was before them, &
they lamented by the graues of the dead,
they deuised another foolishnesse, so þ they
persecuted them in their fleeing, whõ they
had *cast out afore with prayer. *That is, the children of Israel whom they before had desired and prayed to go their way.

4 For the destinie, whereof they were wor-
thy, brought them to this end, and caused
them to forget the things that had come to
passe, that they might accomplish the pu-
nishment, which remained by torments,

5 Both that thy people might trie a mar-
uelous passage, and that these might find
a strange death.

6 For euery creature in his kinde was faci-
oned of newe, & serued in their owne offi-
ces inioyned them, that thy children might
be kept without hurt.

7 For the cloude ouershadowed their tents,
and the drie earth appeared, where afore
was water: so that in the red sea there
was a way without impediment, and the
great deepe became a greene fielde.

8 Through the which all the people went
that were defended with thine hãd, seeing
thy wonderous marueiles.

9 For they *neped like horses, & leaped like *Or, were fed.
lambes, praysing thee, O Lord, which had-
dest delinered them.

10 For they were yet mindful of those things
which were done in the lande where they
dwelt, how the ground brought forth flyes
in steade of cattel, and howe the ryuer
scrauled with the multitude of frogges in
steade

steade of fishes.

Exod.16.13. Num.11.31. 11 * But at the last they saw a newe generation of birdes, when they were inuited with lust, and desired delicate meates.

Chap.16.2. 12 * For the quailes came forth of the sea vnto them for comfort, but punishementes came vpō the [a] sinners not without signes that were giuen by great thundrings: for they suffred worthy according to their wickednesse, because they shewed a cruell hatred towarde strangers.

a Or, Egyptians.

13 For the one sort would not receiue them whē they were present, because they knew them not: the other sort brought the strangers into bondage þ had done them good.

14 Beside al these things some would not suffer, that any regard should be had of them: for they handeled þ strangers despitefully.

15 Others that had receiued them wt great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindnes, as in olde time certaine were at the doores of the * righteous, so that euery one being compassed with darknesse, sought the entrance of his doore. Gen.19.11.

17 Thus the elements agreed among them selues in this change, as when one tune is changed vpon an instrument of musicke, and the melody stil remaineth, which may easely be perceiued by the sight of þ things that are come to passe.

18 For the things of the earth were changed into things of the water, & the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrarie vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the fleshe of the corruptible beasts þ walked therin, neither melted they that which semed to be [b] pere, and was of a nature that would melt, and yet was an immortall meate.

b He meaneth Man, looke Exod. 16.14,15.& Num.11.7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

The wisedome of Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certaine Greeke copie.

THis Jesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himself witnesseth, was a man of great diligēce, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men, & had bene before him, but he him self also spake many full of great knowledge & wisdome. So this first Iesus died, and left this which he had gathered, & Sirach afterward left it to Iesus his sonne, who tooke it & put it in order in a booke, & called it WISDOME, intituling it both by his owne name, his fathers name, & his grandfathers: thinking by this title of Wisdome to allure the reader to reade this booke with more great desire, & to consider it more diligently. Therfore this booke conteineth wise sayings, & darke sentences, & similitudes with certaine diuine histories which are notable & ancient, euen of men that were approued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisedome of Iesus the sonne of Sirach.

WHere as many, & great things haue bin giuen vs by the Law, & the Prophets, and by others þ haue folowed them, (for þ which things Israel ought to be commended by the reason of doctrine & wisdome, wherby the readers ought not only to become learned them selues, but also may be able by the diligent studie therof to be profitable vnto strāgers both by speaking & writing) after þ my grādfather Jesus had giuen him self to the reading of the Law, & the Prophets, & other bookes of our fathers, and had gotte therin sufficient iudgemēt, he purposed also to write some thing pertaining to learning and wisedom, to the intent þ they which were desirous to learne, & woulde giue them selues to these things, might profite much more in liuing according to the Law. Wherfore, I erhort you to receiue it louingly, & to read it wt diligence, & to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such wordes as are harde to be expressed: for the things þ are spoken in the Hebrewe tongue, haue another force in them selues then when they are translated into another tongue, and not onely these thinges, but other thinges also, as the Lawe it selfe, and the Prophets, and other bookes haue no small difference when they are spoke in their owne language. Therefore in the eight & thirtieth yere, when I came into Egypt vnder king Euergetes, and continued there, I found a copie full of great learning, and I thought it necessary, to bestowe my diligence, and trauaile to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in bāishment, and are desirous to learne, might applie them selues vnto good maners, and liue according to the Lawe. 1.King.4.9. and 4.19.

CHAP. I.

1 *VVisdome commeth of God.* 17 *A praise of the feare of God.* 29 *The meanes to come by wisdome.*

ALl wisdome * commeth of the Lorde, [and hath bene euer wt him] and is wt him for euer. That which is marked wt these two markes, [] is read in the Latin copies, and not in þ Greeke.

1 Who can number the sand of the sea, and the droppes of the raine,

crime, and the dapes of the worlde? [who can measure] the height of heauen, the bredth of the earth, and the depthe?
3 Who can finde þ wisdom [of God which hath bene afore all things?]
4 Wisedome hath bene created before all things, and the vnderstanding of prudence from euerlasting.
5 [The word of God most high is the fountaine of wisdome, and the euerlasting commandements are the entrance vnto her.]
Rom.11.34. 6 * Vnto whome hath the roote of wisdome bene declared? or who hath knowen her wise counsels?
7 [Vnto whome hath the doctrine of wisdome bene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her?]
8 There is one wise, [euen the most high Creator of all things, the almightie, the King of power] and verie terrible, which sitteth vpon his throne.
9 He is the Lord, that hath created her [through the holy Ghost:] he hath seene her, numbred her, [and measured her.]
10 He hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.
11 The feare of the Lord is glorie, and gladnes, and reioycing, and a ioyfull crowne.
12 The feare of the Lorde maketh a merie heart, and giueth gladnesse, and ioye and long life.
13 Who so feareth the Lord, it shall go well with him at the last, and he shall finde fauour in the day of his death.
14 [The loue of God is honourable wisdom, and vnto whome it appeareth in a vision, they loue it for the vision, & for the knowledge of the great workes thereof.]
Psal.111.10. prou.9.10. eccl.1.16. 15 * The feare of the Lorde is the beginning of wisdom, and was made with the faithful in the woombe: [she goeth with the chosen women, and is knowen with the righteous and faithfull.
16 The feare of the Lorde is an holy knowledge.
17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnes.
18 Who so feareth the Lord, shal prosper, and in the day of his ende, he shalbe blessed.]
19 She hath built her euerlasting foundations with men, and is giuen to be with their seede.
20 To feare God is the fulnes of wisdome, and filleth men with her fruites.
21 She filleth their whole house with [all] things desirable, and the garners with the things, that the bringeth forth, and both twaine are giftes of God.
22 The feare of the Lorde, is the crowne of wisdom, and giueth peace & perfit health: he hath seene her and numbred her.
For, wisdome 23 * She raineth downe knowledge, and vnderstanding of wisdome, and hath brought vnto honour, them that possessed her.
24 The feare of the Lord is the roote of wisdome, and her branches are long life.
25 [In the treasures of wisdome is vnderstanding, & holy knowledge, but wisdome is abhorred of sinners.]
26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.
27 ¶ For wicked anger can not be iustified: for his rashnesse in his anger shall be his destruction.
28 A patient man will suffer for a time, and then shall he haue the reward of ioye.
29 He wil hide his words for a time, & many mens lippes shall speake of his wisdome.
30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.
31 If thou desire wisdome, kepe the commandements, and the Lorde shall giue her vnto thee, [and will fill her treasures.]
32 For the feare of the Lorde is wisdome and discipline: he hath pleasure in faith and meekenes.
33 Be not disobedient to the feare of þ Lord, & come not vnto him with a double heart.
34 ¶ Be not an hypocrite that men should speake of thee, but take heede what thou speakest.
35 Exalt not thy selfe, least thou fall & bring thy saule to dishonour, and so God discouer thy secretes, and cast thee downe in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruantes of God to righteousnes, loue, vnderstanding, and pacience, 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impacient.

1 My sonne, if thou wilt come into the seruice of God, [stand fast in righteousnes and feare, and] prepare thy soule to tentation.
2 Settle thine heart, and be patient: [bow downe thine eare, and receiue the wordes of vnderstanding,] and hastne not away, when thou art assailed, [but waite vpon God paciently.]
3 Ioyne thy selfe vnto him, and depart not away, that thou maiest be increased at thy last ende.
4 Whatsoeuer commeth vnto thee, receiue it paciently, and be patient in the change of thine affliction.
VVisd.3.6. prou.17.3. 5 * For as gold [and siluer are] tried in the fire, euen so are men acceptable in the fornace of aduersitie.]
6 Beleeue in God, and he will help thee: order thy way aright, & trust in him: [holde fast his feare, and grow olde therein.]
7 Ye þ feare the Lord, wait for his mercie: shrink not away from him that ye fal not.
8 Ye that feare the Lorde, beleeue him, and your reward shall not faile.
9 O ye þ feare the Lord, trust in good things, and in the euerlasting ioye and mercie.
10 [Ye that feare the Lord, loue him, & your hearts shalbe lightened.]
11 Consider the olde generations [of men, ye children,] and marke them wel: * was there Psal.37.25. euer any confounded, that put his trust in the Lorde? or who hath continued in his feare,

feare, and was forſaken? or whome did he euer deſpiſe, that called vpon him?
12 For God is gratious and mercifull, and forgiueth ſinnes, and ſaueth in the time of trouble, [and is a defender for all them that ſeeke him in the trueth.]
Or, double. 13 Woe vnto them, that haue * a feareful heart, [and to the wicked lippes] and to the faint handes, and to the ſinner that goeth two* maner of waies.
1 King. 18. 21.
14 Wo vnto him that is faint hearted, for he beleeueth not: therefore ſhall he not be defended.
15 Wo vnto you that haue loſt patience, [& haue forſaken the right waies, and are turned backe into froward wayes:] for what will ye do when the Lord ſhall viſite you?
16 They that feare the Lord, will not diſobey his worde: and they that * loue him, will keepe his waies.
Ioh. 14. 23. 24.
17 They that feare the Lorde, will ſeeke out the things that are pleaſant vnto him: & they that loue him, ſhalbe fulfilled with his Lawe.
18 They that feare the Lorde, will prepare their hearts, and humble their ſoules in his ſight.
19 [They that feare the Lorde, keepe his commandements, and will be patient till he ſee them,
20 Saying, If we doe not repent] we ſhall fall into the hands of the Lord, and not into the hands of men.
21 Yet as his greatneſſe is, ſo is his mercie.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the bleſſing and curſe of the father and mother. 22 No man ought ouercuriouſly to ſearch out the ſecrets of God.

1 [THe children of wiſedome are the Church of the righteous, and their offspring is obedience and loue.]
2 Heare your fathers iudgement, O children, and do thereafter, that ye may be ſafe.
3 For the Lorde will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.
4 Who ſo honoureth his father, his ſinnes ſhall be forgiuen him, [and he ſhall abſteine from them, & ſhall haue his daily deſires.]
5 And he that honoureth his mother, is like one that gathereth treaſure.
6 Who ſo honoureth his father, ſhall haue ioye of his owne children, and when he maketh his prayer, he ſhalbe heard.
7 He that honoureth his father, ſhall haue a long life, and he that is obedient vnto the Lord, ſhall comfort his mother.
8 He that feareth the Lorde, honoureth his parents, and doeth ſeruice vnto his parents, as vnto lords.
Exod. 20. 12. deut. 5. 16. mat. 15. 4. eph. 6. 2. 3.
9 *Honour thy father and mother in deede and in worde [and in all patience,] that thou mayeſt haue * Gods bleſſing, [and that his bleſſing may abide with thee in the ende.]
Or, the bleſſing of men.
10 For the bleſſing of the father eſtabliſheth the houſes of the children, & the mothers curſe rooteth out the foundations.
11 Reioyce not at the diſhonour of thy father: for it is not honour vnto thee, but ſhame,
12 Seeing that mans glory cometh by his fathers honour, & the reproch of the mother is diſhonour to the children.
13 My ſonne, helpe thy father in his age, & grieue him not as long as he liueth.
14 And if his vnderſtanding faile, haue patience with him, and deſpiſe him not whē thou art in thy full ſtrength.
15 For the good intreatie of thy father ſhall not be forgotte, but it ſhalbe a fortreſſe for thee againſt ſinnes, [& for thy mothers offence ſhalt be recompenſed with good, & it ſhalbe founded for thee in righteouſnes.]
16 And in the day of trouble thou ſhalt be remembred: thy ſinnes alſo ſhall melt awaye as the yce in the faire weather.
17 He that forſaketh his father, ſhall come to ſhame, and he that angreth his mother, is curſed of God.
18 ¶ My ſonne, performe thy doings with meekneſs, ſo ſhalt thou be beloued of them that are approued.
19 The greater thou art, the more humble thy ſelfe [in all things,] and thou ſhalt find fauour before the Lorde. Phil. 2. 3.
20 Many are excellent and of renowme: but the ſecretes are reueiled vnto the meeke.
21 For the power of the Lorde is great, and he is honoured of the lowly.
22 * Seeke not out the things that are too hard for thee, neither ſearch the thinges raſhly which are too mightie for thee. Pſal. 131. 2. prou. 25. 27. rom. 11. 33.
23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [& be not curious in many of his workes:] for it is not needefull for thee to ſee with thine eyes the thinges that are ſecret.
24 Be not curious in ſuperfluous thinges: for many thinges are ſhewed vnto thee aboue the capacitie of men.
25 The meddling with ſuch hath beguiled many, and an euill opinion hath deceiued their iudgement.
26 Thou canſt not ſee without eyes: profeſſe not the knowledge therefore that thou haſt not.
27 A ſtubburne heart ſhal fare euil at the laſt: & he that loueth danger, ſhal periſh therein.
28 An heart that goeth two ways, ſhal not proſper: and he that is froward of heart, ſhall ſtumble therein.
29 An obſtinate heart ſhal bee laden with ſorowes: and the wicked man ſhall heape ſinne vpon ſinne.
30 The perſuaſion of the proude is without remedie, and his ſteppes ſhalbe plucked vp: for the plant of ſinne hath taken roote in him, [and he ſhall not be eſteemed.]
31 The heart of him that hath vnderſtanding, ſhal perceiue ſecret thinges, and an attentiue eare is the deſire of a wiſe man.
32 [An heart that is wiſe and vnderſtanding, will abſteine from ſinne, and ſhall proſper in the workes of righteouſnes.]
33 Water quencheth burning fire, & almes taketh away ſinnes. Dan. 4. 24. pſal. 41. 3.
34 And he that rewardeth good deedes, will

remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIII.

¶ Almes must be done with gentlenesse. 11 The studie of wisedome and her fruite. 20 An exhortation to eschewe euill, and to do good.

Deut.15.7. 1 MY sonne, defraude not the poore of his liuing, and make not the needy eyes to waite long.

2 Make not an hungrie soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble: Tobit.4.7. *turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shalbe heard of him that made him.

7 Be courteous vnto the cõpanie [of poore, & humble thy soule vnto the Elder,] & bow downe thine head to a man of worship.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] & giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressour, & be not faint hearted *when thou iudgest.

*Or, to defend him.

10 Be as a father vnto the fatherlesse, and as an husbãd vnto their mother: so shalt thou be as the sonne of the most High: & he shal loue thee more then thy mother doeth.

11 Wisedome exalteth her children, & receiueth them that seeke her. [and will goe before them in the way of righteousnesse.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioye.

13 He that keepeth her, shal inherite glory: for vnto whom she entreth, him the Lorde will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lorde doeth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

Rom.11.8. 1.thess.5.22. a To be ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.

17 For first she wil walke with him by crooked waies, and bring him vnto feare, and dread, and torment him with her discipline vntill shee haue tried his soule, and haue proued him by her iudgements.

18 Then will she returne the streight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnes.]

19 But if he go wrong, she wil forsake him, and giue him ouer into the handes of his destruction.

20 [¶ My sonne,] make much of time, and *eschewe the thing that is euill,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay. [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, & learning by the words of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, & resist not the course of the ruer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Strine for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shal fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue. Act.20.35.

CHAP. V.

¶ In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

1 TRust not vnto thy *riches, and saye not, I haue ynough for my life: [for it shall not helpe in the time of vengeance and indignation.] Luke.12.15, 19,20. cha.11. 28,19. prou.10. 2.ezek.7.19. zeph.1.18.

2 Follow not thine own mind & thy strẽgth to walke in the waies of thine heart:

3 Neither saye thou, *[I owe haue I had strength?] or who wil bring me vnder for my workes? For God the auenger wil reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? For the Almightie is a patient rewarder, but hee will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercie & wrath come from him, & his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shal the wrath of the Lord breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [& vengeance.]

9 Be not carried about with euery winde, & goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [& in the way and knowledge of the Lorde] and haue but one maner of worde. [and

followe

followe the woꝛde of peace and righteouſ-
nes.
11 Be humble to heare the woꝛde of God,
that thou mayeſt underſtand it, and make
a true anſwere with wiſdome.]
Ecclus.5.13. 12 *Be ſwift to heare good thinges, and let
thy life be pure, & giue a patient anſwere.
13 If thou haſt underſtanding, anſwere thy
neighbour: if not, lay thine hand vpon thy
mouth, [leaſt thou be trapped in an vndi-
ſcrete woꝛd, and ſo be blamed.]
14 Honour and ſhame is in the talke, & the
tongue of a man cauſeth him to fall.
Leuit.19.16. 15 Be not counted *a talebearer, & lie not in
waite with thy tongue: foꝛ ſhame [and re-
pentance] folow the thiefe, & an euil con-
demnation is ouer him that is double
tongued: [but he that is a backbiter, ſhall
be hated, enuied and confounded.]
16 Do not raſhly, neither in ſmal thinges noꝛ
in great.

CHAP VI.

It is the propertie of a ſinner to be euil tongued. & Of friendſhippe. 33 Deſire to be taught.

a For that is againſt the rule of charitie, which loueth all, and hateth nothing but only ſinne.
1 BE not of a friend [thy neighbours]
a enemy: foꝛ ſuch ſhall haue an euil
name, ſhame and reproche, & be ſhalbe
in infamie as a wicked that hath a double
tongue.
2 Bee not proude in the deuice of thine own
mynde, leaſt thy ſoule rent thee as b a bull,
b As a bull teareth in pieces a yong tree with his hornes, ſo thou truſting in thine owne wiſdome, & ſtanding in thine owne conceite, becauſe of thy wit, thy power, or riches, ſhouldſt deſtroy thy ſelfe.
3 And eate vp thy leaues, and deſtroy thy
fruite, and ſo thou bee left as a dꝛie tree [in
the wildernelle.]
4 Foꝛ a wicked ſoule deſtropeth him that
hath it, and maketh him to be laughed to
ſcorne of his enemies, [and bringeth him
to the portion of the vngodlie.]
5 A ſweete talke multiplieth the friends [&
pacifieth them that be at variance,] and a
ſweete tongue increaſeth much good talke.
6 Holde friendſhip with many, neuertheles
haue but one counſeler of a thouſand.
7 If thou getteſt a friend, proue him firſt, &
be not haſtie to credit him.
8 Foꝛ ſome man is a friend foꝛ his own oc-
caſion, and will not abide in the day of thy
trouble.
9 And there is ſome friend that turneth to
enmitie, and taketh part againſt thee, and
in contention he wil declare thy ſhame.
10 Againe ſome * friend is but a companion
at the table, and in the day of thine afflictiō
hee continueth not.
Chap.17.5. 11 But in thy proſperitie he will be as thou
thy ſelfe, and will vſe libertie ouer thy ſer-
uants.
12 If thou be brought lowe, he will be a-
gainſt thee, and wil hide himſelfe from thy
face.
13 Depart from thine enemies, and beware
of thy friendes.
14 A faithfull friend is a ſtrong defence, and
he that findeth ſuch one, findeth a treaſure.
15 A faithfull friend ought not to bee chan-
ged foꝛ any thing, and the weight [of golde
and ſiluer] is not to be compared to the
goodneſſe [of his faith.]
16 A faithfull friend is the medicine of life
[and immoꝛtalitie,] and they that feare
the Lord, ſhall finde him.
17 Who ſo feareth the Lord, ſhall diꝛect his
friendſhip aright, and as his owne ſelfe, ſo
ſhall his friend be.
18 ¶ My ſonne, receiue doctrine from thy
youth vp: ſo ſhalt thou finde wiſedome
[which ſhall indure] till thine olde age.
19 Go to her as one that ploweth, & ſoweth,
& waite foꝛ her good fruites: foꝛ thou ſhalt
haue but litle labour in her woꝛk: but thou
ſhalt eate of her fruites right ſoone.
20 Howe exceeding ſharpe is ſhee to the vn-
learned! he that is without iudgement, wil
not remaine with her.
21 Vnto ſuch one ſhee is as a fine touch-
ſtone, and he caſteth her from him without
delay.
22 Foꝛ they haue the name of wiſdome, but
there be but fewe that haue the knowledge
of her.
23 [Foꝛ with them that know her, ſhee abi-
deth vnto the appearing of God.]
24 Giue eare, my ſonne: receiue my doctrine,
and refuſe not my counſel,
25 And put thy feete into her linkes, and thy
necke into her chaine.
26 Bowe downe thy ſhoulder vnto her, and
beare her, and be not wearie of her bands.
27 Come vnto her with thy whole heart, &
keepe her wayes with all thy power.
28 Seeke after her, and ſearch her, and ſhee
ſhall bee ſhewed thee: and when thou haſt
gotten her, forſake her not.
29 Foꝛ at the laſt thou ſhalt finde reſt in her,
and that ſhall be turned to thy ioy.
30 Then ſhal her fetters bee a ſtrong defence
foꝛ thee, [and a ſure foundation] and her
chaines a glorious rayment.
31 Foꝛ there is a golden ornament in her, &
her bandes are the laces of purple colour.
32 Thou ſhalt put her on as a robe of ho-
nour, and ſhalt put her vpon thee, as a
crowne of ioy.
33 My ſonne, if thou wilt, thou ſhalt bee
taught, and if thou wilt applie thy mynde,
thou ſhalt be wittie.
34 If thou loue to heare, thou ſhalt receiue
[doctrine,] and if thou delight in hearing,
thou ſhalt be wiſe.
35 Stande with the multitude of the elders,
which are wiſe, and ioyne with him that
is wiſe.
36 *Deſire to heare all godly talke, and let Chap.8.9.
not the graue ſentences of knowledge eſ-
cape thee.
37 And if thou ſeeſt a man of vnderſtanding,
get thee ſoone vnto him, and let thy foote
weare the ſteppes of his doores.
38 Let thy mynde bee vpon the ordinances
of the Lord, and be a continually* occupied a or, earneſtly.
in his commandementes: ſo ſhall hee ſta- Pſal.1.2.
bliſhe thine heart, and giue thee wiſdome
at thine owne deſire.

CHAP. VII.

We muſt forſake euill, and yet not iuſtifie our ſelues. 23 The behauiour of the wiſe towarde his wife, his friends, his children, his ſeruants, his father and mother.

1 DO no euill: ſo ſhall no harme come
vnto thee.

2 Depart from þ thing that is wicked, and
sinne shall turne awap from thee.
3 Wp sonne, sow not upon the furrowes of
vnrighteousnes, least that thou reape them
seuen folde.
4 Aske not of the Lord preeminence, neither
of the king the seate of honour.
Iob.9.2. 5 *Iustifie not thy selfe before the Lord: [for
Psal.143.2. he knoweth thine heart,] and boast not thy
eccles.7.18. wisedome in the presence of the king.
luk.18.11. 6 Seeke not to be made a iudge, least thou
bee not able to take awape iniquitie, and
least thou, fearing the person of the mightp,
shouldest commit an offence against thine
vprightnes.
7 Offende not against the multitude of a ci-
tie, & cast not thy selfe among the people.
Chap.5.5. 8 * Bind not two sinnes together: for in one
sinne shalt thou not be vnpunished.
9 Say not, God will looke vpon the multi-
tude of mine oblations, and when I offer
to the most high God, he will accept it.
10 Be not faint hearted, whē thou makest thy
prayer, neither slacke in giuing of almes.
11 Laugh no mā to scorne in the heauines of
his soule: for [God which seeth al things]
1.Sam.2.7. is he * that can bring downe, and set vp a-
gaine.
12 Sowe not a lie against thy brother, nei-
ther do the same against thy friend.
13 Vse not to make any maner of lie: for the
custome thereof is not good.
14 Make not many wordes when thou art
Mat.6.7. among þ Elders, neither *repeate a thing
in thy prayer.
Rom.12.11. 15 Hate not laborious* worke, neither the
husbandrie, which the most High hath
created.
16 Number not thy selfe in the multitude of
the wicked, but remember that vengeance
will not slacke.
17 Humble thy mynde greatly: for the ven-
geance of the wicked is fire and wormes.
18 Giue not ouer thy friende for any good,
nor thy true brother for the golde of Ophir.
19 Depart not from a wise and good woma,
[that is fallen vnto thee for thy portion in
the feare of the Lord:] for her grace is a-
bone golde.
Leuit.19.13. 20 ¶ *Where as thy seruāt worketh truely,
chap.33.29. intreate him not euill, nor the hireling that
and 34.33. bestoweth himselfe wholy for thee.
21 Let thy soule loue a good seruant, and de-
fraude him not of libertie, [neither leaue
him a poore man.]
Deut.15.4. 22 * If thou haue cattel, looke well to them,
and if they be for thy profite, keepe them
with thee.
Chap.30.11. 23 * If thou haue sonnes, instruct them, and
bold their necke from their youth.
24 If thou haue daughters, keepe their bo-
die, and shew not thy face chearefull toward
them.
25 Marrie thy daughter, and so shalt thou
performe a weightie matter: but giue her
to a man of vnderstanding.
26 If thou haue a wife after thy minde, for-
sake her not, but commit not thy selfe to
the hatefull.
Chap.3.9. 27 * Honour thy father frō thy whole heart,
and.30.4. and forget not the sorowes of thy mother.
28 Remember that thou wast borne of thē,
and howe canst thou recompense them the
things that they haue done for thee?
29 ¶ Feare the Lorde with all thy soule, and
honour his ministers.
30 Loue him that made thee, with all thy
strength, * and forsake not his seruants. Deut.12.18, 19.
31 Feare the Lord with al thy soule, & honour
the Priests, * and giue them their portion, Leuit 2.3.
as it is commaunded thee, the first fruites, num.18.15.
[and purifications] & sacrifices for sinne, &
the offrings of the shoulders, and the sacri-
fices of sanctification, and the first fruites
of the holy things.
32 Stretch thine hande vnto the poore that
thy "blessing, [and reconciliation] may be "Or, libera-
accomplished. litie.
33 Liberalitie pleaseth all men liuing, and
from the dead restraine it not. Tob.2.4.7.
34 * Let not them that wēpe, bē without and 4.17.
[comfort:] but mourne with such as Rom.12.15.
mourne.
35 * Be not slowe to visite the sicke: for that Mat.25.36.
shalt make thee to be beloued.
36 Whatsoeuer thou takest in hand, remem-
ber the end, and thou shalt neuer do amisse.

CHAP. VIII.

We must take heede with whom we haue to do.

1 Strine not with a mightp mā, least thou
fall into his hands.
2 * Make not variance with a rich man, Mat.5.25.
least he on the other side weigh downe thy
weight: * for golde [and siluer] hath de-
stroyed manp & hath subuerted the hearts Chap.31.6.
of kings.
3 Strine not with a mā that is ful of words,
and lay no stickes vpon his fire.
4 Play not with a man that is vntaught,
least thy kinred be dishonoured.
5 * Despise not a man that turneth himselfe Galat.6.1.
awap from sinne, nor cast him not in the
teeth withall, but remember that we are al
worthy blame.
6 * Dishonour not a man in his olde age: for Leuit.19.32.
they were as we which are not olde.
7 Be not glad of the death of thine enemie,
but remember that we must die all, [and so
enter into ioye.]
8 * Despise not the exhortation of the [El- Chap.6.35.
ders] that be wise, but acquaint thy selfe
with their wise sentences: for of them thou
shalt learne wisdome, [and the doctrine of
vnderstanding,] and howe to serue great
men [without complaint.]
9 Go not from the doctrine of the Elders:
for they haue learned it of their fathers,
and of them thou shalt learne vnderstan-
ding, and to make answere in the time of
neede.
10 Kindle not the coles of sinners, [when
thou rebukest them,] least thou be burnt in
the firy flames [of their sinnes.]
11 Rise not vp against him þ doeth wrong,
that hee lay not waite as a spie for thy
mouth.
12 * Lende not vnto him that is mightier Chap.29.6.
then thy selfe: for if thou lendest him, count
it but lost.
13 Bee not suretie aboue thy power: for if
thou

thou be sartie, thinke to pay it.
14 Go not to lawe with the Iudge: for they will giue sentence according to his owne honour.
Ecc.4.1. 15 * Trauaile not by the way with him that is rash, least he do thee mischiefe: for he followeth his own wilfulnes, and so shalt thou perishe through his folie.
Pro.22.24. 16 * Strike not with him that is angrie, & go not w him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.
17 Take no counsel at a foole: for he cannot kéepe a thing close.
18 Do no secrete thing before a stranger: for thou canst not tell what he goeth about.
19 Open not thine heart vnto euery man, least he be vnthankefull to thée, [and put thée to reproofe.]

CHAP. IX.

Of iealousie. 13 An olde friende is to be preferred before a new. 18 Righteous men should be hidden to thy table.

1 BE not iealous ouer thy wife of thy bosome, neither a teach her by thy meanes an euil lesson.
a Let her not haue rule ouer thee, for then will shee be contrarie vnto thee, take away thy heart and strength, & bring thee to confusion amõg thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon.
2 Giue not thy life vnto a woman, least shée ouercome thy strength, [& so thou be confounded.]
3 Méete not an harlot, least thou fall into her snares.
4 Vse not the companie of a woman that is a singer, [and a dancer, neither heare her,] least thou be taken by her craftines.
5 Gaze not on a * maide, that thou fall not by that that is precious in her.
Gen.6.1,2. & 34.2. Pro.5.2. Mat.5.28.
6 * Cast not thy mynde vpon harlots [in any maner of thing,] least thou destroy [both thy selfe and] thine heritage.
7 Go not about gazing in the stréetes of the citie, neither wander thou in the secret places thereof.
8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of womé: for through it loue is kindled as a fire.
Gen.34.1,2. 2.sam.11. 2.sudeth. 10.17,19. & 11.16,20.
9 [Euery woman that is an harlot, shal bée troden vnder foote as doung, of euery one that goeth by the way.
10 Many wondering at ỹ beautie of a stráge woman, haue bene cast out: for her words burne as a fire.]
11 Sit not at all with an other mans wyfe, [neither lie vỹ her vpõ the bed,] nor banket with her, least thine heart incline vnto her, & so through thy desire fall into destructiõ.
12 ¶ Forsake not an olde friende: for the new shal not be like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.
Iudg.9.5. 2.sam.15.12.
13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bée his ende.
14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shal not be found inst vnto their graue.
15 Kéepe thee from ỹ man that hath power to slay: so shalt thou not doubt the feare of death: & if thou come vnto him, make no fraute, least he take away thy life: remember that thou goest in the mids of snares, and that thou walkest vpon the towres of the citie.
16 Trie thy neighbour as nere as thou canst, * and aske counsel of the wise.
Chap.6.36, 37, & 8.1, & 17.22.
17 * Let thy talke be with the wise, and al thy communication in the Lawe of the most High.
Deut.6.7. & 11.19.
18 Let iust men eate & drinke with thée, & let thy reioycing be in the feare of the Lord.
19 In * the hands of the craftesmen shall the woorkes be commended, & the wise prince of the people by his worde, [and the word by the wisdome of the Elders.]
* Or, the workeman is praysed according to the worke.
20 A man ful of words is dangerous in his citie, & he that is rashe in his talking, shal be hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praysed.

1 A Wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.
2 As the iudge of the people is him selfe, so are his officers, and what maner of man the ruler of the citie is, such are al they that dwell therein.
3 * An vnwise king destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.
1.King.12. 1.Esd.4.
4 The gouernment of the earth is in the hand of the Lorde, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.
5 In the hande of God is the prosperitie of man, and vpon the scribes will he lay his honour.
6 * Be not angrie for any wrong, with thy neighbour, and do nothing by iniurious practises.
Leu.19.17.
7 Pride is hatefull before God & man, and by both doeth one commit iniquitie.
8 * Because of vnrighteous dealing & wrõgs & riches gotten by deceit, the kingdome is translated from one people to another.
Iere.27.6. dan.4.14.
9 There is nothing worse then a couetous man: [why art thou proude, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, & for his life euery one is compelled to pull out his owne bowels.
10 [All tyrannie is of smal indurance, and the disease that is hard to heale, is grieuous to the physition.]
11 The physition cutteth off the sore disease, & he that is to day a king, to morow is dead.
12 Why is earth & ashes proude, seeing that when a man dieth, hee is the heire of serpents, beasts and wormes?
13 The beginning of mans pride is to fall away from God, & to turne away his heart from his maker.
14 For pride is the originall of sinne, and hée that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the ende.
Luke 1.52. & 14.11. & 18.14.
15 The Lorde hath * cast downe the thrones of the [proude] princes, & set vp the meeke
1.sam.2.7,8.

in their ſteade.
16 The Lorde plucketh vp the rootes of the [proude] nations, and planteth the lowly with glorie among them.
17 The Lord ouerthroweth the lands of the heathen, & deſtroyeth them vnto the foundations of the earth: he cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.
18 [God deſtroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]
19 Pride was not created in men, neyther wrath in the generation of women.
20 There is a ſéede of man, which is an honourable ſéede: the honorable ſéede are they that feare the Lord: there is a ſéede of man, which is without honour: the ſéede without honour, are they that tranſgreſſe the commandements of the Lorde: it is a ſéede that remaineth which feareth the Lorde, & a faire plant, that loue him: but they are a ſéede without honour, that deſpiſe þ law, and a deceiuable ſéede that breake the commandements.
21 He that is the chiefe among brethren, is honourable: ſo are they that feare the Lord in his ſight.
22 The feare of the Lord cauſeth that þ kingdome fauleth not, but the kingdome is loſt by cruelties and pride.
23 The feare of the Lorde is the glorie as wel of the riche and the noble, as of the poore.
24 It is not méete to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the riche that is a wicked man.
25 The great man and the iudge & the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lorde.
Pro.27.2. 26 * Vnto the ſeruant that is wiſe, ſhal they
2.Sam.12.13. þ are free, do ſeruice: * he that hath knowledge, will not grudge whē he is reformed, [& the ignorant ſhal not come to honour.]
27 Séeke not excuſes when thou ſhouldeſt do thy worke, neyther bée aſhamed thereof thiough pride in the time of aduerſitie.
Pro.12.9,11. 28 * Better is hée that laboureth and hath plenteouſnes of all thinges, then he that is gorgeous, and wanteth bread.
29 My ſonne, get thy ſelfe praiſe by méekenes, and eſteeme thy ſelf as thou deſerueſt.
30 Who will count him iuſt that ſinneth againſt him ſelfe? or honour him, that diſhonoureth his owne ſoule?
31 The poore is honoured for his knowledge [and his feare,] but the riche is had in reputation becauſe of his goods.
32 He that is honourable in pouertie, howe much more ſhall he be when he is riche? & he that is vnhoneſt being riche, how much worſe will he be ſo when he is in pouertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outwarde appearance ought we not to iudge. 7 Of raſh iudgement. 14 All thinges come of God. 19 All men are not to be brought into thine houſe.

1 WIſdome lifteth vp þ head of him that is low, and maketh him to ſit among great men. Gen.41.40. dan.6.3.
2 Commend not a man for his beautie, neyther deſpiſe a man in his vtter appearance.
3 The Bée is but ſmall among the foules, yet doeth her frute paſſe in ſweetenes.
4 Be not proude of clothing & rayment, * & exalt not thy ſelfe in the day of honour: for the workes of the Lorde are wonderful, [& glorious,] ſecret, [and vnknowen] are his workes among men. Ecc.32.11,12
5 Many tyrants haue ſit down vpō þ earth, * & the vnlikely hath worne the crowne. 1.Sam.15.
6 Many mightie men haue bene brought to diſhonour, and the honourable haue beene deliuered into other mens hands. 18.after.6. 10.
7 ¶ * Blame no [man] before thou haue inquired the matter: vnderſtand firſt, & then reproue [righteouſly.] Deut.13.14. & 17.4. 10ſh.7.22.
8 * Giue no ſentence, before thou haſt heard the cauſe, neither interrupt men in þ midſt of their tales. Pro.18.13.
9 Striue not for a matter that thou haſt not to do with, and ſit not in the iudgement of ſinners.
10 My ſonne, meddle not with many matters: * for if thou gaine much, thou ſhalt not be blameles, and if thou followe after it, yet ſhalt thou not attaine it, neyther ſhalt thou eſcape, though thou flée from it. Mat.19.22. 1.Tim.6.9.
11 * There is ſome man that laboureth and taketh paine, and the more he haſteth, the more he wanteth. Pro.10.4
12 Againe there is ſome that is ſlouthfull, & hath néede of help: for he wanteth ſtrength, and hath great pouertie, yet the eye of the Lorde looketh vpon him to good, and ſetteth him vp from his lowe eſtate. Iob.40.10.
13 And he lifteth vp his head, ſo that many men marualle at him, [and giue honour vnto God.]
14 * Proſperitie & aduerſitie, life and death, pouertie and riches come of the Lorde. Iob.1.12. 12.2k.28.4.
15 Wiſdome and knowledge, and vnderſtanding of the Lawe are of the Lord: loue and good workes come of him.
16 Errour and darkenes are appoynted for ſinners, and they that exalt them ſelues in euil, ware olde in euil.
17 The gifte of the Lorde remaineth for the godlie, and his good will gineth proſperitie for euer.
18 ¶ Some man is riche by his care and nigardſhip, & this is þ portion of his wages,
19 In that he ſaith, * I haue gotten reſt, and nowe will I eate continually of my goods, yet hee conſidereth not that the time draweth nére, þ he muſt leaue all theſe thinges vnto other men, and die him ſelfe. Luke 12.19.
20 Stande thou in thy ſtate, and exerciſe thy ſelfe therein, and remaine in thy worke vnto thine age.
21 Marueile not at þ workes of ſinners, but truſt in the Lord, & abide in thy labour: for * it is an eaſie thing in the ſight of the Lorde, ſuddenly to make a poore man riche.
22 The bleſſing of the Lorde is in the wages of the godly, and he maketh his proſperitie ſoone to flouriſh,

23 ¶ Say

23 ¶ Say not, What profite & pleasure shall I haue? and what good things shal I haue hereafter?
24 Againe say not, I haue ynough, and possesse many things, & what euill can come to me hereafter?
Chap.11.24. 25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.
26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his waies.
27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.
28 Iudge none blessed before his death: for a man shalbe knowen by his children.
29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomackes that beiche stinkingly.]
30 As a partriche is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proude man, which like a spie watcheth for thy fall.
31 For he lieth in waite and turneth good vnto euill, and in things worthy praise he will finde some faute.
32 Of one litle sparke is made a greate fire, [& of one deceitfull man is bloud increased:] for a sinfull man layeth waite for bloud.
33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.
34 Lodge a stranger, and he will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to doe good. 10 Enemies ought not to be trusted.

1 WHen thou wilt doe good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.
Gal.6.10. 2 *Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.
Alm.5.8. 3 He can not haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]
4 Giue vnto such as feare God, and receiue not a sinner.
5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, & giue it not vnto him, least he ouercome thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.
6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.
7 Giue vnto the good, and receiue not the sinner.
8 A friend can not be knowen in prosperitie, neither can an enemie be vnknowen in aduersitie.
9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.
10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednes.
11 And though he make much crouching & kneeling, yet aduise thy selfe, & beware of him, and thou shalt be to him, as he þ wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped awap.
12 Set him not by thee, least he destroy thee, and stande in thy place.
13 Neither set him at thy right hande, least he seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.
14 *Binde not two sinnes together: for there shall not one be vnpunished. Chap.7.2. and 21.2.
15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come nere the beastes? so is it with him þ keepeth companie with a wicked man, & wrappeth himselfe in his sinnes.
16 For a season will he bide with thee: but if thou stumble he tarrieth not.
17 *An enemie is swete in his lips: he can Isai.41.6. make many good wordes, and speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if he may finde opportunitie, he will not be satisfied with bloud.
18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall he vndermine thee: he will shake his head, and clap his hãds, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of the rich are to be eschewed. 15 The loue of God. 17 Like doe companie with their like.

1 HE* that toucheth pitch, shalbe defiled Deut.7.2. with it: and he that is familiar with the proude, shall be like vnto him.
2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.
3 The rich dealeth vnrighteously, & threatneth with all: but the poore being oppressed must intreate: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straightwayes be threatened.
4 If thou be for his profite, he vseth thee: but if þ haue nothing, he will forsake thee.
5 If thou haue any thing, he will liue with thee: yea, he wil make thee a bare man, and will not care for it.
6 If he haue neede of thee, he will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?
7 Thus will he shame thee in his meat, vntil he haue spet thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterwarde, when he seeth thee, he will forsake thee, and shake his head at thee.
8 [Submit thy selfe vnto God, and waite vpon his hand.]
9 Beware that thou be not deceiued in thine owne conceit and brought downe by thy simples

simplenesse: [be not too humble in thy wisdome.]
10 ¶ If thou be called of a mightie man, absent thy selfe: so shal he call thee þ more oft.
11 Presse not thou unto him, that thou be not shut out, but goe not thou farre off, least he forget thee.
12 Withdraw not thy selfe from his speach, but beleeue not his many wordes: for with much communication will he tempt thee, and laughingly will he grope thee.
13 He is unmercifull, and keepeth not promises: he will not spare to doe thee hurt, and to put thee in prison.
14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when þ hearest this, awake in thy sleepe.
15 Loue the Lorde all thy life, and call upon him for thy saluation.
16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.
17 All flesh will resort to their like, and euery man will keepe companie with such as he is himselfe.
18 How can the wolfe agree with the lambe? no more can the ungodly wt the righteous.
19 What felowship hath [a] hyena with a dogge? and what peace is betweene þ rich and the poore?
20 As the wilde asse is the Lions pray in the wildernes, so are poore men the meate of the riche.
21 As the proude hate humilitie, so doe the riche abhorre the poore.
22 If a riche man fall, his friendes set him up againe: but when the poore falleth, his friendes driue him away.
23 If a riche man offend, he hath many helpers: he speaketh proude words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.
24 When the rich man speaketh, euery man holdeth his tongue: and looke what he layeth, they praise it unto the cloudes: but if the poore man speake, they say, What felowe is this? and if he doe amisse, they will destroy him.
25 Riches are good unto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the ungodly.
26 The heart of a man changeth his countenance, whether it be in good or euill.
27 A chearefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

[a] Which is a wilde beast that counterfeiteth the voyce of men, and deuiseth the out of their houses and deuoureth them.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisedome.

Cha.19.6,16. Iam.3.2. BLessed is the man* that hath not fallen by [the word of] his mouth, and is not tormented with the sorowe of sinne.
2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.
3 Riches are not comely for a nigard, & what should an enuious man doe with money?
4 He þ gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.
5 He that is wicked unto himself, to whom will he be good? for such one can haue no pleasure of his goods.
6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednes.
7 And if he doe any good, he doeth it, not knowing thereof and against his will, and at the last he declareth his wickednes.
8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.
9 A couetous mãs eye hath neuer ynough of a portion, and his wicked malice withereth his owne soule.
10 A* wicked eye enuieth the bread, & there is scarcenesse upon his table. Prou.27.20.
11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offrings.
12 Remember that death tarieth not, and that the [a] couenant of the graue is not shewed unto thee. a That is, the day of death.
13 * Do good unto thy friend before thou die, and according to thine ability stretch out thine hand, and giue him. Chap.4.1. tob.4.7. luke.14.13.
14 Defraude not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.
15 Shalt thou not leane thy trauelles unto an other, and thy labours for the deuiding of the heritage?
16 Giue & take & sanctifie thy soule: [worke thou righteousnes before thy death:] for in the hell there is no meate to finde.
17 ¶ * All flesche wareth olde, as a garment, and this is the cõdition of al times, Thou shalt die the death. Isa.40.6. 1.pet.1.24. sam.1.19.
18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and bloud: one commeth to an ende, and another is borne.
19 All corruptible things shall faile, and the worker thereof shall goe withall.
20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour therefore.]
21 * Blessed is the man that doeth meditate honest things by wisdome, [and exerciseth him selfe in iustice,] and he that reasoneth of holie things by his understanding, Psal.1.2.
22 Which cõsidereth in his heart her waies, and understandeth her secrets.
23 Goe after her as one þ seeketh her out, and lie in waite in her waies.
24 He shall looke in at her windowes, and hearken at her doores.
25 He shal abide beside her house, and fasten a stake in her walles: he shall pitche his tent beside her.
26 And he shall remaine in the lodging of good men, and shall set his children under her couering, and shall dwell under her branches.
27 By her he shalbe couered from the heat, and in her glorie shall he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth God. 3 God reiecteth and casteth off the sinner. 11 God is not the author of euill.

1 HE that feareth the Lord, will doe good: and he that hath the knowledge of the Lawe,

Lawe, will keepe it sure.

a As a pure virgin newly married, doth friendly entreate her husbãde, so shall iustice pure & vndefiled, gently entertaine her louers. *Iohn.4.10.*

2 As an [honorable] mother shall she meete him, and she, * as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shal she feede him, and giue him the water of [wholesom] wisdome to drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall holde himselfe fast by her, and shal not be confounded.

5 She shal exalt him aboue his neighbours, and in the middes of the congregation shall she open his mouth: [with the spirit of wisedome, and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioye, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceit,] & men that lie, cannot remember her: [but men of truth shall haunt her, & shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdome, [and bee plenteous in a faithfull mouth] then the Lord will prosper it.

11 Say not thou, It is through the Lorde that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of errour:] and they that feare God, loue it not.

Gen.1.27. 14 * He made man from the beginning, & left him in the hand of his counsell, [& gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 He hath set water & fire before thee: stretch out thine hand vnto which thou wilt.

Iere.21.8. 17 * Before man is life and death, [good & euill:] what him liketh, shalbe giuen him.

18 For the wisdome of the Lord is great, & he is mightie in power, and beholdeth all things [continually.]

Psal.34.15,16 Iohn.9.31. 19 * And the eyes [of the Lorde] are vpon the that feare him, & he knoweth al the works of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth not a multitude of infidels, & vnprofitable children.]

CHAP. XVI.

1 Of vnhappie, and wicked children. 17 No man can hide him selfe from God. 24 An exhortation to the receiuing of instruction.

1 DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire. *Chap.21.9,18*

7 * He spared not the olde giants, which were rebellious, trusting to their owne strength. *Gen.6.4.*

8 * Neither spared he where as Lot dwelt, those whome he abhorred for their pride. *Gen.19.21,25.*

9 He had no pitie vpon þ people that were destroyed, and pined vp in their sinnes.

10 * And so hee preserued the fiue hundreth thousand footmen, þ were gathered in the hardnesse of their heart, in afflicting them & pitying them, in smiting them & healing them, with mercie, and with chastisement. *Num.14.37, & 26. 51.*

11 Therefore if there be one stiffnecked amõg the people, it is marueile if he scape vnpunished: for mercie and wrath are with him: he is mightie to forgiue, and to powre out displeasure.

12 * As his mercie is great, so is his punishment also: hee iudgeth a man according to his workes. *Chap.5.6.*

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 He will giue place to all good deeds, and euery one shal find according to his works, [and after the vnderstanding of his pilgrimage.]

15 The Lorde hardened Pharao, that hee should not know him, and that his works should be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separate his light from the darknesse with an adamant.

17 Say not thou, I will hide my self from þ Lord: for who will thinke vpõ me from aboue? I shall not be knowen in so great an heape of people: for what is my soule amõg such an infinite number of creatures?

18 Beholde, the heauen, and the * heauen of heauens, which are for God, the depth, & the earth, and al that therein is, shalbe moued when he shall visite. *1.Pet.3.20 1.king.8.27. 2.chr.6.18.*

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme þ no man can see? for the most part of his workes are hid.

22 Who can declare þ workes of his righteousnes? or who can abide them? for his ordinãce is farre off, and the trying out of all things faileth.

23 He that is humble of heart, will consider

their

these things: but an vnwise and erroneous man casteth his minde vpō foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thē weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lorde hath set his workes in good order from the beginning, and part of thē hath he sundred from the other when he first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall indure, they are not hungry nor wearied in their labours, nor cease frō their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With all maner of liuing beastes hath he couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes, 22 And repentance.

Gen.3.17. & 5.2. wisd.2 23. & 7.1,6. 9,ver.21.7. ecclus.3.18.

1 THe* Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beastes, and fowles.

Gen.2.22. 3,ver.21.9.

5 [*He created out of him an helper like vnto him selfe,] and gaue them discretion & tongue, & eyes, eares, and an heart to vnderstand, & fifthly he gaue them a spirit, & seuenthly he gaue them speach to declare his workes,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioyce perpetually in his miracles, that they shoulde prudently declare his workes, and that the elect should prayse his holy name together.

9 Beside this, hee gaue them knowledge, & gaue them the Law of life for an heritage, that they might now know that they were *mortall.

a Through their owne transgression.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voice.

Exo.20.18,17. and 21.23.

12 And he saide vnto them, Beware of all vnrighteous things.* He gaue euery man also a commandement concerning his neighbour.

13 Their wayes are euer before him, & are not hid from his eyes.

b That is, soft & gentle, for the holy ghost to write his lawes in.

14 Euery man from his youth is giuen to euill, & their stonie hearts can not become bflesh.

15 He appointed a ruler vpon euery people, when he deuided the nations of the whole earth.

Deut.4.20. & 10.15.

16 *And he did chuse Israel, as a peculiar people to him selfe, whome he nourisheth with discipline as his first borne, & giueth him most louing light, and doeth not forsake him.

17 All their workes are as the sunne before him, and his eyes are continually vpon their waies.

18 None of their vnrighteousnesse is hid from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

Chap.39.25.

20 *The almes of a man, is as a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, & giueth repentance to their sonnes, and daughters.

Matt.25.31.

21 *At the last shall he arise, and rewarde them, and shall repay their reward vpon their heads.

Act.3.19.

22 *But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritie.]

Iere.3.22.

23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darknesse to wholesome light: forsake thine vnrighteousnes, & hate greatly all abomination.

25 [Knowe the righteousnesse and iudgements of God: stande in the portion that is set foorth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

Psal.6.5. & 88.10, 12.

26 *Who can prayse the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodlie, but prayse the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing and he that is sound of heart, prayseth the Lord, [and reioyceth in his mercie.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holines!

30 For all things can not be in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shal be reproued.]

33 He seeth the power of the high heauen, & all men are but earth and ashes.

CHAP. XVIII.

The marueilous workes of God. 6. 7 The miserie & wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of Vowes.

Gen.1.1. HE liueth for euer,* made all things together: the Lord who onely is iust, and there is none other but he, [and

he

he remaineth a victorious King for euer.]
2 He ordereth the worlde with the power of his hande, and all thinges obey his will: for he gouerneth all things by his power, and deuideth the holy things frō the prophane.
3 To whom hath he giuen power to expresse his workes? who will serche out the ground of his noble actes?
4 Who shall declare the power of his greatnes? or who will take vpon him to tell out his mercie?
5 As for the wonderous workes of the Lorde, there may nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.
6 But when a man hath done his best, he must beginne againe, & when he thinketh to come to an ende, he must goe againe to his labour.
7 ¶ What is man? whereto serueth he? what good or euil can he do?
Psal.90.10. 8 * If the number of a mans dayes be an hundreth yeere, it is much: & no man hath certeine knowledge of his death.
9 As droppes of raine are vnto the sea, and as a grauell stone is in comparison of the sande, so are a thousand yeeres to þ dayes euerlasting.
2.Pet.3.8.
10 Therefore is [God] patient with them, & powreth out his mercie vpon them.
11 He sawe and perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercy vpon them, and shewed them the way of righteousnes.]
12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lorde is vpon al flesh: he chasteneth, & nurtureth, and teacheth, & bringeth backe, as a shepheard his flocke.
13 He hath mercie of them that receiue discipline, and that diligently seke after his iudgements.
14 ¶ My sonne, when thou doest good, reproue not: & whatsoeuer thou giuest, vse no discomfortable wordes.
15 Shall not the dewe asswage the heate? so is a worde better then a gift.
16 Loe, is not a worde better then a good gifte? but a gratious man giueth them both.
17 A fole will reproche churlishly, & a gift of the enuious putteth out the eyes.
18 [Get thee righteousnes before thou come to iudgement: learne before thou speake, & vse physicke or euer thou be sicke.
Ecclus.11.31. 19 * Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercie.
20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shewe thy conuersion.
21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]
22 Before thou prayest, prepare thy selfe, & be not as one that tempteth the Lord.
23 Thinke vpon the * wrath, that shalbe at the ende, and the houre of vengeance, when he shal turne away his face. *Ecclus.7.17,36.*
24 * When thou hast ynough, remember the time of hunger: and when thou art riche, thinke vpon pouertie and nede. *Ecclus.11.13.*
25 From the morning vntil the euening the time is changed, and all such things are soone done before the Lord.
26 A wise man feareth in all things, and in the dayes of transgression he keepeth him selfe from sinne: but the fole doeth not obserue the time.
27 ¶ Euery wise man knoweth wisdome, and knowledge, and praiseth him that findeth her.
28 They that haue vnderstanding, deale wisely in wordes: [they vnderstād þ trueth and righteousnesse,] and powre out with modestie graue sentences for mans life.
29 The chiefe authoritie of speaking is of the Lorde alone: for a mortall man hath but a dead heart.
30 ¶ * Follow not thy lustes, but turne thee from thine owne appetites. *Rom.6.6. and 13.14.*
31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.
32 Take not thy pleasure in great voluptuousnes, & intangle not thy selfe with such companie.
33 Become not a begger by making bankets of that that thou hast borowed, and so leaue nothing in thy purse: els thou shouldest slaunderously lie in waite for thine owne life.

CHAP. XIX.

2 Wine and wheredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisdome of God and man. 27 Whereby thou mayest knowe what is in man.

1 A Labouring man that is giuen to drunkennes, shall not be rich: and he that contemneth small thinges, shal fall by litle and litle.
2 * Wine and women leade wise men out of the way, [and put men of vnderstanding to reproche.] *Gen.19.33. 1.King.11.1, 3,4.*
3 And he that companieth adulterers, shal become impudent: rottennes & wormes shall haue him to heritage, & he that is too bolde, shalbe taken away, and be made a publike example.
4 * He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule. *Iosh.22.22, 12.*
5 Who so reioyceth in wickednes, shall be punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorreth babbling of wordes, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.
6 He that refraineth his tongue, may liue with a troublesome man, & he that hateth babbling, shal haue lesse euil.
7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindred.
8 Declare not other mens maners, neither to friend nor foe: & if the sinne appertene not vnto thee, reuele it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

Chap. 22. 22. and 27. 17. 10 * If thou hast heard a word [against thy neighbour,] let it die with thee, and be sure, it will not burst thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a word in a fooles heart.

Leuit. 19. 17. mat. 18. 15. 13 * Reproue a friende lest he doe euill, and if he haue done it, that he do it no more.

14 Reproue a friende that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friende his faute: for oft times a slaunder is raised, and giue no credence to euery worde.

16 A man falleth with his tongue, but not with his will: *and who is he, that hath not offended in his tongue?

Iam. 3. 2.

17 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Lawe of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obteineth his lone.

19 The knowledge of the commandements of the Lorde is the doctrine of life, and they that obey him, shal receiue the fruite of immortalitie.

20 The feare of the Lorde is all wisedome, and the performing of the Lawe is perfit wisdome, and the knowledge of his almightie power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he do it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdome, neither is there prudencie where as the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisedome.

23 He that hath small vnderstanding, & feareth God, is better then one that hath much wisedome, and transgresseth the Lawe of the most High.

24 There is a certeine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Lawe: yet there is that is wise & iudgeth righteously.

25 There is some that being about wicked purposes, do bow downe them selues, and are sad, whose inward partes burne altogether with deceit: he looketh downe with his face, and faineth him selfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be so weake that he can doe thee no harme, yet when he may finde opportunitie, he wil do euil.

27 ¶ A man may be knowen by his looke, & one that hath vnderstanding, may be perceiued by the marking of his countenance.

Chap. 21. 20, 23. 28 * A mans garment, and his excessiue laughter, & going declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The theefe and the murtherer. 28 Gifts blinde the eyes of the wise.

1 THere is some rebuke þ is not comely: again, some man holdeth his tongue, & he is wise.

2 It is much better to reproue, then to beare euill will: and he that acknowledgeth his faut, shalbe preserued from hurt.

3 As * when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement. Chap. 30. 20.

4 How good a thing is it, when thou art reproued, to shew repentance: for so shalt thou escape wilful sinne.

5 Some man keepeth silence, and is founde wise, and some by much babbling becommeth hateful.

6 Some man holdeth his tongue, because he hath not to answere: & some keepeth silence, waiting a conuenient * time. Eccles. 3. 7.

7 * A wise man will holde his tongue till he see opportunitie: but a trifler & a foole will regarde no time. Chap. 32. 4.

8 He that vseth many wordes, shalbe abhorred, & he that taketh authoritie to him selfe, shalbe hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth him selfe for glories sake, and some by humblenes lifteth vp the head.

12 Some man byeth much for a litle price: for the which he payeth seuen times more.

13 * A wise man with his wordes maketh him selfe to be loued, but the merie tales of fooles shalbe powred out. Chap. 6. 5.

14 The gifte receiued of a foole, shall do thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth litle, and he vpbraydeth much: he openeth his mouth like a towne crier: to day he lēdeth, to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friende: I haue no thanke for all my good dedes: and they that eate my bread, speake euil of me.

16 How oft, and of howe many shall he be laughed to scorne? for he comprehendeth not by right iudgemēt that which he hath, and it is all one as though he had it not.

17 The fall on a pauement is verie sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his own soule, because he is ashamed, & for the regard of persons loseth it.

22 Some

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

Chap.25.2. 23 * A lye is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A theefe is better, then a man that is accustomed to lye: but they both shall haue destruction to heritage.

25 The conditions of liars are vnhoneſt, and their shame is euer with them.

26 A wise man shal bring him self to honour with his wordes, and he that hath vnderstanding, shal please great men.

Prou.12.11. & 28.19. 27 * He that tilleth his land, shal increase his heape: [he that worketh righteousnes, shal be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.

Exod.23.8. deut.16.19. 28 * Rewardes and giftes blynd the eyes of the wise, and make them domme, that they can not reproue faultes.

29 Wisdome that is hid, & treasure that is hoarded vp, what profit is in them both?

30 Better is he þ keepeth his ignorance secrete, then a man that hideth his wisdome.

31 The necessarie patience of him that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 *Not to continue in sinne.* 5 *The prayer of the afflicted.* 6 *To hate take reproued.* 17 *The mouth of the wise man.* 26 *The thought of the foole.*

1 My sonne, hast thou sinned? doe so no more, * but pray for the fore sinnes [that they may be forgiuen thee.]

Chap.5.5. 1 Ioh.1.9. luke.15.21. 2 Flee from sinne, as from a serpent: for if thou commest too nere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

Exod.3.9. & 22.23. 5 * The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth þ Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he þ is wise, perceiueth when he falleth.

8 Who so buyldeth his house with other mens money, is like one that gathereth stones to make his graue.

Chap.16.6. 9 * The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hel, [darkenes and paines.]

a Or, keepeth the vnderstanding thereof. 11 He þ keepeth the Law of the Lord, a ruleth his owne affections thereby: the increase of wisdome is the end of the feare of God.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternes.

13 The knowledge of the wise shall abound like water that runneth ouer, & his counsell is like a pure fountaine of life.

Chap.33.5. 14 * The inner partes of a foole are like a broken vessell: he can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wise worde, he wil commend it, & increase it: but if an ignoyant man heare it, he will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is sometimes in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, & they shal ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdome vnto a foole, & the knowledge of the vnwise is as wordes without order.

19 Doctrine vnto fooles is as fetters on the feete, & like manicles vpon the right hand.

Chap.19. 27,28. 20 * A foole liffeth vp his voyce to laughter, but a wise man doeth scarse smile secretly.

21 Learning is vnto a wise men a iewel of gold, & like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is wel nurtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, wil be grieued with such dishonour.

25 The lippes of talkers will be telling such things as perteine not vnto them, but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap.28.13. 28 * A backbiter defileth his owne soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

CHAP. XXII.

1 *Of the sluggard.* 12 *Not to speake much to a foole.* 16 *A good conscience feareth not.*

1 A Slouthfull man is like a a filthie stone, which euery man mocketh at for his shame.

a.b. That is, like as the idle stone gathereth moſſe and filth: so doth the slouthful both sicknes of body, and corruptiō of mind. And as euery man doth auoide the filthines of dongue, and shake it off: so doth he auoid the companie of idle loyterers, lest he be accounted like vnto them.

2 A slouthfull man is to be compared to the b dongue of oxen, & euery one that taketh it vp, wil shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but she that liueth dishoneſtly, is her fathers heauines.

5 She that is bolde, dishonoureth both her father & her husband, [and is not inferior to the vngodly,] but they both shal despise her.

6 A tale out of time is as musicke in mourning: but wisdome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glueth a potsheard together, and as he that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautines and foolishnesse they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisedome, is as a man, which speaketh to one þ is a sléepe: when he hath tolde his tale, he saith, What is the matter?

Chap.38.16. 11 * Wéepe for the dead, for he hath lost the light: so wéepe for the foole, for he wanteth vnderstanding: make small wéeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not

Chap.12.12. to him that hath no vnderstanding: * beware of him, lest it turne thée to paine, & lest thou be defiled when he shaketh himselfe. Depart from him, & thou shalt find rest, and shalt not receiue sorow by his foolishnes.

14 What is heauier then lead? & what other name should a foole haue?

Prou.27.3. 15 * Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building can not be losed with shaking, so the heart that is stablished by aduised counsell, shal feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a fayre plaistering on a plaine wall.

18 As reedes that are set vp on hie, can not abide the winde, so the feareful heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth foorth teares, and he that hurteth the heart, bringeth foorth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and he that vpbraydeth his friend, breaketh friendship.

21 Though thou drewest a swoorde at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbrayding or pryde or disclosing of secretes or a trapterous wound do not let: for by these things euery friend wil depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, & smoke of the chimney goeth before þ fire, so euil woordes, [rebukes and threatnings] go before bloodshedding.

25 I wil not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: who so euer heareth it, shal beware of him.

Psal.141.3. 26 Who shall set * a watche before my mouth, and a seale of wisedome vpon my lippes, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 *A prayer of the author.* 13 *Of othes, blasphemie, and vnwise communication.* 16 *Of three kindes of sinne.* 23 *Many sinnes proceede of adulterie.* 27 *Of the feare of God.*

O Lord, father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by * them.

*or, my lippes.

2 Who wil correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faultes passe?

‖ That is, of the tongue and lippes.

3 Lest mine ignorances increase, & my sinnes abound to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leaue me not in their imagination] neither giue me a proude looke, but turne away from thy seruants a stoute minde.

5 Take from me vayne hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thée.

6 Let not the griedines of the belly, nor lust of the flesh holde me, and giue not me thy seruant ouer into an vnprudent minde.

7 ¶ Heare, O ye children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lippes, [nor be hurt by wicked workes.]

8 The sinner shall be taken by his owne lippes: for the euil speaker and the proude doe offend by them.

Exod.20.7. chap.27.15. mat.5.33,34. 9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holie one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth, and naméth God continually, shal not be faultlesse.

11 A man þ vseth much swearing, shalbe filled with wickednes, & the plague shall neuer go from his house: when he shal offend, his fault shalbe vpō him, & if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe ful of plagues.

12 There is a word which is clothed w̄ death: God graunt that it be not found in the heritage of Iacob: but they þ feare God, eschew all such, & are not wrapped in sinne.

13 Vse not thy mouth to * ignorant rashnes: for therein is the occasion of sinne.

*Or, inordinate swearing.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy natiuitie.

15 * The man that is accustomed to opprobrious words, wil neuer be reformed all the dayes of his life.

2 Sam.16.7.

16 There are two sorts [of men] that aboūd in sinne, & the third bringeth wrath [& destruction:] a minde hote as fire, þ can not be quenched till it be consumed: an adulterous man that giueth his body no rest, till he

he hane kindled a fire.
17 (All bread is sweete to a whoremonger he will not leaue off til he perish)
18 A man that breaketh wedlocke, & thinketh thus in his heart, "Who seeth me? I
Isa.29.15. am compassed about with darkenesse: the walles couer me: no body seeth me: whom neede I to feare? the most High will not remember my sinnes.
19 Such a man onely feareth þ eies of men, and knoweth not that the eies of the Lorde are tenne thousande times brighter then the sunne, beholding al the wayes of men, [and the grounde of the deepe,] and considereth the most secrete partes.
20 He knewe all thinges or euer they were made, and after they be brought to passe also, he looketh vpon them all.
Lev.20.10. 21 * The same man shalbe punished in the
deut.22.22. streetes of the citie, [and shalbe chased like a pong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shall he be put to shame of euery man, because he would not vnderstād the feare of þ Lorde.]
22 And thus shal it go also with euery wife, that leaueth her husbande, and getteth inheritance by another.
Exod.20.14. 23 * For first she hath disobeied the Lawe of the most High, and secondly, she hath trespaced against her owne husband, & thirdly, she hath played the whore in aduulterie, and gotten her children by an other man.
24 She shalbe brought out into the congregation, and examination shalbe made of her children.
25 Her children shall not take roote, and her branches shall bring forth no fruite.
26 A shamefull report shall she leaue, and her reproche shall not be put out.
27 And they that remaine, shall knowe that there is nothing better then the feare of the Lorde, and that there is nothing swéter then to take heede vnto the commandements of the Lorde.
28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisedome proceeding forth of the mouth of God. 6 Of her woorkes and place where she resteth. 20 She is giuen to the children of God.

1 WIsdome shall praise her selfe, [and be honoured in God,] and reioyce in the middes of her people.
2 In the congregation of the most High shall she open her mouth, and triumphe before his power.
3 [In the middes of her people shall she be exalted, & wondered at in þ holy assembly.
4 In the multitude of the chosen she shall be commended, and among such as be blessed, she shalbe praised, and thus say,]
5 I am come out of the mouth of the most High, [first borne before al creatures.
6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.
7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.
8 I alone haue gone rounde about the compasse of heauen, and haue walked in the bottome of the depth.
9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden downe the hearts of all, both high and lowe.]
10 In all these thinges I sought rest, and a dwelling in some inheritance.
11 So the creator of all thinges gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.
12 * He created me from the beginning, and *Prou.8.23.*
before the worlde, and I shall neuer faile:
* In the holy habitation haue I serued be- *Exod.31.3.*
fore him, and so was I stablished in Sion.
13 *In the welbeloued citie gaue he me rest, *Psal.132.8.*
and in Jerusalem was my power.
14 I tooke roote in an honorable people, euen in the portiō of the Lords inheritāce.
15 I am set vp on hie like a cedar in Libanus, and as a cypres trée vpon the mountaines of Hermon.
16 I am exalted like a palme trée [1] about the [1] *Or, in Cades.*
bankes, and as a rose plant in Jericho, as a faire olive trée in a pleasant field, and am exalted as a plane trée by the water.
17 I smelled as the cinnamom, & as a bag of spices: I gaue a swéte odour as the best myrrhe, as galbanum, & onix, and swéte storax, and perfume of incense in an house.
18 As the *terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace. *a Terebinth is a hard tree spread abroad with many boughes, whereout runneth the gumme called a pure turpentine which cleanseth the stomacke of putrified humors, & purifieth the eares: so the wisdome of God declared in his scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares, and corruption of the soule.*
19 * As the vine haue I brought forth [fruit] *Iohn.15.1.*
of swéte sauour, and my flowres are the fruite of honour and riches.
20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holie hope: I giue eternal things to all my children to whom God hath commanded.
21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]
22 Come vnto me all ye that be desirous of me, and fill your selues with my fruites.
23 * For the remembrance of me is swéter *Psa.19.10,11.*
then honie, and mine inheritāce [sweeter] *Exod.20.1.*
then the honie combe: [the remembrance *and 24.3.*
of me endureth for euermore.]
24 They that eate me, shall haue the more *deut.4.1. and*
hunger, and they that drinke me, shall thirst *29.9.*
the more.
25 Who so hearkneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make me to be knowen, shall haue euerlasting life.]
26 All these thinges are the booke [of life,] & the couenant of the most high God, [and the knowledge of the trueth,] * & the Law that Moyses [in the precepts of righteousnes] commanded for an heritage vnto the house of Jacob, [and the promises pertaining vnto Israel.]
27 Be not wearie to behaue your selues valiantly with the Lorde, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauiour.
28 [Out of Dauid his seruant he ordeined

to raise vp a most mightie King þ should sit in the throne of honour for euermore.]
29 He filleth all thinges with his wisedome, as Phyſon, and as Tygris, in the time of the newe frutes.
30 He maketh the vnderſtanding to abound like Euphrates, & as Jordan in the time of the haruest.
31 He maketh the doctrine of knowledge to appeare as the light, and ouerflowerh as Geon in the time of the vintage.
32 The firſt man hath not knowen her perfitly: no more ſhall the laſt ſeeke her out.
33 For her conſiderations are more abounդant then the ſea, and her counſell is more founder then the great deepe.
34 I wiſedome [haue caſt out floods:] I am as an arme of the riuer: I runne into Paradiſe as a water conduite.
35 I ſaide, I will water my faire garden, and will water my pleaſant grounde: and loe, my ditch became a flood, and my flood became a ſea.
36 For I make doctrine to ſhine as the light of the morning, and I lighten it for euer.
37 [I will pearce thorowe all the lower partes of the earth: I will looke vpon all ſuch as be aſleepe, & lighten all them that truſt in the Lorde.]
38 I wil yet powre out doctrine, as prophecie, and leaue it vnto al ages for euer.
39 * Beholde that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſdome.

Gen. 2. 11.
Ioſh. 3. 15.
Chap. 33. 16.

CHAP. XXV.

1 Of three thinges which pleaſe God, and of three which he hateth. 7 Of nine things that be not to be ſuſpect. 15 Of the malice of a woman.

1 THeſe thinges reioyce me, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and wife that agree together.
2 ¶ Three ſortes of men my ſoule hateth, and I vtterly abhorre the life of them: a poore man that is proud: a rich man that is a liar, and an olde aduulterer that doteth.
3 ¶ If thou haſt gathered nothing in thy youth, what canſt thou finde in thine age?
4 ¶ Oh, howe pleaſant a thing is it when grap headed men minister iudgement, and when the elders can giue good counſell!
5 Oh, howe comely a thing is wiſedome vnto aged men, and vnderſtanding and prudencie to men of honour!
6 The crowne of olde men is to haue much experiẽce, & the feare of God is their glorie.
7 ¶ There be nine thinges, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and ſeeth the fall of his enemies.
8 ¶ Well is him that dwelleth with a wife of vnderſtãding, * and that hath not ſlidden with his tongue, and that hath not ſerued ſuch as are vnworthie of him.
9 Well is him that findeth prudencie, and he that ſpeaketh in the eares of them that will heare.

Gen. 13. 2, 5.
rom. 12. 10.
Chap. 14. 1. and 19. 16.
ſam. 3. 2.

10 ¶ Oh, howe great is he that findeth wiſedome! yet is there none aboue him that feareth the Lord.
11 The feare of the Lorde paſſeth all thinges in clearenesſe.
12 [Bleſſed is the mã, vnto whõ it is graunted to haue the feare of God.] Vnto whom ſhal he be likened that hath attained it?
13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.
14 [¶ The greateſt heauineſſe is the heauineſſe of the heart, and the greateſt malice is the malice of a woman.]
15 Giue me any plague, ſaue onely þ plague of the heart, and any malice, ſaue the mãlice of a woman:
16 Or any aſſault, ſaue the aſſault of them that hate, or any vengeance, ſaue the vẽgeance of the enemie.
17 There is not a more wicked head then the head of the ſerpent, and there is no wrath aboue the wrath of an ‖ enemie.
18 * I had rather dwell vpon and dragon, then to keepe houſe with a wicked wife.
19 The wickednesſe of a woman changeth her face, & maketh her countenance blacke as ‖ a ſacke.
20 Her huſband is ſitting among his neighbours: becauſe of her he ſigheth ſore or he beware.
21 All wickednes is but litle to the wickednesſe of a woman: let the portion of the ſinner fall vpon her.
22 As the climing vp of a ſandie way is to the feete of the aged, ſo is a wife full of wordes to a quiet man.
23 * Stumble not at the beautie of a womã, and deſire her not for thy pleaſure.
24 If a woman nourith her huſband, ſhe is angrie and impudent and ful of reproche.
25 A wicked wife maketh a ſore heart, an heauie countenance, & a wounded mind, weake handes and feeble knees, and can not comfort her huſband in heauines.
26 Of the * woman came the beginning of ſinne, and through her we al die.
27 Giue the water no paſſage, [no not a litle,] neither giue a wicked woman libertie to go out.
28 If ſhe walke not in thine obedience, [ſhe ſhall confounde thee in the ſight of thine enemies,] Cut her off then from thy fleſh: ‖ Giue her, and forſake her.

‖ Or, woman.
Prou. 21. 19.
‖ Or, a beare.
Chap. 42. 12, 2. ſam. 11. 2. and 13. 2.
Gen. 3. 6. 1. tim. 2. 14.
‖ To wit, the bill of diuorcement.

CHAP. XXVI.

1 The prayſe of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 29 Of two things that cauſe ſorow, and of the thirde which mouth wrath.

BLeſſed is the man that hath a vertuous wife: for the number of his peeres ſhall be double.
2 An honeſt woman reioyceth her huſband, & ſhe ſhal fill the peres of his life with peace.
3 A vertuous woman is a good portion which ſhall be giuen for a gift vnto ſuch as feare the Lord.
4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they ſhall at al times haue a cheareful countenance.

5 ¶ There

5 ¶ There be three thinges that mine heart feareth, & my face is afraide of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorowe and griefe of the heart is a woman that is iealous ouer another: and the that communeth withall, is a scourge of a tongue.

7 An euil wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he helde a scorpion.

8 A drunken woman and such as can not be tamed, is a great plague: for she can not couer her owne shame.

9 The whoredome of a woman may be knowen in the pride of her eyes, and eye liddes.

Chap. 42. 11. 10 ¶ * If thy daughter be not shamefast, hold her straitly, lest she abuse her selfe through ouer much libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, & is thirstie, so shal she open her mouth, & drinke of euery nere water: by euery hedge shal she sit downe, & open her quiuer against euery arrowe.

13 The grace of a wife reioyceth her husband, & feedeth his bones vp her vnderstanding.

14 A peaceable woman & of a good heart is a gift of the Lord, and there is nothing so much worth as a woman wel instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are fayre feete with a constant minde.

19 [Perpetuall are the foundations that be layed vpon a strong rocke: so are the commaundements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seede, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is coūted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shameleſſe woman is compared to a dogge: but she that is shamefast, reuereneth the Lord.

27 A woman that honoureth her husband, shalbe iudged wise of all: but she that despiseth him, shalbe blazed for her pride.

28 A lowde crying woman and a babbler let her be sought out to driue away the enemies: the minde of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the third maketh me angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 *Of the poore that would be rich.* 5 *The probation of the man that feareth God.* 13 *The inconstantnesse of a foole.* 16 *The secrets of friends are not to be vttered.* 26 *The wicked imagineth euil which turneth vpon him selfe.*

1 BEcause of pouertie haue many sinned: and * he that seeketh to be rich, turneth his eyes aside. 1. Tim. 6. 9. Prou. 23. 4.

2 As a naple in ꝑ wall sticketh fast betweene the ioynts of the stones, so doth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sine, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: * so doeth [tentation] trie mens thoughts. Prou. 27. 21.

6 * The fruite declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. Mat. 7. 17.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [& shalt dwel with her, & she shall defend thee for euer: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doeth the trueth turne vnto them that are practised in her.

10 As the lyon waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscrete, obserue the time, but haunt still the assemblie of them that are wise.

13 The talking of fooles is grieuous, & their sport is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the heare to stand vp: and to strine with such, stoppeth the eares. Chap. 23. 9. 10.

15 The strife of the proud is bloodsheading, & their scouldings are grieuous to heare.

16 * Who so discouereth secrets, loseth his credit, and findeth no friend after his will. Chap. 19. 10. and 22. 22.

17 Loue thy friend, & be faythfull vnto him:

but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendshippe of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou give ouer thy friend, thou canst not get him againe.

20 Followe after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his sorie is wounded.]

21 As for wounds, they may be bound vp againe, and an evil worde may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

Prou.10.10. 22 * He that winketh with the eyes, imagineth evill: and he that knoweth him, will let him alone.

23 When thou art present, he will speake swetely, & praise thy wordes: but at the last he will turne his tale, & slander thy saying.

24 Many things haue I hated, but nothing so evill as such one: for the Lorde also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.

Psal.7.15. prou.26.27. eccle.10.8. 26 Who so * diggeth a pit, shall fall therein, [and he that layeth a stone in his neighbours way, shall stumble thereon,] and he that layeth a snare for another, shalbe taken in it him selfe.

27 He that worketh evil, shalbe wrapped in evill, and shall not knowe from whence they come vnto him.

28 Mockerie and reproche folow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, & anguish shal consume them before they dye.

30 Despite & anger are abominable things, and the sinnefull man is subiect to them both.

CHAP. XXVIII.

1 *We ought not to desire vengeance, but to forgiue the offence.* 13 *Of the vices of the tongue, and of the dangers thereof.*

Deut.32 35. rom.12.19. 1 HE * that seeketh vengeance, shall finde vengeance of the Lord, & he will surely keepe his sinnes.

‖Man ought not to seeke vengeance. 2 ‖ Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest.

3 Should a man beare hatred against man, and * desire forgiuenesse of the Lord?

Mat.6.14. 4 He will shewe no mercie to a man, which is like him selfe: and will he aske forgiuenes of his owne sinnes?

5 If he that is but flesh, nourish hatred, [& aske pardon of God,] who will intreat for his sinnes?

6 Remember the ende, and let enimitie passe: imagine not death and destruction to another though anger, but persuere in the commandements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the covenant of the most High, and forgiue his ignorance.

Chap.8 1. 8 * Beware of strife, and thou shalt make thy sinnes lewer: for an angrie man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more he inflameth. *Pro.26.21.*

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnes, bringeth death.]

12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 ‖ * Abhorre the slaunderer and double tongued: for such haue destroyed many that were at peace. ‖The tongue. *Chap.21.28.*

14 The * double tongue hath disquieted many a nation, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mightie nations.] a That is, the tongue which saith and vnfaith, or speaketh one thing, & thinketh an other. Or the tongue which speaketh neither out of the new or olde testament, but of their own braine.

15 The double tongue hath cast out many vertuous women, & robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and never dwell quietly.

17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an evill tongue, & commeth not in the anger thereof, which hath not drawen in þ yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of braste.

21 The death thereof is an evill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: it shall burne them, & no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a balance, & make a doore & a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 *Do lend money, and doe almes.* 15 *Of a fruitfull man answering for his friend.* 24 *The poore mans life.*

1 HE that will shewe mercie, ‖ lendeth to his neighbour: and hee that hath power ouer him self, keepeth the commandements. ‖ Of wel doing.

2 * Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season. *Deut.15.7. mat.5.42. luke 6.35.*

3 Keepe

3 Keepe thy worde, & deale faythfully with him, and thou shalt alway finde the thing that is necessarie for thee.
4 Many when a thing was lent them, reckened it to be founde, and grieued them that had helped them.
5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voice: but when they should pay again, they prolong the time, and giue a careleſſe answere, and make excuses by reason of the time.
6 And though he be able, yet giueth he scarce the halfe againe, and reckeneth the other as a thing found: els he deceiueth him of his money, & maketh him an enemie without a cause: he payeth him with cursing and rebuke, & giueth him euill woordes for his good deede.
7 There be many which refuse to lend because of this inconuenience, fearing to be defrauded without cause.
8 Yet haue thou pacience with him that humbleth him selfe, and deferre not mercie from him.
9 Helpe the poore for the commaundements sake, and turne him not away, because of his powertie.
10 Loſe thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy destruction.
Dan.4 24. mat.6.20. luke 11.41. and 12.33. all.10.4. 1.tim.6.18, 19.
11 *Bestow the treasure after the commandement of the most High, and it shal bring thee more profite then golde.
*or, giue thine almes secretly. Tobit.4.8, 9,10,11.
12 *Lay vp thine almes in thy secrete chambers, and it shall keepe thee from all affliction.
13 [A mans almes is as a purse with him, and shal keepe a mans fauour as the apple of the eye, and afterwarde shall it arise, and pay euery man his reward vpon his head.]
14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.
‖ Of suretiship.
15 An honest man is ‖ suretie for his neighbour: but he that is impudent, forsaketh him.
16 Forget not the friendship of thy suretie: for he hath layde his life for thee.
a As he is a foole that is suretie for euery man: so is he vngodly that in no wise will be suretie for any man.
17 The *wicked despiseth the good deede of his suretie.
18 The wicked wil not become suretie: and he that is of an vnthankeful minde, forsaketh him that deliuered him.
19 [Some man promiseth for his neighbor: and when he hath lost his honestie, he will forsake him.]
20 Suretiship hath destroyed many a rich man, & remoued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.
21 A wicked man transgressing the commandements of the Lorde, shall fall into suretyshippe: and he that meddleth much with other mens business, is intangled in controuersies.
22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.
23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. Chap.39.26.
24 ‖ The poore mans life in his owne lodge, is better then delicate fare in another mans. ‖ Sober living.
25 Be it little or much, holde thee contented, that the house speake not euil of thee.
26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.
27 Thou shalt lodge & feed vnthankful men, and after shalt haue bitter woordes for the same, saying,
28 Come, thou stranger, & prepare the table, and feede me of that thou hast readie.
29 Giue place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue nede of mine house.
30 These things are beaute to a man that hath vnderstanding, the vpbraiding of the house, and the reproche of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull life. 22 Of the sore and sorowe of the heart.

1 HE that loueth his sonne, * causeth him oft to feele the rodde, that he may haue iop of him in the ende. *Pro.13.24 and 23.13.
2 He that chastiseth his sonne, shal haue iope in him, and shall reioyce of him among his acquaintance.
3 He that *teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him. *Deut.6.7.
4 Though his father die, yet is he as though he were not dead: for he hath left one behinde him that is like him.
5 In his life he sawe him, & had iope in him, & was not sorie in his death, [neither was he ashamed before his enemies.]
6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.
7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery crie.
8 An vntamed horse will be stubburne, and a wanton childe will be wilfull.
9 If thou bring vp thy sonne delicately, he shal make thee afrayde: if thou play with him, he shal bring thee to heauines.
10 Laugh not with him, least thou be sorie with him, and left thou gnash thy teeth in the ende.
11 *Giue him no libertie in his youth, and winke not at his folie. *Chap.7.23.
12 Bow downe his necke while he is yong, and beate him on the sides, while he is a childe, lest he ware stubburne, and be disobedient vnto thee, and so bring sorowe to thine heart.
13 Chastise thy childe, and be diligent therein, lest his shame grieue thee.
14 ¶ ‖ Better is the poore, being whole and strong, then a riche man that is afflicted in his body. ‖ The prayse of health.
15 Health and strength is aboue al gold, and a whole body aboue infinite treasure.
16 There is no riches aboue a sound body,

and

and no ioy aboue the ioy of the heart.
17 Death is better then a bitter life, [& long rest,] then continual sickneſſe.
a. Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 41.14. Chap.20.3. Pro.12.25. and 15.13. & 17.22.
18 a The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.
19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lorde, [and heareth the rewarde of iniquitie.]
20 He seeth with his eyes, and groneth like * a gelded man, that lyeth with a virgin and sigheth.
21 * Giue not ouer thy minde to heauineſſe, and vexe not thy selfe in thine owne counsell.
22 The ioye of the heart is the life of man, and a mans gladnes is the prolonging of his dayes.
23 Loue thine owne soule, and comfort thine heart: driue sorowe farre from thee: for sorowe hath slayne many, & there is no profite therein.
24 Enuie and wrath shorten the life, & carefulnes bringeth age before the time.
25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

Of couetousnes. 3 Of them that take paine to gather riches. 8 The prayse of a rich man without a fawte. 12 We ought to flee drunkennes & follow soberneſſe.

‖Couetousnes.
1 WAking ‖ after * riches pineth away the body, and the care thereof driueth away slepe.
1.Tim.6.9, 10.
2 This waking care breaketh the slepe, as a great sickнes breaketh the slepe.
3 The riche hath great labour in gathering riches together, and in his rest he is filled with pleasures.
4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.
5 He that loueth golde, shall not be iustified, and he that followeth corruption, shal haue enough thereof.
Chap.8.2.
6 * Many are destroyed by the reason of golde, and haue found their destruction before them.
7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.
Luke 6.24.
8 Blessed is the * riche which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]
9 Who is he, and we will commend him? for wonderfull things hath he done among his people.
10 Who hath bene tryed thereby, and found perfit? let him be an example of glory, who might offende, and hath not offended, or do euil, and hath not done it.
11 Therefore shall his goods be stablished, and the congregation shall declare his almes.
‖Temperancie.
12 If thou sit at a costlie table, ‖ open not thy mouth wide vpon it, and say not, Beholde much meat.
13 Remember that an euill eye is a shrewe: & what thing created is worse then a wicked eye? for it weepeth for euery cause.
14 Stretch not thyne hande whereseuer it looketh, and thrust it not with it into the dish.
15 Consider by thy selfe him that is by thee, and marke euery thing.
16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.
17 Leaue thou off first for nurtours sake, and be not insatiable, lest thou offende.
18 When thou sittest among many, reache not thine hand out first of all.
19 * How litle is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any payne.]
Chap.37.29.
20 A wholesome sleepe commeth of a temperate belly: he ryseth vp in the morning, and is wel at ease in himselfe: but payne in watching and cholericke diseases, & pangs of the belly are with an insatiable man.
21 If thou hast bene forced to eate, arise, goe forth, a vomit, and then take thy rest: [so thou shalt bring no sickнes vnto thy body.]
a. This cōfell only cōcerning the health of the bodie, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperācie for surfeting is forbidden vs, Luke 21.
22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so shall there no sickнes come vnto thee.
23 * Who so is ‖ liberall in his meate, men shall bleſſe him: and the testimonie of his honestie shalbe beleeued.
34. Prou.22.9. ‖Liberalitie. Iudith 13.2, 8.
24 But against him that is a nigard of his meate, the whole citie shall murmure: the testimonies of his nigardnes shalbe sure.
25 Shewe not thy valiantnes in wine: for * wine hath destroyed many.
26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proude by drunkennes.
27 * Wine soberly dronken, is profitable for the life of man: what is his life that is ouercome with wine?
Pſal. 104.15. pro.31.4,5,6, 7.
28 Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine measurably dronken and in time, bringeth gladnes and cherefulnes of the minde.
29 But wine dronken with excesse, maketh bitternes of mind with braulings & scoldings.
30 Drunkennes increaseth the courage of a foole, til he offende: it diminisheth his strength and maketh wounds.
31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despiteful wordes, and presse not vpon him with contrarie wordes.
Chap.20.1.

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient speake. 14 To giue thanks after the repaſt. 15 Of the feare, faith and confidence in God.

‖ Humbleneſſe.
1 IF thou be made the master of the feast, lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.
2 And when thou hast done all thy duetie, sit downe, that thou mayest be merye with them, and receiue a crowne for thy good behauiour.
3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre

4 Powre not out wordes, where there is no audience, * and shewe not forth wisdome out of time.
Eccles.3.7. chap.20.7.
5 The consent of musicians at a banket is as a signet of carbuncle set in gold.
6 And as þ signet of an emerauld wel trimmed with golde, so is the melody of musike in a pleasant banket.
7 [Giue eare, and be still, and for thy good behauiour thou shalt be loued.]
8 Thou that art yong, speake if nede be, and yet scarcely when thou art twise asked.
9 Comprehend much in fewe wordes: [in many things be as one þ is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.
Iob.31.6. 10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.
11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.
12 Stand vp betimes, and be not the last: but get thee home without delay,
13 And there take thy pastime, and do what thou wilt, so that thou do none euil, for vse proud wordes.
14 But aboue all things, giue thankes vnto him that hath made thee, and replenished thee with his goods.
15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.
16 He that seeketh the Law, shalbe filled therwith: but the hypocrite will be offended thereat.
17 They that feare the Lorde, shall finde that which is righteous, and shall kindle iustice as a light.
18 An vngodly man will not bee reformed, but findeth out excuses according to his will.
19 A man of vnderstanding despiseth not counsel: but a lewde and proud man is not touched with feare, euen when he hath done rashly.
20 [Vse sonne,] do nothing vnout aduisemẽt: so shalt it not repent thee after the deede.
21 Goe not in the way where thou mayest fall, nor where thou maiest stumble among the stones, neither trust thou in the way that is plaine.
22 And beware of thine owne children, [and take heede of them þ be thine owne housholde.]
23 In euery good worke be of a faythfull heart: for this is the keeping of the commaundements.
*Or, the Law. 24 Who so beleeueth in * the Lorde, keepeth the commaundementes: and he that trusteth in the Lord, shal take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

1 THere shal no euil come vnto him that ‖ feareth the Lorde: but when he is in tentation, he will deliuer him againe.
‖ The feare of God.
2 A wise man hateth not the Lawe: but he that is an hypocrite therein, is as a shippe in a storme.
3 A man of vnderstanding walketh faythfully in the Lawe, and the Lawe is faithful vnto him.
4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.
5 The heart of the * fowlishe is like a cartes wheele: and his thoughts are like a rolling axeltree. Chap.21.18.
6 As a wilde horse nepeth vnder eneric one þ sitteth vpõ him, so is a scornefull friend.
7 Why doeth one day excell another, seeing that the light of the daies of the yere come of the sunne?
8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feastes.
9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.
10 And all men are of the * ground, & Adam was created out of the earth: but the Lord hath diuided them by great knowledge, & made their wayes diuerse. Gen.1.27. & 2.7.
11 Some of them hath he blessed & exalted, and some of them hath he sanctified, & appropriate to him selfe: but some of them hath he cursed, and bronght them lowe, & put them out of their estate.
12 *As þ clay is in the potters hand, to order it at his pleasure, so are men also in þ hand of their Creator, so that he may reward them as liketh him best. Isa.45.9. rom.9.20,21.
13 Against euill is good, & against death is life: so is the godly against the sinner, and the vngodly against the faithfull.
14 So in all the workes of the most High thou maist see that there are euer two, one against another.
15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In þ blessing of the Lord I am increased, & haue filled my winepresse, like a grape gatherer.
16 *Beholde, how I haue not laboured one- ly for my selfe, but for all them that seeke knowledge. Chap.24.39.
17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the congregation.
18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, & thou intreate for the same againe.
19 As long as thou liuest, and hast breath, *giue not thy selfe ouer to any person.
20 For better it is that thy children should pray vnto thee, then þ thou shouldest looke vp to the hands of thy children.
21 In all thy workes be excellent, that thine honour be neuer stayned.
22 At the time when thou shalt ende thy daies, and finish thy life, distribute thine inheritance.
23 ¶ The fodder, the whippe & the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.
24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shall seeke libertie.

a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hands.

25 The

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whippes and correction.
26 Send him to labour that he goe not idle: for idlenes bringeth much euill.
27 Set him to worke, for that belongeth vnto him: if he be not obedient, ‖ put on more heauie fetters.

‖ Howe slaues were ordered in olde time.

28 But be not excessiue toward any, & without discretion do nothing.
29 * If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in bloud hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast nede of him, as of thy selfe. If thou intreat him euil, and he runne away, wilt thou seeke him?

Chap.7.20.

CHAP. XXXIIII.

Of dreames. 13 The prayse of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doth not allowe the workes of an vnfaithfull man.

1 The hope of a foolishe man is vayne and falle, ‖ and dreames make fooles to haue wings.

‖ Dreames.

2 Whoso regardeth dreames, is like him that will take holde of a shadowe, and followe after the winde.
3 Euen so is it with the appearings of dreames, as the likenes of a face is before another face.
4 Who can be clensed by the vncleane? or what trueth can be spoken of a liar?
5 Soothsayings, witchcraft, & dreaming is but vanity, & a mind that is occupied with fantasies, is as a woman that trauayleth.
6 Where as such visions come not of the most High to trie thee, set not thine heart vpō the.
7 For dreames haue deceiued many, & they haue failed that put their trust therein.
8 The Law shalbe fulfilled without lies, and wisdome is sufficient to a faithful mouth: [what knowledge hath he that is not tried?]
9 A man that is instructed, vnderstandeth much, & he that hath good experience, can talke of wisdome.
10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.
11 When I wandred to and fro, I saw many things, & mine vnderstanding is greater then I can expresse.
12 I was oft times in danger of death, yet I was deliuered by these things.
13 ¶ The spirite of those that feare the Lord, shall liue: for their hope is in him that can helpe them.
14 Who so ‖ feareth the Lord, feareth no man, neither is afraide: for he is his hope.

‖ The feare of the Lord.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?
16 * For the eyes of the Lorde haue respect vnto the, that loue him: he is their * mightie protection, & strong ground, a defence from the heate, and a shadowe for the noone day, a succour from stumbling, & an helpe from falling.

Psal.33.18. Psal.91.1,2.

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.
18 ¶ He that * giueth an offring of vnrighteous goods, offreth a mocking sacrifice, and the giftes of the vnrighteous, please not him.

Pro.21.27.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteousnes.]
20 The most High doeth not alow the ‖ offrings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

‖ The offrings of the wicked and their prayer.

21 Who so bringeth an offring of the goodes of the poore, doth as one that sacrificeth the sonne before the fathers eyes.

Prou. 15.8.

22 The bread of the needeful is the life of the poore: he that defraudeth him thereof, is a murtherer.
23 He that taketh away his neighbors liuing, slayeth him, * and he that defraudeth the labourer of his hyre, is a bloudsheader.

Deut.24. 14,15

24 ¶ When one buyldeth, and an other breaketh downe, what profit haue they the but labour?
25 When one prayeth, and an other curseth, whose voyce will the Lord heare?
26 * He that washeth him selfe because of a dead bodie, and toucheth it againe, what auaileth his washing?

Num.19. 11,12.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fasting helpe him?

2.Pet.2.20. 21,22.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, & of the widow, and him that humbleth him selfe.

1 Whoso keepeth the Lawe, * bringeth offrings inowe: he that holdeth fast the commaundementes, ‖ offreth an offring of saluation.

1.Sam.15.22 Ierem.7.3,5, 6,7.

‖ True sacrifices.

2 He that is thankful to them that haue wel deserued, offreth fine flowre: * and he that giueth almes, sacrificeth praise.

Phil.4.18.

3 To depart from euill is a thankfull thing to the Lord, & to forsake vnrighteousnesse, is a reconciling vnto him.
4 * Thou shalt not appeare emptie before the Lorde.

Exo.23.15. & 34.20. deut.16.16.

5 For all these things are done because of the commaundement.
6 * The offring of the righteous maketh the altar fat, and the smel thereof is sweete before the most High.

Gen.4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.
8 Giue the Lord his honour with a good and liberal eye, & diminish not the first fruites of thine handes.
9 * In al thy gifts shew a iopfull countenāce, and dedicate thy tithes with gladnes.

2.Cor.9.7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheereful eye.

Tob.4.8. Leu.22.21, 22.deut.15.

11 For the Lord recompenseth, and wil giue thee seuentimes as much.

21. Deu.10.17.

12 * Diminish nothing of thine offering: for he wil not receiue it, & abstaine from wrongful sacrifices: for the Lord is the iudge, and regardeth no * mans person.

2.chr.19.7. iob.34.19. wisd.6.7. act.10.34.

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

rom.2,11. galat.2.6.

14 He despiseth not the desire of the fatherles, nor the widowe, when shee powreth out her

ephes.6.9. colos.3.25. 1.pet.1.17.

her prayer.
15 Doeth not the teares runne down the wi-
dowes cheekes: and her cry is against him
that caused them: [for from her cheekes do
they go vp vnto heauen, & the Lorde which
heareth them, doeth accept them.]
16 He that serueth the Lord, shalbe accepted
with fauour, and his prayer shal reach vn-
to the cloudes.
17 The prayer of him that humbleth himself,
goeth thorow the cloudes, and ceaseth not
till it come neere, and will not depart til the
most High haue respect thereunto to iudge
righteously, and to execute iudgement.
18 And the Lord will not be slacke, nor the Al-
mightie will tarie long from them, till he
hath smitten in sunder the loines of the vn-
merciful, & auenged himself of the heathen,
till he haue taken away the multitude of
the cruel, and broken the sceptre of the vn-
righteous, til he giue euery man after his
workes, & reward them after their deuises,
till he haue iudged the cause of his people,
and comforted them with his mercie.
19 Oh, howe faire a thing is mercie in the
time of anguish and trouble! It is like a
cloude of raine, that commeth in the time
of a drought.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, a-*
gainst those that persecute his Church. 22 *The praise*
of a good woman.

1 HAue mercie vpon vs, O Lord God of
all things, and beholde vs, and [shew
vs the light of thy mercies,]
[Against the wicked.] 2 And send thy feare ‖ among the nations,
which seeke not after thee, [that they may
knowe þ there is no God but thou, & that
they may shewe thy wonderous workes.]
Iere.10.25. 3 Lift vp thine * hand vpon the strange na-
tions, that they may see thy power.
4 As thou art sanctified in vs before them,
so be thou magnified among the before vs.
5 That they may know thee, as we knowe
thee: for there is none other God but onely
thou, O Lord.
6 Renue the signes, and change the won-
ders: shewe the glorie of thine hande, and
thy right arme, that they may shew forth
thy wonderous actes.
7 Raise vp thine indignation, and powre
out wrath: take away the aduersarie, and
smite the enemie.
8 Make þ time short: remember thine othe,
þ thy wonderous workes may be praised.
9 Let the wrath of the fire consume them
that escape, and let them perish that op-
presse the people.
10 Smite in sunder the heads of the princes
that be our enemies, and say, There is none
other but we.
[A prayer for the godly.] 11 ‖ Gather all the tribes of Iacob together,
[that they may knowe that there is none
other God but onely thou, & that they may
shew thy wonderous workes,] and inhe-
rit thou them as from the beginning.
12 O Lord, haue mercy vpon the people, that
is called by thy Name, and vpon Israel,
Exod.4.22. * whome thou hast likened to a first borne
sonne.
13 Oh, be mercifull vnto Jerusalem the citie
of thy Sanctuarie, the citie of thy rest.
14 Fil Sion, that it may magnifie thine ora-
cles, and fill thy people with thy glorie.
15 Giue witnesse vnto those that thou hast
possessed from the beginning, and raise vp
the prophecies that haue bene shewed in
thy Name.
16 Reward them that waite for thee, that
thy Prophetes may be found faithfull.
17 O Lord, heare the prayer of thy seruants
according to the * blessing of Aaron ouer *Num.6.23.*
thy people, [and guide thou vs in the way
of righteousnes,] that all they which dwell
vpon the earth, may knowe that thou art
the Lord the eternall God.
18 ¶ The belie deuoureth all meates, yet is
one meate better then another.
19 As the throte tasteth venison, so doeth a
wise minde discerne false wordes.
20 A froward heart bringeth griefe, but a
man of experience will resist it.
21 A woman is apt to receiue euery man:
yet is one daughter better then another.
22 The beautie of a woman cheereth þ face,
and a man loueth nothing better.
23 If there be in her tongue gentlenesse,
meekenesse, and wholesome talke, then is
not her husband like other men.
[The prayse of a good woman.] 24 He that hath ‖ gotten a [vertuous] wom-
an, hath begot to get a possession: she is an helpe
like vnto him selfe, & a pillar to rest vpon.
25 Where no hedge is, there the possession
is spoiled: and he that hath no wife, wan-
dereth to and fro, mourning.
26 Who will trust a thiefe þ is alwap ready
and wandereth from towne to towne? and
likewise him, that hath no rest, and lodgeth
where soeuer the night taketh him?

CHAP. XXXVII.

1 *How a man should knowe friendes and counsellers.* 12
To keepe his companie that feareth God.

[Of friendship.] 1 EVerie friend saith, ‖ I am a friend vn-
to him also: but there is some friende,
which is onely a friend in name.
2 Remaineth there not heauinesse vnto
death, when a companion and friend is
turned to an enemie?
3 O wicked presumption, frō whence art thou
sprong vp to couer the earth with deceite?
Chap.6.10. 4 * There is some companion which in pro-
speritie reioyceth with his friend: but in
the time of trouble he is against him.
5 There is some companion that helpeth
his friend for the bellies sake, and taketh
vp the buckler against the enemie.
6 Forget not thy friend in thy minde, and
thinke vpon him in thy riches.
[Of whome we should take counsell.] 7 Seeke ‖ no counsel at him of whome thou
art suspected, and disclose not thy counsell
vnto such as hate thee.
Chap.8.19. & 9.16. 8 * Euery counseler praiseth his owne coun-
sell: but there is some that counseleth for
him selfe.
9 Beware of the counseler, and be admon-
ished afore * wherto thou wilt vse him: for he will *Or, what*
counsell for him selfe, least he cast the lot *needs be hath.*
vpon thee,
10 And say vnto thee, Thy way is good, and
afterward he stand against thee, and looke
what

what shall become of thee.

11 [Aske no counsel for religion of him, that is without religion, nor of iustice, of him that hath no iustice, nor of a woman touching her of whome he is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a byer for the sale, nor of an enuious man touching thankefulnes, nor of the vnmerciful touching kindnesse, [nor of an vnhonest man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, & is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shew more then seuen watchmen that sit aboue in an high towre.

15 And aboue all this pray to the most High, that he wil direct thy way in truth.

16 Let reason go before euery enterprise, and counsel before euery action.

17 ¶ The [chaunging] of the countenance is a signe of the changing of the heart: foure things appeare, good and euil, life & death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, & hath instructed many, & yet is vnprofitable vnto himselfe.

19 Some man wil be wise in wordes, and is hated, yea, he is destitute of all [a] foode,

[a] wisdome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 An other is wise for himselfe, & the fruites of vnderstanding are faithful in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome fayle not.

23 A wise man shall be plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obteine credite among his people, & his name shalbe perpetuall.

26 My sonne, proue thy soule in thy life, & see what is euil for it, & permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

‖ Of temperancie.

28 Be not ‖ gredie in all delites, and be not too hastie vpon all meates.

Chap. 31.19, 20.

29 * For excesse of meates bringeth sicknes, and gluttonie commeth into cholericke diseases.

30 By surfet haue many perished: but he that [a] dieteth him selfe, prolongeth his life.

[a] or, taketh heede.

CHAP. XXXVIII.

1 *A Physition is commendable.* 16 *To burie the dead.*
24 *The wisedome of him that is learned.*

‖ Of physitions, & physicke.

1 HOnour the ‖ Physition for that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shal receiue gifts of the king.

3 The knowledge of the Physition lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medicines of the earth, and he that is wise, will not abhorre them.

5 * Was not the water made swete with wood, that men might knowe the vertue thereof?

Exod. 15.25

6 So he hath giuen men knowledge, that he might be glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the apothecarie make a confection, and yet he can not finish his owne workes: for of the Lorde commeth prosperitie and wealth ouer all the earth.

9 My sonne, fayle not in thy sickenesse, but * pray vnto the Lord, and he wil make thee whole.

Isai. 38.2, 5.

10 Leane off from sinne, & order thine hands aright, and cleanse thine heart from all wickednes.

11 Offer sweete incense, & fine flowre for a remembrance: make the offring fatte, for thou art not the ‖ first giuer.

‖ God beloweth first his benefits, and we must render a portion thereof to such vses as he appointeth.

12 Then giue place to the Physition: for the Lorde hath created him: let him not go from thee, for thou hast needs of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that he would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the Physition.

16 My sonne, * powre forth teares ouer the dead, ‖ & begin to mourne, as if thou hadst suffred great harme thy selfe, and then couer his body according to [a] his appointment, and neglect not his burriall.

Chap. 22.12. ‖ Of mourning.

[a] Or, the custome.

17 Make a grieuous lamentation, & be earnest in mourning, and vse lamentation as he is worthie, and that, a day or two, least thou be euill spoken of, and then comfort thy selfe for thyne heauines.

18 * For of heauines commeth death, & the heauines of ꝑ heart breaketh the strength.

Pro. 15.13. and 17.22.

19 Of the affection of the heart commeth sorowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last ende.

21 Forget it not: for there is no turning again: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be likewise, vnto me yesterday, & vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

2. Sam. 12.20

24 ¶ The wisdome of a learned man commeth by ‖ ling well his vacant time: and he that ceaseth from his owne matters

and

and labour, may come by wisdome.
25 Howe can he get wisedome that holdeth the plough, & he that hath pleasure in the goad, and in dryuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?
26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.
27 So is it of euery carpenter, and worke master that laboureth night and day: and they that cut, and graue seales, and make sundry diuersities, and giue them selues to counterfaite imagerie, and watch to performe the worke.
28 The smith in like maner abideth by his anuil, & doeth his diligence to labour the yron: the vapour of the fyre dryeth his flesh, and he must fight with the heat of the fornace: the noyse of the hammer is euer in his eares, & his eyes looke still vpon the thing that he maketh: he setteth his minde to make vp his worke: therefore he watcheth to polish it perfitly.
29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: he is carefull alwaye at his worke, and maketh his worke by number.
30 He facioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth how to couer it with lead, & his diligence is to clense the ouen.
31 All these hope in their handes, and euery one bestoweth his wisdome in his worke.
32 Without these cannot the cities be maintained, nor inhabited, nor occupied.
33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.
34 But they maintaine the state of ỳ world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 *A wiseman.* 16 *The workes of God.* 24 *Vnto the good, good things profit, but vnto the euill, euen good things are euill.*

1 HE only that applieth his mind to the Lawe of the most High, & is occupied in the meditation thereof, seeketh out the wisedome of all the ancient, & exercyseth himselfe in the prophecies. ‖ Of true wisdome.
2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.
3 He seeketh out ỳ mysterie of graue sentences, & exerciseth himselfe in darke parables.
4 He shal serue among great men & appeare before the prince: he shall trauaile through strange countreys: for hee hath tried the good and the euill among men.
5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.
6 When the great Lord will, hee shall be filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thankes vnto the Lord in his prayer.
7 * He shall direct his counsell, and knowledge: so shall he meditate in his secretes. * Or, *the Lord*
8 He shall shewe forth his science and learning, and reioyce in the Lawe and couenãt of the Lord.
9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.
10 * The congregation shal declare his wisdome, and shewe it. *Chap.44.15.*
11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shal get the same.
12 Yet will I speake of moe thinges: for I am full as the mone.
13 Hearken vnto me, ye holy children, and bring forth fruite, as the rose that is planted by the brookes of the field.
14 And giue ye a swete smell as * incense, & bring forth flowres as the lilie: giue a smell, and sing a song of praise: bleese the Lord in all his workes. * Or, *Libanus.*
15 Giue honour vnto his Name, and shewe forth his praise with the songes of your lippes, and with harpes, and ye shall say after this maner,
16 * All the works of the Lord are exceeding good, and all his commaundementes are done in due season. *Gen.1.31. mar.7.37.*
17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his commandement the water stoode as an heape, and at the word of his mouth the waters gathered them selues.
18 His whole fauour appeared by his commaundement, and none can diminish that which he will saue.
19 The workes of all flesh are before him, & nothing can be hid from his eyes.
20 He seeth from euerlasting to euerlasting, and there is nothing wonderful vnto him.
21 A man nede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.
22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.
23 As he hath turned the waters into saltnes, so shall the heathen feele his wrath.
24 As his wayes are plaine & right vnto the iust, so are they stumbling blockes to the wicked.
25 ¶ For the good, are good thinges created from the beginning, & euill thinges for the sinners.
26 * The principall things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheat and honie, & milke, the blood of the grape, & ople, and clothing. *Chap.29.21.*
27 All these things are for good to the godlie: but to the sinners they are turned vnto euill.
28 There bee spirits ỳ are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath

wrath of him that made them.

Chap.40.9,10. 29 * Fyre, and haile, and famine, and death:
all these are created for vengeance.

30 The teeth of wilde beastes, and the scor-
pions, and the serpents, and the swoorde ex-
ecute vengeance for the destruction of the
wicked.

31 They shalbe glad to do his commande-
ments: and when neede is, they shall be
ready vpon earth: and when their houre is
come, they shall not ouerpasse the com-
mandement.

32 Therefore haue I taken a good courage
vnto me from the beginning, and haue
thought on these things, & haue put them
in writing.

Gen.1.31. 33 * All the workes of the Lord are good, and
he giueth euery one in due seasō, and when
neede is:

34 So that a man neede not to say, This is
worse then that: for in due season they are
all worthy praise.

35 And therefore praise the Lord with whole
heart and mouth, and bleſſe the Name of
the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and prerogatiues of the feare of God.

‖ The mise-ries of mans life. 1 GReat ‖ trauaile is created for al men,
and an heauie yoke vpon the sonnes
of Adam from the day that they goe
out of their mothers wombe, til the day
they returne to the mother of al things,

2 Namely their thoughtes, and feare of the
heart, and their imagination of the things
they waite for, and the day of death,

3 From him that sitteth vpon the glorious
throne, vnto him that is beneath in the
earth and ashes:

4 From him that is clothed in blewe silke,
and weareth a crowne, euen vnto him that
is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquiet-
nesse, and feare of death, and rigour, and
strife, and in the time of rest the sleepe in the
night vpon his bed, chāge his knowledge.

6 A little or nothing is his rest, and after-
ward in sleeping he is as in a watch towre
in the day: he is troubled with the visions
of his heart, as one that runneth out of a
battell.

7 And when all is safe, he awaketh, & mar-
uelleth that the feare was nothing.

8 Such things come vnto al flesh, both man
and beast, but seuen folde to the vngodly:

Chap.39.29,30 9 Moreouer, * death and blood, and strife, &
swoorde, oppression, famine, destruction, &
punishment.

10 These things are all created for the wic-
ked, & for their sakes came the * flood also.

Gen.7.11. Gen.3.19. Chap.41.10. Eccles.1.7. 11 * All thinges that are of the earth, shall
turne to earth againe: and they that are
of the * waters, shall returne into the sea.

12 ¶ All bribes and vnrighteousnesse shalbe
put away: but ‖ faithfulnesse shall endure
for euer.

‖ Faithful-nes. 13 The substance of the vngodlie shalbe dri-
ed vp like a riuer, and they shall make a
sounde like a great thunder in the raine.

14 When he openeth his hand, he reioyceth:
but all the transgressours shall come to
nought.

15 The children of the vngodly shall not ob-
teine many branches: for the vncleane
rootes are as vpon the high rockes.

16 Their tender stalke by what water soe-
uer it be or waterbanke, it shalbe pulled vp
before all other herbes.

17 ¶ Friendlinesse is as a most plentifull
garden of pleasure, and mercie endureth
for euer.

18 * To labour and to be content with that Phil.4.12. 1.Tim.6.6.
a man hath, is a sweete life: but he that fin-
deth a treasure, is aboue them both.

19 Children, & the building of the citie ma-
keth a perpetual name: but an honest wo-
man is counted aboue them both.

20 Wine and muſicke reioyce the heart:
but the loue of wisedome is aboue them
both.

21 The pipe & the psalterion make a sweete
noyse: but a pleasant tongue is aboue the
both.

22 Thine eye desireth fauour and beautie:
but a greene seede time, rather then them
both.

23 A friend, and companion come together
at opportunitie: but aboue them both is
a wife with her husband.

24 Friendes and helpe are good in the time
of trouble: but almes shall deliuer more
then them both.

25 Gold and siluer fasten the feet: but coun-
sell is esteemed aboue them both.

26 Riches and strength lift vp the minde:
but the feare of the Lorde is aboue them
both: there is no want in the feare of the
Lorde, and it needeth no helpe.

27 The feare of the Lorde is a pleasant gar-
den of blessing, & there is nothing so beau-
tifull as it is.

28 ¶ My sonne, leade not a beggers life: for
better it were to die then to begge.

29 The life of him that dependeth on ano-
ther mans table, is not to be counted for a
life: for he tormenteth him selfe after other
mens meate: but a wise man and well
nourtured, will beware thereof.

30 Begging is sweete in the mouth of the
vnshamefast, and in his belly there bur-
neth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhorta-tion to giue heede vnto wisedome. 17 Of what things a man ought to be ashamed.

1 O ‖ Death, howe bitter is the remem-
brance of thee to a man that li-
ueth at rest in his possessions, vnto
the man that hath nothing to vexe him,
& that hath prosperitie in all thinges: yea,
vnto him that yet is able to receiue meat!

‖ Of death.

2 O death, how acceptable is thy iudgement
vnto the needefull, and vnto him whose
strength faileth, and that is now in the last
age, and is vexed with all things, & to him
that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remem-
ber them that haue bene before thee, and
that

come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou be against þ pleasure of the most High? whether it be tenne or an hundreth, or a thousand yeres, there is no defence for life against the graue.

5 ¶ The children of the vngodlie are abominable children, and so are they that keepe companie with the vngodlie.

6 The inheritance of vngodlie children shall perish, and their posteritie shall haue a perpetual shame.

7 The children complayne of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodlie, which haue forsaken the Lawe of the moste high God: for though you increase, yet shal you perish.

9 If ye be borne, ye shalbe borne to cursing: if ye die, the curse shalbe your portion.

Chap.40.11. 10 * All that is of the earth, shall turne to earth againe: so the vngodlie go from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regarde to thy name: for that shall continue with thee aboue a thousand treasures of golde.

13 A good life hath the dayes numbred: but ‖ A good name endureth euer.

‖ A good name.

14 Thy children, keepe wisedome in peace: *Chap.20.29.* * for wisdome that is hid, and a treasure that is not seene, what profite is in them both?

15 A man that hideth his foolishnes, is better then a man that hideth his wisdome.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be ‖ ashamed: neither are al things alowed as faithfull in all men.

‖ Of shamefastnes.

17 Be ashamed of whoredome before father and mother: bee ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companiõ and friend,

19 And of theft before the place where thou dwellest, & before the trueth of God and his couenant, and to leane with thine elbowes vpon the * bread, or to be reproued for giuing or taking,

¶ *Or, table.*

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face frõ thy kinsman: or to take away a portion or a gift, or to be euill minded toward an other mans wife,

22 Or to solicite any mans mayde, or to stãd by her bed, or to reproche thy friendes with words,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus maiest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

1 *The Lawe of God must be taught.* 9 *A daughter.* 14 *A woman.* 18 *God knoweth al things, yea, euen the secrets of thine heart.*

1 OF these thinges be not thou ‖ ashamed, neither haue regarde to offende for any person:

‖ In what things we ought not to be ashamed.

2 Of the Lawe of the moste High and his couenant, and of iudgement to iustifie the godlie:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friendes:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, & to beate an euil seruant to the bloud:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, & the aged, that contende against the young: thus shalt thou be wel instructed, & approued of all men liuing.

9 ¶ The daughter * maketh the father to watch secretly, and the carefulnes that he hath for her, taketh away his sléepe in the youth, least shee should passe the flower of her age: and when shee hath an husband, least shee should be hated:

Or, is afeered watch to the father.

10 In her virginitie, least shee should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, least she misbehaue her selfe: and when she is married, least she continue vnfruitfull.

11 * If thy daughter be vnshamefast, keepe her straightly, least she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and diffame thée among the people, and bring thee to publike shame.

Chap.26.10.

12 * Behold not euerie bodies beautie, and companie not among women.

Chap.25.23.

13 For as the moth commeth out of garments: * so doeth wickednes of þ woman.

Gen.3.6.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the worde of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glorie of the Lord.

17 Hath not the Lord appointed that his Saints should declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, and the heart, & knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

Iob.41.4. Eſa.29.15.

20 * No thought may eſcape him, neither may any word be hid from him.

21 Hee hath garniſhed the excellent workes of his wiſdome, & he is from euerlaſting to euerlaſting, & for euer: vnto him may nothing be added, neither can he be miniſhed: he hath no neede of any counſeler.

22 Oh, howe delectable are all his workes, and to be conſidered euen vnto the ſparkes of fire!

23 They liue al, & endure for euer: & whenſoeuer neede is, they are all obedient.

24 They are all double, one againſt another: he hath made nothing that hath any faute.

*Or, ſtabliſheth.

25 The one *commendeth the goodnes of the other, and who can be ſatisfied with beholding Gods glorie?

CHAP. XLIII.

The ſumme of the creation of the workes of God.

‖ The wonderfull workes of God.

1 THis high ornament of the cleare firmament, the beautie of the heauen ſo glorious to beholde,

2 The ſunne alſo, a marueilous inſtrument when it appeareth, declareth, at his going out, the worke of the moſt high.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The ſunne burneth the mountaines thꝛee times more then he that kepeth a fornace with continuall heat: it caſteth out the fiꝛie vapours, & with the ſhining beames blindeth the eyes.

5 Great is the Lorde that made it, and by his commandement he cauſeth it to runne haſtily.

Gen.1.16.

6 * The moone alſo hath hee made to appeare according to her ſeaſon, that it ſhould be a declaration of the time, and a ſigne for the world.

Exo.12.2.

7 * The feaſtes are appointed by the moone: the light thereof diminiſheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderouſly in her changing.

9 It is a campe pitched on high, ſhining in the firmament of heauen: the beautie of heauen are the glorious ſtarres, and the ornament that ſhineth in the high places of the Lord.

10 By the commandement of the Holy one they continue in their order, and faile not in their watche.

Gen.9.13,14.

11 ¶ * Looke vpon the raine bowe, and praiſe him that made it: verie beautifull is it in the brightnes thereof.

Iſa.40.12.

12 * It compaſſeth the heauen about with a glorious circle, and the handes of the moſt high haue bended it.

13 ¶ Through his commandement he maketh the ſnow to haſte, and ſendeth ſwiftly the lightning of his iudgement.

14 Therefore he openeth his treaſures, and the cloudes flie forth as the fowles.

15 In his power hath hee ſtrengthened the cloudes, and broken the haileſtones.

16 The mountains leape at the ſight of him: the Southwinde bloweth according to his will.

17 The ſound of his thunder beateth the earth: ſo doth the ſtorme of the North: the whirlewinde alſo, as birdes that flie, ſcattereth the ſnowe, and the falling down thereof is as the graſſhoppers that light downe.

18 The eye marueileth at the beautie of the whitenes thereof, & the heart is aſtoniſhed at the raine of it.

19 Hee alſo powꝛeth out the froſt vpon the earth like ſalt, and when it is froſen, it ſticketh on the toppes of pales.

20 When the colde North winde bloweth, and yce is froſen of the water, it abideth vpon all the gathermings together of water, and clotheth the waters as with a breaſtplate.

21 It deuoureth the mountaines, & burneth the wildernes, and deſtroyeth that that is greene, like fyre.

22 The remedie of all theſe is when a cloud commeth haſtily, and when a dewe commeth vpon the heat, it refreſheth it.

23 [By his worde he ſtilleth the winde:] by his counſell he appeaſeth the deepe, and planteth plandes therein.

24 They that ſaile ouer the ſea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there be ſtrange, and wonderous workes, diuers maner of beaſtes, and the creation of whales.

26 Through him are all thinges directed to a good ende, and are ſtabliſhed by his worde.

27 And when we haue ſpoken much, we can not attaine vnto the: but this is the ſumme of all, that he is all.

28 What power haue we to praiſe him: for he is aboue all his workes?

29 The Lord is terrible, & verie * great, and marueilous is his power. *Pſal.96.4.*

30 Praiſe the Lord, & magnifie him as much as ye can, yet doeth he farre excede: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 * Who hath ſeene him, that he might tell vs? and who can magnifie him as he is? *Iohn.1.18. Pſal.100.2.*

32 For there are hid yet greater things then theſe be, and we haue ſeene but a fewe of his workes.

33 For the Lord hath made all things, and giuen wiſdome to ſuch as feare God.

CHAP. XLIIII.

The praiſe of certayne holy men, Enoch, Noe, Abraham, Iſaac and Iacob.

1 LEt vs nowe commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glorie by the, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wiſe in counſel, and declared prophecies.

4 * They gouerned the people by counſel and by the knowledge of learning meete for the people, in whoſe doctrine were wiſe ſentences. *Exo.18.25.*

5 They

5 They inuented the melodie of muſike, and expounded the verſes that were written.
6 They were riche and mightie in power, and liued quietly at home.
7 All theſe were honourable men in their generations, and were well reported of in their times.
8 There are of them that haue left a name behinde them, ſo that their prayſe ſhall be ſpoken of.
9 There are ſome alſo which haue no memoriall, * and are periſhed, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.
Gen.7.22.
10 But theſe former were merciful men, whoſe righteouſnes hath not bene forgotten.
11 For whoſe poſteritie a good inheritance is reſerued, and their ſeede is contained in the couenant.
12 Their ſtocke is contained in the couenant, and their poſteritie after them.
13 Their ſeede ſhall remaine for euer, & their prayſe ſhal neuer be taken away.
14 Their bodies are buried in peace, but their name liueth for euermore.
15 * The people ſpeake of their wiſedome, and the congregation talke of their prayſe.
Chap.39.10.
|| Enoch. Gen.5.24. Hebr.11.5.
16 || * Enoch pleaſed the Lorde God: therefore was he tranſlated for an example of repentance to the generations.
|| Noe. Gen.6.9.& 7.1 Hebr. 11.7.
17 || * Noe was found perfite, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the floud came.
18 An euerlaſting couenant was made with him, that all fleſh ſhould * periſh no more by the floud.
Gene.9.11.
|| Abraham. Gen.12.3.& 15.5 & 17.4.
19 || Abraham was a * great father of many people: in glorie was there none like vnto him.
20 He kept the Law of the moſt High, and was in couenant with him, and he ſet the couenant * in his fleſh, and in tentation he was found faithfull.
Gen.21.4.
Gene.22.16, 17,18. Gala.3.8.
21 Therefore he aſſured him by an * othe, that hee would bleſſe the nations in his ſeede, and that he would multiplie him as the duſt of the earth, and exalt his ſeede as the ſtarres, and cauſe them to inherite from ſea to ſea, and from the Riuer vnto the end of the world.
Gen.26.2,3. || Iſaac.
22 * With || Iſaac did he confirme likewiſe for Abrahams ſake, the bleſſing of all men, and the couenant,
|| Iacob. * Or, gaue him.
23 And cauſed it to reſt vpon the head of || Iacob, and * made him ſelfe knowen by * his bleſſings, & gaue him an heritage and deuided his portions, * and parted them among the twelue tribes.
Gen.27 28. and 28 1.
24 And he brought out of him a || merciſull man, which found fauour in the ſight of all fleſh.
Gene.28.14. || Ioſeph.

CHAP. XLV.

The prayſe of Moyſes, Aaron, and Phinees.

1 AND || Moyſes, the * beloued of God and men, brought he forth, whoſe remembrance is bleſſed.
|| Moyſes. Exod.11.3. all.7.22.
2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.
3 By his wordes he cauſed the wonders to ceaſe, and he made him * glorious in the ſight of Kings, and gaue him commandements for his people, and ſhewed him his glorie.
Exo.6.7,8. 9.chapter.
4 * He ſanctified him with faithfulnes, and meekenes, and choſe him out of all men.
Num.12.3.
5 Hee cauſed him to heare his voyce, and brought him into the darke cloude, * and there he gaue him the commaundements before his face, euen the lawe of life and knowledge, that he might teache Jacob the couenant, and Iſrael his iudgements.
Exod.19.7.
6 He exalted || Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.
|| Aaron. Exo.4.28.
7 An euerlaſting couenant made hee with him, & gaue him the prieſthode among the people, and made him bleſſed through his comely ornament, and clothed him with the garment of honour.
8 He put perfite ioy vpon him, & girded him with ornaments of ſtrength, as with breaches, and a tunicle, and an ephod.
9 He compaſſed him about with belles of golde, and with many belles round about, * that when he went in, the ſounde might be heard, and might make a noyſe in the Sanctuarie, for a remembrance to the children of Iſrael his people.
Exod.28.35.
10 And with an holy garment, with golde alſo, and blue ſilke, and purple, and diuers kindes of workes, and with a breſtlappe of iudgement, and with the || ſignes of trueth,
|| Vrim and Thummim.
11 And with worke of ſcarlet cunningly wrought, and with precious ſtones grauen like ſeales, and ſet in golde by goldeſmithes worke for a memorial, with a writing grauen after the number of the tribes of Iſrael.
12 And with a crowne of gold vpon the mitre, bearing the forme & marke of holines, an ornament of honour, a noble worke garniſhed, and pleaſant to looke vpon.
13 Before him were there no ſuch faire ornaments: there might no ſtranger put them on, but onely his children, & his childrens children perpetually.
14 Their ſacrifices were wholly conſumed euery day twiſe continually.
15 Moyſes filled * his hands, and * anointed him with holy ople: this was appointed vnto him by an euerlaſting couenant, and to his ſeede, ſo long as the heauens ſhould remaine, that he ſhould miniſter before him, and alſo to execute the office of the prieſthode, and bleſſe his people in his name.
That was, either put into his hād the booke of the Lawe written to reade vnto the people,
16 Before all men liuing the Lorde choſe him that he ſhould preſent offerings before him, and a ſweete ſauour for a remembrance to make reconciliation for his people.
or els ſome ſacrifice that he might offer vnto God for
17 * He gaue him alſo his commandements and authoritie according to the Lawes appointed, that hee ſhould teache Jacob the teſtimonies, and giue light vnto Iſrael
their offences.
Leuit.8.12. Deut.17.10. and 21.5.

by his Lawe.

Num. 16.1,2. 18 *Strangers stoode vp against him, and enuied him in the wildernes, euen the men that tooke Dathans and Abirams part, and the companie of Core in furie and rage.

19 This the Lord sawe, & it displeased him, and in his wrathful indignation were they consumed: he did wonders vpon them, and consumed them with the fiery flame.

Num. 17.8. 20 *But he made Aaron more honourable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priestes did eate of the sacrifices of the Lord, which he gaue vnto him and to his seede.

Deut. 12.12. *and* 18.1. 22 *Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lorde is the portion of his inheritance.

‖ Phinees. *Num.* 25. 12,13. 1. *mac.* 2.54. 23 The third in glorie is ‖ Phinees þ sonne of Eleazar, because he had zeale in the feare of the Lorde, and stoode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that he and his posteritie should haue the dignitie of the Priesthode for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the onely sonne of his sonne, and to his seede. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

§ Iosue. *Num.* 27. 18. *deut.* 34. 9 *ios.* 1.2. *and* 12.7. 1 IEsus ‖ *the sonne of Nave was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Ios. 8.1,2. 2 *What glorie gate he, when he lift vp his hand, and drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

Ios. 10.12, 13,14. 4 *Stoode not the sunne still by his meanes, and one day was as long as two?

5 He called vnto the most high Gouernour when the enemies pressed vpon him on euery side, and the mightie Lorde heard him with the haile stones, with mightie power.

Ios. 10.11. *Or, that the Lord fauoured his battel. *Or, pursued the mightie men. 6 He rushed in vpon the nations in battell, and in the *going downe of Bethoron he destroyed the aduersaries, that they might knowe his weapons, and that he fought ‘in the sight of the Lorde: for he ‘followed the Almightie.

7 *In the time of Moyses also he did a good worke: he & ‖ Caleb the sonne of Jephunne stood against the enemie, and withheld the people from sinne, and appeased the wicked murmuring.

Num. 14.6. 1. *mac.* 2.55, 56. ‖ Caleb.

8 *And of sixe hundreth thousand people of foote, they two were preserued to bring them into the heritage, euen into the lande that floweth with milke and honie.

Num. 26.65. *deu.* 1.35,36.

9 *The Lorde gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land and his seede obteined it for an heritage,

Ios. 14.11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the ‖ iudges, euery one by name, whose heart went not a whoring, nor departed from the Lorde, their memorie be blessed.

‖ Iudges.

12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

Chap. 49.16.

13 ¶ ‖ Samuel the Prophet of the Lord, beloued of his Lord, *ordeined Kings, and anointed the princes ouer his people.

‖ Samuel. 1. *Sam.* 10.1, *&* 16.13.

14 By the Lawe of the Lorde he iudged the congregation, and the Lorde had respect vnto Jacob.

15 This Prophet was approoued for his faithfulnes, and he was knowen faythfull in his wordes and visions.

16 *He called vpon the Lorde almightie, when his enemies preassed vpon him on euery side, when he offered the sucking lambe.

1. *Sam.* 7.9, 10,11.

17 And the Lord thundred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and al the rulers of the Philistims.

19 *And before his long sleepe he made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no, not so much as a shoe, and no man could accuse him.

1. *Sam.* 12.3.

20 *After his sleepe also he told of the kings death, and from the earth lift her vp his voyce, and prophecied that the wickednes of the people should perish.

1. *Sam.* 28, 18,16.

CHAP. XLVII.

The prayse of Nathan, Dauid and Salomon.

1 AFter him rose vp ‖ *Nathan to prophecie in the time of Dauid.

‖ Nathan. 2. *Sam.* 12.1.

2 For as the fatte is taken away from the peace offering, so was ‖ Dauid chosen out of the children of Israel.

‖ Dauid.

3 He played with the lyons, as with kidds, and with beares, as with lambes.

1. *Sam.* 17.34

4 *Slew he not a giant when he was yet but young, & tooke away the rebuke frō the people, when he lift vp his hand ‘with the stone in the sling, to beat down the pride of Goliah?

1. *Sam.* 17.49, 50,51.

5 For he called vpon the most High Lorde, which gaue him strength in his right hand, to slay that mightie warriour, and that he might set vp þ horne of his people againe.

1. *Sam.* 18.7. *Or, the people. *Or, with his sling of the Lord.

6 *So ‘he gaue him the praise of ten thousand, & honoured him with *great praises, and

and gaue him a crowne of glorie.

2.Sam.5.7. 7 * For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praised the Holie one, and the most High with honourable words, and with his whole heart he sung songs, and loued him that made him.

1.Chro.16.4. 9 * He set singers also before the altar, and according to their tune he made sweete songs, that they might praise God daily with their songs.

10 He ordeined to kéepe þ feast daies comely, and appointed the times perfitly, that they might praise the holy Name of God, and make the Temple to sounde in the morning.

2.Sam.12.13 11 * The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

‖ Salomon. 1.King.4. 21.24. 13 ‖ * Salomon reigned in a peaceable time, and was glorious: for God made all quiet rounde about, that hee might builde an house in his Name, and prepare the Sanctuarie for euer.

1.King.4.29, 30. 14 * How wise wast thou in thy youth, and wast filled with vnderstanding, as with a flood!

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy name went abroade in the yles, & for thy peace thou wast beloued.

1.King.4. 31,32. 17 * The countreis marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lorde God, which is called the God of Israel, thou hast * gathered golde as tinne, & hast had as much siluer as lead.

1.King.10.27.

1.King 11.1. 19 * Thou diddest bowe thy loynes to women, and wast ouercome by thy bodie.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, & hast brought wrath vpon thy children, and hast felt sorowe for thy folie.

1 King.12. 15,16,17. 21 * So the kingdome was deuided, and Ephraim bega to be a rebellious kingdome.

2.Sam.7.15. 22 * Neuertheles the Lorde left not off his mercie, neither was he destroyed for his workes, neither did he abolish the posteritie of his elect, nor take away þ seede of him that loued him, but he left a remnãt vnto Jacob, and a rote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seede he left behinde him ‖ Roboam, euen * the foolishnes of the people, and one that had no vnderstãding, * who turned away the people through his counsell, & Jeroboam the sonne of Nabat, * which caused Israel to sinne, & shewed Ephraim the way of sinne.

‖ Roboam. * Or, a most euident folie. 2.King.12. 10,11,13,14. ‖ Jeroboam. 1.King.12. 28,30. 24 So þ their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out al wickednes, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

1 Then stood vp ‖ * Elias the Prophet as a fire, & his word burnt like a lampe. ‖ Elias. 1.King.17.1.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandements of the Lord.]

3 By the word of the Lord he shut the heauen, * and three times brought he the fire from heauen. 1.King.18.38 and 2.King.1.

4 O Elias, how honorable art thou by thy wonderous deedes! who may make his boast to be like thee! 10,12.

5 * Which hast raised vp the dead from death, and by the worde of the most High out of the graue: 1.King.17. 21,22.

6 Which hast brought Kings vnto destruction, and the honorable from their seate:

7 Which heardest the rebuke of the Lorde in Sina, * and in Horeb the iudgement of the vengeance: 1.King.19.15.

8 * Which diddest anoint Kings that they might ‖ recompense, and Prophets to be thy successours: 1.King.19. 16,17. ‖ The wickednes of Achab and Iezabel.

9 * Which wast taken vp in a whirle winde of fire, and in a charet of fire horses:

10 Which wast appointed * to reproue in due season, & to pacifie the wrath of the Lordes iudgement before it kindled, and to turne the hearts of the fathers vnto the childre, and to set vp the tribes of Jacob. 2.King.2.12. Mala.4.5.

11 Blessed were they that sawe thee, & slept in loue: for * we shall liue. a That is, they that are such.

12 * When Elias was couered with the storme, ‖ Eliseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection. 2 King.2. ‖ Eliseus.

13 Nothing could ouercome him, * and after his death his bodie prophecied. 2.King.13.21

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a verie fewe people with the prince vnto the house of Dauid. 2.King.18. 11,12.

16 Howbeit some of them did right, & some heaped vp sinnes.

17 ‖ * Ezekias made his citie strong, & conueyed water into the middes therof: he digged thorowe the rocke with yron, and made fountaines for waters. ‖ Ezekias. 2.King.18.2.

18 * In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hãd against Sion, and boasted proudly. 2.King.18.13.

19 Then trembled their hearts & handes, so that they sorowed like a womã in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their handes vnto him, and immediatly the Holy one heard them out of heauen.

21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai. 2.King.19. 35. Isa.37.36. tob.1.18. 1.mac.7.41. 2.mac.8.19.

22 * He smote the host of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing þ pleaſed the Lorde, and remained ſtedfaſtly in
|| Iſaias. the waies of Dauid his father, as || Eſai the great Prophet, and faithfull in his viſion had commanded him.
2.King.20.10,11. 24 * In his time the ſunne went backward, and he lengthened the kings life.
Iſai.38.8. 25 He ſaw by an excellẽt Spirit what ſhould come to paſſe at the laſt, and he comforted them that were ſorowful in Sion.
26 He ſhewed what ſhould come to paſſe for euer, and ſecret things, or euer they came to paſſe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

|| Ioſias. 1 THe remembrance of || * Ioſias is like
2.King.22.1. and 23.2. 2.chro.34.3. the compoſition of the perfume that is made by the arte of the apothecarie: it is ſwẽte as honie in all mouthes, and as muſicke at a banket of wine.
2 He behaued him ſelfe vprightly in the reformation of the people, and tooke away al abominations of iniquitie.
2.King.23.4. 3 He * directed his heart vnto the Lorde, and in the time of the vngodly hee eſtabliſhed religion.
4 All, except Dauid and Ezekias, and Ioſias, committed wickednesse: for euen the Kings of Iuda forſooke the Lawe of the moſt High, and failed.
* Or, power. 5 Therefore he gaue their * honne vnto other, and their honour to a ſtrange nation.
6 He burnt the elect citie of the Sanctuarie, * and deſtroyed the ſtrẽtes thereof according to the * prophecie of || Ieremias.
2.King.25.9. * Or, hand.
|| Ieremias. Iere.38.6. Ierem.1.5. 7 For they * intreated him euil, which neuertheles was a Prophet, * ſanctified from his mothers woombe, that he might roote out, and afflict, and deſtroy, and that hee might alſo builde vp, and plant.
|| Ezechiel. Eze.1.3,15. 8 || * Ezechiel ſaw the glorious viſion, which was ſhewed him vpon the charet of the Cherubims.
Ezek.13.9. & 38.11, 16. 9 * For he made mention of the enemies vnder the figure of the raine, and directed them that went right.
Chap.46.12. 10 ¶ * And let the bones of the twelue Prophets flouriſh out of their place, and let their memorie be bleſſed: for they comforted Iacob, and deliuered them by aſſured hope.
Hag.2.24. ezra.3.2. 11 ¶ * Howe ſhall we praiſe || Zorobabel, which was as a ring on the right hand!
||Zorobabel. ||Ieſus. 12 So was || * Ieſus alſo the ſonne of Joſedec: theſe men in their time builded the
Zecha.3.1. ezra.3.2. hag.1.12. & 2.3. houſe, and ſet vp the Sanctuarie of the Lorde againe, which was prepared for an euerlaſting worſhip.
Nehe.7.1. ||Neemias. 13 ¶ * And among the elect was || Neemias whoſe renowme is great, which ſet vp for vs the walles that were fallen, and ſet vp the gates and the barres, and laied the foundations of our houſes.
|| Enoch. Gen.5.24. chap.44.16. heb.11.5. 14 ¶ But vpon the earth was no man created like || * Enoch: for he was take vp from the earth.
|| Ioſeph. Gen.41.44.& 42.6.& 45.8. 15 Neither was there a like man vnto || * Ioſeph the gouernour of his brethren, and the vpholder of his people, whoſe bones were kept.
|| Sem. Gen.5.3. and 11.10. || Seth. || Adam. 16 || * Sem and || Seth were in great honour amõg men: and ſo was || Adam aboue euery liuing thing in the creation.

CHAP. L.

Of Simon the ſonne of Onias. 22 An exhortation to praiſe the Lord. 27 The authour of this booke.

|| Simon. 2.Mac.3.4. * Or, people. 1 || SImon * ſonne of Onias the hie Prieſt, which in his life ſet vp the houſe again, & in his daies eſtabliſhed the * Temple,
2 Vnder him was the foundation of the double height laied, & the hie walles that compaſſeth the Temple.
3 In his dayes the places to receiue water, that were decaped, were reſtored, & the baſſe was about in meaſure as the * ſea.
2 Which Salomõ made, 1.King.7.23.
4 He tooke care for his people, þ they ſhould not fall, & fortified the citie againſt ſiege.
5 Howe honourable was his conuerſation among the people, and when he came out of the houſe couered with the vaile!
6 He was as the morning ſtarre in the middes of a cloude, & as the meone when it is full,
7 And as the ſunne ſhining vpon the Temple of the moſt High, and as the rainebowe that is bright in the faire cloudes,
8 And as the flowre of the roſes in þ ſpring of the yeere, and as lilies by the ſprings of waters, and as the branches of the ſranks incenſe tree in the time of ſommer,
9 As a fire and incenſe in the cenſer, and as a veſſel of maſſye golde, ſet with al maner of precious ſtones,
10 And as a faire olive tree that is fruitfull, and as a cypreſſe tree, which groweth vp to the cloudes.
11 When he put on the garment of honour and was clothed with all beautie, he went vp to the holie altar, & made the garment of holines honourable.
12 When he toke the portions out of the Prieſts hãds, he him ſelf ſtoode by þ herth of the altar, compaſſed with his brethren round about, as the branches do the cedar tree in Libanus, and they compaſſed him as the branches of the palme trees.
13 So were all the ſonnes of Aaron in their glorie, and the oblations of the Lorde in their hands before all the congregation of Iſrael.
14 And that he might accompliſhe his miniſterie vpon the altar, and garniſhe the offring of the moſt High, and almightie,
15 He ſtretched out his hande to the drinke offring, and powred of the blood of the grape, and he powred at the foote of the altar a perfume of good ſauour vnto þ moſt high King of all.
16 Then ſhouted the ſonnes of Aaron, and blowed with hafen trumpets, and made a great noiſe to be heard, for a remẽbrance before the moſt High.
17 Then all the people together haſted, and fell downe to the earth vpon their faces to worſhip their Lord God almightie, and moſt high.
18 The ſingers alſo ſang with their voices, ſo that the ſounde was great, and the melodie ſweete.

19 And

19 And ꝑ people prayed vnto the Lord most
high with prayer before him that is mer-
cifull, till the honour of the Lord were per-
fourmed, and they had accomplished his
ſeruice.
20 Then went he downe, and ſtretched out
his hands ouer the whole congregation of
the children of Iſrael, that they ſhould giue
prayſe with their lippes vnto the Lord, and
reioyce in his Name.
21 He beganne againe to worſhip, that hee
might receiue the bleſſing of the moſt High.
22 Nowe therefore giue prayſe all ye vnto
God, that worketh great thinges euery
where, which hath increaſed our dayes
from the wombe, and dealt with vs accor-
ding to his mercie,
23 That hee would giue vs ioyfulneſſe of
heart, and peace in our dayes in Iſrael, as
in olde time,
24 That he would confirme his mercie with
vs, and deliuer vs at his time.
25 ¶ There be two maner of people, that
mine heart abhorreth, and the third is no
people:
26 They that ſit vpon the mountaine of
Samaria, the Philiſtims, and the fooliſh
people that dwell in *Sicimus.
27 ¶ Jeſus the ſonne of Sirach, the ſonne of
Eleazarus, of Jeruſalem, hath written the
doctrine of vnderſtanding and knowledge
in this booke, & hath powred out the wiſe-
dome of his heart.
28 Bleſſed is hee that exerciſeth him ſelfe
therein: and he that layeth vp theſe in his
heart, ſhalbe wiſe.
29 For if he do theſe things, he ſhalbe ſtrong
in all things: for he ſetteth his ſteppes in
the light of the Lorde, which giueth wiſe-
dome to the godly. The Lord be prayſed for
euermore: So be it, ſo be it.

*Or, Sitchem.

CHAP. LI.

A prayer of Ieſus the ſonne of Sirach.

1 I Will confeſſe thee, O Lord and King, and
prayſe thee, O God my Sauiour: I giue
thankes vnto thy Name.
2 For thou art my defender and helper, and
haſt preſerued my body from deſtruction,
& from the ſnare of the ſlanderous tongue,
and from ꝑ lippes that are occupied with
lyes: thou haſt holpen me againſt mine
aduerſaries,
3 And haſt deliuered mee according to the
multitude of thy mercie, & for thy Names
ſake, from the roaring of them that were
ready to deuoure me, and out of the hands
of ſuch as ſought after my life, & from the
manifolde afflictions, which I had,
4 And from the fire that choked me round a-
bout, and from the middes of the fire that
I burned not,
5 And from the bottome of the bellie of hell,
from an vncleane tongue, from lying
wordes, from falſe accuſation to the King,
and from the ſlaunder of an vnrighteous
tongue.
6 [My ſoule ſhal prayſe ꝑ Lord vnto death:]
for my ſoule drewe neere vnto death: my
life was neere to the hell beneath.
7 They compaſſed me on euery ſide, & there
was no man to helpe me: I looked for the
ſuccour of men, but there was none.
8 Then thought I vpon thy mercy, O Lord,
and vpon thine actes of olde, how thou de-
liuereſt ſuch as waite for thee, and ſaueſt
them out of the hands of the *enemies. *Or, nations.
9 Then lifted I vp my prayer from ꝑ earth,
and prayed for deliuerance from death.
10 I called vpon the Lorde the father of my
Lorde, that ye would not leaue me in the
day of my trouble, and in the time of the
proude without helpe.
11 I wil prayſe thy Name continually, and
wil ſing prayſe with thankeſgiuing: and
my prayer was heard.
12 Thou ſaueſt me from deſtruction, and
deliuereſt me from the euill time: there-
fore will I giue thankes, and prayſe thee,
and bleſſe the Name of the Lord.
13 When I was yet yong, or euer I went
abroade, I deſired wiſedome openly in my
prayer.
14 I prayed for her before the Temple, and
ſought after her vnto farre countreys, and
ſhe was as a grape that warely ripe out
of the flower.
15 Mine heart reioyced in her: my foote
walked in the right way, and from my
youth vp ſought I after her.
16 I bowed ſomewhat downe mine eare,
and receiued her, and gate me much wiſe-
dome:
17 And I profited by her: therefore will I
aſcribe the glorie vnto him, that giueth me
wiſedome.
18 For I am aduiſed to doe thereafter: I
will be zelous of that that is good: ſo ſhall
I not be confounded.
19 My ſoule hath wreſtled with her, and I
haue examined my workes: I lifted vp
mine hands on hie, and conſidered the ig-
norances therof.
20 I directed my ſoule vnto her, & I found
her in pureneſſe: I haue had mine heart
ioyned with her from the beginning: there-
fore ſhall I not be forſaken.
21 My bowels are troubled in ſeeking her:
therefore haue I gotten a good poſſeſſion.
22 The Lord hath giuen me a tongue for my
reward, wherewith I wil prayſe him.
23 Drawe neere vnto me, ye vnlearned, and
dwell in the houſe of learning.
24 Wherefore are ye ſlowe? and what ſay
you of theſe things, ſeeing your ſoules are
verie thirſtie?
25 I opened my mouth, and ſayd,* Buye her *Iſa. 55. 1.
for you without money.
26 Bow downe your necke vnder the poke,
and your ſoule ſhall receiue inſtruction: ſhe
is ready that ye may finde her.
27 Beholde with your eyes, *howe that I *Chap. 6. 28.
haue had but little labour, and haue gotten
vnto me much reſt.
28 Get learning with a great ſumme of
money: for by her yee ſhall poſſeſſe much
golde.
29 Let your ſoule reioyce in the mercie of the
Lord, and be not aſhamed of his prayſe.
30 Doe your diuties betimes, and he wil giue
you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

1 AND these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Asadias, the sonne of Helcias wrote in at Babylon,

[1] *Or, Sedeias.*

2 In the fift perre, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Joacim King of Iuda might heare, and all the people that were come to heare the booke,

4 And in the audience of the gouernour, and of the Kings sonnes, & before the Elders, & before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer [2] Sud.

[2] *Or, Sodi.*

5 Which when they heard it, wept, fasted and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Joacim the sonne of Helcias the sonne of Salom priest, and vnto the other priests, & to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth [3] Siuan, to wit, siluer vessels, which Sedecias the sonne of Josias King of Iuda had made,

[3] *Or, Siban.*

9 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles, prisoners, and the people, and carried them to Babylon.

10 And they said, Behold, we haue sent you money, wherewith ye shall bye burnt offerings for sinne, and incense, and prepare a [4] meate offring, and offer vpon the altar of the Lord our God,

[4] *Or, Manna for Minhah, which was the euening and morning sacrifice.*

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength & lighten our eyes, that wee may liue vnder the shadowe of Nabuchodonosor king of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do them seruice, and finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for wee haue sinned against the Lorde our God, & vnto this day the furie of the Lorde and his wrath is not turned from vs.)

14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lorde) vpon the feast dayes, and at time conuenient.

15 Thus shall ye say, * To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem, *Chap.2.6.*

16 And to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers,

17 Because we haue * sinned before the Lord our God, *Dan.9.5.*

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lorde our God, and we haue bene negligent to heare his voyce.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lorde appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke & hony, as appeareth this day. *Deut.28.15.*

21 Neuertheless, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophets, whome he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call againe the people from captiuitie, and giue them a newe and euerlasting Testament.

1 THerefore the Lord our God hath performed his worde, which he pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, & against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the Lawe of Moyses,

3 That some among vs shoulde * eate the flesh of his owne sonne, and some the flesh of his owne daughter. *Deut.28.53*

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lorde our God, and haue not heard his voyce.

Chap.1.15. 6 *To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.
7 For all these plagues are come vpon vs, which the Lorde hath pronounced against vs.
8 Yet haue we not prayed before the Lorde, that we might turne euery one from the imaginations of his owne wicked heart.
9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lorde is righteous in all his workes, which he hath commaunded vs.
10 Yet wee haue not hearkened vnto his voyce, to walke in the commaundements of the Lord that he hath giuen vnto vs.
Dan.9.15. 11 *And nowe, O Lord God of Israel, that hast brought thy people out of the lande of Egypt with a mightie hande, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,
12 O Lorde our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.
13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.
14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,
15 That all the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.
16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.
Deut.28.15. ysa.65.15. Psal.6.5,6. & 115.17.18. Isa.38.18,19. 17 *Open thine eyes, and beholde: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lorde neither *prayse, nor righteousnesse.
*or, glorie, nor prayse of righteousnesse. 18 But the soule that is vexed for the greatnesse of sinne, and he that goeth crookedly, and weake, and the eyes that faple, and the hungrie soule will giue thee prayse & righteousnes, O Lord.
19 For we do not require mercy in thy sight, O Lorde our God, for the righteousnesse of our fathers, or of our kings,
20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by *thy seruants the Prophets, saying,
*or, by the hand of thy seruants. Leu.27.7. 21 *Thus saith the Lord, Bowe downe your shoulders, and serue the king of Babylon: so shall ye remaine in the land, that I gaue vnto your fathers.
22 But if ye wil not heare the voyce of the Lord, to serue the king of Babylon,
23 I will cause to cease in the cities of Iuda, and in Jerusalem, I wil cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegroome, and the voyce of the bride, and the land shall be desolate of inhabitants.
24 But wee would not hearken vnto thy voyce, to serue the king of Babylon: therefore hast thou performed the woordes that thou spakest by thy seruants the Prophets: namely, that the bones of our kings, and the bones of our fathers should be caried out of their places.
25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great misserie with famine, and with the sword, and in banishment.
26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednes of the house of Israel, and the house of Iuda.
27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,
28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaunde him to write thy Lawe before the children of Israel, saying,
Leuit.26.14. deut.28.15. 29 *If ye wil not obey my voyce, then shall this great swarme and multitude be turned into a very fewe among the nations where I wil scatter them.
30 For I knowe that they will not heare me: for it is a stiffenecked people: but in the land of their captiuitie they shall remember themselues,
31 And knowe that I am the Lorde their God: then wil I giue them an heart to vnderstand, and eares.
32 And they shal heare, and prayse me in the land of their captiuitie, and thinke vpon my Name.
33 Then shall they turne them from their hard backes, and from their euill woorkes: for they shall remember the way of their fathers, which sinned before the Lord.
34 And I will bring them againe into the land, which I promised with an oth vnto their fathers, Abraham, Isaac and Jacob, and they shall be lordes of it: and I will increase them, and they shall not be diminished.
35 And I wil make an euerlasting couenant with them, that I wil be their God, and they shalbe my people: and I wil no more driue my people of Israel out of the lande that I haue giuen them.

CHAP. III.

1 *The people continueth in their prayer begunne for their deliuerance.* 9 *He praiseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof.* 35 *Onely God was the finder of wisedome.* 37 *Of the incarnation of Christ.*

O Lord almightie, O God of Israel, the soule that is in trouble, and the spirite that is vexed, crieth vnto thee.
2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.
3 For thou endurest for euer, and we vtterly perish.
4 O Lorde almightie, the God of Israel, heare now the prayer of the dead Israelites, and

and of their children, which haue sinned before thee, & not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we prayse.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and prayse thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproche and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commaundements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead? and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome.

13 For if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest know also from whence commeth long continuance, & life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beastes vpon the earth?

17 They that had their pastime with the fowles of the heauen, that hoarded vp siluer and golde, wherein men trust, & made none end of their gathering?

18 For they that coyned siluer, and were so carefull of their worke, and whose inuention had none ende,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steades.

20 When they were yong, they saw the light, and dwelt vpon the earth: but they vnderstoode not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdome vpon the earth, nor the marchants of Merran, & of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedom, neither do they thinke vpon þ paths thereof.

24 O Israel, howe great is the house of God! and howe large is the place of his possession!

25 It is great, and hath none ende: it is hie, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lorde chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea, to finde her, & hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth al things, knoweth her, & he hath found her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here wee be: and so with chearefulnesse they shew light vnto him that made them.

35 This is our God, & there shall none other be compared vnto him.

36 He hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 *The rewarde of them that keepe the Lawe, and the punishment of them that despise it.* 12 *A comforting of the people being in captiuitie.* 19 *A complaint of Ierusalem, and vnder the figure thereof the Church.* 25 *A consolation and comforting of the same.*

1 This is the booke of the commaundements of God, and the Lawe that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall dye.

2 Turne thee, O Jacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memorial of Israel.

6 Ye are solde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offring vnto deuils and not to God.

8 Ye

8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue grieued Ierusalem, that nourished you.
9 When the sawe the wrath comming vpon you from God, she said, Hearken, yee that dwel about Sion: for God hath brought me into great heauines.
10 I see the captiuitie of my sõnes & daughters, which the Euerlasting will bring vpon them.
11 With ioye did I nourish them, but I must leaue them with weeping and mourning.
12 Let no man reioyce ouer me a widowe, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Lawe of God.
13 They would not knowe his righteousnes, nor walke in the wayes of his commaundements: neyther did they enter into the paths of discipline, through his righteousnes.
14 Come, ye that dwel about Sion, and call to remẽbrance the captiuitie of my sonnes & daughters, which the Euerlasting hath brought vpon them.
15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,
16 Which neither reuerence the aged, nor pitie the yong: these haue carped away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.
17 But what can I helpe you?
18 Surely he þ hath brought these plagues vpon you, can deliuer you from the hands of your enemies.
19 Go your way, O children, go your way: for I am left desolate.
20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the Euerlasting.
21 Be of good comfort, O children: crye vnto God, and he will deliuer you from the power, and hand of the enemies.
22 For I haue hope of your saluation thorough the Euerlasting, & ioy is come vpon me from the Holy one, because of the mercie, which shal quickly come vnto you from our euerlasting Sauiour.
23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.
24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glorie, & brightnesse from the Euerlasting.
25 My children, suffer pacientlye the wrath that is come vpon you from GOD: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.
26 My darlings haue gone by rough waies, and were led away as a flock that is scattered by the enemies.
27 Be of good comfort, my children, and crye vnto God: for he that led you away, hath you in remembrance.
28 And as it came into your minde to go astray from your God, so endeuour your selues tenne times more, to turne againe and to seeke him.
29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy again, with your saluation.
30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.
31 They are miserable that afflict thee, and such as reioyce at thy fall.
32 The cities are miserable whom thy children serue: miserable is thee that hath taken thy sonnes.
33 For as she reioyced at thy decay, & was glad of thy fall, so shall thee be sory for her owne desolation.
34 For I wil take away the reioycing of her great multitude, and her ioy shalbe turned into mourning.
35 For a fire shall come vpon her frõ the Euerlasting, long to endure, and she shal be inhabited of deuils for a great season.
36 O Ierusalem, looke toward the East, and beholde the ioye that commeth vnto thee from thy God.
37 Lo, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.

1 PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worthyppe and honour, that cõmeth vnto thee from God, for euermore.
2 Put on the garment of righteousnes, that commeth from God, and set a crowne vpon thine head of the glorie of the Euerlasting.
3 For God wil declare thy brightnes to euery countrey vnder the heauen.
4 And God wil name thee by this name for euer, The peace of righteousnes, and the glorie of the worship of God.
5 Arise, O Ierusalem, and stand vp on hie, & looke about thee toward the East, & behold thy children gathered from the East vnto the West by the word of the Holy one, reioycing in the remembrance of God.
6 For they departed from thee on foote, and were led away of their enemies: but God wil bring thẽ againe vnto thee, exalted in glory, as children of the kingdome.
7 For God hath determined to bring downe euery high mountaine, & the long enduring rockes, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.
8 The woodes and all sweete smelling trees shall ouershadowe Israel at the commaũdement of God.
9 For God shal bring Israel with ioy in the light of his maiestie, with the mercie and righteousnes that commeth of him.

CHAP.

CHAP. VI.

In this chapter are the makers and maintainers of images mightily confuted.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them þ were led awap captiues into Babylon bp the king of the Babylonians, to certifp them of the thing that was commanded him of God.

1 BEcause of the sinnes, that pe haue committed against GOD, pe shalbe led awap captiues vnto Babylon, bp Nabuchodonosor, king of the Babylonians.

2 So when pe be come into Babylon, pe shall remaine there manp peres, & a long season, euen [a] seuen generations, and after that will I bring pou awap peaceablp from thence.

a That is, seuentie yeeres. *Isa.44.8,9, 10.and 46. 5, 7.psal.115. 4.wis.13.10.*

3 * Now shall pe see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that pe in no wise be like the strangers, neither be pe afrapde of them, when pe see the multitude before them and behinde them worshipping them,

5 But say pe in pour heartes, O Lorde, we must worshiþ thee.

6 For mine Angel shalbe with pou, & shall care for pour soules.

7 As for their tongue, it is polished bp the carpenter, and they them selues are gilted, and lapd ouer with siluer: pet are they but lyes, and can not speake.

8 And as they take gold for a maide that loueth to be deckt,

9 So make they crownes for the heades of their gods: sometimes also the priestes them selues conuey awap the gold, and siluer from their gods, and bestowe it vpon them selues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,

11 Yet can not they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can he not slap such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defende him selfe from battell, nor from theeues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust bp reason of the feete of those that come in:

17 And as the [b] gates are shut in rounde about vpon him that hath offended the king: or as one that should be ledde to be put to death, so the priests keepe their temples with doores, and with lockes, & with barres, least their gods should be spoiled bp robbers.

b Or, couerth.

18 They light vp candles before them: yea, moze then for them selues, whereof they can not see one: for they are but as one of the postes of the house.

19 They confesse, that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke through þ smoke that is in the Temple.

21 The owles, swalowes and birds flie vpon them bodies, and vpon their heads, yea, and the cattes also.

22 Bp this pe may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the gold, that is about them to make them beautifull, except one wipe off the rust, they can not shine: neyther when they were molten, did they feele it.

24 The thinges wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, *Isa.46.7.* because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worshippe them, are ashamed.

26 For if they fall to the ground at any time, they can not rise vp againe of themselues, neither if one set them vp right, can they moue of theselues, neither if they be bowed down, can they make theselues streight: but they set giftes before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touche their sacrifices: bp these thinges pe may knowe that they are no gods: feare them not.

29 Frome whence commeth it then, that they are called gods? because the women bring giftes to the gods of siluer, and golde, and wood.

30 And the Priests sit in their temples, hauing their clothes rent, whose heades and beards are shauen, and being bare headed,

31 They roare, and crye before their gods, as men do at the feast of one that is dead.

32 The priestes also take awap of their garments, and clothe their wiues & children.

33 Whether it be euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a king nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They can not restore a blinde man to his sight, nor helpe any man at his neede.

37 They

37 They can shew no mercie to the widow, nor doe good to the fatherlesse.
38 Their gods of wood, golde and siluer, are as stones, that be hewen out of the mountaine, and they that worship them, shalbe confounded.
39 Howe should a man then thinke or say that they are gods?
40 Moreouer the Chaldeans them selues dishonour them: for when thy see a dombe man, that can not speake, they present him to Bel,
41 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstand these thinges, can not leaue them: for they also haue no sense.
42 Furthermore the women, girded with coards, sit in the streets, and burne *strawe.
43 And if one of them be drawen away, and lye with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her coarde broken.
44 Whatsoeuer is done among them, is lyes: how may it then be thought or sayde, that they are gods?
45 Carpenters and goldesmithes make them, neither be they any other thing, but euen what the workeman will make them.
46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?
47 Therefore they leaue lyes, and shame for their posteritie.
48 For when there commeth any warre or plague vpon them, the Priests imagine with them selues, where they may hide them selues with them.
49 Howe then can men not perceiue, that they be no gods, which can neither defende them selues from warre, nor from plagues?
Psal. 115. 4. & 135. 13. 50 For *seeing they be but of wood, and of siluer, and of golde, men shall knowe hereafter that they are but lyes, and it shall be manifest to all nations and Kings, that they be no gods, but the workes of mens handes, and that there is no worke of God in them.
51 Whereby it may be knowen, that they are no gods.
52 They can set vp no King in the land, nor giue rayne vnto men.
53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.
54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the Priestes will escape and saue them selues, but they burne as the balkes therein.
55 They can not withstand any king or enemies: how can it then be thought or sayde that they be gods?
56 Moreouer these gods of wood, of golde, and of siluer can neither defend them selues from theeues nor robbers.
57 For they that are strongest, take away their golde and siluer, and apparel, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe them selues.
58 Therefore it is better to be a King, and so to shewe his power, or els a profitable vessell in an house, whereby he that ouerth it, might haue profite, then such falle gods: or to bee a doore in an house, to keepe such thinges safe as be therein, then such falle gods: or a pillar of wood in a palace, then such falle gods.
59 For the sunne, and the moone, and the starres that shine, when they are sent down for necessarie vses, obey.
60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euery countrey.
61 And when God commandeth the clouds to goe about the whole worlde, they doe as they are bidden.
62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is commanded: but these are not like any of these thinges, neither in fayre, nor power.
63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor doe men good.
64 For so much now as ye are sure, that they be no gods, feare them not.
65 For they can neither curse, nor blesse kings:
66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.
67 The beastes are better then they: for they can get them vnder a couert, and doe them selues good.
68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.
69 For as a skarcrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:
70 And likewise their gods of wood, and golde and siluer, are like to a white thorne in an orchard, that euery birde sitteth vpon, and as a dead body that is cast in the darke.
71 Ye by the purple also and brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shall be consumed at the last, and they shall be a shame to the countrey.
72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

The

THE SONG OF THE three holy children, which followeth in the third chapter of Daniel after this place, They fell downe bounde into the middes of the hote firie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lorde was in the fornace. 51 The three children prayse the Lorde and prouoke all creatures to the same.

24 AND they walked in the middes of the flame, prayſing God, and magnified the Lord.

25 Then Azarias ſtood vp, and prayed on this maner, and opening his mouth in the middes of the fire, ſayd,

26 Bleſſed be thou, O Lord God of our fathers: thy Name is worthie to be prayſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou haſt brought vpon vs, and vpon Jeruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right and equitie haſt thou brought all theſe things vpon vs, because of our ſinnes.

29 For we haue ſinned and done wickedly, departing from thee: in all things haue we treſpaſſed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddeſt commaunded vs, that we might proſper.

31 Wherefore in all that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and moſt hatefull traytours, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now we may not open our mouthes: we are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake, we beſeech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thine holy Iſraels ſake,

36 To whome thou haſt ſpoken and promiſed, that thou wouldeſt multiplie their ſeed as the ſtarres of heauen, and as the ſande, that is vpon the ſea ſhore.

37 For we, O Lorde, are become leſſe then any nation, and be kept vnder this day in all the world, becauſe of our ſinnes:

38 So that nowe we haue neither prince, nor Prophet, nor gouernour, nor burnt offring, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that we might finde mercie.

39 Neuertheleſſe in a contrite heart, and an humble ſpirite, let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in tenne thouſand of fatte lambes, ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.

41 And nowe we followe thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy mpracles, & giue thy Name the glory, O Lord,

44 That all they which doe thy ſeruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their ſtrength be broken,

45 That they may knowe, that thou onely art the Lorde God, and glorious ouer the whole worlde.

46 ¶ Nowe the kings ſeruants that had caſt them in, ceaſed not to make the ouen hote with * naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyſt ſpylling winde, ſo that the fire touched them not at all, neyther grieued,

nor

* Which is a certaine kinde of fat and chalkie claye, as Plinius writeth 2. booke. Chap. 105.

noy troubled them.

51 Then theſe three (as ont of one mouth) pyaiſed, and gloꝛified, and bleſſed God in the fournace, ſaying,

52 Bleſſed be thou, O Loꝛde God of our fathers, and pyaiſed, and exalted aboue all thynges foꝛ euer, and bleſſed be thy glozious and holie Name, and pyaiſed aboue all thynges, and magnified foꝛ euer.

53 Bleſſed be thou in the Temple of thine holie glozie, and pyaiſed aboue all thynges, and exalted foꝛ euer.

54 Bleſſed be thou that beholdeſt ꝑ depthes, and ſitteſt vpon the Cherubims, and pyaiſed aboue all thynges, and exalted foꝛ euer.

55 Bleſſed be thou in the glozious Thꝛone of thy kingdome, and pyaiſed aboue all things, and exalted foꝛ euer.

56 Bleſſed be thou in the firmament of heauen, and pyaiſed aboue al thynges, and glozified foꝛ euer.

57 All ye woꝛkes of the Loꝛde, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

Pſal.148.4. 58 O ye heauens, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

59 O Angels of the Loꝛd, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

60 All ye waters that be aboue the heauen, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

61 All ye powers of the Loꝛde, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

62 O Sunne and Moone, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

63 O Starres of heauen, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all things foꝛ euer.

64 Euery ſhoweꝛ & dewe, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

65 All ye windes, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

66 O fire and heate, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

a Or, colde. 67 O a winter and ſommer, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

b Or, froſtes. 68 O dewes and b ſtoꝛmes of ſnowe, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

69 O froſt & colde, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

70 O yce and ſnowe, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all things foꝛ euer.

71 O nightes and daies, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue al things foꝛ euer.

72 O light and darkenes, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue al thynges foꝛ euer.

73 O lightnings and cloudes, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all things foꝛ euer.

74 Let the earth bleſſe the Loꝛde: let it pyaiſe him, and exalt him aboue all thynges foꝛ euer.

75 O mountaines, and hilles, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

76 All things that gꝛow on the earth, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all things foꝛ euer.

77 O fountaines, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

78 O ſea, and floudes, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

79 O whales, and all that moue in the waters, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

80 All ye foules of heauen, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

81 All ye beaſts and cattel, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

82 O children of men, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all things foꝛ euer.

83 Let Iſrael bleſſe the Loꝛd, pyaiſe him, and exalt him aboue all things foꝛ euer.

84 O Prieſts of the Loꝛd, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all thynges foꝛ euer.

85 O ſeruants of the Loꝛd, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue al thynges foꝛ euer.

86 O ſpirites and ſoules of the righteous, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue all things foꝛ euer.

87 O Saints and humble of heart, bleſſe ye the Loꝛd: pyaiſe him, and exalt him aboue al things foꝛ euer.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Loꝛde: pyaiſe him, and exalt him aboue all things foꝛ euer: foꝛ he hath deliuered vs from the hell, and ſaued vs from the hand of death, and delmered vs out of the middes of the fournace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confeſſe vnto the Loꝛde, that he is gracious: foꝛ his mercie endureth foꝛ euer.

90 All ye that woꝛſhip the Loꝛde, bleſſe the God of gods: pyaiſe him, and acknowledge him: foꝛ his mercie endureth woꝛlde without ende.

The

[1] Or, Susanna.

THE HISTORIE OF [1]SVSANNA,

which some ioyne to the ende of Daniel, and make it the thirteenth chapter.

The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 23 She chooseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel letteth deliuer her. 62 The gouernours are put to death.

1 There dwelt a man in Babylon called Joacim,

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Lawe of Moyses.

4 Now Joacim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yere were appointed two of the ancients of þ people to be iudges, such as the Lord speaketh of, that þ iniquitie came from Babylon, and from the ancient iudges, which seemed to rule the people.

6 These haunted Joacims house, and all such as had any thing to do in the Lawe, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbandes garden to walke.

8 And the two elders saw her that she went in daily and walked, so that their lust was inflamed toward her.

9 Therfore they turned away their [a] minde, & cast downe their eyes, that they shoulde not see heauē, nor remēber iust iudgemēts.

[a] To wit, from God.

10 And albeit they both were wounded with her loue, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, þ they desired to haue to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe nowe home, for it is dinner time.

14 So they went their way, & departed one from another: yet they returned againe, & came into the same place, & after that they had asked one another the cause, they acknowledged their lust: the appointed they a time both together when they might find her alone.

15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maydes onely, & thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid them selues, and watched for her:

17 She said to her maydes, Bring me oyle and soye, and shut the garden doores, that I may wash mee.

18 And they did as she bade them, & shut the garden doores, & went out them selues at a backe doore, to fet the thing that she had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp & ranne vnto her, saying,

20 Beholde, the garden doores are shut, þ no man can see vs, & we burne in loue wt thee: therefore consent vnto vs, and lye with vs.

21 If thou wilt not, we wil beare witnesse against thee, that a yong mā was with thee, and therefore thou diddest send away thy maides from thee.

22 Then Susanna sighed, and said, I am in trouble on euerie side: for if I do this thing it is death vnto me: & if I do it not, I can not escape your handes.

23 It is better for me to fal into your hāds, & not do it, thē to sinne in the sight of þ Lord.

24 With that Susanna cryed with a loude voice, & þ two Elders cried out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of þ house heard the crye in the garden, they rushed in at the back doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a reporte made of Susanna.

28 On the morowe after, came the people to Joacim her husband, and the two Elders came also, full of mischeuous imagination against Susanna, to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Joacims wife. And immediately they sent.

30 So she came with her father and mother, her children and all her kinred.

31 Now Susanna was very tender, & faire of face,

32 And these wicked men cōmanded to vncouer her face (for she was couered) þ they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knewe her, wept.

34 Then the two Elders stoode vp in the middes of the people, & laide their handes vpon her head,

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As we walked in þ garden alone, she came in wt two maides, whom she sent away from her, & shut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then we which stoode in a corner of the garden, seeing this wickednes, ranne vnto them, and we sawe them as they were together,

39 But we could not holde him: for he was stronger then we, and opened the doore, and leaped out.

40 Now

40 Now when we had taken this woman, we asked her what yoūg man this was, but she would not tell vs: of these things are we witnesses.
41 Then the assembly beleeued them, as those that were the Elders and iudges of the people: so they condemned her to death.
42 Then Sulanna cried out with a lowde voyce, and saide, O euerlasting God, that knowest the secretes, & knowest all things afore they come to passe,
43 Thou knowest, that they haue borne false witnes against me, & beholde, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.
44 And the Lord heard her voice.
45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holy spirit of a yong childe, whose name was Daniel.
46 Who cried vp a loud voyce, I am cleane from the blood of this woman.
47 Then all the people turned them toward him, and said, What meane these wordes, that thou hast spoken?
48 Then Daniel stoode in the middes of thē, and saide, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, ye haue cōdemned a daughter of Israel?
49 Returne againe to iudgement: for they haue borne false witnes against her.
50 Wherefore the people turned againe in al haste, & the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuē thee the office of an Elder.
51 Then saide Daniel vnto them, Put these two aside, one farre from another, and I will examine them.
52 So when they were put a sunder, one frō another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.
53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. *Exod.23.7.*
54 Now then, if thou hast seene her, tell me, Vnder what tree sawest thou them companying together? Who answered, Vnder a lentisk tree.
55 Then saide Daniel, Verely thou hast lied against thine owne ᵃ head: for lo, the Angel of God hath receiued the sentence of God, to cut thee in two. ᵃ *or, life.*
56 So put he him aside, and commaunded to bring the other, and saide vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.
57 Thus haue ye dealt with the daughters of Israel, & they for feare companied with you: but the daughter of Iuda would not abide your wickednes.
58 Now therefore tell me, Vnder what tree biddest thou take them companying together? Who answered, Vnder a ᵃ pinne tree. ᵃ *or, mirtle tree.*
59 Then said Daniel vnto him, Verely thou hast also lied against thine head: for ꝑ Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.
60 ¶ With that all the whole assembly cried with a loud voyce, & praised God, which saueth them that trust in him.
61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth)
62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, & put them to death. Thus the innocent blood was saued the same day. *Deut.19.19. prou.19.5.*
63 Therefore Helcias, and his wife praised God for their daughter Sulanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.
64 From that day forth was Daniel had in great reputation in the sight of ꝑ people.
65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

The historie of Bel and of the dragon, which is the fourteenth chapter of Daniel after the Latin.

1 NOw whē King Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.
2 And Daniel did eate at the kings table, and was honoured aboue all his friendes.
3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue * great measures of fine flowre, and fourtie sheepe, and fiue great ᵇ pots of wine.
4 And the king worshipped it, and went daily to honour it: But Daniel worshipped his owne God. And the king saide vnto him, Why dost not thou worship Bel?
5 Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauē and the earth, & hath power vpon all flesh.
6 Then saide the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not howe much he eateth and drinketh euery day?
7 Then Daniel smiled and saide, O King, be not deceiued: for this is but claie within, and brasse without, and did neuer eate any thing.
8 So the king was wroth, and called for his priests, and saide vnto them, If ye tell me not, who this is that eateth vp these expences, ye shall die:

a Called Artaba, wherof euery one conteined somewhat more then nine galons, which make in al an hundreth and eight gallōs at the least.
b Called Metreta, and euery one of these measures conteined about ten gallons, which in all make three score.

9 But if ye can certifie me that Bel eateth them, then Daniel ſhal die: for he hath ſpoken blaſphemie againſt Bel. And Daniel ſaide vnto the King, Let it be accoꝛding to thy woꝛde.

10 (Nowe the Prieſtes of Bel were three ſcoꝛe and ten, beſide their wiues and chyldꝛē:) and the King went with Daniel into the temple of Bel.

11 So Bels prieſtes ſaid, Beholde, we will goe out, and ſet thou the meat there, O King, and let the wine be filled: then ſhut the doꝛe faſt, and ſeale it with thine owne ſignet:

12 And to moꝛowe when thou commeſt in, if thou findeſt not that Bel hath eaten vp all, we wil ſuffer death, oꝛ els Daniel that hath lied vpon vs.

13 Nowe they thought them ſelues ſure ynough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke awap the things.

14 So when they were gone foꝛth, the King ſet meates befoꝛe Bel. Nowe Daniel had commanded his ſeruants to bring aſhes, and theſe they ſtrowed throughout all the temple, in the preſence of the King alone: then went they out, and ſhutte the doꝛe, and ſealed it with the Kings ſignet, and ſo departed.

15 Now in the night came the prieſts, with their wiues and chyldꝛen, (as they were woꝛt to do) and did eate and dꝛinke vp all.

16 In the moꝛning betimes, the King aroſe and Daniel with him.

17 And the King ſaid, Daniel, are the ſeales whole? Who anſwered, Yea, O King, they be whole.

18 And aſſoone as he had opened the doꝛe, the King looked vpon the table, and cried with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that he ſhould not go in, and ſaid, Behold now the pauement, and marke wel whoſe foꝛteſteppes are theſe.

20 And the King ſaid, I ſee the foꝛteſteppes of men, women, and chyldꝛen: therefoꝛe the King was angrie,

21 And tooke the prieſtes, with their wiues, and chyldꝛē, and they ſhewed him the priue doꝛes, where they came in, and conſumed ſuch things as were vpon the table.

22 Therefoꝛe the King ſlewe them, and deliuered Bel into Daniels power, who deſtroyed him and his temple.

23 ¶ Moꝛeouer in that ſame place there was a great dꝛagon, which the Babylonians woꝛſhipped.

24 And the King ſaide vnto Daniel, Sayeſt thou, that this is of braſſe alſoꝛ loe, he liueth and eateth and dꝛinketh, ſo that thou canſt not ſay that he is no liuing god: therefoꝛe woꝛſhippe him.

25 Then ſaide Daniel vnto the King, I wil woꝛſhip the Loꝛde my God: foꝛ he is the liuing God.

26 But giue me leaue, O King, and I will ſlay this dꝛagon without ſwoꝛde oꝛ ſtaffe. And the King ſaide, I giue thee leaue.

27 Then Daniel tooke pitche, and fatte, and heare, and did ſeethe them together, and made lumpes thereof: this he put in the dꝛagons mouth, and ſo the dꝛagon burſt in ſunder. And Daniel ſaid, Behold whom ye woꝛſhippe.

28 When the Babylonians heard it, they were wonderfull wꝛoth, & gathered them together againſt the King, ſaying, The King is become a Iewe: foꝛ he hath deſtroyed Bel, and hath ſlaine the dꝛagon, and put the prieſtes to death.

29 So they came to the King, and ſaid, Deliuer vs Daniel, oꝛ els we will deſtroy thee and thine houſe.

30 Nowe when the King ſawe, that they preaſſed ſoꝛe vpon him, and that neceſſitie conſtrained him, he deliuered Daniel vnto them:

31 Who caſt him into the lyons den, where he was ſixe daies.

32 In the denne there were ſeuen lions, and they had giuen them euery day two bodies and two ſheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Pꝛophet called Abbacuc, which had made poꝛtage, and broken bꝛead into a bowle, and was going into the fielde foꝛ to bring it to the reapers.

34 But the Angel of the Loꝛde ſaide vnto Abbacuc, Goe, carie the meate that thou haſt, into Babylon vnto Daniel, which is in the lions denne.

35 And Abbacuc ſaid, Loꝛde, I neuer ſawe Babylon, neither doe I knowe where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the heare of the head, and through a mightie winde ſet him in Babylon vpon the denne.

37 And Abbacuc cried, ſaying, O Daniel, Daniel, take the dinner that God hath ſent thee.

38 Then ſaide Daniel, O God, thou haſt thought vpon me, and thou neuer faileſt them that ſeeke thee and loue thee.

39 So Daniel aroſe, and did eate, & the Angel of the Loꝛd ſet Abbacuc in his owne place againe immediately.

40 Vpon the ſeuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel ſate in the middes of the Lyons.

41 Then cried the King with a lounde voice, ſaying, Great art thou, O Loꝛd God of Daniel, and there is none other beſides thee.

42 And he dꝛewe him out of the denne, and caſt them that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment befoꝛe his face.

The

The first booke of the Maccabees.

CHAP. I.

1 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make covenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 30 Antiochus setteth vp idoles.

1 AFter that Alexander the Macedonian, the sonne of Philip, went forth of the lande of Chettim, & slewe Darius King of the Persians and Medes, & reigned for him as hee had before in Grecia,

a The first battell with the Carthaginenses, was fought at this time

2 He tooke great warres in hand, & wanne strong holdes, and slewe the Kinges of the earth.

3 So went he through to the endes of the worlde, and tooke spoyles of many nations, in so much that the worlde stoode in awe of him: therfore his heart was puffed vp and was hautie.

b The beginning of the kingdome of Egypt.

4 b Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations & kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he should die.

7 Then he called for the chiefe of his seruats, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he dyed.

c The beginning of the kingdome of Syria.

9 c And his seruants reigned euery one in his rowme.

10 And they all caused them selues to be crowned after his death, and so did their children after them many yeeres, & much wickednes increased in the worlde.

Or, Noble.

d The beginning of the kingdome of the Parthians. *Ioseph. Antiq. 12. Chap. 6.*

11 For out of these came the wicked roote, euen Antiochus [1]Epiphanes, the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Grecians.

e The wicked fal hedlong into mischiefe.

12 d In those dayes went there out of Israel wicked men, which enticed many, saying, Let vs goe, and make a couenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorowe.

13 So this deuice pleased them well.

f By drawing & skin ouer the part & was circumcised, as Cels. 7. cap. 25. Epiph. lib. de ponderib. & mensuris.

14 And certaine of the people were readie, & went to the King which gaue them licence to do after the ordinances of the heathen.

15 e The set they vp a place of exercise at Ierusalem, according to the facions of the heathen,

16 And made themselues f vncircumcised, and forsooke the holy couenant, and ioyned them selues to the heathen, and were solde to do mischiefe.

17 So When Antiochus kingdom was set in order, he went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie compayn, with charets, and Elephantes, and with horsemen, and with a great nauie,

g The second battel with the Carthaginenses.

19 g And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fledde, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth, fourtie and three yeere,

22 And went vp toward Israel and Ierusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basins, and the vaile, and the crownes, and the goldern apparel, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and golde, and the precious iewels, and he tooke the secret treasures that he found, and when he had taken away all, hee departed into his owne land,

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentatiō in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and she that sate in the marriage chamber, was in heauinesse.

29 The lande also was moued for the inhabitants thereof: for al the house of Iacob was couered with confusion.

h The battel of Macedonia.

30 h After two yeres the King sent his chiefe tare master into the cities of Iuda, which came to Ierusalē with a great multitude,

31 Who spake peaceable woordes vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when he had spoyled the citie, he set fyre on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women & their children tooke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with

mightie to wyes, and made it a stronghold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified them selues therein.

37 And they stored it with weapons and victailes, and gathered the spoyle of Jerusalem, and laid it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, & were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euerye side of the sanctuarie, & defiled the Sanctuarie,

40 In so much that the citizens of Jerusalē fled away because of them, and it became an habitation of strangers, being desolate of them whome she had borne: for her own children did leaue her.

41 Her sanctuarie was left waste as a wildernes: her holy dayes were turned into mourning, her Sabbaths into reproche, & her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorowe.

Iosep. Antiq. 12. Chap. 6. and 7.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, & that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Jerusalem, and to the cities of Juda, that they should followe the strange lawes of the countrey,

47 And that they should forbid the burnt offerynges and sacrifices, and the [a]offeringes in the Sanctuarie,

[a] or, drinke offrings.

48 And that they shoulde defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set vp altars, and grones, and chappels of idoles, and offer vp swines flesh, and vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanesse, & pollute them selues, that they might forget the Lawe, and change al the ordinances,

52 And that whosoeuer would not do according to the commandement of ꝑ king, should suffer death.

53 In like maner wrote he throughout all his kingdomes, & set ouerseers ouer all the people, for to compell thē to do these things.

54 And he commanded the cities of Juda to do sacrifice, citie by citie.

55 Then went many of the people vnto thē by heaps, euery one that forsoke the Law, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen whereseoeuer they could flee for succour.

57 The fifteenth day of Casleu, in the hundreth and fine and fortieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Juda on euery side.

58 And before the doores of the houses, and in the streetes they burnt incense.

59 And the bookes of the Lawe, which they found, they [i] burnt in the fire, & cut in pieces.

[i] It is a manifest note of the enemies of God, to burne the bookes of the Law, Hist. eccles. lib. 8. chap. 2.

60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Lawe, the kinges commandement was, that they should put him to death by their authoritie.

61 And they executed these thinges euery moneth vpon the people of Israel that were found in the cities.

62 And in the fine and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the steade of the altar of sacrifices.

63 And according to the commandement, they put certeine women to death, which had caused their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoyled their houses, and slewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in them selues, that they would not eate vncleane thinges,

66 But chose rather to suffer death, then to be defiled with those meates: so because they would not breake the holy conenant, they were put to death.

67 And this [b] tyrannie was verie sore vpon the people of Israel.

[b] Or, rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 31 They are slaine & will not fight against because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to sticke by the worde of God, after the example of the fathers.

1 In those dayes stood vp Mattathias the *Iosep. Antiq. 12. Chap. 7.* priest, the sonne of Joannes, the sonne of Simeon, of the sonnes of Joarib of Jerusalem, and dwelt in Modin.

2 And hee had fiue sonnes, Joanan called Gaddis,

3 Simon called Thassi,

4 Judas which was called Maccabeus,

5 Eleazar called [a] Abaron, and Jonathan, whose name was Apphus,

[a] or, Auran.

6 Howe he sawe the blasphemies, which were committed in Juda and Jerusalem:

7 And he said, Wo is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holie citie, & thus to sit still? it is deliuered into the hands of the enemies,

8 And the Sanctuarie is in the handes of strangers: her temple is as a man that hath no reuowme.

9 Her glorious vessels are carried away into captiuitie: her infants are slaine in the streets, and her yong men are fallen by the swoorde of the enemies.

10 What people is it, that hath not some possession in her kingdom, or hath not gotten of her spoyles?

11 All her glorie is taken away: of a free woman,

man, he is become an handmaid.
12 Behold, our sanctuarie & our beautie, and honour is desolate, and the Gentiles haue defiled it.
13 What helpeth it vs then to liue any longer?
14 And Mattathias rent his clothes, hée, & his sonnes, & put sackcloth vpon them, and mourned very sore.
15 ¶ Then came men from the king to the citie of Modin to compell them to forsake God, and to sacrifice.
16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.
17 Then spake the cõmissioners of the king, & said vnto Mattathias, Thou art þ chiefe and an honourable man, & great in this citie, and hast many children and brethren.
18 Come thou therefore first, and fulfill the kings commandement, as all the heathen haue done, & also þ men of Juda, & such as remaine at Jerusalem: so shalt thou & thy familie be in the kings fauour, & thou and thy children shalbe enriched with siluer & gold, and with many rewardes.
19 Then Mattathias answered & said with a loude voyce, Though al nations that are vnder the kings dominion, obey him, & fal away euery man frõ the religiõ of their fathers, & consent to his commandements,
a The father promiseth for his children, that they shall serue God: so doth Iosh. for his household, Iosh. 24. 15.
20 a Yet will I and my sonnes, and my brethren, walke in the couenãt of our fathers.
21 God be mercifull vnto vs, that we forsake not the Lawe and the ordinances.
22 We will not hearken vnto the kinges wordes to transgresse our religion, neither on the right side, nor on the left.
23 And when hée had left off speaking these words, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings cõmandement.
b It is a griefe to the godly to see the people offende.
24 Now when Mattathias sawe it, he was so b inflamed with zeale, that his reines thooke, & his wrath was kindled according to the ordinance of the Lawe: therefore hée ranne vnto him, & killed him by the altar:
25 And at the same time he slewe the kinges commissioner, that compelled him to doe sacrifice, and destroyed the altar.
26 Thus bare he a zeale to the Law God,
Num. 25. 7. c doing, as Phinees did vnto Zambri the sonne of Salom.
27 ¶ Then cryed Mattathias with a loude voyce in the citie, saying, Whosoeuer is zealous of the Lawe, and wil stande by the couenant, let him come forth after me.
28 So hée, & his sonnes fled into the mountaines, & left al that they had in the citie.
d Or, that liued iustly and vprightly. 29 Then many that d sought after iustice and iudgement,
30 Went down into the wildernesse to dwel there, both they, and their children, & their wiues, and their cattel: for the afflictions increased sore vpon them.
31 ¶ Now when it was tolde vnto þ kings seruants, & to the garisons, which were in Jerusalem in the citie of Dauid, that men had broken the kings commandement, & were gone downe into the secrete places in the wilderne.
32 Then many pursued after them: and hauing ouertaken them, they camped against them, & set the battel in arap against them on the Sabbath day,
33 And said vnto thé, Let this nowe be sufficient: come forth & doe according to the cõmandement of the king, and ye shall liue.
34 But they answered, We wil not go forth, neither will we doe the kings commandement, to defile the Sabbath day.
35 Then they gaue them the battell.
36 But the other answered them nothing, neither cast any one stone at them, nor stopped the prime places,
37 But said, We will die all in our innocencie: the heauen and earth shal testifie for vs, that ye destroy vs wrongfully.
38 Thus they gaue them the battel vpon the Sabbath, & slew both men and cattel, their wiues & their children to the number of a thousand people.
39 ¶ Why Mattathias & his friends vnderstoode this, they mourned for them greatly,
40 And said one to another, If we al doe as our brethren haue done, & fight not against the heathen for our liues, & for our Lawes, then shal they incontinently destroy vs out of the earth.
41 Therefore they concluded at þ same time, saying, Whosoeuer shal come to make battell with vs vpon the sabbath day, we will fight against him, that wé die not all, as our brethren that were murthered in the secret places.
42 Then came vnto them the assemblie of the Aldeans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.
43 And all they that were fled for persecutiõ, ioyned them selues vnto them, and were an helpe vnto them.
44 So they gathered a power, and smote the wicked men in their wrath, & the vngodly in their anger: but the rest fled vnto the heathen, and escaped.
45 Then Mattathias and his friends went about, and destroyed the altars,
46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,
47 And they pursued after the proud men: & this act prospered in their hands.
48 So they recouered þ Law out of the hand of the Gentiles, & out of the hand of kings, and gaue not place to the wicked.
49 Nowe when the time drew neere, that Mattathias should dye, hée sayde vnto his sonnes, Nowe is pride and persecution increased, and the time of destruction, and the wrath of indignation.
50 Now therefore, my sonnes, be ye zealous of the Lawe, and giue your liues for the couenant of our fathers.
51 Call to remembrance what acts our fathers did in their time: so shall yé receiue great honour and an euerlasting name.
52 * Was not Abraham found faithfull in temptatiõ, and it was imputed vnto him for Gen. 22. 9. 1. Mac. 2. 52.

righteousnes?

Gen.41.40. 53 * Joseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

Num.25.13. ecclus.45.23, 24. 54 * Phinees our father, because he was zealous and fervent, obtained the covenant of the everlasting Priesthode.

Iosh.1.2. 55 * Jesus for fulfilling the word, was made the governour of Israel.

Num.14.6,7. iosh.14.13. 56 * Caleb, because he bare witnes before the congregation, received the heritage of the land.

2.Sam.2.4. 57 * David, because of his mercie, obtained the throne of the kingdome for evermore.

2.King.2.11. 58 * Elias, because he was zealous and fervent in the Lawe, was taken up even unto heauen.

Dan.3.16, 17,18,26. 59 * Ananias, Azarias and Misael by their faith were delivered out of the flame.

Dan.6.22. 60 * Daniel, because of his innocencie, was delivered from the mouth of the lyons.

61 And thus ye may consider throughout al ages, þ wholsoever put their trust in him, shall not want strength.

Mat.10.28, 28,31.isai. 40.6,7,8. and 51.7,8. Iam.1.10. 1.pet.1.24. ecclus.14.18. 62 * Feare not ye then the wordes of a sinful man: for his glorie is but dongue & wormes.

63 To day is he set up, & to morowe he shall *not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes, take good hearts, & shew your selues men for the Law: for by it shall you obtaine glorie.

65 And beholde, I knowe that your brother Simon is a man of counsel: giue eare vnto him alway: he shall be a father vnto you.

66 And Judas Maccabeus hath bene mightie and strong, euen from his youth up: let him be your captaine, & fight you þ battel for the people.

67 Thus shal ye bring vnto you al those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense full ye heathen, & giue your selues to the commandement of the Lawe.

69 So he blessed them, and was layed with his fathers.

70 And died in the hundreth, fourtie and fiue yere, and his sonnes buried him in his fathers sepulchre at Modin, & al Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 Hee killeth Apollonius and Seron the princes of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

1 THen Judas his sonne, called Maccabeus, rose up in his place.

2 And al his brethren helped him, and al they that helde with his father, & fought with courage the battel of Israel.

3 So he gate his people great honour: he put on a breastplate as a gyant, & armed him selfe, and set the battel in arrap, and defended the campe with the sword.

4 In his actes he was like a lyon, & as a lyons whelpe roaring after the pray.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people,

6 So that the wicked fled for feare of him, & al þ workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers kings, but Jacob reioyced by his actes, and his memoriall is blessed for euer.

8 He went also thorow the cities of Juda, & destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renowned vnto the ends of the earth, & he assembled together those that were readie to perish.

10 ¶ But * Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel. * Who was gouernour of Syria, Iosep.Antiq.12 chap.9.

11 Which when Judas perceiued, he went forth to mete him, and smote him, & slewe him, so that many fell downe slaine, & the rest fled.

12 So Judas toke their spoyles, and toke also Apollonius sworde, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregatiō, & Church of the faithful, and went forth to the warre,

14 He said, I wil get me a name, & wilbe glorious in þ Realme: for I will go fight with Judas, & them that are with him, which haue despised the Kings commandement.

15 So he made him readie to go vp, and there went with him a mightie hoste of the vngodlie to helpe him, and to be auenged of the children of Israel.

16 And when he came nere to the going vp of Bethhoron, Judas went forth to mete him with a small companie.

17 But when they saw the armie cōming against them, they said to Judas, Howe are we able, being so fewe, to fight against so great a multitude, & so strong, seeing we be so wearie, and haue fasted all this day?

18 Then said Judas, It is an easie thing for many to be shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small companie.

19 For the victorie of the battel standeth not in the multitude of the host, but the strength commeth from heauen.

20 They come against vs with a cruell and proud multitude, to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, & for our Lawes,

22 And God him selfe wil destroy thē before our face: therfore be not ye afrayd of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued thē frō the going down of Bethhoron vnto the plaine: where there were slaine eight hundreth mē of thē, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Judas & his brethren fell vpon the nations rounde about,

26 So that his fame came vnto the King: for all the Gentiles could tel of the warres of Judas.

27 ¶ But

27 ¶ What when King Antiochus heard these tidings, he was angrie in his mind: wherfore he sent forth, & gathered all the power of his realme a very strong armie,
28 And opened his treasure, & gaue his host a yeres wages in hand, comanding them to be readie for a yere for al occasions.
29 Neuertheles, when he sawe þ the money of his treasures fayled, & that þ tributes in the countrey were small, because of the dissension, & plagues that he had brought vpon the land, in taking away þ lawes which had bene of olde time,
30 He feared least he should not haue now at the second time, as at the first, for þ charges & giftes that he had giuen with a liberall hand afore: for in liberalitie he farre passed the other Kings that were before him.
31 Wherefore he was heavy in his mind, & thought to goe into Persia, for to take tributes of the countreis, and to gather much money.
32 So he left Lysias a noble mā & of þ Kings bloud to ouersee the Kings busines, frō þ riuer of Euphrates vnto þ borders of Egypt,
33 And to bring vp his sonne Antiochus, til he came againe.
34 Moreouer, he gaue him half of his hoste and elephants, & gaue him the charge of al things that he woulde haue done,
35 And concerning those which dwelt in Iuda & Ierusalem, þ he should send an armie against thē, to destroy & roote out þ power of Israel & the remnant of Ierusalem, and to put out their memorial from that place,
36 And to set strāgers for to inhabite al their quarters, & part their lande among them.
37 And the king tooke the halfe of the host þ remained, & departed from Antiochia his royal citie, in the yere an hundreth fourtie and seuen, & passed the riuer Euphrates, & went thorow the hie countries.
38 Then Lysias chose Ptolemeus the sonne of Dorimmus, and Nicanor, & Gorgias, mightie men, and the Kings friendes,
39 And sent with thē fourty thousand footemen, & seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commanded.
40 So they went forth with al their power, and came & pitched by ‖ Emmaus in the plaine countrey. ‖ Emmaus.
41 Now when the marchants of þ countrey heard the rumour of them, they tooke very much siluer & gold, and seruants, & came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.
42 ¶ Now when Iudas & his brethren saw that trouble increased, & that the host drew nere vnto their borders, cōsidering þ kings words, wherby he had commanded to destroy the people, and vterly abolish them,
43 They saide one to another, Let vs redeeme the decay of our people, and let vs fight for our people, and for our Sanctuarie.
44 Then the congregation were come readie gathered to fight, and to pray, and to desire mercie and compassion.
45 As for Ierusalem, it was not inhabited, but was as a wilderne. There went none that was borne in it, in or out at it, and the Sanctuarie was troden down, & the strangers kept the fortresse, & it was the habitation of the heathen: and the mirth of Iacob was taken away: þ pipe & the harp ceased.
46 So they gathered themselues together, & came to Maspha before Ierusalem: for in Maspha was the place where they prayed afore time in Israel.
47 And they fasted that day, & put sackcloth vpon them, & cast ashes vpon their heads, and rent their clothes,
48 And opened the booke of the Lawe, wherein the heathen sought to paint the likenesse of their Idoles,
49 And brought the Priests garments, & the first fruites, & the tithes, & set there the Nazarites, which accomplished their daies.
50 And they cryed with a loud voice toward heauen, saying, What shal we do vnto these? and whither shal we carry them away?
51 For thy Sanctuarie is troden down and defiled, & thy Priests are in heauines, and brought downe.
52 And behold, the heathen are come against vs to destroy vs: þ knowest what things they imagine against vs.
53 How can we stand before them, except thou helpe vs?
54 Then they blewe the trumpets, and cryed with a loude voyce.
55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, & captaines ouer hundreths, & captaines ouer fifties, and captains ouer ten.
56 And they commanded them that builded houses, or married wiues, or planted vines pardes, or were fearefull, that they should returne euery one to his own house, according * to the Lawe. * Deu. 20. 5. ind. 7. 3.
57 So the hoste remoued, & pitched vpon the Southside of Emmaus.
58 And Iudas said, Arme your selues, & be valiant men, and be readie against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.
59 For it is better for vs to die in battel, thē to see the calamities of our people and of our Sanctuarie.
60 Neuertheles as the wil of God is in heauen, so be it.

CHAP IIII.

1 Iudas goeth against Gorgias which lieth in wait. 24 He putteth Gorgias & his host to flight. 28 Lysias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

1 THen tooke Gorgias fiue thousand foote men, & a thousand of the best horsmen, and departed out of þ campe by night, Ioseph. lib. 12. chap. 10.
2 To inuade the campe of the Iewes, & to slay them suddenly: and the men of the fortresse were his guides.
3 Now when Iudas heard it, he remoued, & they that were valiant men to smite the kings armie which was at Emmaus,
4 Whiles yet the armie was dispersed from the campe.
5 In þ meane season came Gorgias by night

into Judas campe: and when he found no man there, he sought the in the mountaines: for saide he, They flee from vs.

6 But allcome as it was day, Judas shewed him self in the fielde vp thee thousand men, which had neither harnesse nor swordes to their mindes.

7 And they sawe that the armies of the heathen were strong and wel armed, and their horsemen about them, and that these were expert men of warre.

8 Then said Judas to the men that were with him, Feare ye not their multitude, neither be afraide of their assault.

9 Remember, how our fathers were delivered *in the red Sea, when Pharao pursued them with an armie. *Exo.14.9,25.

10 Therefore now let vs crie vnto heauen, and the Lord wil haue mercie vpon vs, and remember the covenant of our fathers, and will destroy this hoste before our face this daye:

11 So shal al the heathen know, that there is one, which delivereth and saueth Israel.

12 Then the strangers lift vp their eyes, and sawe them comming against them,

13 And they went out of their tents into the battell, & they that were with Judas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled vp the plaine.

15 But the hyndmost of them fel by the sword, and they pursued them vnto *Gazeron, & into the plaines of Idumea, & of Azotus, & of Jamnia, so that there were slaine of the about three thousand men. *Or, Assartemoth.

16 So Judas turned again with his host frō pursuing them,

17 And said vnto the people, Bee not greedie of the spoples: for there is a battel before vs.

18 And Gorgias & the armie is here by vs in the mountaine: but stand ye now fast against your enemies, & ouercome them: then may ye safely take the spoples.

19 As Judas was speaking these wordes, there appeared one part which looked frō the mountaines.

20 But when Gorgias sawe that his were fled, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they sawe these things, they were sore afraide, and when they sawe also that Judas and his host were in the field ready to set themselues in arap,

22 They fled euery one into the land of strangers.

23 So Judas turned againe to spople the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalmes, & praised toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victory in that day.

26 ¶ Now all the strangers that escaped, came, & told Lysias al the things that were done.

27 Who whē he heard these things, was sore afrayd, & discouraged, because such things came not vpō Israel as hee would, neither such things as the king had commanded him, came to passe.

28 Therefore the next yere following, gathered Lysias three score thousand chosen foote men, and fiue thousand horsemen to fight against Jerusalem.

29 So they came into *Idumea, and pitched their tentes at *Beth-sura, where Judas came against them with ten thousād men. *Or, Judea. *Or, Bethoron.

30 And when he saw that mightie armie, he prayed & said, Blessed be thou, O Sauiour of Israel, *which diddest destroy the assault of the mightie man by the hand of thy seruant Dauid, *& gauest the host of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer: *1.Sam.17.50,51. *1.Sam.14.13,14.

31 Shut vp this armie in the hād of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, & consume their boldnes and strength, that they may be astonished at their destruction.

33 Cast them downe by the swoorde of them that loue thee: then shall al they that know thy name, praise thee with songs.

34 So they ioyned together, and there were slain of Lysias host, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlines of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered stragers, and when he had furnished his armie, he thought againe (being prepared) to come against Judea.

36 Then said Judas & his brethren, Behold, our enemies are discomfited: let vs now go vp to clense, and to repaire the Sanctuary.

37 So al the host gathered them together, & went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary laid waste, and the altar defiled, and the doores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, & that the Priests chambers were broken downe,

39 They rent their clothes, & made great lamentation, & cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castel, til he had clensed the Sanctuary.

42 So he chose Priests that were vndefiled, such as delited in the Law,

43 And they clensed the Sanctuarie, & bare out the defiled stones into an vncleane place,

44 And consulted what to do with the altar of burnt offrings, which was polluted.

45 So they thought it was best to destroy it, least it should be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar accor-

ding

ding to the former,
48 And made vp ꝑ Sanctuarie, & the things that were within ꝑ Temple, & the courts, and all things.
49 They made also newe holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offrings, and of incense, and the table.
50 And they burnt incense vpō the altar, and lighted the lampes which were vpon the candlestickes, that they might burne in the Temple.
51 They set also the shewbread vpon the table, & hanged vp the vailes, and finished all the workes that they had begonne to make.
52 And vpon the fiue & twentieth day of the ninth moneth, which is called ꝑ moneth of Chasleu, in ꝑ hundreth and eight & fourtieth yere they rose vp betimes in the morning,
53 And offred sacrifice according to the Law, vpon the newe altar of burnt offrings, that they had made.
54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbales.
55 And all ꝑ people fel vpon their faces, worshipping and praysing toward the heauen him that had giuen them good successe.
56 So they kept ꝑ dedicatiō of the altar eight days, offring burnt offrings with gladnes, & offred sacrifices of deliuerance and praise,
57 And deckt the forefrōt of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hāged doores vpon them.
58 Thus there was very great gladnesse among the people, and the reproche of the heathen was put away.
59 So Iudas & his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar shoulde be kept in their season from yere to yere, by the space of eight dayes, from the fiue and twentie daye of the moneth Chasleu, with mirth and gladnes.
60 And at ꝑ same time builded they vp mōst Sion with hie walles and strong towres rōnd about, lest the Gentiles should come, and tread it downe, as they had done afore.
61 Therefore they set a garison there to kepe it, and fortified Beth-sura to kepe it, that the people might haue a defence against Idumea.

CHAP. V.

9 Iudas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon & Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorowe it.

Ioseph. lib. 13. cap. 12.

NOw when the nations rounde about heard, that the altar was builded, & the Sanctuarie renued, as afore, they were sore grieued.
2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slap and destroy the people.
3 Then Iudas fought against the children of Esau in Idumea at *Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and tooke their spoiles.

Or, Arabathane.

4 He thought also vpō the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they lay in wayte for them in the by way.
5 Wherefore he shut them vp in towres, and besieged them, and destroyed them vtterly, and burnt their towres with fire, with all that were in them.
6 Afterward, went he against the children of Ammon, where he found a mighty power, and a great multitude with Timotheus their captaine.
7 So he had many battels with them, but they were destroyed before him, and so he discomfited them,
8 And tooke Gazer with the townes therof, and so turned againe into Iudea.
9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Datheman,
10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,
11 And they make them ready for to come, & to take the fortresse, whervnto we are fled, and Timotheus is captaine of their hoste.
12 Come nowe therefore, and deliuer vs out of their handes: for many of vs are slayne:
13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousād men.
14 While these letters were yet a reading, beholde, there came other messengers frō Galile with their clothes rent, which told the same tidings,
15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.
16 When Iudas, and the people heard these wordes, a great Congregation came together, to cōsult what they might do for their brethren, that were in trouble, and whome they besieged.
17 Then said Iudas to Simon his brother, Chuse thee out men, and go & deliuer thy brethrē in Galile, and I & my brother Ionathan, will go into the countrey of Galaad.
18 ¶ So he left Iosephus the sonne of Zacharias, & Azarias to be captaines of the people, and to keepe the remnant of the host in Iudea,
19 And commanded them, saying, Take the ouersight of this people, & make no warre against the heathen, vntil we come againe.
20 And vnto Simon were giuen three thousand men to go into Galile, and to Iudas eight thousand mē for the countrey of Galaad.
21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.
22 And he pursued them vnto the gates of Ptolemais: and there were slayne of the heathen almost three thousande men: so he tooke their spoyles.
23 Thus they rescued them that were in Ga-

lile

Ile and in Arbattis with their wines, and their children, and all that they had, and brought them into Judea with great ioy.

24 ¶ Judas Maccabeus also, & his brother Jonathan went ouer Jorden, & trauelled thre dayes iourney in the wildernes,

25 Where they met wt the Nabathites, who receiued them louingly, & told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosora, & Bosor, in Alemis, *Chasbon, Maged and Carnaim (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these sorts, and to take the, & to destroy them all in one day.

28 So Judas and his host turned in al haste by þ way of the wildernes toward Bosora, & wanne the citie, & slewe al the males wt the edge of the sword, and tooke all their spoyle, and set fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in þ morning whē they looked vp, behold, there was an innumerable people bearing ladders, & instruments of warre, to take the fort, & had assaulted thē.

31 When Judas saw that the battel was begun, and þ crie of the citie went vp to heauen with trumpets, and a great soūd,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them wt three companies, and they blew the trumpets, and cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, & they fled from him, and he smote them with a great slaughter, so that there was killed of them the same day, almost eight thousande men.

35 ¶ Then departed Judas vnto Maspha, and laid siege vnto it, and wanne it, & slew al the males thereof, and spoyled it, and set fire vpon it.

36 From thence went he and tooke Chasbon, Maged, and Boser, and the other cities in Galaad.

37 After these things gathered Timotheus an other hoste, & he camped before Raphon beyonde the flood.

38 Now Judas had sent to espie the hoste, & they brought him worde againe, saying, All the heathē that be round about vs, are gathered vnto him, & the host is very great,

39 And he hath hired the Arabians to helpe them, & they haue pitched their tents beyond the flood, & are ready to come & fight against thē. So Judas wēt to mēte thē.

40 Then Timotheus said vnto the captains of his hoste, When Judas & his host come nēre þ floude, if he passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond þ flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came nēre to þ flood, he caused the gouernours of the people to remaine by the flood, & commanded them, saying, Suffer none to pitche a tent, but let euery man come to the battel.

43 So he went first ouer towarde them, and all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Judas wanne, and burnt the tēple with al that were in it: so was Carnaim subdued, and might not withstande Judas.

45 ¶ Then Judas gathered al the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues & their children, & their baggage, a very great hoste, to come into the lande of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defēsed: they could not passe, neither at þ right hand nor at the left, but must go thorow it.

47 But they that were in the citie, shut them selues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable woordes, saying,

48 Let vs passe thorow your land, þ we may go into our owne countrey, and none shall hurt you: we wil but onely go thorow on foote: but they would not open vnto him.

49 Wherfore Judas commanded a proclamation to be made throughout the hoste, þ euery mā should assault it according to his standing.

50 So the valiant men set vpon it, & assaulted the citie al þ day, and al that night, and the citie was giuen ouer into his handes:

51 Who slewe al the males with the edge of the sworde, and destroyed it, and tooke the spoile thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Jorden into þ great plaine before Bethsan.

53 And Judas gathered together those that were behind, and gaue the people good exhortation al the way thorow, til they were come into the lande of Juda.

54 Thus they went vp with ioy, & gladnes vnto mount Sion, where they offred burnt offrings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, & Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias, & Azarias the captaines, hearing of the valiant acts, and battels which they had atchieued, said,

57 Let vs get vs a name also, and go fight against the heathen that are rouū about vs.

58 So they gaue their hoste a cōmandement and went toward Jamnia.

59 But Gorgias & his men came out of the citie to fight against them.

60 And Joseph & Azarias were put to flight, and pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Judas, & his brethren, but thought to do some

valiant

baliant thing.
62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.
63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.
64 And the people came vnto them, bidding them welcome.
Iosep. Antiq. 12.chap.11. 65 Afterward went Judas forth with his brethren, & fought against the childre of Esau in the land toward þ South, where hee wanne Hebron, & the townes thereof, & hee destroyed the castell thereof, and burnt the towres therof round about.
66 Then remoued he to go into the lande of the *or, Philistim.* strangers, & went thorow Samaria.
67 At the same time were the Priestes of the cities slaine in the battell, which would shew their valiantnes, & wēt forth to battel wout counsel: & when Judas came to Azotus in þ stragers land, he brake down their altars, & burnt with fire þ images of their gods, & took awap the spoyles of the cities, and came againe into the land of Juda.

CHAP. VI.

a Antiochus willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into sickenes, & dyeth. 17 His sonne Antiochus is made King. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant acte. 48 The siege of Sion.

Iosep. Antiq. 12.chap.13. 1 NOwe when King Antiochus trauelled thorough the high countries, hee heard that Elimais in the countrey of Persia was a citie greatly renowned for riches, siluer and gold,
2 And that there was in it a very rich tẽple, whereas were couerings of golde, cote armours, & harnesse, which Alexander king of Macedonia the sonne of Philip (þ reigned first in Grecia) had left there.
3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for the citizens were warned of the matter,
4 And rose vp against him in battel, and hee fled and departed thence with great heauines, and came againe into Babylon.
5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the lād of Juda, were driuen awap,
6 And that Lysias, which went forth first with a great power, was driuen awap of the Jewes, and that they were made strong by the armour, & power, & diuers spoyles which they had gotten of the armies whō they had destroyed,
7 And that they had pulled downe the abomination, which he had set vp vpon þ altar at Jerusalem, and fenced the Sanctuarie with high walles, as it was afore, & Bethsura his citie.
8 So when the king had heard these words, he was astonished, and sore moued: therefore he laid him down vpon his bed, and fell sicke for very sorrowe, because it was not come to passe, as he had thought.
9 And there continued he many dayes: for his griefe was euer more and more, so that he sawe he must needes die.
10 Therefore he sent for all his friends, & said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.
11 And I thinke with my selfe, Into what aduersitie am I come? & into what floods of miserie am I fallen nowe, where as aforetime I was in prosperitie, & greatly set by, by reason of my power?
12 And nowe do I remember the euils that I haue done at Jerusalem: for I tooke all the vesselles of gold and of siluer that were in it, and sent to destroy the inhabitants of Juda without cause.
13 I know that these troubles are come vpon me for the same cause, & behold, I must die with great sorowe in a strange land.
14 Then called hee for Philippe, one of his friends, whō he made ruler of al his realme,
15 And gaue him the crowne, and his robe, & the ring, that he should instruct his sonne Antiochus, and bring him vp, till he might reigne him selfe.
16 So King Antiochus died there in the hundreth, and fourtie and ninth yeere.
17 ¶ When Lysias knew, that the king was dead, hee ordeyned Antiochus his sonne (whom he had brought vp) to reigne in his fathers steade, and called him Eupator. *Iosep. Antiq. 12.chap.14.*
18 Now they that were in the castell at Jerusalem, kept in the Israelites round about the Sanctuarie, and sought alwayes their hurt, & the strengthening of the heathen.
19 Therefore Judas thought to destroy them, and called al the people together to besiege them.
20 So they came together, & besieged the in the hundreth & fiftie yere, and made instruments to shoote & other engins of warre.
21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Israel ioyned themselues)
22 And they went vnto þ king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?
23 We haue bene readie to serue thy father, & to go forward in those things, þ he appointed, & to obey his commandements.
24 Therefore they of our nation fel from vs for this cause, and whersoeuer they found any of vs, they slew them, and spoyled our inheritance.
25 And they haue not onely layde hande vpon vs, but vpon all about their borders.
26 And behold, this day are they besieging the castel at Jerusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.
27 And if thou doest not preuent them quickly, they wil do greater things then these, & thou shalt not be able to ouercome them.
28 When the king heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horsemen,
29 And bands that were hired, came vnto him from þ Kings, that were confederate, and from the yles of the sea.
30 So the number of his armie was an hundreth thousand footemen, & twentie thousand horsemen, & two and thirtie elephants exercised in battel.

31 These

31 These came through Idumea, & drew nere to Beth-sura, and besieged it a long season, & made engins of warre: but thei came out, & burnt them with fire, & fought valiantly.
32 Then departed Judas from the castell, & remoued the hoste toward Beth-zacarias ouer against the kings campe.
33 So the king arose verp earelp, and brought the armie & his power towarde the wap of Beth-zacarias, where þ armp set thẽselues in arap to the battel, & blew the trumpets.
34 And to pronoke the elephants foꝛ to fight, thep thewed them the blood of grapes and mulberies,
35 And thep set the beastes accoꝛding to the ranges: so that bp euerp elephãt there stood a thousand men armed with coats of maile and helmets of brasse upon their heades, & unto euerp beast were ordapned fiue hundzeth hoꝛsemen of the best,
36 Which were redp at all times wheresoeuer the beast was: & whithersoeuer þ beast wẽt, thep went also, & departed not from him.
37 And upon thẽ were strong towꝛes of wood that couered euerp beast, which were fastened theron with instruments, & upon euerp one was two and thirtie men, that fought in them, and the Indian that ruled him.
38 Thep set also the remnant of the hoꝛsemẽ upon both the sides in two wings of the hoste, to stirre them up, and to keepe them in the valleys.
39 And when the sunne shone upon the golden shields, the mountaines glistered therewith, and gaue light as lampes of fire.
40 Thus part of the kings armie was spied upon the hie mountaines, & part beneath: so thei marched foꝛward warilp, & in oꝛder.
41 And all thep that heard the nopse of their multitude, and the marching of the companp, and the rattling of the harnesse, were astonished: foꝛ the armie was verp great and mightie.
42 Then Judas and his hoste entred into the battel, and thep slew fiue hundzeth men of the kings armie.
43 ¶ Now when Eleazar, the sonne of Aharon, sawe one of the elephants armed with ropal harneis, and was moze excellent then all the other beastes, hee thought that the king should be upon him.
44 Wherefoꝛe he ieopaꝛded himselfe to deliuer his people, and to get him a perpetuall name,
45 And ranne boldelp unto him through the middes of the host, slaping on the right hãd and on the left, so that thep departed awap on both sides.
46 So went he to the elephants feete, & gate him under him, & slew him: then fell the elephant downe upon him, & there he died.
47 But the other, seeing the power of the king and the fiercenes of his armie, departed from them.
48 ¶ And the kings armie went up to mẽte them toward Jerusalem, and the king pitched his tents in Judea towarde mount Sion.
49 Moreouer, the king toke truce with them that were in Beth-sura: but whẽ they came out of þ citie, because they had no vitailes there, & were shut up therein, and the land had rested,
50 The king toke Beth-sura, and set there a garison to keepe it,
51 And besieged þ Sanctuarie manp dapes, and made instruments to shoot, & other engins of warre, & instruments to cast fire & stones, & pieces to cast darts and slings.
52 *They also made engins against their engins, and fought a long season. *Or, the Iewes.
53 But in the garners there were no vitails: foꝛ it was the seuenth pere, & then thep that were in Judea, & were deliuered frõ the Gẽtiles, had eaten up the residue of the stoꝛe,
54 So that in the Sanctuarie were few men left: foꝛ the famine came so upon them, that thep were scattered euerp man to his own place.
55 ¶ Nowe when Lysias heard that Philip (whom Antiochus the king, whiles he liued, had ordeined to bring up Antiochus his sonne, that he might be king)
56 Was come againe out of Persia, & Pedia, & the Kings hoste with him, & thought to take unto him the rule of things,
57 He and his hasted, & were stirred foꝛwarde bp them in the castell to goe & tell the king, and the captaines of the hoste, and to others, saping, We decrease dailp, and our vitailes are but small: and the place that we lap siege unto, is strong, and the affaires of the realme depende upon us.
58 Now therefoꝛe let us *agree with these men, and take truce with them, and with al their nation, *Or, giue handes.
59 And graunt them to liue after their Law, as thep did afoꝛe: foꝛ thep be grieued, and do all these things, because we haue broken their Lawes.
60 So the king and the princes were content, and sent unto them to make peace, and thep receiued it.
61 When the king and the princes had made an othe unto thẽ, thep came upon this out of the foꝛtresse.
62 And the king went up to mount Sion: but when he sawe that the place was well defensed, he brake his othe þ he had made, & commanded to breake down the wal rouñ about.
63 Then departed he in all haste, & returned unto Antiochia where he found Philip hauing dominion of the citie: so he fought against him, and toke the citie bp foꝛce.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsel of certain wicked persons. 37 The prayer of the Priests against Nicanor. 41 Judas killeth Nicanor, after he had made his prayer.

1 In the hundzeth and one and fiftieth pere, departed Demetrius the sonne of Seleucus from Rome, and came up with a few men unto a citie of the sea coast, and reigned there. *Iosep. Antiq. 12. chap. 5.*
2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus & Lysias, & brought thẽ unto him.
3 But when it was tolde him, he said, Shew me

Or, Sauva.

a This example is not to be followed, because it is contrary to the commandement.

not their faces.
4 So they put the to death. Now when Demetrius was set vpon the throne of his kingdome,
5 There came vnto him all the wicked & vngodly me of Israel, whose captaine was Alcimus, ꝓ would haue bene ꝓ hie Priest.
6 Thes men accused the people vnto ꝓ king, saying, Iudas & his brethren haue slaine al thy friends, and driuen vs out of our owne lande.
7 Wherefore send nowe some man, whome thou trustest, that he may go and se all the destruction, which he hath done vnto vs, and to the kings lande, and let him punish them with all their partakers.
8 Then the king chose Bacchides a friend of his, which was a great ma in ꝓ realme, and ruled beyond the flood, & was faithfull vnto the king, and sent him,
9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be auenged of the children of Israel.
10 So they departed, and came with a great hoste into the land of Iuda, & sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.
11 But they beleued not their saying: for they saw ꝓ they were come with a great hoste.
12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable pointes.
13 And the *Assideans were the first that required peace among the children of Israel.
14 For sayde they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.
15 Then he spake vnto them peaceably, and swore vnto them, & saide, We will do you no harme, neither your friends:
16 And they beleeued him: but he tooke of the threescore men, & slewe them in one day according to the wordes that were written,
17 *They haue cast the bodies of thy Saints, & their bloud round about Ierusalem, and there was no man that would burie them.
18 So there came a feare and trembling among all the people: for they said, There is neither trueth nor righteousnes in them: for they haue broken the appointment & othe that they made.
19 Then Bacchides remoued frō Ierusalē, & pitched his tent at *Beth-zecha, where he sent forth and tooke many of the men ꝓ had forsaken him, & certain of the people whom he slewe and cast into the great pit.
20 Then cōmitted he the countrey vnto Alcimus, & left mē of warre with him to helpe him: so Bacchides went vnto the king.
21 Thus Alcimus strone for the Priesthode.
22 And all such as troubled the people, resorted vnto him: in so much, that they obtained the land of Iuda, & did much hurt in Israel.
23 Now when Iudas sawe al the mischiefe, that Alcimus and his companie had done among ꝓ Israelites more the the heathen,
24 He went forth round about all the borders of Iudea, & punished those, that were fallen away, so that they came no more a-

hyde in the countrey.
25 But when Alcimus saw that Iudas & his people had gotten the vpper hand, and knewe that he was not able to abide them, he went againe to the king, and accused them of wicked things.
26 Then the king sent Nicanor one of his chiefe princes, which hated Israel deadly, and commaunded him, that he should destroy the people.
27 ¶ So Nicanor came to Ierusalem with a great host, and sent vnto Iudas, and his brethren deceitfully with friendly wordes, saying,
28 Let there be no warre betweene me, and you: I wil come with few men, to se how we do, friendly.
29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.
30 Nathelesse, it was told Iudas, that he came vnto him vnder deceit: therefore he feared him, and would not se his face no more.
31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Iudas, beside *Caphalalama.
32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled vnto the citie of Dauid.
33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offring that was offred for the king.
34 But he laughed at them, and mocked the, & counted the prophane, & spake prondely.
35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered nowe into mine handes, if euer I come againe in safetie, I wil burne vp this house. With that, went he out in a great anger.
36 Then the Priests came in, & stoode before the altar in the Temple, weeping, & saying,
37 For so much as thou, O Lorde, hast chosen this *House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,
38 Be auenged of this man & his hoste, and let them be slaine by the sword: remember their blasphemies, & suffer them not to continue.
39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.
40 And Iudas pitched in *Adasa with three thousand me, where Iudas prayed, saying,
41 O Lorde, *because the messengers of king Sennacherib blasphemed the, thine Angel went forth, & slew an hundreth, foure score, and fiue thousand of them.
42 So destroy thou this hoste before vs to day, that all other may knowe that he hath spoken wickedly against thy Sanctuarie, & punish him according to his malice.
43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him selfe was first slaine in the battell.

44 Nowe

*Or, Hasidim.
Psal. 79.2.
*Or, Bethsith, or, Bezeth.
*Or, Adarsa.
*Or, Caphar sarama.
*Ioseph. Antiq. 12. chap. 16.
2. Kyng. 19. 35. Iob. 1. 18. ecclus. 48. 21. Isai. 37. 36. 2. mac. 8. 19.

44 Nowe when his armie sawe that Nicanor was slaine, they cast awaye their weapons and fled.
45 But they pursued after the a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.
46 So they came forth of all the townes of Judea round about, & ruthed vpon them, and threwe them from one to another, so that they all fell by the swoorde, & there was not one of them left.
47 Then they tooke the spoiles, & the pray, and smote off Nicanors head, & his right hand, which he helde vp so proudly, and brought it with them, and hanged them vp afore Jerusalem.
48 So the people reioyced greatly, and kept that day as a day of great gladnes.
49 And they ordened, to keepe yerely þ day on the thirtenth day of the moneth Adar.
50 Thus the land of Juda was in rest a litle while.

CHAP. VIII.

a Judas, considering the power & policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendshippe sent to the Iewes.

Iosep. Antiquit. 12. chap. 28.

1 IUdas heard also þ fame of þ Romains, that they were mightie, & valiant, and agreeable to all thinges that were required of them, & made peace with all that came vnto them,
2 And that they were men of great power, & they tolde him of their battels, & their worthie actes, which they did among þ a Galatians whom they had conquered, & made to pape tribute,
3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,
4 And that by their counsell, and gentle behauiour they were rulers in euery place, though the place was farre from them, & that they had discomfited, & giuen great ouerthrowes to þ kings þ came against thē, frō the vttermost part of the earth, & that others gaue them tribute euery yere,
5 How they had also discomfited by battell Philippe & Perses Kings of the b Macedonians, & others, that arose against them, and howe they ouercame them,
6 And howe great Antiochus King of Asia that came against them in battell, hauing an hundreth and twentie elephantes, with horsmen, and charets, and a verie great armie, was discomfited by them,
7 And howe they tooke him aliue, and ordened him, with such as should reigne after him, to pay a great tribute, & to giue hostages, and a separate portion,
8 Euen the countrey of India, and Media, & Lydia, & of his best countreys, which they tooke of him and gaue them to King Eumenes.
9 Againe when it was tolde them that the Grecians were comming to destroy them,
10 They sent against them a captaine, which gaue them battell, & slewe many of them, & tooke many prisoners with their wiues, & children, and spoiled them, and conquered their lande, & destroyed their strong holdes, and subdued them to be their bondmen vnto this day:
11 Moreouer, how they destroyed, & brought into subiection other kingdomes and ples, whosoeuer had withstande them:
12 But that they kept amitie with their own friendes, & those that stayed vpon them: finally, that they coquered kingdomes, both farre and neere, in so much that whosoeuer heard of their renoume, was afraid of thē.
13 For who they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most high authoritie.
14 Yet for al this that none of them ware a crowne, neither was clothed in purple, to be magnified therby,
15 But that they had ordened them selues a counsell, wherein three hundreth & twentie men consulted dayly, and pounded for the common affaires, to gouerne them wel,
16 And that they committed their gouernment to one man euery yere, who did rule ouer al their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.
17 ¶ Then Judas chose Eupolemus þ sonne of John, the sonne of Accus, and Jason, the sonne of Eleazar, & sent them vnto Rome to make friendship, and mutuall felowship with them,
18 That they might take frō them the yoke (for they sawe that þ kingdome of the Grecians would keepe Israel in bondage.)
19 So they went vnto Rome, which was a verie great iourney, and came into the a Senate where they spake and said,
20 Judas Maccabeus with his brethren, & the people of the Jewes hath sent vs vnto you, to make a bond of friendship, & peace with you, and ye to register vs as your partakers and friendes.
21 And the matter pleased them.
22 And this is the copie of the epistle þ they wrote in tables of brasse & sent to Jerusalē, that they might haue by them a memorial of the peace, and mutuall fellowship.
23 Good successe be to the Romaines, & to the people of the Jewes, by sea, & by lande for euer, & the swoord, & enemie be from them.
24 If there come first any warre vpon the Romaines, or any of their friendes throughout all their dominion,
25 The people of the Jewes shal helpe them, as the time shalbe appointed, with al their heart,
26 Also b they shal giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor shippes, as it pleaseth the Romaines, but b they shall keepe their couenantes without taking any thing of them.
27 Likewise also if warre come first against the nation of þ Jewes, the Romaines shal helpe them with a good will, accordyng as the time shall be appointed them.
28 Neither shal wheat be giuen vnto thē, þ take their part, nor weapons, nor money, nor ships, as it pleaseth þ Romaines, who wil keepe these couenants without deceit.

29 Accor-

a or, French-men.

b or, Citims.

a Or, counsell.

b Or, the Romaines.

b Or, the Iewes.

29 According to these articles the Romaines made þ bond with the people of the Iewes.
30 If after these points the one partie, or the other wil adde or diminish, they may do it, at their pleasure, & whatsoeuer they shal adde, or take away, shalbe ratified.
31 And as touching the euil that Demetrius hath done vnto the Iewes, we haue writte vnto him, saying, Wherefore layest þ thine heauie yoke vpon our friends, and confederates the Iewes?
32 If therefore they complayne any more against thee, we will do thee iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 11 Iudas is slayne. 31 Ionathan & Simon the friends of his brother. 47 The battell betweene Ionathan and Bacchides. 53 Alcimus is smitten with the palsie, and dyeth. 68 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

Ioseph. Antiq. in chap. 12.

1 IN þ meane season when Demetrius had heard how Nicanor, & his hoste had giuen the battel, he sent Bacchides, & Alcimus againe into Iudea, and his *chiefe strength with them.
2 So they went forth by the way that is toward Galgala, and pitched their tentes before Mesaloth which is in Arbelis, & wanne it, and slewe much people.
3 And in the first moneth of the hundreth, fifte & two yere, they layed their siege against Ierusalem.
4 But they rayled their campe, and came to Berea, with twenty thousand foote men & two thousand horsemen.
5 Now Iudas had pitched his tent at *Elesa, & three thousand chosen men with him.
6 And when they sawe that the multitude of the armie was great, they were sore afraid, and many conueyed them selues out of the hoste, so that there abode no more of the, but eight hundreth men.
7 When Iudas sawe that his hoste rayled him, and that he must needes fight, he was sore troubled in mynde that he had no time to gather them together, and was discouraged.
8 Neuertheles, he said vnto them þ remayned, Let vs rise, and goe vp against our enemies, if peradventure we may be able to fight with them.
9 But they would haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against the, that are so fewe?
10 Then Iudas said, a God forbid that we shoulde do this thing, to flée from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.
11 Then the hoste remoued out of the tentes, & stoode against them, who had deuided their horsemen into two troupes, and they that threw with slinges & the archers marched in the foreward, and then that fought in the foreward, were all valiant men.
12 And Bacchides was in þ right wing. So the army drew nere on both sides, & blewe the trumpets.
13 They of Iudas side blew þ trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.
14 And when Iudas saw that Bacchides & the strength of his armie was on the right side, he took with him all the hardie men,
15 And brake the right wing, and followed vpon them vnto mount Azotus.
16 Howe when they which were of the left wing, saw that the right wing was discomfited, they followed Iudas behinde, & them that were with him hard at the heles.
17 Then was there a sore battell: for many were slaine of both the parties.
18 Iudas also himself was killed, & the remnant fled.
19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.
20 And all the Israelites wept for him, and mourned greatly for him, & lamented many dayes, saying,
21 How is the valiant man fallen which deliuered Israel!
22 Concerning the other thinges of Iudas, both the battels & the valiant actes that he did, & of his worthynesse, they are not written: for they were very many.
23 Now after the death of Iudas, wicked Ioseph Antiq. 13. chap. 6. men came vp in all the coastes of Israel, & there arose all such as gaue them selues to iniquitie.
24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer them selues with them.
25 And Bacchides did chuse wicked men, and made them lords in the land.
26 These sought out, & made search for Iudas friends, & brought them vnto Bacchides, which auenged him selfe vpon them, and mocked them.
27 And there came so great trouble in Israel, as was not since the time that no Prophet was séene among them.
28 Then came all Iudas friendes together, and said vnto Ionathan,
29 Seeing thy brother Iudas is dead, & there is none like him to go forth against our enemies, euen against Bacchides, and against them of our nation þ are enimies vnto vs, *Or, against the enemies of our nation.*
30 Therefore, this day we chuse thee at thine hand to be our prince and captaine in his place to order our battel.
31 So Ionathan took the gouernance vpon him at that same time, and rose vp in the stead of his brother Iudas.
32 But when Bacchides knew it, he sought for to slay him.
33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernesse of Thecua with all their companie, & pitched their tentes by the water poole of Asphar.
34 Which whe Bacchides vnderstoode, he came ouer Iorden with all his hoste vpon the Sabbath day.
35 Now had Ionathan set his brother Iohn, a captaine of þ people, to pray his friends the

*Or, the right horne.

*Or, Laisa.

a He that was wont to pray & ouercome, is ouercome when hee trusted in his strength, & omitteth prayer.

the Nadathites, that they woulde kepe their baggage which was much.

[a] or, Iambri. 36 But the children of [a] Ambri came out of Medaba, and toke Johi, and all that he had, and when they had taken it, went their way.

37 After this came worde vnto Jonathan, & to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from [a] Medaba w great pompe: for ther was daughter to one of the noblest princes of Canaan.

[a] or, Nadabath. 38 Therefore they remebred Johi their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and loked, and behold, there was a great noyse, and much preparation: the bridegrome came forth, and his friendes & his brethren met them with tymbrels, and instruments of musike, and many weapons.

40 Then Jonathans men p lay in ambush, rose vp against them, & slew many of them, and the remnant fled into the mountaines, so that they toke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorde with a great power vpon the Sabbath day.

44 Then Jonathan said vnto his companie, Let vs rise nowe, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battel is before vs, and behind vs, and the water of Jorden on this side & that side, and the marish, and forrest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battel.

47 Then Jonathan stretched out his hande to smite Bacchides: but he turned aside from him and reuiled.

48 Then Jonathan, and they that were with him, lept into Jorden, & swimmed ouer vnto the further banke: but the other woulde not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Jude, as the castel of Jericho, and Emmaus, & Bethhoron, & Bethel, and Thamnatha, [a] Pharathon, & [b] Tephon, with high walles, with gates, and with barres,

[a] or, Phara. [b] or, Thopo. 51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Bethsura, and Gazara, and the castel, and set a garison in them with prouision of vitailes.

53 Yea toke also the chiefest mens sonnes in the countrey for hostages, and put them in the castel at Jerusalem to be kept.

54 ¶ Afterward in the hundreth, fifte & three score, in the second moneth, Alcimus commaunded, that the walles of the inner court of the Sanctuarie shoulde be destroyed, and he pulled downe the monumentes of the Prophetes, and begunne to destroye them.

55 But at the same time Alcimus was plagued, & his enterprises were hindered, and his mouth was stopped: for he was smitte with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same tyme.

57 And when Bacchides saw, p Alcimus was dead, he turned againe to the King, & so the land of Juda was in rest two yeres.

58 Then al the ungodly men helde a counsel, saying, Behold, Jonathan and his companie dwel at ease, and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan and those that were with him: but they could not, for their counsell was knowen vnto them.

61 And [a] they toke fiftie men of the contrie, which were the chiefe workers of this wickednes, and slew them.

[a] or, Jonathan.

62 ¶ Then Jonathan and Simon with their companie departed vnto [a] Bethbasin which is in the wilderne, and repaired the decay thereof, and made it strong.

[a] or, Bethbessen.

63 When Bacchides knew this, he gathered all his hoste, and sent worde to them that were of Judea.

64 Then came he and laid siege to Bethbasin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, & went forth into the countrey, and came with a certaine number.

66 And slew [a] Odomera and his brethren & the children of Phasiron in their tentes: so he began to slay, and increased in power.

[a] or, Odarai.

67 Simon also & his companie went out of p citie, & burnt vp the instrumentes of warre,

68 And fought against Bacchides, & discomfited him, & vexed him sore, so that his counsel and iourney was in vayne.

69 Wherefore he was very wroth at p wicked men, [b] that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

b Wicked counsel falleth on the counsellers.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, & made an othe, that he would neuer do him harme all p dayes of his life.

72 So he restored vnto him p prisoners that he had taken afore time out of the lande of Juda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the sworde ceased from Israel, & Jonathan dwelt at Machmas, & began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP.

CHAP. X.

4 *Demetrius desireth to haue peace with Ionathan.* 18 *Alexander also desireth peace with the Iewes.* 48 *Alexander maketh warre against Demetrius.* 50 *Demetrius is slaine.* 51 *The friendship of Ptolemeus and Alexander.*

Ioseph. Antiq. 13. chap. 2.

1 IN the hundreth and threescore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Nowe when Demetrius the King heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, ye louing words, as though he would preferre him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castell, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castel.

8 Therefore they were sore afraide, because they heard that the King had giuen him licence to gather an armie.

9 So they that were of the castell, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to builde, and repaire the citie.

11 And he commanded the workemen to build the walles, and the mount Sion rownd about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled.

13 So that euery man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certeine which had forsaken the Lawe and the commandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was told him of the battels and noble acts, which he and his brethren had done, & of the paines that they had indured,

16 He said, Might we finde such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a verie valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and he sent him a purple robe, & a [a] crowne of gold,) that thou mayest [b] consider what is for our profite, and keepe friendship toward vs.

21 So in the seuenth moneth of the hundreth and three score yere, vpō the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sorie, and saide,

Ioseph. Antiq. 13. chap. 3.

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet wil I write and exhort them, and promise them dignities & rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, & keepe fidelitie toward vs, and we will recompense you for the good things ye haue done for vs,

28 And will release you of many charges, and giue you rewardes.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes of salte, and the crowne taxes, and from the third part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne duetie, I so release the that from this day forth, none shall take any thing of the land of Iuda, or of the three gouernements which are added thereunto, as of Samaria and of Galile, [a] from this day forth for euermore.

a And of the countrey beyond Iorden, as Iosephus writeth.

31 Ierusalem also with all things belonging thereto, shall be holy & free from the tenthes and tributes.

32 Also I release the power of the castel which is at Ierusalē, & giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were take away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall be free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, & new moones, & the dayes appointed & the three dayes before the feast, and the three daies after the feast, shall be dayes of freedome and libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to do any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the Kings hoste, and haue their wages paied them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holdes.

37 And some of them shalbe set ouer the kings most secrete affaires, and their gouernours and their princes shalbe of them selues, and they shall liue after their owne lawes, as the King hath commaded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrie of Samaria, shall be ioyned vnto Iudea, and they shalbe

[a] Or, mitre.
[b] Or, take our part.

as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders therof vnto the Sanctuarie at Ierusalem, for the necessary expences of the holy things.

40 Moreouer, I will giue euery yere fiftéene thousand sicles of siluer of the kings reuenues out of þ places appertamming vnto me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeres, from héncefoorth they shall giue it toward the workes of the Temple.

42 And besides this, the fiue thousande sicles of siluer which they receiued yerely of þ account appointed for the intertenement of the Sanctuarie, these yeres passed, euen these thinges shall be released because they appertaine to the Priests that minister.

43 Item, whosoeuer they be that flée vnto the Temple at Ierusalem, or within the liberties therof, and are indebted to the king for any maner of thing, they shal be pardoned, and all that they haue in my realme.

44 For the building also and repairing of the workes of the Sanctuarie, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, & fortifying it round about, that the holds in Iudea may be built vp, shall also þ costs be giuen out of the Kinges reuenues.

46 ¶ But when Ionathan & the people heard these wordes, they gaue no credit vnto thē, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and howe sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first þ had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them,

50 So that sore battel continued til the sunne went downe, and Demetrius was slayne the same day.

Ioseph. Antiq. 13. chap. 5.

51 ¶ Then Alexander sent ambassadours vnto Ptolemeus the king of Egypt wt these wordes, saying,

52 For so much as I am come againe to my realme, & am set in þ throne of my fathers, and haue gotten the dominion, & haue destroyed Demetrius, and enioy my cōtrey,

53 Séeing þ I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, & giue thée rewardes, & vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but mete me at Ptolemais that we may sée one another, and that I may make thée my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threscore and two yere,

58 Where king Alexander met him, and hée gaue vnto him his daughter Cleopatra, & married them at Ptolemais wt great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and mete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, & gaue thē great presents of siluer and golde, & to their frendes, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commāded that they should take off the garments of Ionathan, & clothe him in purple: and so they did: and the king appointed him to sit by him,

63 And said vnto his princes, Goe with him into the middes of the city, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled al away.

65 And the king preferred him to honour, and wrote him among his chief friends, & made him a duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse. *Ioseph. Antiq. 13. chap. 6.*

67 ¶ In the hundreth, threscore and fiue yere came Demetrius the sonne of Demetrius, from Creta into his fathers lande.

68 Wherof when king Alexander heard, he was very sory, & returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernor of Coelosyria, who gathered a great hoste, and camped in Iamnia, & sent vnto Ionathan the hie Priest, saying,

70 Dарest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: nowe therefore why doest thou braue thy selfe against vs in the mountaines?

71 Nowe then if thou trust in thine owne strength, come downe to vs into the plaine fielde, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shal take my part: and they shall tell thée that your foote is not able to stād before our face: for thy fathers haue bene twise chased in their owne lande.

73 And now howe wilt thou be able to abide so great an hoste of horsemen and footemen in the plaine, where is neither stone, nor rocke, nor place to flée vnto?

74 When Ionathan heard the wordes of Apollonius, he was moued in his minde: wherfore he chose tenne thousand men, and went out of Ierusalem, & Simon his brother met him for to helpe him.

75 And he pitched his tentes at Ioppe: but they shut him out of the citie: for Apollonius garrison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so

Ionas

Jonathan wanne Joppe.

77 Apollonius hearing of this, toke three thousand horsemen with a great hoste of foote mẽ, & went toward Azotus, as though he would go forward, and came immediatly into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Jonathan folowed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knewe that there was an ambushmẽt behind him, & though they had compassed in his hoste, & shot dartes at the people from the morning to the euening,

81 Yet the people stood stil, as Jonathan had commaunded them, till their horses were wearie.

82 Then brought Simon forth his hoste, & set them against the band: but the horses were weary, and he discomfited them, & they fled: so the horsemen were scattered in the fielde.

83 And they fled to Azotus, & came into the temple of Dagon their idole, that they might there saue them selues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and toke their spoples, & burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan & his hoste againe to Jerusalem with great spoples.

88 And when king Alexander heard these things, he begã to do Jonathã more honor,

89 And sent him a collar of gold, as the vse is to be giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders therof in possession.

CHAP. XI.

1 *The dissension betweene Ptolemeus and Alexander his sonne in Law.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 32 *Sion is besieged of Ionathan.* 42 *Demetrius seeing that no man resisted him, sendeth his armie against.* 54 *Tryphon maketh Antiochus against Demetrius.*

Iosep. Antiq. 13. chap. 7.

1 AND the king of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Vpon this he wet into Syria with friendly words, & was let into the cities, and men came forth to meete him: for king Alexander had commaunded them to meete him, because he was his father in lawe.

3 Now when he entred into the citie of Ptolemais, he left bãds & garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the Temple of Dagon that was burnt, and Azotus, & the suburbes therof that were destroyed, and the bodies cast abroad, & them that he had burnt in the battel: for they had made heapes of them by the way where he should passe.

5 And they tolde the king what Jonathan had done, to the intent they might get him euill will: but the king helde his peace.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he toke his daughter from him, and gaue her vnto Demetrius, & forsoke Alexãder, so þ their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, & Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died: & they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them þ were in Judea, to lay siege vnto the castle, which was at Jerusalẽ, & they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and tolde him that Jonathan besieged the castell.

22 So when he heard it, he was angrie, & immediately came vnto Ptolemais, & wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him, & speake with him at Ptolemais in all haste.

23 Neuertheles when Jonathan heard this, bee commaunded to besiege it: bee chose also certaine of the Elders of Israel, and the Priests, and put him selfe in danger,

24 And toke with him siluer and golde, and apparell, and diuers presents, and went to Ptolemais vnto the king, and founde fauour in his sight.

25 And though certaine vngodly men of his own nation had made complaints vpon him,

26 Yet the king intreated him as his predecessors had done, & promoted him in þ sight

of all his friends,
27 And confirmed him in the hie Priesthood with all the honourable things, that he had afore, and made him his chefe friend.
28 Jonathan also desired þ king, þ he would make Judea frée wt the three gouernments, and the countrey of Samaria, and Ionathan promised him three hundreth talents.
29 Whereunto the king consented, and gaue Jonathan writing of the same, concerning these wordes,
30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.
31 We sende you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye should see it.
32 King Demetrius vnto Lasthenes his father, sendeth greeting.
33 For the faithfulnesse that our friends the nation of the Jewes kéepe vnto vs, and for their good will towards vs, we are determined to doe them good.
34 Wherefore we assigne to them the coastes of Judea with the three gouernments Apherema, and Lydda, and Ramath (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Hierusalem: both concerning the payments which the king tooke péeuip afortime, both for the fruites of the earth, and for the fruites of the trees.
35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne tares, which were payed vnto vs, we discharge them of all from hencefoorth.
36 And nothing hereof shalbe reuoked from this time foorth and for euer.
37 Therefore see that ye make a copie of these things, and deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.
38 After this when Demetrius the king saw that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, except certaine bands of straugers, whom he brought from the yles of the heathen: wherefore all his fathers hoste hated him.
39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that all the hoste murmured against Demetrius, he went to [a] Simalcue the Arabian, that brought vp Antiochus þ sonne of Alexander,
40 And lay fore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long season.
41 Also Jonathan sent vnto king Demetrius to drive them out which were in the castel at Jerusalem, and those that were in the fortresses: for they fought against Israel.
42 So Demetrius sent vnto Jonathan, saying, I will not onely do these things for thée and thy nation, but if opportunitie serue, I will honour thee and thy nation.
43 Howe therefore thou shalt do me a pleasure, if thou wilt lend me men to helpe me: for all mine armie is gone from me.
44 So Jonathan sent him three thousande strong men vnto Antiochia, and they came vnto the king: wherefore the king was verie glad at their comming.
45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the king.
46 But the king fled into the palace, and the citizens kept the streetes of the citie, and began to fight.
47 Then the king called to the Jewes for helpe, which came to him altogether, and went abroad through the citie,
48 And slew the same day an hundreth thousande, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the king.
49 So when the citizens saw that the Jewes had gotten the vpper hand of the citie, and that they them selues were disappointed of their purpole, they made their supplication vnto the king, saying,
50 [b] Graunt vs peace, and let the Jewes ceale from vexing vs and the citie.
51 So they cast away their weapons, and made peace, and the Jewes were greatly honoured before the king, and before all that were in his Realme, and they came againe to Jerusalem with great pray.
52 Then king Demetrius sate in the throne of his kingdome, and had peace in his land.
53 Neuertheleste hee dissembled in all that euer he spake, and withdrewe him selfe from Jonathan, neither did he rewarde him according to the benefites which he had done for him, but troubled him very sore.
54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.
55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.
56 So Tryphon tooke the [c] beastes, & wanne Antiochia.
57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chiefe Priest, and make thée ruler ouer the foure gouernements, that thou mayest be a friend of the kings.
58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a collar of golde.
59 He made his brother Simon also captain from the coasts of Tyrus vnto the borders of Egypt.
60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.
61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he layed siege vnto it, and burned the suburbes

[a] Or, Emalcuel.
[b] Or, giue vs the right hand.
[c] Or, elephants

urdes thereof with fyre, and ſpoyled them.
62 Then they of Gaza made ſupplication vnto Jonathan, and he made peace with them, and toke of the ſonnes of the chiefe men for hoſtages, and ſent them to Jeruſalem, and went thorowe the countrey vnto Damaſcus.
63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoſte, purpoſing to dryue him out of the countrey,
64 He came againſt them, & left Simon his brother in the countrey.
65 And Simon beſieged Beth-ſura, & fought againſt it a long ſeaſon, and ſhut it vp.
66 So they deſired to haue peace with him, which he graunted them, and afterwarde put them out from thence, and toke the citie, and ſet a gariſon in it.
67 Then Jonathan with his hoſte came to the water of Geneſar, and betymes in the morning came to the plaine of Azor.
*Or, heathen. 68 And beholde, the hoſtes of the *ſtrangers met him in the plaine, & had laied ambuſhments for him in the mountaines.
69 So that when they came againſt them, the ambuſhments roſe out of their places and ſkirmiſhed.
70 So that all that were of Jonathans ſide, fled; and there was not one of them left, except Mattathias the ſonne of *Abſalomus, and Judas the ſonne of Calphi the Captaines of the hoſte.
*Or, Abeſſalomus.
71 Then Jonathan rent his clothes, and caſt earth vpon his head, and prayed.
72 And turned againe to them to fight, and put them to flight, ſo that they fled away.
73 Now when his owne men that were fled, ſaw this, they turned againe vnto him, and helped him to followe after all vnto their tentes at Cades, and there they camped.
74 So there were ſlaine of the ſtrangers the ſame day about three thouſand men, and Jonathan turned againe to Jeruſalem.

CHAP. XII.

1 *Jonathan ſendeth ambaſſadours to Rome,* 2 *And to the people of Sparta, to renewe their covenant of friendſhip.* 24 *Jonathan putteth to flight the Princes of Demetrius.* 40 *Tryphon taketh Jonathan by deceite.*

Ioſe. Antiq. 13. chap. 8.
1 JOnathan nowe ſeing that the time was mete for him, choſe certaine men, & ſent them vnto Rome, to eſtabliſh and renew the friendſhip with them.
*Or, Lacedemonians.
2 He ſent letters alſo vnto *the Spartians & to other places, for the ſame purpoſe.
3 So they went vnto Rome, and entred into the Senate, and ſaide, Jonathan the hie Prieſt and the nation of the Jewes ſent vs vnto you, for to renewe friendſhippe with you, and the bond of loue, as in times paſt.
4 So the Romaines gaue them free paſſportes, that men ſhould leade them home into the lande of Juda peaceably.
5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,
6 Jonathan the hie Prieſt with the Elders of the nation, and the Prieſts, and the reſt of the people of the Jewes, ſende greting vnto the Spartians their brethren.
7 Heretofore were letters ſent vnto Onias the high Prieſt, from *Arius, which then reigned among you, that ye would be our brethre, as the copy here vnder written ſpecifieth. *Ioſe. Antiq. 12. chap. 3.* *Or, Darius.
8 And Onias intreated the ambaſſadour honourably, and receiued the letters: wherein there was mention made of the bonds of loue and friendſhip.
9 But as for vs, we nede no ſuch writings: for we haue the holy bookes in our handes for comfort.
10 Neuertheleſſe we thought it good to ſend vnto you, for the renewing of the brotherhode and friendſhippe, leaſt we ſhould be ſtrange vnto you: for it is long ſince ye time that ye ſent vnto vs.
11 Wherefore we remember you at all ſeaſons continually, and in the feaſts & other dayes appointed, when we offer ſacrifices & prayers, as it is mete and conuenient to thinke vpon our brethren.
12 And we reioyce at your proſperous eſtate.
13 And though we haue bin enuironed with great troubles and warres, ſo that the kings rounde about vs haue fought againſt vs,
14 Yet would we not be grieuous vnto you, nor to other of our cõfederates and friends in theſe warres.
15 For we haue had helpe from heauen, that hath ſuccoured vs, & we are deliuered from our enemies, and our enemies are ſubdued.
16 Yet haue we choſen Numenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon, and ſent them vnto the Romaines, for to renewe the former friendſhippe with them, and leagne.
17 We commanded them alſo to go vnto you, and to ſalute you, and to deliuer you our letters, concerning the renewing of our brotherhod.
18 And nowe ye ſhall doe vs a pleaſure to giue vs an anſwere of theſe things.
19 ¶ And this was the copie of the letters, which Arius the king of Sparta ſent vnto Onias.
20 THE KING of the Spartians vnto Onias the hie Prieſt ſendeth greting.
21 It is found in writing, ye the Spartians and Jewes are brethren, and come out of the generation of Abiaham.
22 And nowe for ſo much as this is come to our knowledge, ye ſhall do well, to write vnto vs of your proſperitie.
23 As for vs, we haue written vnto you, that your cattel and goodes are ours, & ours are yours: theſe thinges haue we commanded to be ſhewed vnto you.
24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight againſt him, with a greater hoſte then afore,
25 He went from Jeruſalem, and met them in the lande of Hamath: for he gaue them not ſpace to come into his owne countrey.
26 And he ſent ſpies vnto their tents, which came againe, and told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Jonathan commanded his men to watch, and to be in armes readie to fight all the night, and sent watchmen round about the hoste.
28 But when the aduersaries heard that Jonathan was readie with his men to the battell, they feared, and trembled in their heartes, and kindled fires in their tentes, and fled away.
29 Neuertheles Jonathan & his companie knewe it not till the morning: for they sawe the fires burning.
30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.
31 So Jonathan turned to the Arabians, which were called Zabedei, & slewe them, and tooke their spoyle.
32 He proceeded further also, and came vnto Damascus, and went thorowe al the countrey.
33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Joppe, and wanne it.
34 For he heard that hee would deliuer the holde to them that tooke Demetrius part: wherefore he set a garrison there to keepe it.
35 ¶ After this came Jonathan home, and called the Elders of the people together, & deuised with them for to build vp the strog holdes in Judea,
36 And to make the walles of Jerusalē hier, & to make a great mount betwirt the castel and the citie, for to separate it frō the citie, that it might be alone, & that men should neither bye, nor sell in it.
37 So they came together to builde vp the citie: for part of the wall vpon the broke of the East side was fallen downe, and they repaired it, and called it Caphenatha.
38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.
39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the king Antiochus,
40 But he was afraide that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathan, and to kill him: so he departed, and came vnto Bethsan.
41 Then went Jonathan forth against him to the battell with fourtie thousande chosen men, and came vnto Bethsan.
42 But when Tryphon saw that Jonathan came with so great an host, he durst not lay handes vpon him,
43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewardes, and commanded his men of warre to be as obedient vnto him as to him selfe,
44 And said vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betwene vs?
45 Therefore send them now home againe, & chuse certeine men to wayte vpon thee, and come thou with me to Ptolemais: For I wil giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so wil I returne, and depart: for this is the cause of my comming.
46 Jonathan beleeued him, & did as he saide, and sent away his hoste, which went into the land of Juda,
47 And reteined but three thousande with him, wherof he sent two thousand into Galile, and one thousand went with him selfe.
48 Now assone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slewe all them with the swoorde, that came in with him.
49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, and into the great plaine, to destroy all Jonathans companie.
50 But when they knewe þ Jonathan was taken, & slaine, & they that were with him, they encouraged one another, & came forth against them ready to the battell.
51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.
52 By this meanes all they came into the lande of Juda peaceably, and bewayled Jonathan, and them that were with him, and feared greatly, & all Israel made great lamentation.
53 For all the heathen that were rounde about them, sought to destroy them.
54 For they saide, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 *After Jonathan was taken, Simon is chosen captaine.* 17 *Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children.* 31 *Tryphon killeth Antiochus, and possesseth the realme.* 36 *Demetrius taketh truce with Simon.* 43 *Simon winneth Gaza.* 50 *He possesseth the towre of Sion.* 53 *He maketh his sonne Iohn captaine.*

Iosephus Antiq. 13. chap. 9.

NOw when Simon heard that Tryphō gathered a great host to come into the lande of Juda, and to destroy it, Iosephus Antiq 13. chap. 9.
2 And sawe that the people was in great trembling and feare, he came vp to Jerusalem, and gathered the people together,
3 And gaue them exhortation, saying, Ye knowe what great thinges I, and my brethren, & my fathers house haue done for the Lawe, and the Sanctuarie, and the battels, and troubles that we haue seene.
4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.
5 Now therefore God forbid, that I should spare mine own life in any time of trouble: for I am not better then my brethren.
6 But I wil auenge my nation, & the Sanctuarie, and our wiues, & our children: for all the heathē are gathered together to destroy vs of perie malice.
7 In hearing these wordes the hearts of the people were kindled,
8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Judas and Jonathan thy brethren.
9 Fight thou our battels, and whatsoeuer thou

thou commaundest vs, we will doe it.
10 ¶ So he gathered al the men of warre, making haste to finish the walles of Jerusalē, and fortified it round about.
11 Then sent he Jonathan the sonne of Absalomius with a great hoste vnto Joppe, which dryue them out that were therein, and remained there him selfe.
12 Tryphon also removed from Ptolemais with a great armie, to come into the lande of Juda, and Jonathan was with him as prisoner.
13 And Simon pitched his tents at [a] Addis vpon the open plaine.
14 But when Tryphon knewe that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,
15 Where as wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the business that he had in hand.
16 Wherefore send now an hundreth talents of siluer, & his two sonnes for hostages, that when he is letten foorth, he wil not turne from vs, and we wil send him againe.
17 Nevertheles Simon knew that he dissembled in his wordes, yet commaunded he the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel:
18 Who might haue said, Because he sent him not the money and the children, therefore is Jonathan dead.
19 So he sent the children and an hundreth talents: but he dissembled, and would not let Jonathan goe.
20 ¶ Afterward came Tryphon into the land to destroy it, & went rounde about by the way, þ leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.
21 Now they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wildernes, and to send them vitailes.
22 So Tryphon made ready all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snow: but he remoued and went into the countrey of Galaad.
23 And when he came neere to Baleama, he slewe Jonathan, and he was buried there.
24 So Tryphon returned, and went into his owne land.
25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.
26 And all Israel bewayled him with great lamentation, and mourned for him very long.
27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behinde and before,
28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren.
29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memorie, and carued shippes beside the armes, that they might be seene of men sayling in the sea.
30 This sepulchre which he made at Modin, standeth yet vnto this day.
31 ¶ Now as Tryphon went forth with the young king Antiochus, he slewe him traytorously,
32 And reigned in his stead, & crowned him selfe king of Asia, & brought a great plague vpon the land.
33 Simon also built vp the castels of Judea, and compassed them about with high towers, and great walles, euen with towres, and gates and barres, and layd vp vitailes in the strong holdes.
34 Moreouer Simon chose certaine men and sent them to king Demetrius, þ he would discharge the land: for all Tryphons doings were robberies.
35 Whereupon Demetrius þ king answered him, and wrote vnto him after this maner,
36 DEMETRIVS the king vnto Simon the high Priest, and the friend of kings, and to the Elders, and to the nation of the Jewes sendeth greeting.
37 The golden crowne, and [b] precious stone that ye sent vnto vs, haue we receiued, & are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.
38 So the things that we haue graunted you, shall be stable: the strong holdes which ye haue builded, shalbe your owne.
39 Also we forgiue the ouersights, and faultes committed vnto this day, and the crowne tare that ye ought vs: and where as was any other tribute in Jerusalem, it shalbe nowe no tribute.
40 And they that are mete among you to be written with our men, let them be written vp, that there may be peace betweene vs.
41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuentie yere.
42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST yere of Simon, the high and chiefe Priest, gouernour & prince of the Jewes.
43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched nere the citie, and beate a towre, and tooke it.
44 So they that were in the engine, lept into the citie, and there was great trouble in the citie,
45 In so much that the people of the citie rent their clothes, & climed vp vpon the walles with their wiues, and children, & cried with a lowde voyce, beseeching Simon to graunt them peace, saying,
46 Deale not with vs according to our wickednes, but according to thy mercie.
47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, & clensed the houses, wherein the idoles were, and so entred therein to with Psalmes and thanksgiuing.
48 So when he had cast all the filthines out, he set such men in it as kept the Lawe, and

[a] Or, Addus.
[b] Or, collar, or bandricke: in Greeke Bainen, or, baben.
Iosephus Antiq. 13. chap. 10.

fortified it, & builded there a dwelling place for him selfe.

49 Nowe, when they in the castle at Jerusalem were kept, that they could not come forth nor go into the countrey, neither bye nor sell, they were very hungrie, and many of them were famished to death.

50 In so much that they besought Simon to make peace with them: which he graunted them, & put them out from thence, and clensed the castle from filthines.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuenty and one yeere, they entred into it with thankesgiuing, & branches of palme trees, and with harpes, and with cymbales, & with violes, and with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day should be kept euery yeere with gladnes.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt him selfe with his companie.

54 Simon also seeing þ Iohn his sonne was now a man, he made him captaine of al the hostes, & caused him to dwel in *Gazaris.

*Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnes in Israel. 18 The couenant of friendship with the Romaines, and with the people of Sparta is renewed.

1 IN the hundreth, seuentie & two yeere gathered king Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him alue.

3 So he went, & ouercame the armie of Demetrius, and toke him, and brought him to Arsaces, which kept him in ward.

4 Thus al the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Joppe to his great honor to be an hauen towne, & made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys,

7 He gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, & the castle, which he clensed from filthines, and there was no man that resisted him,

8 So that euery man tilled his grounde in peace, and the land gaue her fruites, and the trees gaue their fruite.

9 The Elders sate in the open places, & consulted all together for the common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitailes for the cities, and all kinde of munition, so that his glorious fame was renowmed vnto the ende of the worlde.

11 He made peace throughout the land, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, and the figge tree, & there was no man to fray them.

13 There was none in þ land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the Lawe kept, and he toke away the vngodly, and wicked.

15 He beautified the Sanctuarie, & increased the vessels of the Temple.

16 When the Romains heard, & the Spartians had knowledge, that Jonathan was dead, they were very sore.

17 But when they heard, that Simon his brother was made hie Priest in his stead, and howe he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renewe the friendship and bond of loue, which they had made with Judas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, & this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glorie and honor, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours came vnto vs, to renewe amitie with vs.

23 And it pleased the people, that the men should be honorably intreated, and that the copie of their ambassage should be registred in the publike recordes, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstoode, they sayd, What thankes shal we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth ‖ Elul in the hundreth, seuentie and two yeere, in the third yeere of Simon the high Priest.

‖ August.

28 In *Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue been fought in our countrey.

*Or, Jerusalem.

29 Wherein Simon the sonne of Mattathias (come

(coms of the children of Jarib) and his bre-
thren put themselues in danger, & resisted
the enemies of their nation, that their Sanc-
tuarie, and Lawe might be maintained, and
did their nation great honour.
30 For Jonathan gathered his nation toge-
ther, and became their high Priest, and is
layd with his people.
31 After that would their enemies haue in-
uaded their countrey, & destroyed their land,
and lay their hands on their Sanctuarie.
32 Then Simon resisted them, & fought for
his nation, & spent much of his owne sub-
stance, & armed the valiant men of his na-
tion, and gaue them wages.
33 He fortified also þ cities of Judea, & Beth-
sura that lyeth vpon the borders of Judea
(where the armiance of their enemies lay
sometime) & set there a garison of þ Jewes.
34 And he fortified Joppe, which lyeth vpon
the sea, & [b] Gazara that bordeth vpon Azo-
tus (where the enemies dwelt afore) & there
he placed Jewes, and furnished them with
things necessarie for the reparation thereof.
35 Now when the people sawe the faithfuls-
nes of Simon, & to what glory he thought
to bring his nation vnto, they made him
their gouernour, and the chiefe Priest, be-
cause he had done all these things, and for
the vprightnes, & fidelitie that he had kept
to his nation, and that sought by al meanes
to exalt his people.
36 For in his time they prospered wel by him,
so that the heathen were taken out of their
countrey, & they also which were in the citie
of Dauid at Jerusalem, where they had made
them a castel, out of the which they went &
defiled al things that were about the Sanc-
tuarie, and did great hurt vnto religion.
37 And he set Jewes in it, & fortified it, for the
assurance of the land, and citie, and raised
vp the walles of Jerusalem.
38 And king Demetrius confirmed him in
his high Priesthode for these causes,
39 And made him one of his friends, & gaue
him great honour.
40 For it was reported that the Romaines
called the Jewes their friends and confede-
rates, & that they honourably receiued Si-
mons ambassadours,
41 And that the Jewes, and Priests consen-
ted, that Simon should be their prince, and
high Priest perpetually till God rayled vp
the true Prophet,
42 And that he should be their captaine, and
haue the charge of the Sanctuarie, and so
set men ouer the workes, & ouer the coun-
trey, and ouer the weapons, and ouer the
fortresses, and that should make prouision
for the holy things,
43 And that he should be obeyed of euery ma,
and that all the writings in the countrey
should be made in his name, and that he
should be clothed in purple, & weare golde,
44 And that it should not be lawfull for any
of the people or Priestes to breake any of
these things, or to withstand his wordes, or
to call any congregation in the countrey
without him, or be clothed in purple, or
weare a collar of golde:

[b] or, Gezer, or Gezarit.

45 And if any did contrarie to these thinges,
or brake any of them, he should be punished.
46 So it pleased all the people to agree that
it should be done to Simon according vnto
these wordes.
47 Simon also accepted it, and was content
to be the high Priest, and the captaine, and
the prince of the Jewes, and of the Priests,
and to be the chiefe of all.
48 And they commanded to set vp this wri-
ting in tables of braße, & to fasten it to the
wall that compassed the Sanctuarie in an
open place,
49 And that a copie of the same should be
layed vp in the treasurie, that Simon & his
sonnes might haue it.

CHAP. XV.

1 *Antiochus maketh a couenant of friendship with Si-*
mon. 11 *Tryphon is pursued.* 15 *The Romains write*
letters vnto kings and nations in the defence of the
Iewes. 27 *Antiochus refusing the helpe that Simon*
sent him, breaketh his couenant.

1 MOreouer king Antiochus the sonne of
Demetrius sent letters from the ples
of the sea vnto Simon the Priest, and
prince of the Jewes, and to all the nation,
2 Conteining these wordes, ANTIOCHVS
the King vnto Simon the great Priest, and
to the nation of the Jewes sendeth greeting.
3 For so much as certaine pestilent men haue
vsurped the kingdome of our fathers, I am
purposed to chalenge the Realme againe,
and to restore it to the olde estate: wherefore
I haue gathered a great hoste, and prepared
shippes of warre,
4 That I may go thorowe the countrey, and
be auenged of them, which haue destroyed
our countrey, and wasted many cities in the
Realme.
5 Now therefore I do confirme vnto thee all
the liberties, whereof all the kings my pro-
genitours haue discharged thee, & al the pay-
ments, wherof they haue released thee.
6 And I giue thee leaue to coyne money of
thine owne stampe within thy countrey,
7 And that Jerusalem, and the Sanctuarie
be free, and that all the weapons, that thou
hast prepared, & the fortresses, which thou
hast builded, and keepest in thine handes,
shall be thine.
8 And all that is due vnto the king, and all
that shalbe due vnto the king, I forgiue it
thee, from this time forth for euermore.
9 And when we haue obteined our kingdom,
we wil giue thee, and thy nation & the tem-
ple great honour, so that your honor shalbe
knowen throughout the world.
10 ¶ In the hundreth, seuentie & foure yeere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon. *Ioseph. Antiq. 13. chap. 11.*
11 So the king Antiochus pursued him, but
he fled and came to Doza, which lieth by the
sea side.
12 For he sawe that troubles were towarde
him, and that the armie had forsaken him.
13 Then camped Antiochus against Doza
with an hundreth & twentie thousand fight-
ing men, and eight thousand horsemen.

14 So

14 So he compassed the citie about, and the
shippes came vp the sea. Thus they pressed
the citie vp land, and vp sea, in so much that
they suffered no man to go in nor out.
15 In the meane season came Numenius, &
his companie from Rome, having letters
written vnto the kings & countreys, where-
in were contained these words,
16 LVCIVS the Consul of Rome vnto king
Ptolemeus sendeth greeting.
17 The ambassadors of the Iewes are come
vnto vs as our friends and confederates
from Simon the hie Priest, and from the
people of the Iewes to renewe friendship,
and the bond of loue,
18 Who haue brought a shield of golde weig-
ing a thousand pound.
19 Wherefore we thought it good to write vn-
to the kings & countreys, þ they should not
goe about to hurt them, nor to fight against
them, nor their cities, nor their countrey, nei-
ther to maintain their enemies against thē.
20 And we were content to receiue of them
the shield.
21 If therfore there be any pestilent fellowes
fled from their countrey vnto you, deliuer
them vnto Simon the hie Priest, þ he may
punish them according to their owne law.
22 The same things were written to Deme-
trius the king, and to Attalus, and to Ara-
thes, and to Arsaces,
23 And to al þ countreys, as [a]Sampsames, &
to thē of Sparta, & to [b]Delus, & to Mindus
and to Sicion, & to Caria, and to Samos,
and to Pamphylia, and to Lycia, & to Ha-
licarnassus, and to Rhodus, and to Phase-
lis, and to Cos, & to Side, & to Coirpna,
and to Gmdon, and to Cyprus, & to Cyene.
24 And they sent a copie of them to Simon
the hie Priest.
25 ¶ So Antiochus the king camped against
Doza the second time euer ready to take it,
& made diuers engins of warre, & kept Try-
phon in, that he could neither go in nor out.
26 Then Simon sent him two thousand cho-
sen men to helpe him with siluer and golde,
and much furniture.
27 Neuertheles, he would not receiue thē, but
brake all þ couenant, which he had made w
him afore, & withdrewe him selfe from him,
28 And sent vnto him Athenobius one of his
friends to cōmune w him, saying, Ye with-
hold Ioppe, & Gazara with the castel that
is at Ierusalem, the citie of my Realme,
29 Whose borders ye haue destroyed & done
great hurt in the land, & haue the gouerne-
ment of many places of my kingdome.
30 Wherefore now deliuer the cities, which
ye haue taken, with the tributes of the pla-
ces, that ye haue rule ouer without the bo-
ders of Iudea,
31 Or els giue me for them fiue hundreth ta-
lents of siluer, & for the harme that ye haue
done, & for the tributes of the places other
fiue hundreth talents: if not, we will come,
and fight against you.
32 So Athenobius the kings friend came to
Ierusalem, and when he saw the honour of
Simon, and the cupboyd of golde and siluer
plate, & so great preparation, he was asto-
nished, and tolde him the kings message.
33 Then answered Simon, & said vnto him,
We haue neither taken other mens lands,
nor withholden that which appertaineth to
others: but our fathers heritage, which our
enemies had vnrighteously in possession a
certaine time.
34 But when we had occasion, we recouered
the inheritance of our fathers.
35 And whereas thou [a]requirest Ioppe & Ga- [a]Or, compla-
zara, they did great harme to our people, nest conser-
and thorow our countrey, yet will we giue ning.
an hundreth talents for them. But Athenos
bius answered him not one word,
36 But turned againe angrie vnto the king,
and tolde him all these words, and the dig-
nitie of Simon, with all that he had seene:
and the king was very angrie.
37 ¶ In the meane time fled Tryphon by
ship vnto Orthosias.
38 Then the king made Cendebeus captaine
of the sea coast, and gaue him bands of foot-
men and horsemen,
39 And commanded him to remoue the hoste
toward Iudea, & to build vp Cedron, & to
fortifie the gates, and to warre against the
people: but the king pursued Tryphon.
40 So Cendebeus came vnto Iamnia, & be-
gan to vexe the people, & to inuade Iudea, &
to take the people prisoners, & to slay them.
41 And he built vp Cedron, where he set horse-
men & garisons, that they might make out-
rodes by the wayes of Iudea, as the king
had commaunded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to
flight by the sonnes of Simon. 11 Ptolemeus the sonne
of Abubus killeth Simon & his two sonnes at a banket.
23 Iohn killeth them that lie in waite for his life.

1 THen came Iohn vp from Gazara, and *Ioseph.*
tolde Simon his father, what Cende- *Antiq. 13.*
beus had done. *chap. 12.*
2 So Simon called two of his eldest sonnes,
Iudas and Iohn, & said vnto them, I, and
my brethren, & my fathers house, haue euer
frō our youth vnto this day fought against
the enemies of Israel, & the matters haue
had good successe vnder our hands, and we
haue deliuered Israel oftentimes.
3 But I am now olde, and be by Gods merci-
ful of me, & my brother, and go forth & fight for
our nation, & the helpe of heauē be with you.
4 So he chose twenty thousand fighting men
of the countrey with the horsemen, which
went forth against Cendebeus, and rested
at Modin.
5 In the morning they arose, & went into the
plaine field: & behold, a mightie great hoste
came against them both of footmen, & horse-
men: but there was a riuer betwixt them.
6 And Iohn ranged his armie ouer against
him, and when he saw that the people was
afrayde to goe ouer the riuer, he went ouer
first him self, and the men seeing him, passed
through after him.
7 Then he deuided his men, and set the horse-
men in the middes of the footemen.
8 For their enemies horsemen were very ma-
ny: but when they blewe the trumpetters,

Cendebeus

[a] Or, Sampsace.
[b] Or, Delo. Or, Mydo, or, Mydus.

Cendebeus fled with his host, whereof many were slame, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John folowed after them, til he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towres, that were in the fieldes of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Juda.

11 ¶ Nowe in the field of Jericho was Ptolemens the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had married the daughter of the hye Priest.)

13 Therefore he waxed proude in his minde, and thought to rule the lande, and thought to slay Simon and his sonnes by deceit.

14 Nowe as Simon went about thorow the cities of the countrey, & studied carefully for them, he came down to Jericho with Mattathias, and Judas his sonnes in the hundreth seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had built, where he made them a great banket, and had hid men there.

16 So when Simon & his sonnes had made good chere, Ptolemeus stode vp with his men, & toke their weapons, & entred in to Simon in the banket house, & slewe him & his two sonnes, & certaine of his seruantes.

17 Whereby he committed a great villenie, & recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an host to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and tolde John in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, & laid handes of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.

23 Concerning other thinges of John, both of his warres, & of his noble acts (wherein he behaued him selfe manfully) of the building of walles which he made, and other of his deedes,

24 Beholde, they are written in the chronicles of his Priesthode, from the time, that he was made high Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 *An epistle of the Iewes that dwelt at Ierusalē, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Nemias.*

THe brethren the Iewes, which be at Jerusalem, and they that are in the countrey of Judea, vnto the brethren the Iewes, that are thorowout Egypt, sende salutation, and prosperitie.

2 God be gracious vnto you & remember his couenant made with Abraham, and Isaac, and Jacob his faithful seruants,

3 And giue you all an heart, to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, & commandements, and send you peace,

5 And heare your prayers, & be reconciled vnto you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, three score & ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Jason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shedde innocent blood. Then we prayed vnto the Lord, & were heard; we offred sacrifices & fine flower, & lighted the lampes, and set forth the bread.

9 Now therfore kepe ye the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore & eight yere, the people that was at Jerusalem, and in Judea, and the counsell and Judas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anoynted priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perilles, we thanke him highly, as though we had ouercome the King.

12 For he brought them into Persia by heaps, that fought against the holy citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though he would dwell by her, came thither, he, & his friendes with him, to receiue money vnder the title of a dowry.

15 But when the Priests of Nanea had laid it forth, & he was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie doore of the vaut, they cast stones, as it were thunder, vpon the captaine and his, and hauing hurled them in pieces, they cut off their heads & threwe them to those that were without.

17 God

17 God be bleſſed in all thinges, which hath
delyuered vp the wicked.
18 Whereas we are nowe purpoſed to keepe
the purification of the Temple vpō the fiue
and twenty day of the moneth Chaſleu, we
thought it neceſſary to certifie you thereof,
that ye alſo might keepe the feaſt of the Ta-
bernacles, and of the fire which was giuen vs
when Neemias offred ſacrifice, after that
he had built the Temple, and the altar.
19 For when as our fathers were led awap
vnto Perſia, the Prieſts, which ſought the
Leuit.6.13. & 10.2. & 16.12. honour of God, tooke þ * fire of þ altar pri-
uily, & hid it in an hollowe pit, which was
dry in þ bottome, & therein they kept it, ſo
þ the place was vnknowen vnto euery man.
20 Now after many yeeres when it pleaſed
God þ Neemias ſhould be ſēt frō þ king of
Perſia, he ſēt of þ poſteritie of thoſe Prieſts,
which had hid it, to fetch the fire, & as they
told vs, they found no fire, but thick water.
21 Then commanded he them to draw it vp,
and to bring it: and whē the things apper-
teining to the ſacrifices were brought, Nee-
mias commanded the Prieſtes to ſprinkle
the wood, and the things layd thereupon
with water.
22 When this was done, and the time came
that the Sunne ſhone, which afore was hid
in the cloude, there was a great fire kindled,
ſo that euery man marueiled.
23 Now the Prieſts, and all prayed, while the
ſacrifice was conſuming: Jonathan began,
and the other anſwered thereunto.
24 And the prayer of Neemias was after
this maner, O Lord, Lord God maker of all
things, which art fearefull, and ſtrong, and
righteous, and mercifull, and the onely and
gracious king,
25 Onely liberal, onely iuſt & almightye &
euerlaſting, thou that deliuereſt Iſrael from all
trouble, and haſt choſen the fathers, and
ſanctified them,
26 Receiue the ſacrifice for thy whole people
of Iſrael, and preſerue thine owne portion,
and ſanctifie it.
27 Gather thoſe together, that are ſcattered
from vs: deliuer them that ſerue among the
heathen: looke vpon them which are deſpi-
ſed, and abhorred, that the heathen maye
knowe that thou art our God.
28 Puniſh them that oppreſſe vs, and with
pride do vs wrong.
29 Plant thy people againe in thine holy
Deut.30.5. place * as Moyſes hath ſpoken.
30 And the Prieſts ſang Pſalmes thereunto.
31 Now when the ſacrifice was conſumed,
Neemias commanded the great ſtones to
be ſprinkled with the reſidue of the water.
32 Which whē it was done, there was kind-
led a flame, which was conſumed vp the
light, that ſhined from the altar.
33 So when this matter was knowen, it
was tolde the king of Perſia, that in the
place where the Prieſts, which were led a-
way, had hidde fire, there appeared water,
wherewith Neemias and his company
had purified the ſacrifices.
34 The King tried out the thing, and cloſed
the place about, and made it holy.
35 And to them that the King fauoured, hee
gaue and beſtowed many gifts.
36 And Neemias called þ ſame place * Epha-
thar, which is to ſay, purification: but ma-
ny men call it Nephthar.

a That is to ſaye, a ſhining, it is alſo called Nephi, or Nephthar, which is a cleanſing.

CHAP. II.

4 *Howe Ieremie hidde the tabernacle, the Arke and the altar in the hill.* 23 *Of the fiue bookes of Iaſon contained in one.*

1 IT is founde alſo in the writings of Jere-
mias the Prophet, that he commanded
the, which were carped awap, to take fire,
as was declared, & as the Prophet cōmand-
ded them that were led into captiuitie,
2 * Giuing them a lawe that they ſhould not *Baruch.6.*
forget the cōmandements of the Lorde, and
that they ſhould not erre in their mindes,
when they ſaw images of golde and ſiluer,
with their ornaments.
3 Theſe & ſuch other thinges commanded he
them, and exhorted them that they ſhoulde
not let the Lawe go out of their heartes.
4 It is written alſo, how þ Prophet, by an o-
racle that he had, charged them to take the
tabernacle and the arke, and follow him: &
when he came vp into the mountain where
Moyſes went vp, * and ſawe the heritage of *Deut.34.1.*
God,
5 Jeremias went forth, and found an hollow
caue, wherein he layd the Tabernacle, and
the Arke, and the altar of incenſe, and ſo
ſtopped the dore.
6 And there came certaine of thoſe that follo-
wed him, to marke the place: but they
coulde not finde it.
7 Which when Jeremias perceiued, he re-
proued them, ſaying, As for that place, it
ſhalbe vnknowen, vntill the time that God
gather his people together againe, and that
mercie be ſhewed.
8 Then ſhal the Lord ſhewe thē theſe thinges,
and the maieſtie of the Lorde ſhall appeare
and the cloude alſo, as it was ſhewed vn-
der Moyſes, & as * when Salomon deſired, *1.King.8.*
þ the place might be honourably ſanctified. *14,23,30.*
9 For it is manifeſt that he, being a wiſe mā, *2.chr.6.21.*
offred the * ſacrifice of dedication, and con- *1.King.8.62, 65.2.chro.7.*
ſecration of the Temple.
10 * And as when Moyſes prayed vnto the *4,5. Leui.9.24.&*
Lorde, the fire came downe from heauen, & *10.16.*
conſumed the ſacrifice: ſo, when Salomon *2.Chro.7.1.*
prayed, * the fire came downe from heauen,
and conſumed the burnt offring.
11 And Moyſes ſaid, Becauſe þ ſame offring
was not eaten, therefore is it conſumed.
12 So Salomon kept thoſe eyght dayes.
13 Theſe thinges alſo are declared in the wri-
tings, & regiſters of * Neemias, and how he * Some read
made a libiarie, and howe he gathered the Ieremie.
actes of the Kings, and of the Prophets, &
the actes of Dauid, and the epiſtles of the
Kings concerning the holy gifts.
14 Euen ſo Judas alſo gathered all thinges
that came to paſſe by the warres that were
among vs, which thinges we haue.
15 Wherefore if ye haue neede thereof, ſende
ſome to fetch them vnto you.
16 Where as we then are about to celebrate þ
purification, we haue written vnto you, and
ye ſhal do wel, if ye kepe the ſame dayes.

17 We

17 We hope also that the God, which delivered all his people, and gaue an heritage to them all and the kingdome, and the Priesthode, and the Sanctuarie,

Deut.30.5. 18 * As he promised in the lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes, þ came from heauen vnto thole, which manfully stood for the Jewes religion: (for though they were but fewe, yet they ranne through whole countreys, and pursued the barbarous armies,

22 And repaired þ Temple that was renowned throughout all the world, & delivered the citie, & established the Lawes, that were like to be abolished, because the Lorde was mercifull vnto them with all lenitie)

23 We will also to abridge in one volume those things, that Jason the Cyrenean hath declared in fiue bookes.

24 For considering the wonderfull number, & the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue indeuoured, þ they that would reade, might haue pleasure, and that they which are studious, might easely kepe them in memorie, & that whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abbridgement, but required both sweat, and watching.

27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very wel content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, we will labour to goe forward according to the prescript order of an abbridgement.

29 For as he that will builde a newe house, must prouide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse fewe wordes, and to auoyde those things that are curious therein.

32 Here then will we begin the storie, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the storie, and to be short in the storie.

CHAP. III.

1 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

1 WHat time as the holy citie was inhabited with all peace, & when the Lawes were very wel kept, because of the godlines of Onias the hie Priest, and hatred of wickednes,

2 It came to passe that euen the kings did honour the place, & garnished the Temple with great giftes.

3 In so much that Seleucus King of Asia of his own rentes, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning * the iniquitie committed in the citie. * or, the state and prouision.

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And told him that the treasurie in Jerusalem was ful of vnmunerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.

7 Now when Apollonius came to the king, & had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Jerusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest told him that there were such things layd vp by the widowes and fatherles,

11 And þ certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundreth talents of siluer, and two hundreth of gold,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place & Temple, which is honoured throwout the whole world for holines and integritie.

13 But Heliodorus because of the kings commandement giuē him, said that in any wise it must be brought into the kings treasurie.

14 So he appointed a day, & went in to take order for these things: then there was no smal griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a lawe concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, & the changing of his colour declared the sorowe of his minde.

17 The man was so wrapped in feare & trembling of the body, that it was manifest to them

them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackcloth vnder their breasts, filled the streets, & the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the almightie Lorde, that he would keepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, the thing that Heliodorus was determined to do, that did he performe.

24 And as he & his souldiers were now there present by the treasurie, he that is þ Lord of the spirits, & of all power, shewed a great vision, so þ all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barded, and he ranne fiercely, and smote at Heliodorus with his fore feete, & it seemed that he that sate vpon the horse, had harnesse of golde.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, and comely in apparell, which stoode by him on either side, & scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, & was couered with great darkenesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companie, and many souldiers into the said treasurie, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know þ power of God manifestly, but he was dumme by the power of God, and lay destitute of all hope & health.

30 And they praysed the Lorde that had honoured his owne place: for the Temple which a litle afore was full of feare & trouble, when the almightie Lorde appeared, was filled with ioye and gladnes.

31 Then straightwaies certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to graunt him his life, which lay readie to giue vp the ghost.

32 So the hie Priest, considering þ the King might suspect that the Iewes had done Heliodorus some [a] euill, he offered a sacrifice for the health of the man.

a In working some trecherie or sorcerie against him.

33 Nowe when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stoode beside Heliodorus, saying, Giue Onias þ hie Priest great thankes: for, for his sake hath the Lorde graunted thee thy life.

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offred vnto the Lord sacrifice, & made great vowes vnto him, which had graunted him his life, & thanked Onias, and went againe with his hoste to the king.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemie or traitor, sende him thither, & thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he þ dwelleth in heauen, hath his eye on that place, & defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 *Simon reporteth euill of Onias.* 7 *Iason obtaineth the office of the hie Priest by corrupting the king,* 27 *And was by Menelaus displaced by like bribing.* 34 *Onias is slayne trayterously by Andronicus.*

1 This Simon nowe, of whome we spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to cal him a traitor, that was so beneficial to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that though one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, & that Apollonius, as he that was the gouernour of Coelosyria & Phenice, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately & publikely.

6 For he saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest,

8 For he came vnto the king, & promised him three hundreth and three score talents of siluer, and of an other rent, foure score talents.

9 Besides this he promised him an hundreth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they would [a] name them of Ierusalem Antiochians.

a *Or, that he would write the Antiochians that were at Ierusalem, among them.*

10 The which thing when þ king had graunted, & he had gotten the superiorite, he began immediatly to drawe his kinsmen to the customes of the Gentiles,

11 And abolished þ friendly priuileges of the kings, that the Iewes had set vp by John, the father of Eupolemus, which was sent ambassadour vnto Rome, to become frends

and

and cõfederates: he put downe their lawes and policies, and brought vp new statutes, and contrarie to the Lawe.

12 For hee presumed to build a place of exercise vnder the castel, and brought the chiefe yong men vnder his subiection, and made them were 'hattes.

13 So there began a great desire to folow the maners of the Gentiles, & they toke vp þ facions of strange nations by the exceeding wickednes of Iason, not the hie Priest, but the vngodly person,

14 So that the Priests were nowe no more diligent about the seruice of the altar, but despised the Temple, & regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe 'after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies & punishers, whose customs they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God: but the time following shal declare these things.

18 ¶ Now when the 'games that were vsed euery fiue yere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon thē, as though they had bin Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleies.

21 ¶ Howbe Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of king Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his owne assurance, & departed frō thence to Ioppe, & so came to Ierusalē.

22 Where hee was honourably receiued of Iason, & of the citie, & was brought in with torchlight, & with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, & to bring to passe certaine necessary affaires, wherof he had giuen him a memorial.

24 But he, being cõmended to the king, magnified him for the appearance of his power, and turned the Priesthode vnto him selfe: for he gaue three hundreth talents of siluer more then Iason.

25 So he gate the kings 'letters patents, albeit he had nothing in him selfe worthie of the hie Priesthode, but bare the stomacke of a cruel tyrant, & þ wrath of a wilde beast.

26 Then Iason, which had deceiued his own brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money þ hee had promised vnto the king, he toke none order for it, albeit Sostratus the ruler of the castel required it.

28 For vnto him appertened the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthode, & Sostratus left Crates which was gouernour of the 'Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to þ kings concubine called Antiochis.

31 Then came the king in al haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing þ he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, & gaue certaine of them to Andronicus: & some he solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a suertie, he reproued him, & withdrewe him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus aparte, prayed him to slay Onias: so when he came to Onias, he counseled him craftily, giuing him his right hande with an oth: (howbeit he suspect him, & perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of rightousnes.

35 For the which cause not only the Iewes, but many other nations also were grieued, & toke it heauily for the vnrighteous death of this man.

36 ¶ And when þ king was come againe from the places about Cilicia, the Iewes þ were in the citie, and certaine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled vñ anger, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led throughout the citie, & in the same place where he had committed the wickednes against Onias, he was slayne as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now whē Lysimachus had done many wicked deedes in the citie through the cõsel of Menelaus, and the bruite was spred abroade, the multitude gathered them together against Lysimachus: for he had caried out nowe much vessel of golde.

40 And when the people arose, and were ful of anger, Lysimachus armed about three thousand, & began to vse vnlawful power, a certaine tyrant being their captaine, who was no lesse decaped in witte then in age.

41 But when they vnderstood the purpose of Lysimas

'Or, hattes in token of wantonnesse as the Gentiles did.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metall.

'Or, Olympian sportes, which were games kept euery fifth yere.

'Or, cõmandements.

b That is, of thē that measured the corne.

Lysimachus, some gate stones, some great clubbes, & some cast handfuls of dust, which lay vp, vpon Lysimachus men, & those that inuaded them.

42 Wherevp many of them were wounded, some were slayne, and al the other chased as wap: but the wicked Churchrobber himselfe, they killed besides the treasurie.

43 For these causes an accusation was laide against Menelaus.

44 And when the king came to Tyrus, three men sent from þ Senate pleaded the cause before him.

45 But Menelaus, being nowe conuinced, promised to Ptolemeus the sonne of Dorimenes much money, if he would perswade the King.

46 So Ptolemeus went to the king into a court, where as he was to cole him selfe, and turned the kings minde.

47 In so much that he discharged Menelaus from the accusations (notwithstanding he was the cause of al mischiefe) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue bin heard as innocet.

48 Thus were they soone punished vnrustly, which folowed vpon þ matter for the citie, & for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednes, and ministred all thinges liberally for their burial.

50 And so though the couetousnes of them that were in power, Menelaus remained in authoritie, increasing in malice, & declared him selfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursuite of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Maccabeus fleeth into the wildernes.

1 ABout the same time Antiochus vndertooke his secõd vopage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem, fourtie dayes long, horsemen running in the aire, with robes of gold, and as bands of speare men,

3 And as troupes of horsemen set in arrap, incountering and coursing one against another with shaking of sheildes and multitude of darres, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Now whē there was gone forth a false rumour, as though Antiochus had bin dead, Iason tooke at the least a thousand mē, and came suddenly vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into þ castel, but Iason slew his owne citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for the rewarde of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was *accused before Aretas, the king of the Arabians, & fled frō citie to citie, being pursued of euery man, & hated as a forsaker of the Lawes, & was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt. *Or, about.*

9 Thus he that had chased many out of their owne countrey, perished as a banished mā, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Nowe when these thinges þ were done, were declared to the King, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He cōmanded his men of warre also, that they should kill, and not spare such as they met, & to slay such as wēt into their houses.

13 Thus was there a slaughter of yong men, and olde men, & a destruction of men, women and children, and virgins, and infants were murthered.

14 So that within three dayes were slayne fowre score thousand, and fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not cōtent with this, but durst go into þ most holy Temple of all the worlde, hauing Menelaus þ traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glorie and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a little wroth for the sinnes of thē that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, he, assoone as he had come, had suddenly bene punished, & put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to viewe þ treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is þ place become partaker of the peoples trouble, but afterward shal it be partaker of þ benefits of the Lord, & as it is now forsaken in the wrath of þ Almightie, so when the great Lord shalbe reconciled, it shalbe set vp in great worship againe.

21 ¶ So when Antiochus had taken eightene hundred talents out of the Temple, he gate him to Antiochia in al haste, thinking in his pride to make men sayle vpon the drie land, & to walke vpon the sea: such an hie minde had he.

22 But he left deputies to ver þ people: at Ierusalē Philip a Phrygian by birth, in manners

yers more cruel then he that set him there:
23 And at Garizin Andronicus, & with the Menelaus, which was more grieuous to þ citizens then the other, & was delyterfull against the Jewes his citizens.
24 He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whom he cõmanded to slay those that were toward mans age, and to sell the women, and the ponger sorte.
25 So when he came to Jerusalem, he fained peace, and kept him still until the holie day of Sabbath: & then finding the Jewes képing the feast, he commaunded his men to take their weapons.
26 And so he slew all them that were gone forth to the shew, and running through the citie with his men armed, hée murthered a great number.
27 But Judas Maccabeus, being as it were the tenth, fled into the wilderness, and lined there in the mountaines with his companie among the beasts, & dwelling there, and eating grasse, least they should be partakers of the filthines.

CHAP. VI.

1 The Iewes are compelled to leaue the Lawes of God. 4 The Temple is defiled. 10 The women cruelly punished. 21 The grieuous payne of Eleazarus.

1 NOt long after this, sent þ King an old mã of Athens, for to cõpell þ Iewes to trãsgresse the Lawes of the fathers, & not to be governed by the Law of God,
2 And to defile the Témple that was at Jerusalem, and to call it the temple of Jupiter Olympius, and that of Garizim, accoýding as they did that dwelt at that place, Jupiter, that kéepeth hospitalitie.
3 This wicked gouernement was sore and grieuous vnto the people.
4 For the Temple was full of dissolution, & gluttonie of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawful.
5 The altar also was full of such things, as were abominable & forbidden by the Law.
6 Neither was it lawefull to kéepe the Sabbaths, nor to obserue their auncient feastes, nor plainly to confesse him selfe to be a Iewe.
7 In the day of þ Kings birth they were grieuously cõpelled perforce euery moneth to banket, & when the feast of Bacchus was kept, they were cõstrained to goe in þ procession of Bacchus with garlands of yuie.
8 Moreouer through the counsel of Ptolemeus, there went out a cõmandemẽt vnto the next cities of þ heathẽ against þ Iewes, that the like customs, & banketting should be kept.
9 And who so would not conforme themselues to the maners of the Gentiles, should be put to death: then might a man haue séene the present miserie.
10 For there were two womẽ brought forth, þ had circumcised their sonnes, who when they had led round about the citie (þ babes hanging at their breasts) thei cast thẽ down headlong ouer the walles.
11 Some þ were runne together into dennes to kéepe þ Sabboth day secretly, were discouered vnto Philippe, & were burnt together, because that for the reuerence of þ honourable day they were afraid to help thẽ selues.
12 ¶ Now I beséeche those which reade this booke, þ they bee not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.
13 For it is a token of his great goodnes not to suffer sinners long to continue, but straightwayes to punish them.
14 For the Lord doth not long wait for vs, as for other nations, whom he punisheth when they are come to the fulnes of their sinnes.
15 But thus he dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.
16 And therefore he neuer withdraweth his mercie frõ vs: & though he punish with aduersitie, yet doeth he neuer forsake his people.
17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in fewe wordes.
18 ¶ Eleazar then one of the principal scribes, an aged man, & of a well fauoured countenãce, was constrained to open his mouth, and to eate swines flesh.
19 But he desiring rather to dye gloriously then to liue with hatred, offred himself willingly to the torment, and spit it out:
20 As they ought to go to death which suffer punishment for such things, as it is not lawefull to taste of for the desire to liue.
21 But they þ had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, & prayed him, that he would take such flesh, as was lawfull for him to vse, & as he wold prepare for himselfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,
22 That in so doing he might be deliuered frõ death, & that for the olde friendship þ was among them, he would receiue this fauour.
23 But he began to consider discretely, & as became his age, & the excellencie of his ancient yeeres, and the honour of his grape heares, whereunto he was come, and his most honest conuersation from his childehode, but chiefly the holy Lawe made and giuen by God: therefore he answered consequently, and willed them straightwayes to sende him to the graue.
24 For it becõmeth not our age, said he, to dissemble, whereby many yong persons might thinke, þ Eleazar being fourescore yere old & ten were nowe gone to another religion,
25 And so through mine hypocrisie (for a little time of a trãsitorie life) they might be deceiued by me, and I should procure malediction, and reproche to mine olde age.
26 For though I were now deliuered from þ torments of men, yet could I not escape the hand of þ Almightie, neither aliue nor dead.
27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth.

1 or, Antiochus.

9 or, eating of the flesh that was sacrificed

24 Or, to another maner of life.

28 And so will leaue a notable exampie for such as be pong, to die willingly and courageously for the honourable & holy lawes. And when he had said these wordes, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, he sighed & said, The Lord þ hath the holy knowledge, knoweth manifestly, þ whereas I might haue bene deliuered from death, I am scourged & suffer these sore paines of my body: but in my minde I suffer them gladly for his religiō.

31 Euen now after this maner ended he his life, leauing his death for an exāple of a noble courage, & a memorial of vertue, not only vnto pong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren & of their mother.

1 IT came to passe also that seuen brethren, with their mother, were taken to be compelled by the king against the Law, to tast swines flesh, & were tormented with scourges and whippes.

2 But one of the, which spake first, said thus, What seekest thou? & what wouldest thou know of vs? we are ready to die, rather the to transgresse the lawes of our fathers.

3 Then was the king angrie, & commanded to heate paunes & cauldrons, which were incontinently made hote.

4 And he cōmanded the tongue of him that spake first, to be cut out, and to flap him & to cut off the vttmost partes of his body in the sight of his other brethren and his mother.

5 Now whē he was thus mangled in al his members, he cōmanded him to be brought alue to the fire & to fry him in the panne: & while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to dye courageously, saying in this maner,

6 The Lord God doeth regard vs, & in deede taketh pleasure in vs, as Moyses* declared in þ song wherin he testified openly, saying, That God wil take pleasure in his seruāts. Deu. 32. 36.

7 ¶ So whē the first was dead after this maner, they brought the second to make him a mocking stock: & when they had pulled the skinne with þ heare ouer his head, they asked him, if he wouldē eate, or he were punished in all the members of the bodie.

8 But he answered in his own language, & said, No. Wherfore he was tormēted forthwith like the first.

9 And whē he was at the last breath, he said, Thou murtherer takest this present life frō vs, but the king of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, & when they demanded his tongue, he put it out incontinently, and stretched forth his handes boldly,

11 And spake manfully, These haue I had frō the heauen, but now for the Law of God, I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, marueled at þ pong mās courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was nowe ready to die, he said thus, It is better þ we should change this which we might hope for of men, and wayt for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and saide, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and þ shalt see his great power, how he wil torment thee & thy sed.

18 After him also they brought þ 6irt, who being at the point of death, said, Deceiue not thy self foolishly: for we suffer these things, which are worthy to be wōdred at for our own sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But þ mother was marueilous aboue al other, & worthy of honorable memorie: for whē she saw her seuen sonnes slain within the space of one day, she suffred it with a good wil, because of the hope þ she had in the Lord.

21 Yea, she exhorted euery one of them in her own language, & being ful of courage & wisdome, stirred vp her womanly affections with a manly stomacke, & said vnto them,

22 I cannot tel how ye came into my wōbe: for I neither gaue you breath nor life: it is not I that set in order the mēbers of your body,

23 But doubtlesse the Creator of the worlde, which formed the birth of man, and found out the beginning of al thinges, will also of his own mercy giue you breath & life again, as ye now regard not your own selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, & cōsidering the iniurious words, while þ pongest was yet alue, he did exhort him not onely with words, but swore also vnto him by an othe that he would make him rich & welthie, if he would forsake þ Lawes of his fathers, & that he would take him as a friend, and giue him offices:

25 But when the pong man would in no case hearken vnto him, the king called his mother, and exhorted that she would counsell the pong man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that she wouldē counsell her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to scorne, & spake in her owne language, O my sonne, haue pitie vpō me, that bare thē nine moneths in my wōbe, & gaue thē sucke thre yēres, and nourished

then,

ther, and tooke care for thee vnto this age, and brought thee vp.
28 I beseech thee, my sonne, looke vpon the heauen & the earth, & all that is therein, and consider that God made thē of things that were not, & so was mākind made likewise.
29 Feare not this hangman, but shewe thy self worthie such brethē by suffring death, that I may receiue thee in mercy with thy brethren.
30 While she was yet speaking these words, the yong man saide, Whom wait ye for? I will not obey the kings cōmandement: but I will obey the commandemēt of the Law þ was giuen vnto our fathers by Moyses.
31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.
32 For we suffer these things, because of our sinnes,
33 But though the liuing Lorde be angrie with vs a litle while for our chastening & correction, yet will hee be reconciled with his owne seruants.
34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and liftest thine handes against the seruants of God.
35 For thou hast not yet escaped the iudgemēt of almightie god, which seeth all things.
36 My brethren þ haue suffered a litle paine, are now vnder the diuine couenāt of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.
37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will soone be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the only God,
38 And that in me & my brethren the wrath of the Almightie, which is righteously falle vpon all our nation, may cease.
39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously, that he was mocked.
40 So he also died holily, & put his whole trust in the Lord.
41 Last of all after the sonnes, was the mother put to death.
42 Let this nowe be enough spoken concerning the bankets, and extreme cruelties.

CHAP VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his soulldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoyles vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

1 THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, and tooke vnto them al such as continued in the Iewes religion, and assembled fiue thousand men.
2 So they called vpon the Lord, þ he would haue an eye vnto his people, which was vexed of euery man, & haue pitie vpon the Temple that was defiled by wicked men,
3 And that he would haue compassion vpon the citie þ was destroyed, & almost brought to the ground, and that he would heare the voyce of the blood that cryed vnto him,
4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies cōmitted against his Name, & that he would shewe his hatred against the wicked.
5 Now when Maccabeus had gathered this multitude, he could not be withstand by þ heathen: for the wrath of the Lorde was turned into mercie.
6 Therefore he came at vnwares, & burnt vp the townes and cities: yet here tooke the most commodious places, and slew many of the enemies.
7 But specially he vsed the nightes to make such assaults, insomuch that the fame of his manlinesse was spred euery where.
8 ¶ So when Philip saw that this man increased by litle & litle, & that things prospered with him for þ most part, he wrote vnto Ptolemeus the gouernour of Coelosyria & Phenice, to help him in the kings business.
9 Then sent he speedily Nicanor, the sonne of Patrocius, a special friende of his, & gaue him of al nations of þ heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, & ioyned with him Gorgias a captaine, which in matters of warre had great experience.
10 Nicanor ordeined also a tribute for the king of two thousand talents, which the Romaines should haue, to be taken of the Iewes that were taken prisoners.
11 Therefore immediatly he sent to the cities on þ sea coast, prouoking thē to bye Iewes to be their seruants, promising to sell foure score and ten for one talent: but he considered not the vengeance of almightie God, that should come vpon him.
12 When Iudas then knewe of Nicanors comming, he tolde them that were with him, of the comming of the armie.
13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, & abode not in þ place.
14 But the other solde all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came nere them.
15 And though he would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.
16 And so Maccabeus called his mē together about fiue thousand, exhorting the not to be afraid of their enemies, neither to feare þ great multitude of þ Gētiles, which came against thē vnrighteously, but to fight manly,
17 Setting before their eyes the iniurie that they had vniustly done to the holy place, & the crueltie done to the citie by derision, & the destruction of the orders established by their fathers.
18 For they, said he, trust in their weapons &

holdnes: but our confidence is in þ almightie God, which at a becke can both destroy thē that come against vs, and all the world.

19 Moreouer he admonished them of the helpe þ God shewed vnto their fathers, as when there perished an hundreth and fourescore, and fiue thousand vnder* Sennacherib.

*2. King. 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Mac. 7. 41.

20 And of the battel þ they had in Babylon against þ Galatians, how they came in al to the battel[a] eight thousand, wt foure thousand Macedonians: & when the Macedonians were astonished, þ eight thousand slew an hundreth & twentie thousand through þ helpe þ was giuen thē from heauen, wherby they had receiued many benefites.

[a] Some reade fiue thousand.

21 Thus when hee had made them bolde with these wordes, and readie to die for the Lawes and the countrey, he deuided his armie into foure parts,

22 And made his owne brethren captaines ouer the armie, to wit, Simon, and Joseph and Jonathan, giuing eche one fiftene hundreth men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forward, ioyned with Nicanor,

24 And because the Almightie helped them, they slewe aboue nine thousand men, and wounded & maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, & pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therefore they would no longer pursue the.

27 So they tooke their weapons, & spoiled the enemies, and kept the Sabbath, giuing thankes & praysing the Lord wonderfully, which had delmered them þ day, & powred vpon them the beginning of his mercy.

28 And after the Sabbath,* they distributed the spoyles to the sicke, & to the fatherlesse, and to the widowes, and deuided the residue among them selues and their children.

*Num. 31. 27. 1. Sam. 30. 24.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fel vpō Timotheus & Bacchides, and slew aboue twentie thousād, & wan hie & strong holds, & deuided great spoiles, and gaue an equal portion vnto the sicke, & to the fatherlesse, & to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, & layd them vp diligently in conuenient places, and brought the remnant of the spoyles to Jerusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, & had vexed the Jewes many waies.

33 And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednes.

34 And that most wicked Nicanor, which had brought a thousand marchants to buy the Jewes,

35 Be was through the helpe of the Lord brought downe of them whom he thought as nothing, in so much that he put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, & came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Jerusalem, brought newes, þ the Jewes had a[a] defender, and for this cause none could hurt the Jewes, because they followed the lawes appointed by him.

[a] Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 The fained repentance of Antiochus. 28 He dyeth miserably.

1 At the same time, came Antiochus again with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, & went about to rob the Temple, & to subdue the city, the people ran in a rage to defend themselues with their weapons, & put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Nowe when he came to Ecbatane, he vnderstood the things that had come vnto Nicanor, and Timotheus.

4 And thē being chafed in his mme, he thoght to impute to þ Jews their fault, which had put him to flight, & therefore cōmanded his charet man to dyue continually, & to dispatch the iourney: for Gods iudgemēt cōpelled him: for he had said thus in his pride, I wil make Jerusalem a cōmon burying place of the Jewes, when I come thither.

5 But the Lord almighty and God of Israel smote him with an incurable and inuisible plague: for as soone as hee had spoken these wordes, a paine of the bowels, that was remediless, came vpon him, and sore torments of the inner partes,

6 And that most iustly: for he had tormented other mens bowels with diuers, & strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Jewes, and commanded to haste the iourney: but it came to passe that he fell downe from the charet that ranne swiftly, so that al the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought hee might commaund the floudes of the sea (so proud was he beyond the conditiō of man) and to weigh the high mountaines in the balance, was now cast on the ground, and carped in an horselitter, declaring vnto all the manifest power of God,

9 *So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and al his armie was grieued at his [a] smell.

*All. 12. 23.

[a] Or, rottenesse.

10 Thus no man could beare because of his stincke, him that a litle afore thought he might reach to the starres of heauen.

11 Then

11 Then he began to leane off his great pride, and selfewill, when hee was plagued and came to the knowledge of him selfe by the scourge of God, and by his pame which increased euerie moment.
12 And whē he him selfe might not abide his owne stinke, he said these wordes, It is méete to be subiect vnto God, & that a man which is mortall, shoulde not thinke him selfe equall vnto God through pride.
13 This wicked person prayed also vnto the Lorde, who would nowe haue no mercy on him,
14 And saide thus, þ hee would set at libertie the holie citie vnto the which he made haste to destrope it, & to make it a burping place.
15 And as touching the Jewes (whom he had iudged not worthie to be burped, but would haue cast them out with their children to bē deuoured of the fowles & wilde beastes) hē would make them all like the citizens of Athenes.
16 And where as he had spoyled the holy Temple afore, he woulde garnishe it with great gifts, and increase the holie vessels, & of his owne rents beare the charges belonging to the sacrifices.
17 Yea, & that he would also become a Jewe himselfe, & goe thorow al the world that was inhabited, and preach the power of God.
18 But for al this his paines would not cease: for the iust iudgemēt of God was come vpō him: therefore despairing of his health, hee wrote vnto þ Jewes this letter vnder written, containing the forme of a supplication.
19 ¶ THE KING and prince Antiochus vnto the Jewes his louing citizēs, wisheth much ioye and health and prosperitie.
20 If ye and your children fare wel, and if al things goe after your minde, I giue great thāks vnto God hauing hope in the heauē.
21 Though I lye sicke, yet I am mindeful of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common saftie of all,
22 Not distrusting mine health, but hauing great hope to escape this sickenes.
23 Therefore cōsidering that when my father led an hoste against the high countreies, hee appointed who should succēde him:
24 That if any controuersie happened contrarie to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affayres were committed, that they shoulde not bē troubled.
25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shalbe king, whom I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.
26 Therefore, I pray you, and require you to remēber þ benefites that I haue done vnto you generally, & particularly, & that euerie man wil be faithful to me and to my sonne,
27 For I trust that he wilbe gentle, & louing vnto you according to my minde.
28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so he dyed a miserable death in a strange countrey among the mountaines.
29 And Philippe that was brought vp with him, carped away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the Temple. 10 The altes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with who Judas ioyneth battel. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

1 MAccabeus now and his companie, through the helpe of the Lord, wanne the Temple and the citie againe,
2 And destroied the altars, and chappels that the heathen had builded in the open places,
3 And cleansed the Temple, and made another altar, and burned stones, & tooke fire of thē, and offred sacrifices, & incense two yeres, & sixe moneths after, & set forth the lampes, and the shewbread.
4 When that was done, they fell down flatte vpon the ground, & besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, þ he himselfe would chasten thē with mercie, & that they might not bē deliuered to the blasphemous, & barbarous nations.
5 Nowe vpon the same day, þ the strangers polluted the Temple, on þ verie same day it was cleansed againe euen þ fiue & twentieth day of the same moneth, which is Chaseu. 1 or, Nouember.
6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.
7 And for the same cause they bare grēne boughs, and faire branches & palmes, and sang psalmes vnto him that had giuen thē good successe in cleansing his place.
8 They ordeined also by a commō statute, & decree that euery yere those dayes shoulde be kept of the whole nation of the Jewes.
9 And this was the ende of Antiochus called Epiphanes.
10 ¶ Nowe will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.
11 For when hee had taken the kingdome, he made one Lysias, which had bene captaine of the host in Phenice, and Coelosyria, ruler ouer the affaires of the realme.
12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Jewes for the wrong, that had bene done vnto thē, and went about to behaue himselfe peaceably with them.
13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto

him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned him selfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he intertained strangers, & made warre oft times against the Iewes.

15 Moreouer the Idumeans that helde the strong holdes, which were méte for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hande to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wanne the places, & slewe all þ fought against them on the wall, & killed all that they met with, and slewe no lesse then twentie thousand.

18 And because certain (which were no lesse then nine thousand) were fled into two strong castels, hauing al maner of things conuenient to sustene the siege,

19 Maccabeus left Simon, and Ioseph, and Zaccheus also, and those that were with them, which were inowe to besiege them, and departed to those places which were more necessarie.

20 Now they that were with Simon, being led wt couetousnes, were intreated for money (though certaine of those that were in the castel) and tooke seuentie thousande [h] drachmes, and let some of them escape.

[h] A drachme is the eight part of an ounce, which is about three pence.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethrē for money, and let their enemies go.

22 So he slew them when they were conuict of treason, and immediatly wan the two castels:

23 And hauing good successe, as in all the warres that he tooke in hande, he slewe in the two castels mo then twentie thousand.

24 Now Timotheus whom þ Iewes had ouercome afore, gathered an armie of strangers of all sorts, & brought a great troupe of horsmen out of Asia to winne Iewrie by strength.

25 But when he drewe nére, Maccabeus, & they þ were with him, turned to pray vnto God, & sprinkled earth vpon their heads, & girded their reines with sackecloth,

26 And fell downe at the foote of the altar, & besought the Lorde to be merciful to them, & to be an enemie to their enemies, and to be an aduersarie to their aduersaries, as the Lawe declareth. *Exo. 23.22. deut. 30.4.*

27 So after the prayer, they tooke their weapons, & went on further from the citie, and when they came neere to the enemies, they tooke héde to them selues.

28 And whē the morning appeared, they both ioyned together: the one part had the Lorde for their refuge, and pledge of prosperitie, & noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot dartes, and lightnings against the enemies, so that they were confounded with blindnesse, and beate downe and full of trouble.

31 There were slayne of foote men twentie thousand and fiue hundreth, & fiue hundreth horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a verie strong hold, wherein Chereas was captaine.

33 But Maccabeus and his companie layde siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheles vpon the "fifth day in the morning, twentie yong men of Maccabeus companie, whose heartes were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacks smote down those that they met. *" Or, the fiue and twentith day.*

36 Others also þ climed vp vpon the engins of warre against them that were within, set fire vpon the towres, & burnt those blasphemers quicke with the fires that they had made, & others brake vp the gates, & receiued the rest of the armie & tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, & Chereas his brother with Apollophanes.

38 When this was done, they prayed the Lorde with psalmes, & thankesgiuing, which had done so great things for Israel, & giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 22 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romaines to the Iewes.

1 VEry shortly after this, Lysias þ kings steward, & kinsma of his, which had the gouernance of haffaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about foures score thousande, with all the horsemen hée came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple woulde he haue to gette money by, like the other temples of the heathen: for he woulde sell the Priestes office euery peere

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousandes of horsemen, & in his foure score elephants,

5 Hée came into Judea, and drewe nére to Beth-sura, which was a castell of defence, fiue [a] furlonges from Ierusalem, and layde sore siege vnto it. [a] Whereof eight make a mile.

6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lorde, that hee woulde sende a good Angell to deliuer Israel.

7 And

7 And Maccabeus him selfe first of all tooke weapons, exhorting the other þ they would ieoparde them selues together with him to helpe their brethren: so they went foorth together with a courageous minde.
8 And as they were there beſides Jeruſalem, there appeared before the vpon horſebacke a man in white clothing, ſhaking his harneſſe of golde.
9 Then they prayſed the merciful God all together, and tooke heart, in ſo much that they were ready, not onely to fight with men, but with the moſt cruel beaſtes, and to breake downe walles of yron.
10 Thus they marched forward in arrap, hauing an helper from heauen: for the Lorde was mercifull vnto them.
11 And running vpō their enemies like lions, they ſlewe eleuen thouſand footemen, & ſixteene hundreth horſemen, and put al þ other to flight.
12 Many of them alſo being wounded, eſcaped naked, & Ipſias himſelfe fled away ſhamefully, and ſo eſcaped,
13 Who as he was a man of vnderſtanding, conſidering what loſſe he had had, & knowing, that the Hebrewes couldē not be ouercome becauſe the Almightie God helped them, ſent vnto them,
14 And promiſed, that he would conſent to al things which were reaſonable, & perſwade the king to be their friend.
15 Maccabeus agreed to Ipſias requeſts, hauing reſpecte in all thinges to the common wealth, and whatſoeuer Maccabeus wrote vnto Ipſias concerning the Jewes, the king graunted it.
16 For there were letters written vnto the Jewes frō Ipſias contepning theſe wordes, LYSIAS vnto the people of the Jewes ſendeth greeting.
17 Johā & [a] Abeſſalom, which were ſent from you, deliuered me the things þ you demand by writing, and required mee to fulfill the things that they had declared.
18 Therefore what things ſoeuer were māte to be reported tod king himſelfe, I haue declared them, & he grāted þ that was poſſible.
19 Therefore if yē behaue your ſelues as friends toward his affaires, hereafter alſo I will endeuour my ſelfe to do you good.
20 As concerning theſe thinges, I haue giuen commandement to theſe men, and to thoſe whom I ſent vnto you, to commune with you of the ſame particularly.
21 Fare ye well, the hundreth & eight & fourtie yēre, the foure and twentieth day of the moneth Dioſcorinthius.
22 ¶ Nowe the Kings letter contepned theſe wordes, KING ANTIOCHVS vnto his brother Ipſias ſendeth greeting.
23 Since our father is trāſlated vnto the gods, our will is, þ they which are in our realme, liue quietly, that euery man may apply his owne affaires.
24 We vnderſtand alſo that the Jewes would not conſent to our father, for to be brought vnto þ cuſtome of the Gentiles, but would kepe their owne maner of liuing: for the which cauſe they require of vs, þ we would ſuffer them to liue after their owne lawes.
25 Wherefore our minde is that this nation ſhalbe in reſt, and haue determined to reſtore them their Temple, that they may bee gouerned according to the cuſtome of their fathers.
26 Thou ſhalt do well therefore to ſende vnto them, and graunt them peace, þ when they are certified of our minde, they may bee of good comfort, & cherefully goe about their owne affaires.
27 And this was the Kinges letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Jewes, and to the reſt of the Jewes ſendeth greeting.
28 If ye fare wel, we haue our deſire: wee are alſo in good health.
29 Menelaus declared vnto vs that your deſire was to returne home, and to apply your owne buſines.
30 Wherefore, thoſe that wil depart, we giue them free libertie, vnto the thirtie day of the moneth of [b] Panthicus,
31 That the Jewes may vſe their own maner of liuing & lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.
32 I haue ſent alſo Menelaus to comfort you.
33 Fare ye well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.
34 ¶ The Romaines alſo ſent a letter contepning theſe wordes, QVINTVS MEMMIVS and Titus [c] Manilius ambaſſadours of the Romaines, vnto the people of the Jewes ſend greeting.
35 The things that Ipſias the Kinges kinſman hath graunted you, we graunt the ſame alſo.
36 But concerning þ which he ſhall report vnto the king, ſend hither ſome vs ſpeede, when ye haue conſidered þ matter diligently, that we may conſult thereupon as ſhalbe beſt for you: for we muſt go vnto Antiochia.
37 And therefore make haſte and ſende ſome men, that we may knowe your minde.
38 Fare well: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

[a] or, Abſalon, or Abſalom.
[b] or, April, ſome reade Xanticus, and ſome Zanticus.
[c] or, Manlius.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe againſt the Iewes. 6 Iudas is auenged of them. 9 He ſetteth fire in the hauen of Iamnia. 20 The purſuit of the Iewes againſt Timotheus. 24 Timotheus is taken and let go vnhurt. 32 Iudas purſueth Gorgias.

1 When theſe couenantes were made, Ipſias went vnto the king, and the Jewes tilled their ground.
2 But the gouernours of the places, as Timotheus and Apollonius the ſonne of Genneus, & Jeronimus, & alſo Demophon, and beſides them Nicanor þ gouernour of Cyprus, would not let the Iewes liue in reſt & peace.
3 ¶ They of Ioppe alſo did ſuch a vile acte: they prayed the Jewes þ dwelt among thē, to goe with their wiues & children into the ſhips, which they had prepared as though they had ought them none euil wil.
4 And ſo by the common aduice of the citie, they

they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Judas knewe of this cruelties shewed against his nation, he commanded those men þ were wt him, to make the readp.

6 And naming called vpon God þ righteous Judge, he went forth against þ murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slewe.

7 And when þ citp was shut vp, he departed as though he would come againe, & roote out all them of the citie of Joppe.

8 ¶ But when he perceiued that the Jammites were minded to do in like maner vnto the Jewes, which dwelt among them,

9 He came vpon the Jammites by night, & set fire in the hauen with the naup, so that the light of the fire was seene at Jerusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote & fiue hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Judas through the helpe of God: the [a] Nomades of Arabia, being ouercome, besought Judas to make peace with them, and promised to giue him certaine [b] cattell, and to helpe him in other things.

[a] So called because they were shepheards.

[b] Or, pasturs.

12 And Judas thinking that they should in deed be profitable concerning many things, granted them peace: wherupon they shooke handes, and so they departed to their tents.

13 ¶ Judas also assaulted a citp called Calpis, which was strong by reason of a bridge, & fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they that were wtin it, put such trust in the strength of þ walles, & in store of vitailes, þ they were the slacker in their domgs, reuiling them that were with Judas, and reproching them: pea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without anp [c] instruments, or engines of warre, did [d] cast downe the walles of Jericho, in the time of Jesus) gaue a fierce assault against the walles,

[c] Or, battel rammes. Iosh. 6. 20.

[d] Iosh. 6. 20.

16 And tooke the citp by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broade, which lape thereby, seemed to flowe with bloud.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Jewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, & had done nothing, and had left a garison in a verp strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, & slewe those that Timotheus had left in the fortresse, moze then ten thousand men.

20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundreth and twentie thousande men of foote, and two thousand and fiue hundreth horsemen.

21 Whe Timotheus had knowlege of Judas comming, he sent the women, & children, & the other baggage afore vnto a fortresse called Carnion, for it was hard to beslege, and vneasie to come vnto because of the straites on all sides.)

22 But whe Judas first band came in sight, þ enemies were smitten wt feare, & a trembling was amõg them through þ presence of him that seeth al things, in so much þ they slewing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swordes.

23 But Judas was verp ernest in pursuing, & slewe those wicked men: pea, he slew thirtie thousand men of them.

24 Timotheus also him selfe fel into þ hands of Dositheus, & Sosipater, whõ he besought wt much craft to let him go with his life, because he had many of the Jewes parents & the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many wordes, & promised that he would restore them without hurt, they let him go for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and slewe fiue and twentie thousand persons.

27 And after þ he had chased away & slaine them, Judas remoued þ hoste toward Ephron a strong citie, wherin was Ptolias & a great multitude of al nations, & the strong pong men kept the walles defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power weaketh þ strength of the enemies, they wanne the citie, & slewe fiue and twentie thousand of them þ were within.

29 ¶ From thence went they to Scythopolis, which lieth fiue hundreth furlongs from Jerusalem.

30 But when þ Jewes which dwelt there, testified, that the Scythopolitans dealt louingly with them, & intreated them kindely in the time of their aduersitie,

31 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Jerusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousande men of foote and foure hundreth horsemen.

34 And when they ioyned together, a fewe of the Jewes were slaine.

35 And Dositheus one of þ Taccenoys, which was on horsebacke & a mightie man, tooke Gorgias, and layd holde of his garment, and drewe him by force, because he would haue taken the wicked man aliue: but an horseman

horsemē of Thracia fell vpon him, & smote off his shoulder, so that Gorgias fled into
[1] Idumea.
36 And when they that were [1] with Esdrin, had fought ten long, and were wearie, Iudas called vpon the Lord, that he would shewe himselfe to be their helper, and captayne of the fielde.
37 And then he began in his own language, & sung Psalmes wt a loud voyce, insomuch that straygtwaies he made the that were about Gorgias, to take their flight.
38 ¶ So Iudas gathered his host, and came into the citie of Odolla. And when the seuenth day came, they clensed themselues (as the custome was) and kept the Sabbath in the same place.
39 And vpon the day following, as necessitie required, Iudas & his companie came to take vp the bodies of them that were slain, and to burie them with their kinsemen in their fathers graues.
40 Now vnder þ coates of euery one, þ was slain, they found iewels that had bin consecrate to the idoles of the [2] Iamnites, which thing is forbidden the Iewes by the law. Then euery man saw, þ this was the cause wherefore they were slaine.
41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.
42 And they gaue themselues to prayer, & besought him, þ they should not vtterly be destroyed for þ faute cōmitted. Besides that, noble Iudas exhorted þ people to keep thē selues frō sinne, for so much as they saw before their eyes the thinges which came to passe by the sinne of these that were slaine,
43 And hauing made a gathering throughout þ cōpany, sent to Ierusalē about two thousand drachmes of siluer, to offer a sinne offring, doing very wel, and honestly that he thought of the resurrection.
44 For if he had not hoped, þ they which were slain, should rise again, it had bene superfluous, & vaine, to [3] pray for the dead.
45 And therfore he perceiued, that there was great fauour laid vp for those þ died godly. (It was an holy & good thought.) So he made a reconciliation for the dead that they might be deliuered from sinne.

[1] or, Mareſa, or, Mareſa, [2] or, with Gorgias, Deut. 7. 25. Iohua 7. 1, 21, 22.

a From this verse to the ende of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby: Also it is euident that this place was not written by þ holy Ghost, both because it disenteth frō the rest of the holy Scriptures, and also the autor of this booke acknowledging his own infirmitie, desireth pardon, if he haue not atteined to that he should. And it seemeth, that this Iason the Cyrenean, out of whom he toke this abbridgement, is Ioseph Ben Gorion, who hath written in Ebrew fiue books of these matters, & intreating this place maketh no mentiō of this prayer for þ dead. lib. 3. cha. 19. for it is contrary to þ custome of þ Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficiēt to establish a doctrine, no more thē Zipporahs was to proue þ women might minister þ Sacraments, Ex. 4. 25. or the example of Razis that one might kil himselfe, whom this autor so much commendeth, Chap. 14. 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourteene thousand men, in the tents of Antiochus. 31 Rhodocus the betrayer of the Iewes is taken.

1 IN the hundreth, fourtie and nine pāre it was tolde Iudas, þ Antiochus Eupator was comming with a great power into Iudea,
2 And Lysias the steward & ruler of his affayres wt him, hauing both in their armie an hundreth & ten thousand men of foote of the Grecians, & fiue thousand horsemen, & two and twentie Elephants, & three hundreth charrets set with hookes.
3 Menelaus also ioyned him selfe with them, & with great deceit incouraged Antiochus, not for the safegarde of the countrey, but because he thought to haue bene made the gouernour.
4 But the King of kings moued Antiochus mind against this wicked man, and Lysias informed the king þ this man was þ cause of all mischiefe, so that þ king commanded to bring him to Berea to put him vnto death as the maner was in that place.
5 Now there was in þ place a towre of fiftie cubites high, ful of ashes, and it had an instrument that turned round, and on euery side it rouled down into the ashes.
6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of al men to the death.
7 And so it came to passe þ this wicked man should die such a death, and it was a most iust thing þ Menelaus should want burial,
8 For because he had cōmitted many sinnes by the altar, whose fire & ashes were holy: he himselfe also dyed in the ashes.
9 ¶ Now the king raged in his minde, and came to shew him selfe more cruel vnto the Iewes then his father.
10 Which things when Iudas perceiued, he commanded the people to cal vpon þ Lord night & day, that if euer he had holpen thē, he would now helpe thē, when they should be put from their Lawe, frō their countrey and from the holie Temple:
11 And that he would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.
12 So whē they had done this al together, & besought þ Lord for mercie wt weeping, and fasting, & falling downe three dayes together, Iudas exhorted them to make themselues readie.
13 And he being apart wt the Elders, toke counsell to go forth, afore the king brought his host into Iudea, & should take the citie, and commit the matter to the helpe of the Lord.
14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euē vnto death for the Lawes, þ Temple, the citie, their countrey, & the common wealth, and camped by Modin.
15 And so giuing his souldiers for a watche word, The victorie of God, he piked out the manliest young men, & went by night into the Kings campe, & slew of the host foureteene thousand men, & the greatest elephāt with all that sate vpon him.
16 Thus when they had brought a great feare, & trouble in þ campe, & al things wēt prosperously with them, they departed.
17 This was done in þ breake of the day, because þ protection of þ Lord did help them.
18 ¶ Now whē the king had tasted the manlinesse

linelle of the Jewes, he went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strog hold of the Jewes: but he was chased away, hurt & lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Jewes host, disclosed the secrets to the enemies: therfore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune wt them

or, gaue & tooke the right hand.

that were in Beth-sura, and ‖ toke truce with them, departed, & ioyned battell with Judas, who ouercame him.

23 But when he vnderstood, þ Philip (whō he had left to be ouerseer of his busines at Antiochia) did rebel against him, he was astonished, so that he yelded himselfe to the Jewes, & made thē an oth to do al things þ were right, & was appeased toward them, and offred sacrifice & adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuertheles when he came to Ptolemais, the people of the citie were not content with this agreement: & because they were grieued, they would that he should breake the couenants.

26 Thē wēt Lysias vp into þ iudgemēt seate, & excused the fact as wellas he coulde, and perswaded them, & pacified them, & made them wel affectioned, & came againe vnto Antiochia. This is the matter concerning the kinges iourney, and his returne.

CHAP. XIIII.

‖ Demetrius moued by Alcimus sendeth Nicanor to kil the Iewes. 11 Nicanor maketh a compact with the Iewes, 19 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him selfe.

1 AFter thre yeres was Judas enformed that Demetrius the sonne of Seleucus was come vp with a great power and naule by the hauen of Tripolis,

2 Which he had wonne the countrey, & slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus, which had bin þ high priest & wilfully defiled himselfe in the time that all things were confounded, seing þ by no meanes he could saue himself, nor haue any more entrance to the holy altar,

4 He came to king Demetrius in þ hundreth, fifty & one yere, presenting vnto him a crown of gold & a palme, & of the boughes, which were vsed solemnely in the Temple, & that day he held his tongue.

5 But when he had gotē opportunitie, & occasiō for his rage, Demetrius called him to counsell, & asked him what deuices or counsels the Jewes leaned vnto.

6 To the which he answered, The Jews that be called Assideans, whose captaine is Judas Maccabeus, mainteine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Priesthode) am now come hither,

8 Partly because I was wel affectioned vnto the kings affaires, and secondly because I sought the profit of mine owne citizens: for al our people, through their rashnes, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest al these things, make prouision for the countrey & our nation which is abused, according to thine owne humanitie, that is ready to helpe al men.

10 For as long as Judas lineth, it is not possible that the matter should be wel.

11 When he had spoken these words, other friends also hauing euil wil at Judas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the elephants, and made him captayne ouer Judea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Judea frō Judas, came to Nicanor by flocks, thinking the harme and calamities of the Jewes to be their welfare.

15 Now when þ Jewes heard of Nicanors coming, & þ gathering together of þ hethē, they sprinkled thēselues with earth, & prayed vnto him which had appointed himselfe a people for euer, and did alwayes defende his owne portion with euident tokens.

16 So at the commandement of þ captaine, they remoued straightwayes from thence, and came to the towne of Dessau,

17 Where Simō Judas brother had ioyned battel wt Nicanor, & was somwhat astonished through þ suddē silence of þ enemies.

18 Neuertheles Nicanor hearing the manlines of thē that were wt Judas, & the bold stomacks that they had for their countrey, durst not proue þ matter wt bloodshedding.

19 Wherfore he sent Posidonius, ‖ Theodocius, and ‖ Matthias before, to make peace.

‖ or, Theodotus.

‖ or, Mathias.

20 So when they had taken long aduisemēt therupon, & the captain shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.

21 And they appointed a day whē they should particularly come together: so whe the day was come, they set for euery mā his stoole.

22 Neuertheles Judas commanded certain mē of armes to waite in cōuenient places, least there should suddenly arise any euil thorow þ enemies: & so they cōmuned together of the things whereupon they had agreed.

23 Nicanor, while he abode at Jerusalem, did none hurt, but sent away þ people that were gathered together.

24 He ‖ loued Judas, & fauoured him in his heart.

‖ or, had Iudas before his eyes.

25 He prayed him also to take a wife, and to beget children: so he maried, and they lined together.

26 But Alcimus perceiuing the loue þ was betwēne thē, & vnderstāding the couenāts that were made, came to Demetrius, & told him that Nicanor had taken strange matters in hand, & ordeined Judas a traytour to the realme, to be his successour.

27 Then

27 Then the king was displeased, and by the reports of this wicked man, he wrote to Nicanor, saying, that he was very angry for the couenants, commanding him that he should sende Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished & sore grieued, þ he should breake the things wherin they had agreed, seeing þ that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, he sought craftily to accomplish it.

30 Notwithstanding whē Maccabeus perceiued that Nicanor began to be rough vnto him, & that he intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore he gathered a few of his men, and withdrewe himselfe from Nicanor.

31 But the other perceiuing that he was preuented by Maccabeus worthy policie, came into the great & holy Temple, & commanded the Priestes, which were offring their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tel where the man was, whome he sought,

33 He stretched out his right hand toward þ Temple, & made an othe in this maner, If he will not deliuer me Judas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, & will erect a notable temple vnto Bacchus.

34 After these words he departed: then the Priests lift vp their hāds toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all thinges, which hast nēd of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therfore now, O most holy Lord, keep this house euer vndefiled, which lately was clēsed, & stop al þ mouthes of þ vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Jerusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Jewes.

38 For this mā afortetimes whē the Jewes were minded to kepe themselues vndefiled & pure, being accused to be of the religiō of þ Jewes, did offer to spend his body & life wt all constancie for the religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about fiue hundreth men of warre to take him.

40 For he thought by taking him to doe the Jewes much hurt.

41 But when this company would haue taken his castel, & would haue broken þ gates by violence, & commaunded to bring fire to burne the gates, so that he was readye to be taken on euery side, he a fell on his swoorde,

42 Willing rather to die māfully, thē to giue himselfe into the hands of wicked men, & to suffer reproch vnworthy for his noble stock

43 Notwithstanding what time as he missed of his stroke for haste, & the multitude rushed in violently betweene the doores, he ran boldly to the wall, and cast him selfe downe manfully among the multitude.

44 Which comeyed themselues lightly away, & gaue place, so that he fel vpon his belly.

45 Neuertheless while there was yet breath in him, being kindled in his minde, he rose vp, & though his blood gushed out like a fountaine, & he was very sore wounded, yet he ranne thorowe the middes of the people,

46 And gat him to the toppe of an hie rocke: so when his blood was vtterly gone, he took out his owne bowels with both his hāds, & threw them vpon the people, calling vpō þ Lord of life & spirit, that he would restore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Judas on the Sabbath day. 5 The blasphemie of Nicanor. 12 Maccabeus expounding vnto the Iewes the vision, incourageth them. 22 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, & his tongue to be giuen vnto the fowles. 35 The author excuseth himselfe.

1 NOw whē Nicanor knew that Judas & his company were in the countrey of Samaria, he thought th at assurāce to come vpon them, vpō the Sabbath day.

2 Neuertheless the Jewes þ were compelled to go wt him, said, O kill not so cruelly & barbarously, but honor & sanctifie the day, that is appointed by him þ seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commandeth the Sabbath day to be kept?

4 And whē they said, There is a liuing Lord, which raigneth in the heauen, who commanded the seuenth day to be kept,

5 Then he saide, And I am mightie vpon earth to command them for to arme themselues, and to performe the kings business. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp th great pride, purposed to set vp a memoriall of the victorie obteined of all thē that were with Judas.

7 But Maccabeus had euer sure confidence & a perfite hope that þ Lord would help him,

8 And exhorted his people not to be afraid at the comming of þ heathē, but alway to remember the helpe þ had bene shewed vnto them from heauen, & to trust now also that they should haue þ victory by þ Almighty.

9 Thus he incouraged them by the law and Prophets, putting them in remembrance of the battels that they had wonne afore, & so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnes of the heathen, & howe they had broken their othes.

11 Thus he armed euery one of thē, not with the assurance of shieldes and speares, but with wholesome wordes & exhortations, & shewed them a dreame worthie to be beleeued, and reioyced them greatly.

12 And this was his vision, He thought þ he saw Onias (which had bene the hie Priest, a vertuous & a good man, reuerent in behauiour, & of sober conuersation, well spoken, & one that had bene exercised in all poynts of godlinesse from a childe) holding vp his hands

a As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme here to approue it: so that place as touching prayer, Chap. 12. 44. though Judas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honorable, & of a wōderful dignitie, & excellēcie aboue him.

14 And Onias spake, & saide, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hand, & gaue vnto Judas a sword of golde: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God, wherwith þ shalt woūde the aduersaries.

17 And so being cōforted by the words of Judas, which were very sweete & able to stirre thē vp to valiantnesse and to incourage the hearts of the yong men, they determined to pitch no cāpe, but courageously to set vpon thē, & manfully to assaile thē, and to trie the matter hand to hand, because the citie & the Sanctuarie & the Temple were in danger.

18 As for their wiues, & children, & brethren & kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the triall of the matter, & the enemies now met with thē, & the hoste was set in arap, & the *beasts were separated into conuenient places, & the horsemen were placed in the wings,

*Or, elephants.

21 Maccabeus considering the cōming of the multitude & þ diuers preparations of weapons, & þ fiercenes of þ beasts, held vp his hands toward heaue, calling vpō the Lord þ doeth wonders, & that looked vpon them, knowing that the victorie cōmeth not by þ weapons, but þ he giueth the victorie to thē that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lorde, *þ that biddest sende thine Angel in the time of Ezekias king of Judea, who in the hoste of Sennacherib slewe an hundreth, fourescore and fiue thousand,

*2. Kings 19. 35 Isa. 37. 36. 2 Esd. 1. 12. Eccles. 48. 21.

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discōfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an ende.

25 Thē Nicanor & they that were with him, drew nere with trumpets & shoutings for ioy.

26 But Judas and his companie praying and calling vpō God, incountred with the enemies.

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slew no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, & were turning againe with ioy, they vnderstoode þ Nicanor him selfe was slaine for all his armour.

29 Thē they made a great shout & a cry, praising the Almightie in their owne language.

30 Therefore Judas, which was euer the chief defender of his citizens both in bodye and minde, & which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand & shoulder, and to bring it to Jerusalem.

31 And when he came there, he called all them of his nation, and set the Priests vp the altar, and sent for them of the castel,

32 And shewed thē wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holy Temple of the Almightie with proud bragges.

33 He smote the tongue also of wicked Nicanor to be cut in litle pieces, & to be cast vnto the foules, & that þ rewards of his madnes should be hāged vp before the Temple.

34 So euery mā praised toward the heauen the glorious Lorde, saying, Blessed be her, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the high castell, for an euident and plaine token vnto all of the helpe of God.

36 And so they stablished all together by a common decree that they would in no case suffer this day vnkept vnkeeping it holy:

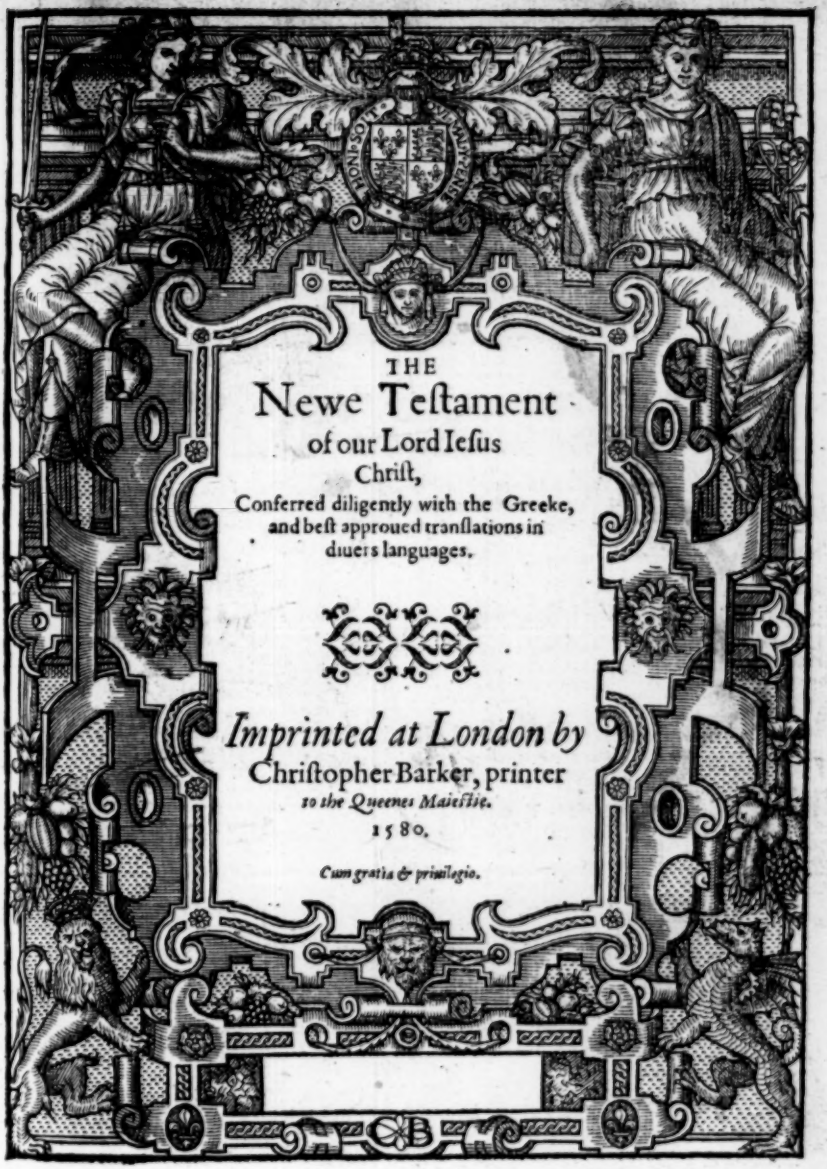
37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the daye before Mardocheus day.

38 Thus far as cōcerning Nicanors matters, & from that time þ Hebrewes had þ city in possessiō. And here will I also make an ende.

39 If I haue done wel, & as the storie required, it is the thing þ I desired: but if I haue spoken slenderly & barrenly, it is that I could.

40 For as it is hurtful to drinke wine alone, and then againe water: & as wine tempered with water is pleasant and delighteth the taste, so the setting out of the matter delighteth the eares of them that reade the storie. And here shalbe the ende.

The ende of Apocrypha.



THE
Newe Teſtament
of our Lord Ieſus
Chriſt,
Conferred diligently with the Greeke,
and beſt approued tranſlations in
diuers languages.

Imprinted at London by
Chriſtopher Barker, printer
to the Queenes Maieſtie.
1580.

Cum gratia & priuilegio.

1. 49. 9
122

The ſumme of the whole Scripture of the bookes of the olde and newe Teſtament.

God.

THe bookes of the olde Teſtament, doe teache vs that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is * the onely true God, and that he the ſame is almightie and a euerlaſting: who of his mere goodneſſe hath created by his worde b heauen and earth, and all that is in them: from whom all thinges doe come: without whome there is nothing at all: And that he is c iuſt and mercifull: Who alſo d worketh all in all, e after his owne will: f To whom it is not lawfull to ſay, wherefore he doeth thus or thus.

Creation of man.

MOreouer, theſe bookes teache vs, that this very God almightie, after he created all thinges, ſhope alſo Adam the firſt man, g to the image & ſpiritual ſimilitude of himſelfe, and that he did conſtitute him lord ouer all thinges that he had created in earth. Which Adam, by the enuie and fraude of the deuill, tranſgreſſing the precept of his creator, h by

Sinne.

this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſhe, i be in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to k Adam, l Abraham, m Iſaac, n Iacob, o Dauid, and to other fathers of the olde time, that he woulde ſende that bleſſed ſeede, his ſonne Ieſus Chriſt our ſauiour, which ſhoulde deliuer all thoſe from ſinne, and from the p tyrannie of the deuill, which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obteine this deliuerance.

The Lawe.

ALſo they giue vs to vnderſtande, that in the meane ſeaſon, while thoſe fathers the Iſraelites looked for the ſaluation and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge them ſelues to be ſinners, which had neede of the ſauiour promiſed) God the creator gaue by Moſes his q lawe written in two tables of ſtone: that by it, ſinne and the malice of mans heart being r knowne, men mought more vehemently thirſt for the ſ comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: Which thing, neyther the lawe, nor yet the ſacrifices and oblations of the lawe did t performe. For they were ſhadowes and figures of the true oblation of the bodie of Chriſt: by which oblation all u ſinne ſhould be blotted out, and quite put away.

Chriſt God our Sauiour came.

BY the bookes of the new Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God abuue al things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that hee was a ſent at the laſt from the Father, the ſelfe ſame time which the Father did conſtitute within him ſelfe: I ſay, b at that time, when all wickednеſſe abounded in the world, then he was ſent: And this Ieſus our ſauiour, being borne in the fleſhe, c ſuffred death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the d good workes of any man (for we were al ſinners) but that this God our Father ſhould e appeare true, in exhibiting the abundant f riches of his grace which he promiſed, and that g through his mercie he mought bring vs to ſaluation.

A lambe.
A ſacrifice.
Peace.
Adoption.

Whereupon it is euidently ſhewed in the h newe Teſtament, that Ieſus Chriſte, being the i lambe, the true k ſacrifice of the world, l putting away the ſinnes of men, came into this world to purchaſe grace and m peace for vs with the Father, n waſhing vs from our ſinnes in his owne blood, and o ſhould deliuer vs from the bondage of the deuill, whom by ſinne we did ſerue: And ſo we ſhould be p adopted by him to be ſ ſonnes of God, made q heires with him of that moſt excellent and euerlaſting kingdome.

The holy Ghoſt.
Faith.

Now, that we ſhould acknowlede this ſingular and excellent benefite of God towards vs, almightie God r giueth vs his holy ſpirit: the ſ fruite and effect of the which is faith in God, and in his Chriſt. For, without the holy Ghoſt, by which we are inſtructed and t ſealed, neyther can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For u no man (ſaith Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The x ſame ſpirit witneſſeth to our ſpirite, that we are the children of God, y and powreth into our bowels that

Charitie.
Hope.

charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy ſpirit doth giue vs hope, which is a ſure looking for eternal life, whereof he him ſelfe is the certaine z token and pledge. Alſo he giueth vs other * ſpirituall giftes, of the which Paul writeth to the Galatians.

* Iſaiah 45.14.
a Geneſis 21. 33. Daniel 7.9.
b Geneſis 2.2. Iſaiah.45.18.
c Exodus 9.27. pſal.9.7,8. Iſaiah 45.21. Exodus 22.27.
d 1.Corin.12.6.
e Ieremiah 18.6.
f Iſaiah 45.9. Romans.9.20.
g Geneſis 1.27. Wiſ.2.23,24.
h Rom 5.14, 18.
i Ephe.2.3.
k Geneſis.3.15.
l Geneſis.12.3.
m Geneſis.26.4.
n Geneſis 28.14.
o 2 Sam.7.12. Pſalm.132.11.
p Hebrues 2.14.
q Exodus.20.1.
r Romanes 3.20.
ſ Galati.3.19.
t Hebrues 7. 18. and 10.1.
u Iohn 1. 29.
* Roman.9.5.
a Luke 1 31.
b Galati.4.4,5. Epheſi.1.10.
c Romanes. 5.8.
d Epheſ.2.9. Titus 3 5.
e Roman.15.8.
f Ephe.2.7.
g Titus.3.5.
h Iſaiah.53.7.
i Iohn 1.29.
k Epheſians 5.2. Hebrues.9.26.
l Actes 3. 19.
m Ephe.2.14, 15.
n Reuel.1.5.
o Hebrues 2,14.
p Galatians.4.5. Epheſ.1.5.
q Rom.8.17.
r Ephe.3.5. Rom.8.15. Galati.4.6.
ſ Epheſ.1.1. Galat.5.23.
t Ephe.1.13. and.4.3.
u 1.Cor.12.3.
x Rom.8.16.
y Rom.5.5. 1.Cor.13.4.
z Ephe.1.14.
* Galati.5.22.

Therefore the benefite of faith is not yet to be deſpiſed, or lide to be ſet by. For by ſ meanes of this truſt and [a] faith in Chriſt, which [b] worketh by charitie, and ſheweth it ſelfe ſorth by the workes of charitie, mouing man thereto, we are [c] iuſtified and ſanctified: that is to ſay, God and the Father of our Lorde Ieſus Chriſt (which is made our [d] Father alſo by him, being our [e] brother) doeth account vs to be iuſt and holy through his grace, and through the merite of his ſonne Ieſus Chriſt, not [f] imputing our ſinnes to vs, ſo farre foorth, that we ſhoulde ſuffer the paines of hell for them.

Iuſtification and ſanctification.

Finally, Chriſt himſelfe [g] came into the world, to the intent that we through him being ſanctified and cleanſed from our ſinnes, following his will in good workes, ſhould denie the thinges perteyning to the fleſh, and freely [h] ſerue him in righteouſnes and holines all the daies of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we ſhould [k] ſhew our ſelues to be called to his grace and gift of faith: which good workes who ſo hath not, doth ſhew himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

Good workes.

To Chriſt muſt we come, and [l] followe him with a cherefull minde, that he may teache vs: For he is [m] our maſter, [n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well.

Chriſt our maſter and teacher.

Moreouer, he is our [p] biſhop & our [q] high prieſt, which did himſelfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God & men: Who now ſitteth at the right hand of God the Father, being made our [s] aduocate, making prayer and interceſſion for vs: who doutleſſe ſhall obteine for vs [t] whatſoeuer we ſhall deſire, either of him, or elſe of his Father in his name, if ſo be that we thus deſiring, ſhal beleeue that he wil ſo do: for thus hath he promiſed. Therefore let vs not doubt, if we ſinne at any time, to come with [u] repentance (to the which he doeth inuite and ſtirre vs at the very beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beliefe, that we ſhal obteine mercie: For therfore [y] came he into the world, that he mought ſaue ſinners by his grace.

Biſhop. Mediatour. Aduocate.

Iudgement.

THis is verily Chriſt Ieſus, which ſhal come at a [z] certaine time appointed by his Father, and ſhall ſit in great maieſtie to [a] iudge all men, & to render to euery man [b] ſ workes of his bodie according to that he hath done, whether it be good or euill. And he ſhal ſaye to them which ſhalbe on the right ſide, which in this worlde did looke for the good thinges to come (that is to ſay, life euerlaſting): [c] Come ye bleſſed of my father, enioy the kingdome hath bin prepared for you frō the beginning of the world. But to thē which ſhalbe on the left ſide, he ſhal ſaye: Depart from me ye curſed into euerlaſting fire prepared for the deuill and his angels. And then [d] ſhall the end be, when Chriſt, hauing vtterly vanquiſhed al maner of enemies, ſhall deliuer vp the kingdome to God the Father.

Eternall life.

Eternall fire,

TO the intent that we mought vnderſtand theſe things, the [e] ſacred bookes of ſ Bible were deliuered to vs by the goodnes of God through his holy ſpirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of this doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one only true God, and one ſauiour Ieſus Chriſt, whom (as he had promiſed) he hath ſent: ſ & that we beleeuing, mought haue in his Name life euerlaſting.

To what intent the ſcriptures were written.

Chriſt the onely foundation.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doth ſtand ſure & ſtedfaſt. And Paul willeth him to be [i] accurſed which ſhal preach any other faith & ſaluation, thē by Ieſus Chriſt, yea although he were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whome with the father and the holy Ghoſt, be al honour and glory, world without ende, Amen.

[a] Galatians 5.6.
[b] Epheſians 5.2. Hebru. 13. 21.
[c] Romanes 3. 30. and 4.2. Galatians 2.16.
[d] Matth. 5. 48. & 23.9.
[e] Hebrues 2.11.
[f] 2. Corin. 5.19.
[g] Titus 2.11,12, 13.
[h] Luke 1.74.
[i] Epheſ. 2 10.
[k] 2. Peter 1.10.
[l] Epheſians 5.2.
[m] Matth. 23.8.
[n] Matth. 11.29.
[o] Iohn 13. 15. 1. Pet. 2, 20, 21.
[p] 1. Pet. 2. 25.
[q] Hebrues 4.14.
[r] 1. Tim. 2. 5.
[s] 1. Iohn 2, 1, 2.
[t] Iohn 14, 13. & 16.23. Mark. 11.24.
[u] Matth. 4.17.
[x] Hebrues 4.16.
[y] 1. Tim. 1. 15.
[z] Matth. 25.13.
[a] 2 Tim. 4. 1.
[b] 2. Corin. 5. 10.
[c] Mat. 25. 34. &c.
[d] 1. Corinth. 15. 24, 25, 26.
[e] 2. Pet. 1. 19, 21.
[f] Iohn 17. 3.
[g] Iohn 20, 31.
[h] 1. Corin. 3, 11.
[i] Galatians 1, 8.
[k] Romans 11. 36

Certaine

Certaine questions & answeres touching the doctrine of predestination, the vse of Gods word and Sacraments.

Question.

WHy do men so much varie in matters of religion?

Answere.

Because al haue not the like measure of knowledge, neither do al beleeue þ Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they onely beleeue the Gospell and doctrine of Christ, which are ordeyned vnto eternall life.

Question.

Are not all ordeyned vnto eternall life?

Answere.

Some are vessells of wrath ordayned vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with gods iustice, that some are appointed vnto damnation?

Answere.

Very well: because all men haue in them selues sinne, which deserueth no lesse: and therefore the mercie of God is wonderful in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what nede any man to care? for hee that liueth well must needes be damned, if hee be therennto ordeyned: and hee that liueth ill must needes be saued, if he be thereunto appointed.

Answere.

Not so, for it is not possible, that either the elect should alwayes be without care to do well, or that the reprobate shoulde haue any will thereunto. For to haue either good will or good worke, is a testimonie of the Spirite of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being grafte in Christ, they growe in holynes to that glorie, whereunto they are appointed. Neyther are they so vayne as once to thinke that they may do as they list them selues, because they are predestinate vnto saluation: But rather they indeuour to walke in such good workes as God in Christ Iesus hath ordeined them vnto, & prepared for them to be occupied in, to their owne comfort, stay and assurance, & to his glory.

Question.

But how shall I knowe my selfe to bee one of those whome God hath ordayned to life eternall?

Answere.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceyued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the loathing of sinne, & loue of righteousnes: the hand of faith reaching vnto life eternall in Christ: the conscience comforted in distresse, and rapted vp to confidence in God by the worke of his Spirit: a thankefull remembrance of Gods benefites receyued, and the vsing of all aduersities as occasion of amendment sent from God.

Question.

Can not such perishe as at some time or other feele these motions within them selues?

Answere.

It is not possible that they should: for as Gods purpose is not chaungeable, so he repenteth not the giftes and graces of his adoption: neyther doeth hee cast off those, whom he hath once receyued.

Question.

Why then shoulde we pray by the example of Dauid, that he cast vs not from his face, & that he take not his holy Spirit from vs?

Answere.

In so praying we make protestation of the weaknes of flesh, which moueth vs to dout: yet should not we haue courage to aske, if we were not assured that God will giue, according to his purpose and promise, that which we require.

Question.

Do the children of God feele the motions aforesaid alwaies alike?

Answere.

No truely: for God sometime to proue his seruets leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time: yet the spirit of adoption is neuer taken from them, that haue once receyued it:

elſe might they periſh. But as in many diſeaſes of the bodie, the powers of bodilye life are letted: So in ſome aſſaultes theſe motions of ſpirituall life are not perceiued, becauſe they lye hidden in our manifold infirmities, as the fire couered with aſhes. Yet as after ſickneſſe commeth health, and after cloudes the ſunne ſhineth cleare: ſo the powers of ſpirituall life will more or leſſe be felt and perceiued in the children of God.

Queſtion.

What if I neuer feele theſe motions in my ſelfe, ſhall I deſpaire and thinke my ſelfe a caſtaway?

Anſwere.

God forbid: for God calleth his at what time he ſeeth good: and the inſtruments whereby he vſually calleth, haue not the like effect at all times. yet it is not good to neglect the meanes whereby God hath determined to worke the ſaluation of his. For as ware is not melted without heate, nor clay hardened but by meanes therof: ſo God vſeth means both to drawe thoſe vnto himſelfe, whom he hath appointed vnto ſaluation, and alſo to bewray the wickednes of them whom he iuſtly condemneth.

Queſtion.

By what meanes vſeth God to drawe men to him ſelfe that they may be ſaued?

Anſwere.

By the preaching of his worde and the miniſtring of his Sacraments thereunto annexed.

Queſtion.

What meane you by the word of God?

Anſwere.

I meane the doctrine of the Prophets and Apoſtles which they receiued of the Spirite of God, and haue left written in that booke which we commonly call the olde and newe teſtament.

Queſtion.

Howe may I be aſſured, that it is the worde of God, which that booke conteineth?

Anſwere.

By the maieſtie of God appearing in that plaine and ſimple doctrine: by the purenes, vprightnes and holines thereof: by the certaintie of euery thing therein affirmed: by the ſucceſſe of all things according to it: by perpetuall conſent which is to be ſeene in euery part thereof: by the excellencie of the matters vttered: But eſpecially by the teſtimonie of Gods ſpirit, whereby it was written, who moueth the hearts of thoſe in whome it reſteth, to conſent vnto the worde, and reuerently to embrace it.

Queſtion.

Howe doth this worde of God ſerue to drawe men vnto him?

Anſwere.

When it is ſo preached and heard, that men may vnderſtande and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promiſed and aſſured: and be moued with deſire and diligence to do that which it commaundeth.

Queſtion.

Doe the Sacraments alſo ſerue to this ende?

Anſwere.

Yea verely: that by ſight, taſte and feeling, as well as by hearing, we might bee inſtructed, aſſured, and brought to obedience.

Queſtion.

Howe doth our baptiſme ſerue hereunto?

Anſwere.

It teacheth vs to put on Chriſt, that with his righteouſnes our vnrighteouſnes may be hidden: it aſſureth vs, that we are ſo graft into Chriſt, that all our ſinnes by him are waſhed awaye: it chargeth vs to dye to ſinne, to continue in the profeſſion of Chriſt, and to loue eche other.

Queſtion.

Hath the Lords ſupper alſo this vſe?

Anſwere.

Yea doubtles: for it teacheth, that the bodie and blood of Chriſt crucified is the onely foode of the newe borne children of God; it aſſureth that Chriſt is wholy theirs to giue and to continue life ſpirituall and heauenly to bodie and ſoule, to nouriſh, ſtrengthen, refreſhe, and to make cherefull the hearts of the elect: it requireth thankfull remembrance of the death of Chriſt, vnitie among thoſe that doe profeſſe him, with a free confeſſion of his trueth.

Queſtion.

Why is not this vſe of the ſacraments commonly knowen?

Anſwere.

Becauſe they are abuſed for fome, for facion, for cuſtome and companie, without regarde vnto the worde, whereunto they are ſo annexed, that they ought not vpon any neceſſitie by any perſon be ſeuered from it, which teacheth the right vſe of euery thing.

Queſtion.

I perceiue that nothing is more neceſſarie then the worde of God: therefore I pray you ſhew me howe I may attaine to ſome knowledge and profite thereby.

Anſwere.

Anſwere.

By diligent hearing of ſuch as preach it, by continuall and orderly exercise of reading and praying.

Queſtion.

What orderly exercise think you moſte conuenient to be vſed herein?

Anſwere.

That as euery day, twyſe at the leaſt, wee moſt commonly receyue foode to the nourishment of this corporall life: ſo no day be let paſſe without ſome reading in ſuch ſorte, that occaſion thereby may bee taken to ſpeake again vnto God by praier, as he in his word ſpeaketh vnto vs: So that at the leaſt two chapters would be orderly and deuiſedly read euery day, all other buſines, impediments and lets ſet aparte.

Queſtion.

This ſéemeth verye eaſie to bee done, what thinke you els requiſite?

Anſwere.

That ſome eſpecial places of Scripture be ſo committed to memorie, that the minde may euer be furniſhed with ſome good matter againſt all temptations. To which ende I note theſe ſcriptures vnto you, wherevnto you may ioyne other at your owne choyce:
Pſalmes 139.37.50. Eſay.53. John 17. Rom.8. 1.Tim.4.

Queſtion.

But the Scriptures are hard and not eaſie to vnderſtand.

Anſwere.

Diſcourage not your ſelfe herewith: for God maketh them eaſie to ſuch as in humilitie ſéeke him: & that hardnes that you finde ſerueth to moue you to more diligence, and to make inquiry of ſuch as haue knowledge, when any dout ariſeth. That which you perceiue not at one time, God ſhal reueale at another: So that you ſhal haue your growing in grace, knowledge & godlines, to Gods glorie & your owne comfort in Chriſt, whoſe name for euer be prayſed. AMEN.

William Perkins

The names & order of all the bookes of the Olde and New Teſtament, with the nomber of their Chapters, and the leafe where they beginne.

Geneſis hath chapters	50	leafe 1	Prouerbes chap.	31	leafe 257
Exodus	40	22	Eccleſiaſtes	12	267
Leuiticus	27	41	The Song of Salomon	8	271
Nombers	36	54	Iſaiah	66	273
Deuteronomie	34	73	Ieremiah	52	298
Ioſhua	24	89	Lamentations	5	323
Iudges	21	100	Ezekiel	48	326
Ruth	4	111	Daniel	12	348
1.Samuel	31	112	Hoſea	14	357
2.Samuel	24	127	Ioel	3	360
1.Kings	22	138	Amos	9	362
2.Kings	25	152	Obadiah	1	364
1.Chronicles	29	165	Ionah	4	365
2.Chronicles	36	178	Micah	7	366
The prayer of Manaſſeh, Apocryphe		193	Nahum	3	368
Ezra	10	194	Habakkuk	3	369
Nehemiah	13	198	Zephaniah	3	370
Eſter	10	204	Haggai	2	371
Iob	42	208	Zechariah	14	372
Pſalmes	150	221	Malachi	4	377

The bookes called Apocrypha.

1.Eſdras	9	1	Baruch with the Epiſtle of Ieremiah	6	32
2.Eſdras	16	7	The ſong of ỹ three childrē		35
Tobit	14	18	The ſtorie of Suſanna		36
Iudeth	16	21	The idole Bel & the Dragō		37
The reſt of Eſther	6	27	1.Maccabees	16	38
Wiſedome	19	29	2.Maccabees	15	70
Eccleſiaſticus	51	35			

The bookes of the Newe Teſtament.

Matthewe	28	1	1.Timotheus	6	96
Marke	16	16	2.Timotheus	4	98
Luke	24	25	Titus	3	99
Iohn	21	41	Philemon	1	100
The Actes	28	53	To the Hebrewes	13	101
The Epiſtle to the Romanes	16	69	The Epiſtle of Iames	5	105
1.Corinthians	16	75	1.Peter	5	107
2.Corinthians	13	82	2.Peter	3	109
Galatians	6	86	1.Iohn	5	110
Epheſians	6	88	2.Iohn	1	112
Philippians	4	91	3 Iohn	1	112
Coloſſians	4	92	Iude	1	112
1.Theſſalonians	5	94	Reuelation.	22	113
2.Theſſalonians	3	95			

The

THE HOLIE [a] GOSPEL OF IESVS CHRIST, [b] ACCORDING TO MATTHEWE.

a This word signifieth good tidings, and is taken here for the ſtorie, which cõteineth the ioyful meſſage of the comming of the ſonne of God promiſed from the beginning.
b That is, written and taught by Matthewe.

THE ARGVMENT.

IN this hiſtorie written by Matthewe, Marke, Luke, and Iohn, the Spirite of God ſo gouerned their hearts, that although they were foure in number, yet in effect and purpoſe they ſo conſent, as though the whole had bene compoſed by any one of them. And albeit in ſtyle and maner of writing they be diuers, and ſometime one writeth more largely that which the other doth abbridge: neuertheleſſe in matter and argument they all tende to one ende: which is, to publiſh to the worlde the fauour of God toward mankinde through Chriſt Ieſus, whom the Father hath giuen as a pledge of his mercie and loue. And for this cauſe they intitle their ſtorie, Goſpel, which ſignifieth good tidings, forasmuch as God hath perfourmed in deede that which the fathers hoped for. So that hereby we are admoniſhed to forſake the worlde, and the vanities therof, and with moſt affectioned hearts embrace this incomparable treaſure freely offered vnto vs: for there is no ioy nor conſolation, no peace nor quietneſſe, no felicitie nor ſaluation, but in Ieſus Chriſt, who is the very ſubſtance of this Goſpel, and in whome all the promiſes are Yea, and Amen. And therefore vnder this worde is conteined the whole Newe Teſtamẽt: but commonly we vſe this name for the hiſtorie, which the foure Euangeliſtes write, conteyning Chriſtes comming in the fleſh, his death and reſurrection, which is the perfect ſumme of our ſaluation. Matthewe, Marke, and Luke are more copious in deſcribing his life & death: but Iohn more laboureth to ſet foorth his doctrine, wherein both Chriſtes office, and alſo the vertue of his death and reſurrection more fully appeare: for without this, to knowe that Chriſt was borne, dead and riſen againe, ſhoulde nothing profite vs. The which thing notwithſtanding that the three firſt touche partly, as he alſo ſometime intermedleth the hiſtoricall narration, yet Iohn chiefly is occupied herein. And therefore as a moſt learned interpreter writeth, they deſcribe, as it were, the body, and Iohn ſetteth before our eyes the ſoule. Wherefore the ſame aptely termeth the Goſpel written by Iohn, the key which openeth the doore to the vnderſtanding of the others: for whoſoeuer doeth knowe the office, vertue and power of Chriſt, ſhall reade that which is written of the Sonne of God come to be the redeemer of the world, w moſt profit. Now as concerning the writers of this hiſtorie, it is euident that Matthewe was a Publicane or cuſtome gatherer, and was thence choſen of Chriſt, to be an Apoſtle. Marke is thought to haue bene Peters diſciple, and to haue planted the firſt Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Phyſition of Antiochia and became Pauls diſciple, and fellowe in all his trauels: he liued foureſcore and foure yeeres, and was buried at Conſtantinople. Iohn was that Apoſtle whom the Lorde loued, the ſonne of Zebedeus, and brother of Iames: he died three ſcore yeeres after Chriſt, and was buried neere to the citie of Epheſus.

CHAP. I.

1 *The genealogie of Chriſt, that is, the Meſſias promiſed to the fathers,* 18 *VVho was conceiued by the holy Ghoſt, and borne of the virgin Marie, when she was betrothed vnto Ioſeph.* 20 *The Angel ſatisfieth Ioſephs minde.* 21 *VVhy he is called Ieſus, and wherefore Emmanuel.*

Luke 3.23.

1 THE * [c] Booke of the generation of IESVS CHRIST [d] the Sonne of Dauid, [e] the ſonne of Abraham.

c This is the rehearſal of ỹ progenie, whereof Ieſus Chriſt is ſprong according to the fleſh.
d So called, for that he came of the ſtocke of Dauid.

2 * Abraham begate Iſaac. * And Iſaac begate Iacob. And * Iacob begate Iudas & his bretheren.

e These two are firſt rehearſed, becauſe Chriſt was eſpecially promiſed to come of them and their ſeede, and therefore Chriſt commonly was called ỹ ſonne of Dauid, becauſe the promes was more euidently confirmed vnto him. *Gen.21.2. Gen.25.24. Gen.29.35. Gen.38.27.*

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Eſrom. And Eſrom begate Aram.

f By inceſtuous aduoutrie, the which ſhame ſetteth foorth his great humilitie, who made him ſelfe of no reputation, but became a ſeruant for our ſakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length ſuffered the accurſed death of the croſſe. *1.Chron.2. 5 ruth.4.18,19.*

4 And Aram begate Aminadab. And Aminadab begat Naaſſon. And Naaſſon begate Salmon.

5 And Salmon begat Booz of [g] Rachab. And * Booz begate Obed of Ruth. And Obed begate Ieſſe.

g Rachab and Ruth being Gẽtiles, ſignifie that Chriſt came not onely of the Iewes, and for them, but alſo of the Gentiles, and for their ſaluation. *Ruth.4.21. 1.Sam.16.1, and 17.12. 2 Sam.12.24. 1.King.11.43. 1.chron.3.10.*

6 And * Ieſſe begate Dauid the king. And * Dauid the king begate Salomon of her that was the wife of Vrias.

7 And * Salomon begat Roboam. And Roboam begate Abia. And Abia begat Aſa.

8 And Aſa begate Ioſaphat. And Ioſaphat begate Ioram. And Ioram begat Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

h He hath omitted three King, Ioas, Amazia, Azaria, abbridging the nomber, to make the times fourtene generations. *2.King.10.22. and 21.18-1.chron.3.13,14,15. 2.King.23. 34. and 24.1,16.2.chron.36.4,9.*

10 And * Ezekias begate Manaſſes. And Manaſſes begate Amon. And Amon begate Ioſias.

11 And * Ioſias begate Iacim. And Iacim begate Iechonias and his bretheren about the time they were caried awaye to Babylon.

12 And after they were caried awap

1.*Chron.*3.16.
i After the captiuitie, the title royal was appoin ted vnto him: so that notwithstãding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God ℣ gouernment remained in the familie of Dauid, where it continued till the cõming of Christ.
1.*Chro.*3.17,19.
ezra 3.2.
and 5.2.
k Albeit ℣ Iewes nomber their kinred by the male kinde, yet this linage of Mary is comprehended vnder the same, because she was maried to a man of her owne stocke & tribe.
l Who is the true king, Priest, and Prophet anointed of God to accomplish the office of the redeemer.
Luke 1.27.
m Before hee tooke her home to him.
n As the Angell afterward declared to Ioseph.
o Vpright and fearing God, & therefore suspecting that she had committed fornication, before she was betrothed, would neither receiue her, which by ℣ Law should be maried to another, neither by accusing her put her to shame for her fact. *Deut.*24.1.
p This dreame is witnessed by the holie Ghost, and is a kinde of reuelation, Nom.12.6.
q This name putteth him in remembrance of Gods promise to Dauid. *Luke* 1.31.
r That is, a Sauiour. *Act.*4.12.*phil.*2.10.
*Isa.*7.14.
Or, shee,
s God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.
t Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after. Neither yet doth this worde (til) import alwaies a time following: wherein the contrarie may be affirmed, as our Sauiour saying, that he will be present with his disciples till the ende of the worlde, meaneth not, that after this world he will not be with them.

into Babylon, *Iechonias begate Salathiel. * And Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.
16 And Iacob begate Ioseph, the husband of Marie, [k] of whom was borne IESVS, that is called [l] Christ.
17 So all the generations from Abraham to Dauid, are fourteene generations. And from Dauid until they were caried away into Babylon, fourtene generations: and after they were caried away into Babylon, vntill Christ, fourteene generations.
18 ¶ Now ℣ birth of IESVS Christ was thus, When as his mother Mary was * betrothed to Ioseph, [m] before they came together, she was founde * with childe of the holy Ghost.
19 Then Ioseph her husbande, beyng a * iust man, & not willing to * make her a publike example, was minded to put her away secretly.
20 But whiles he thought these things, beholde, the Angell of the Lorde appeared vnto him in a [p] dreame, saying, Ioseph the [q] sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.
21 And she shall bring forth a sonne, and thou shalt * call his name [r] IESVS: for he shall * saue his people from their sinnes.
22 And all this was done that it might bee fulfilled, which was spoken of the Lorde by the Prophet, saying,
23 * Beholde, a Virgine shall bee with childe, and shall beare a sonne, and * they shall call his name Emmanuel, which is by interpretation, [s] GOD with vs.
24 ¶ Then Ioseph, being raised frõ sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.
25 But knewe her not, till she had brought forth her [t] first borne sonne, and he called his name IESVS.

CHAP. II.

1 *The time and place of Christes birth.* 11 *The wisemen offer their presents.* 14. *Christ fleeth into Egypt.* 16 *The yong children are slaine.* 23 *Ioseph turneth into Galile.*

1 WHen * Iesus then was borne at Beth-lehem in [a] Iudea, in the dayes of Herode the king, beholde, there came [b] Wisemen from the East to Ierusalem,
2 Saying, Where is the King of the Iewes that is borne? for we haue seene his [c] starre in the East, ℣ are come [d] to worship him.
3 When king Herode hearde this, he was troubled, and all Ierusalem with him.
4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.
5 * And they saide vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,
6 * And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.
7 Then Herode [e] priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,
8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me worde againe, that I may come also, and worship him.
9 ¶ So when they had heard the King, they departed: and lo, the [f] starre which they had seene in the East, went before them, til it came, and stood ouer the place where the babe was.
10 And when they sawe the starre, they reioyced with an exceeding great ioye,
11 And went into the house, and * found the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, [h] euen golde, & incense, and myrrhe.
12 And after they were warned of God in a dreame, that they should [i] not goe againe to Herode, they returned into their countrey another way.
13 ¶ After their departure, beholde, the angell of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee word: for Herode will seeke the babe, to destroy him.
14 So he arose and tooke the babe & his mother by night, and departed into Egypt,
15 And was there vnto the death of Herode,

Luke 2.6.
a For there is a nother Beth-lehem in the tribe of Zebulun.
b Wisemen, or Magi, in the Persians & Caldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruits of the Gentiles that came to worship Christ.
c An extraordinarie signe to set forth that Kings honour, whome the world did not esteeme.
d Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.
e They coulde well tel of Christ in general: but whe they should professe his name, and giue him his due honour, they waxe colde, & shrinke backe.
*Micah.*5.2.
*iohn.*7.42.
f An euil conscience is a burning fire.
g The starre vanished away before, to the intet they shoulde tarie at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.
Or, sawe.
h The Persians maner was not to salute Kings without a present, & therefore they brought of that which was most precious in their countrey, whereof euery one of them offred.
i Promise ought not to be kept, where Gods honour and preaching of his trueth is hindered: or els it ought not to be broken.

rod,

k That which was prefigured by ỹ delinerance of the Israelites out of Egypt, which were Christes church and his body, is now verified, and accõplished in ỹ head Christ. *Hose.* 11. 1.

l Within a certaine time after. *Iere.* 31. 15.

m Herod renewed ỹ sorowe which the Beniamites had suffered long before: yet for all his crueltie he could not bring to passe, ỹ Christ should not reigne.

n That is, they were killed and dead.

o Thus ỹ faithful may see how God hath infinite meanes to preserue them from the rage of tyrantes.

p *Or, therefore.*

q *Or, of Nazareth.*

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

rod, k ỹ it might be fulfilled, which was spoken of the Lorde by the * prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ l Then Herode, seeing that he was mocked of the wisemen, was exceeding wroth, and sent forth, and slewe all the male children that were in Beth-lehē, and in all the coastes thereof, from two yere olde and vnder, according to the time which hee had diligently searched out of the wise men.

17 Then was that fulfilled which was spoken by ỹ prophet Ieremias, saying,

18 * In m Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they n were not.

19 And when Herode was dead, behold, an Angel of the Lorde appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are o dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afraid to go thither: p yet after he was warned of God in a dreame, he turned aside into the partes of Galile,

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the q prophetes, which was, that he should be called a r Nazarite.

CHAP. III.

1 *The office, doctrine, and life of Iohn.* 7 *The Pharises are reproued.* 8 *The fruites of repentance.* 13 *Christ is baptized in Iordan,* 17 *And authorized by God his Father.*

Mark. 1. 4. *luk.* 3. 3

a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazareth, and was nowe about 30. yere old, luk. 3. 1, 23.

b So called in respect of ỹ playne countrey & fertile valleis: and not because it was not inhabited.

1 AND * in a those dayes, Iohn the b Baptist came and preached in the b wildernes of Iudea,

2 And said, k Repent: for the c kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the prophet Esaias, saying, * The voyce of him that cryeth in the wilderues, is, Prepare ye the way of the Lorde: make his pathes straight.

4 * And this Iohn had his d garment of camels heare, & a girdle of a skin about his lopnes: his meate was also e locustes and wilde honie.

5 * Then went out to him Ierusalem and all Iuden, and all the region round about Iordan.

6 And they were baptized of him in Iordan, f confessing their sinnes.

7 Nowe when hee sawe many of the Pharises and of the Sadducees come to his baptisme, he sayde vnto them, * O g generations of vipers, who hath forewarned you to flye from the anger to come?

8 Bring forth therefore h fruites worthie amendment of life,

9 And think not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the i axe put to the roote of the trees: * therefore euery tree, which bringeth not forth good fruite, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you k with the holy Ghost, and with l fire.

12 Which hath his k fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.

13 ¶ Then came Iesus frō Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becommeth vs to l fulfill all righteousnes. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn sawe the Spirit of God descending like a m doue, and lighting vpon him.

17 And lo, a voyce came from heauen, saying, * n This is my * beloued Sonne, in whome I am well pleased.

c Which is, that God wil reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopte vs by the preaching of the Gospel. *Isa.* 40. 3. *matth.* 3. 3. *luk.* 3. 4. *iohn.* 1. 23. *Mar.* 1. 6.

d Women with heare, as grosse heare cloth.

Or, grashoppers.

e Such meats as nature brought forth without mans labour or diligence: reade Leuit. 11. 22. *Mark.* 1. 6. *luk.* 3. 7.

f Acknowledging their faultes: for there is no repentance without confession. *Chap.* 12. 34.

Or, broodes.

g He menaceth those venemous and malicious Pharises with the iudgement of God, except they shewe before men such workes as are agreeable to the profession of the godly, whome slay calleth the trees of righteousnesse, Chap. 61. 3. *Ioh.* 8. 39. *act.* 13. 26.

h The iudgement of God is at hande to destroy such as are not meete to be of his Church. *Chap.* 7. 19. *Mark.* 1. 8. *luke.* 3. 16. *iohn.* 1. 26. *actes.* 1. 5. *and* 2. 4. *and* 8. 15. *and* 19. 4, 5.

i When God baptizeth inwardly with the vertue of his Spirite, he burneth and consumeth the vices, and inflameth the hearts with loue toward him.

k Which is the preaching of the Gospell, whereby he gathereth the faithfull as good corne, and scattereth the infidels as chaffe. *Marke* 1. 9. *luk.* 3. 21.

l We must render perfite obedience to God in all thinges, which hee hath ordeined.

m To shewe the state of his kingdome, which is in all meekenes and lowlines. *Chap.* 17. 5. 2. *cor.* 1. 17.

n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. *Colos.* 1. 13.

CHAP. IIII.

1 *Christ fasteth and is tempted.* 11 *The Angels minister vnto him.* 17. *He beginneth to preach.* 18 *He calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.*

Mar. 1. 12. *luk.* 4. 1

THen * was Iesus led aside a of the Spirit into the wilderues, to be b tempted of the deuill.

a by the holie Ghost.

b To the ende that he ouercomming these tentations, might get the victorie for vs.

c Satan would haue Christ to distrust God & his word, & folowe other strange and vnlawfull meanes.
Deut.8.3.
d He meaneth the order that God hath ordeined to maintein his creatures by.
e To wit, Ierusalem.
f Or, name which shewed where the winde stoode.
Psal.91.11,12.
g He alledgeth but half the sentence to deceiue thereby the rather, and cloke his craftie purpose.
Deut.6.16.
g We must not leane such lawfull meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision.
Deut.6.13.& 10.20.
Mark.1.14.
luke.4.14.
i The word of God is the sword of the spirit, wherewith Satan is ouercome.
k To comfort him.
Marke.1.14.
luke.4.14.
iohn.4.43.
l And cast in prison by Herod.
m For so they called the lake of Gennesareth.
Isa.9.1,2.
n Christ had preached nowe almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the borders of Palestina.

2 And when he had fasted fourtie dayes, and fourtie nightes, he was afterward hungrie.
3 Then came to him the tempter, & said, If thou be the sonne of God, c commaund that these stones be made bread.
4 But he answering, said, It is written, *Man shall not liue by bread onely, but by euery d word that proceedeth out of the mouth of God.
5 Then the deuill tooke him vp into the e holie Citie, and set him on a f pinacle of the Temple,
6 And saide vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.
7 Iesus said vnto him, It is written againe, *Thou shalt not g tempt the Lord thy God.
8 Againe the deuil tooke him vp into an exceeding high mountaine, & h shewed him all the kingdomes of the worlde, and the glorie of them,
9 And saide to him, All these will I giue thee, if thou wilt fall downe, & worship mee.
10 Then said Iesus vnto him, Auoide Satan: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.
11 *Then the deuil i left him: and behold, the Angels k came, and ministred vnto him.
12 ¶ *And when Iesus had heard that Iohn was l deliuered vp, he returned into Galile,
13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the *n sea in the borders of Zabulon, and Nephthalim,
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 *The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iordan, *Galile of the Gentiles:
16 The people which sate in *darkenesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.
17 *From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.
18 ¶ *And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a net into the sea (for they were p fishers)
19 And he said vnto them, Followe me, and I will make you fishers q of men.
20 And they straightway leauing the nets, folowed him.
21 And when hee was gone forth from thence, hee sawe other two brethren, Iames the sonne of Lebedeus, & Iohn his brother in a shippe with Zebedeus their father, mending their nets, and he called them.
22 And they *without tarying, leauing the ship and their father, followed him.
23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the r kingdome, and healing euerie sickenesse and euerie disease among the people.
24 And his fame spred abroad throughout all Syria: & they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with s deuils, and those which were t lunatike, and those that had the palsie: and he healed them.
25 And there followed him great multitudes out of Galile, and u Decapolis, and Ierusalem, and Iudea, and from beyond Iordan.

o Which was without comfort, hath receiued consolation. *Mar.1.15. Mar.1.16.* p God hath chosen the weake thinges of the world to confound the mightie, 1.Cor.1.27.
q To drawe them out of the sea of this worlde, wherein they are drowned.

r We ought to be most ready to followe Christ whe he calleth, leauing al worldly respects apart.
s That is, the blessed tidings of forgiuenes of sinnes & reconciliation with God.
t So that by healing incurable diseases Christes diuinitie appeared.
u They † were mad or sicke at a certaine time of the moone.
x It was a country wherein were ten cities, as the worde signifieth.

CHAP. V.

Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adultrie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

1 AND when he saw the multitude, hee went vp into a mountaine: and when he was set, his disciples came to him.
2 And he opened his mouth and taught them, saying,
3 *Blessed are the a poore in spirit: for theirs is the kingdome of heauen.
4 *Blessed are they that b mourne: for they shall be comforted.
5 *Blessed are the c meeke: for they shall inherite the earth.
6 Blessed are they which d hunger & thirst for righteousnes: for they shalbe filled.
7 Blessed are the mercifull: for they shall obteyne mercie.
8 Blessed are the *pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shalbe called the e children of God.
10 Blessed are they *which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.
11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.
12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophetes which were before you.
13 *Ye are the f salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforth good for nothing, but to bee cast out, and to be troden vnder foote of men.

luke.1.6.20.
a That seele the selues voyde of all righteousnes that they may onely seeke it in Christ.
Isa.61.2,3,7.& 65.13,19. luk.6.21.
b Which seele their owne miserie, and seeke their comfort in God.
Psal.37.11.
c Who rather would suffer all iniuries, then they would reuenge them selues.
d Being in necessitie, desire nothing but that which is vpright and godly.
Psal.24.4.
e For he is called † God of peace, 1.Cor.14.33. 1.*Pet.3.14.* 1.*Pet.4.14.*
f Your office is to season men with the salt of the heauenly doctrine.

Mar.4.21.luke.8.16.and 11.33.
1.Peter.2.12.
g Because you are seene farre off, giue good example of life.
h The Gospell is the stablishing & accomplishing of the law.
Luke.16.17.
i The doctrine of the lawe conteineth nothing vnprofitable or superfluous.
Iam.2.10.
k Whosoeuer shall transgresse the least of the ten commandements in woord and example, he shalbe cast out of the kingdom of God, except it be pardoned him in Christ.
Luke.11.39.
l Which neither expound the law truely, not obserue it wel.
m He sheweth how these worthy doctors haue falsely glosed this commãdement.
Exod.20.13.
deut.5.17.
[a] *Or, subiect to punishment.*
[b] *Or, without cause.*
n For God knowing his secret malice will punish him.
o Which signifieth in the Syrians tongue an idle braine, & is spoken in cõtẽpt
p Like iudgement almost the Romanes obserued: for Triumuirihad the examination of smal matters, & counsell of 23. of greater causes, and finally great matters of importance were decided by the Senate of 72 iudges, which here is compared to the iudgement of God, or to be punished with hel fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliatiõ to sacrifice.
Luke.12.58.
Exod.20.14.rom.13.9.
r Chastitie is required both in body and in minde.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.
15 * Neither do men light a candle, & put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house.
16 * Let your light so shine before men, that they may see your good woorkes, and glorifie your Father which is in heauen.
17 Thinke not that I am come to destroy the Lawe, or the Prophets. h I am not come to destroy them, but to fulfil them.
18 * For truely I say vnto you, Till heauen, and earth perish, one iote, or one title of the Law shall not scape, till [i] all things be fulfilled.
19 * Whosoeuer therefore shal breake one of [k] these least commandements, and teach men so, he shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teache them, the same shall bee called great in the kingdome of heauen.
20 For I say vnto you, except your righteousnes * exceede the righteousnes of the [l] Scribes and Pharises, ye shal not enter into the kingdome of heauen.
21 [m] Ye haue heard that it was sayd vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall be [a] culpable of iudgement.
22 But I say vnto you, whosoeuer is angrie with his brother * [b] vnadvisedly, shall bee culpable of iudgement. And whosoeuer saith vnto his brother, [c] Raca, shal be worthy to be punished by the [p] Counsell. And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire.
23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,
24 Leaue there thine offring before the altar, and go thy way: first bee [q] reconciled to thy brother, and then come and offer thy gift.
25 * Agree with thine aduersarie quickly, whiles thou art in the waye with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.
26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the vttermost farthing.
27 ¶ Ye haue heard that it was saide to them of old time, * Thou shalt not commit adulterie.
28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed [r] adulterie with her already in his heart.
29 * Wherefore if thy right [s] eye cause thee to offende, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, [t] then that thy whole body should be cast into hel.
30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee [u] one of thy members perishe, then that thy whole bodie should be cast into hell.
31 It hath bene saide also, * Whosoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.
32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) [x] causeth her to commit adulterie: & whosoeuer shall marry her that is diuorced, committeth adulterie.
33 Againe, ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.
34 But I say vnto you, [y] Sweare not at all, neither by heauen, for it is [z] the throne of God:
35 Nor yet by the earth: for it is his footstoole: neither by Ierusalem: for it is the citie of the great king.
36 Neyther shalt thou sweare by thine head, because thou canst not make one heare white or blacke.
37 * But let your communication bee, [a] Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of [b] euill.
38 ¶ Ye haue heard that it hath bin said, An * [c] eye for an eye, and a tooth for a tooth.
39 But I say vnto you, [d] Resist not [e] euil: but whosoeuer [f] shall smite thee on thy right cheek, turne to him the other also.
40 And if any man will sue thee at the Lawe, and take away thy coate, let him haue thy cloke also.
41 And whosoeuer will compell thee to go a mile, go with him twaine.
42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.
43 Ye haue heard that it hath bene said, * Thou shalt loue thy neyghbour, and [g] hate thine enemie.
44 But I say vnto you, * Loue your enemies: bl[e]sse them that curse you: doe good to them that hate you, * and pray for them which [h] hurt you, and persecute you,
45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth rayne on the iust, and vniust.
46 * For if ye loue them, which loue you, what reward shall you haue? Doe not the [i] Publicanes euen the same?
47 And if ye be friendly to your brethren onely, what singular thing doe ye? doe

Chap.18.8,9.mar.9.47.
f Nothing is so precious which ought not to be reiected in respect of the glory of God.
[t] *Or, and not that.*
Chap.19.7.deut.24.1.mar.10.4.
luke.16.18.1.cor.7.10.
t In that he giueth her leaue to marrie another by that testimoniall.
Exod.20.7.leui.19.12.deut.5.11.
u All superfluous othes are vtterly debarred, whether ſ name of God be therein mentioned, or otherwise.
Iam.5.12.
x Let simplicity, and trueth be in your words, and then ye shall not be so light & readie to sweare.
y When a man speaketh otherwise thẽ he thinketh in heart, it commeth of an euill conscience, and of the deuill.
Exod.21.24.leui.24.20.deut.19.21.
z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarel.
Luke.6.29.rom.12.17.1.cor.6.7.
[u] *Or, iniurie.*
a Rather receiue double wrong, then reuenge thine owne griefes.
Deut.15.7.
Leuit.19.18.
b This was added by the false expositours the Pharises.
Luke.6.27.35.
Luke.23.34.Act.7.60.1.cor.4.12.
[x] *Or, rush in vpon you. Luke.4.35. Luke.8.19.*
c These did take vp farme the taxes, towles and other paiments, and therfore were greatly in disdaine with all men.
[y] *Or, imbrace.*

d We must labour to attaine vnto the perfection of God, who of his free liberalitie, doeth good to them that are vnworthy.

not euen the Publicanes likewise?
48 Ye shall therefore be d perfit, as your father which is in heauen, is perfit.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 16 Fasting. 19 He forbiddeth the carefull seeking of worldly thyngs, and willeth men to put their whole trust in him.

Rom.12.8.
a Whose works proceed not of a right faith, but are done for vaine glory.
b In that they are praised and commended of men.
c It is sufficient ỹ God approue our workes.
d In that day when al things shalbe reueiled.
e Withdraw thy self rather apart.
f Or, babble not much.
f He cõmandeth vs to beware of much babbling & superfluous repetes.
g Who is not perswaded by eloquent speach, and long talke, as men are.
h Christ bindeth them not to the words, but to the sense, and forme of prayer.
Luke 11.2.
i We must seeke Gods glory first, and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby.
Chap.13.19.
m This conclusion excludeth mans merits, & teacheth vs to ground our prayers only on God.
Mar.11.25. ecclus 28.2.
n Make their faces to seeme of an other sort thẽ they were wont to do. o Whereby is cõmanded to auoid al vaine ostentation.

1 TAke heede that pée giue not your almes before men, to bée seene of thẽ, or else pe shall haue no reward of your Father which is in heauen.
2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thée, as the a hypocrites do in the Synagogues and in the streetes, to be praysed of men. Verily I say vnto you, they haue their b reward.
3 But when thou doest thine almes, let not thy c left hand knowe what thy right hand doeth,
4 That thine almes may be in secret, and thy Father that seeth in secret, he will reward thée d openly.
5 And when thou prayest, bée not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the streetes, because they would be seene of men. Verily I say vnto you, they haue their reward.
6 But when thou prayest, e enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.
7 Also when ye pray, f vse no vaine repetitions as the heathen: for they think to be heard for their much babbling.
8 Be ye not like them therefore: for your g Father knoweth whereof ye haue neede, before ye aske of him.
9 After this h maner therefore praye ye, * Our Father which art in heauen, hallowed be thy i Name.
10 Thy k kingdome come. Thy will bée done euen in earth, as it is in heauen.
11 Giue vs this day our daily bread.
12 And forgiue vs our dettes, as we also forgiue our detters.
13 And leade vs not into l tentation, but deliuer vs * from euill: for m thine is the kingdome, and the power, and the glorie for euer, Amen.
14 * For if ye doe forgiue men their trespaces, your heauenly Father will also forgiue you.
15 But if ye do not forgiue men their trespaces, no more will your father forgiue you your trespaces.
16 Moreouer, when ye fast, looke not sowre as the hypocrites: for they * disfigure their faces, that they might seeme vnto me to fast. Verely I say vnto you, that they haue their reward.
17 But when thou fastest, o anoint thine head, and wash thy face,
18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secrete, will reward thee openly.
19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through, and steale.
20 * But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither digge through, nor steale.
21 For where your treasure is, there will your heart be also.
22 ¶ * The light of the body is the eye: if then thine eye be p single, thy whole body shalbe light.
23 But if thine eye be q wicked, then all thy body shalbe darke. Wherefore if the r light that is in thee, be darkenes, howe great is that darkenes?
24 * No man can serue two masters: for either he shall hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.
25 * Therefore I say vnto you, be not s careful for your life, what ye shal eate, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the body then rayment?
26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?
27 Which of you by taking care, is able to adde one cubite vnto his stature?
28 And why care ye for raiment? Learne, howe the lilies of t the fielde do growe: they u labour not, neither spinne:
29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.
30 Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shal he not do much more vnto you, O ye of litle faith?
31 Therefore take no thought, saying, What shall we eate? or what shall we drink? or wherewith shal we be clothed?
32 (For after all these things x seeke the Gentiles) for your heauenly Father knoweth, that ye haue nede of all these things.
33 But seeke ye first ỹ kingdome of God, and his y righteousnes, and all these thinges shalbe ministred vnto you.
34 Care not then for the morowe: for the morowe shall care for z it selfe: the day hath ynough with his owne griefe.

Luke.12.33.
1.tim.6.19.
Luke.11.34.
p If thine eye be disposed to liberalitie, Prou. 22.9.
q If thine affection be corrupt, and giuen to couetousnes, Deut. 15.9.
r If the concupiscence & wicked affections ouercome reason, we must not mar vaile though mẽ be blynded, and be like vnto beasts.
Luke.16.13.
Psal.55.22.
luke.12.22.
psal.4.6.
1.tim.6 8.
1.pet.5.7.
s Mans trauell nothing auayleth where God giueth not increase.
t The goodnes of God euen towards the herbs of the field, sarre passeth all things that man can compasse by his power and labour.
u The worde signifieth, they weaue not them selues.
x With care and distrust.
y That is, to be regenerate, & amend your liues.
z Or, his owne things.
z God will prouide for euene day that ỹ shall be necessarie, though wee doe not encrease the present griefe by the carefulnesse howe to liue in time to come.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogges. 7 To aske, seeke, or knock. 12 The scope of the Scripture. 13 The straight and wide gate. 15 Of false prophets. 16. The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

1 Judge

1 He commandeth, not to be curious or malicious to trie our, and condemne our neighbours faults: for hypocrites hide their owne faults, and ſeeke not to amende them, but are curious to reproue other mens.
Lu.6.37.rom.2.1. 1.cor.4.3.

2 I Iudge * not, that ye be not iudged.
2 For with what * iudgement ye iudge, ye ſhall be iudged, and with what * meaſure ye mete, it ſhall be meaſured to you againe.
3 And why ſeeſt thou the mote that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?
4 * Or howe ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eie, & behold a beame is in thine owne eye?
5 Hypocrite, firſt caſt out the beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.
6 ¶ [b] Giue ye not that which is holy, to dogges, neither caſt ye your pearles before ſwine, leaſt they tread them vnder their feete, and turning againe, all to rent you.
7 ¶ * Aſke, and it ſhalbe giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.
8 For whoſoeuer aſketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.
9 For what man is there among you, which if his ſonne aſke him bread, would giue him a ſtone?
10 Or if he aſke a fiſhe, will he giue him a ſerpent?
11 If ye then, which are euill, can giue to your children good gifts, howe much more ſhall your father which is in heauen, giue good things to them that aſke him?
12 * Therefore whatſoeuer ye would that men ſhould do to you, euen ſo do ye to them: for this is the [c] Lawe and the Prophets.
13 ¶ [d] Enter in at the ſtraite gate: for it is the wide gate, and broad [a] way that leadeth to deſtruction: and many there be which go in thereat,
14 Becauſe the gate is ſtrait, and the way narowe that leadeth vnto life, and fewe there be that finde it.
15 ¶ Beware of falſe prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues.
16 Ye ſhall knowe them by their fruites. * Do men gather grapes of thornes? or figges of thiſtles?
17 So euery good tree bringeth forth good fruit, and a [a] corrupt tree bringeth forth euill fruite.
18 A good tree can not bring forth euill fruite: neither can a corrupt tree bring forth good fruite.
19 * Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire.
20 Therefore by their fruites ye ſhall knowe them.
21 ¶ Not euerie one that ſayeth vnto me, [e] Lorde, Lorde, ſhall enter into the kingdome of heauen, * but he that doeth my Fathers will which is in heauen.
22 Many will ſaye to mee in that day, Lord, Lord, haue we not thy name prophecied? and by thy name caſt out deuils? and by thy name done many [a] great workes?
23 And then will I proteſte to them, [b] I neuer knew you: * depart from me, ye that worke iniquitie.
24 Whoſoeuer then heareth of me theſe wordes, * & doeth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke:
25 And the raine fell, and the floods came, and the windes blew, and beat vpō that houſe, and it fell not: for it was grounded on a rocke.
26 But who ſoeuer heareth theſe my wordes, and doeth them not, ſhalbe likened vnto a foolish mā, which hath builded his houſe vpon the ſand:
27 And the raine fell, and ỹ floods came, and the windes blew, & beat vpon that houſe, and it fel, and the fal thereof was great.
28 ¶ * And it came to paſſe, when Jeſus had ended theſe wordes, the people were aſtonied at his doctrine.
29 For he taught thē as one hauing authoritie, and not as the Scribes.

g By thy vertue, authoritie and power.
[a] Or, miracles.
h I neuer accepted you to be my true miniſters and diſciples.
Luke.13.27. Pſal.6.8. Luke.6.47.

CHAP. VIII.

Chriſt healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in lawe. 19 The Scribe that would follow Chriſt. 20 Chriſtes powerfie. 24 He ſtilleth the ſea and the winde. 28 And driueth the deuils out of the poſſeſſed men into the ſwine.

1 NOwe when he was come downe from the mountaine, great multitudes followed him.
2 * And lo, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.
3 And Jeſus putting forth his hand, touched him, ſaying, I wil, be thou cleane: and immediatly his [a] leproſie was cleanſed.
4 Then Jeſus ſayde vnto him, See thou tell [b] no man, but go, and ſhewe thy ſelfe vnto the [c] Prieſt, and offer the gift that * Moyſes commanded, for [d] a witneſſe to them.
5 ¶ When Jeſus was entred into Capernaum, there came vnto him a [e] Centurion, beſeeching him,
6 And ſayde, Maſter, my [f] ſeruant lyeth ſicke at home of the palſie, and is grieuouſly payned.
7 And Jeſus ſayd vnto him, I will come and heale him.
8 But the Centurion anſwered, ſaying, Maſter, I am not worthie that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhalbe healed.
9 For I am a man alſo vnder the authoritie of another, and haue ſouldiers vnder mee: and I ſay to one, Go, and he goeth: & to another, Come, and he commeth: and to my ſeruant, Do this, and he doeth it.

Mark.1.40. luke.5.12.
a It was not like that leproſy that is now, but was a kinde thereof which was incurable.
b He would not yet be throughly knowen, but had his time and houre appointed.
c Our Sauiour would not condemne ỹ which was ordeined by the Lawe, ſeeing as yet ỹ ceremonies therof were not abolished.
Leuit.14.4.
d To condemne them of ingratitude, when they ſhall ſee thee whole.
Luke.7.1.
[e] *Or, a captaine ouer an hundreth.*
[f] *Or, ſonne.*

Luke 6.31.rob.4. 15.
c The whole law and the Scriptures ſet forth vnto vs, & commend charitie.
Luke.13.24.
d We muſt ouercome and mortifie our affectiōs, if we will be true diſciples of Chriſt.
e For the moſt part of mē ſeeke their owne libertie, and runne headlong to euill.
Luke.6.43.44.
[a] *Or, a rotten.*
Chap.3.10.
f He meaneth hirelings & hypocrites, who rather ſerue God with their lippes then with their heart.
Rom.3.13. Iame.1.23.

10 When Iesus heard that, he marueiled, and said to them that followed him, Verily, I say vnto you, I haue not founde so great fayth, euen in Israel.
11 But I say vnto you, that e many shal come from the East & West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.
12 And the children of the kingdome shal bee cast out into f vtter * darkenesse: there shal bee weeping and gnashing of teeth.
13 Then Iesus said vnto the Centurion, Go thy way, & as thou hast beleeued, so bee it vnto thee. And his seruant was healed the same houre.
14 ¶ *And when Iesus came to Peters house, he sawe his wiues mother layed downe, and sicke of a feuer.
15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.
16 * When the euen was come, they brought vnto him many that were possessed with deuils: & he cast out the spirites with his worde, and healed all that were sicke,
17 That it might be fulfilled, which was spoken by *Esaias the Prophet, saying, g He tooke our infirmities, and bare our sicknesses.
18 ¶ And when Iesus saw great multitudes of people about him, hee commanded them to go ouer the water.
19 * Then came there a certaine Scribe, & said vnto him, Master, h I wil follow thee whithersoeuer thou goest.
20 But Iesus said vnto him, The foxes haue holes, & the birdes of the heauen haue nests, but the Sonne of man hath not whereon to rest his head.
21 ¶ And i another of his disciples saide vnto him, Master, suffer me first to go, and k burie my father.
22 But Iesus said vnto him, Folow me, and let the l dead burie their dead.
23 ¶ * And when he was entred into the ship, his disciples folowed him.
24 And beholde, there arose a greate tempest in the sea, so that the shippe was couered with waues: but he was a sleepe.
25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.
26 And he said vnto them, Why are ye fearefull, O ye of litle fayth? Then hee arose, and rebuked the windes and the sea: and so there was a great calme.
27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!
28 ¶ *And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that way.
29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs *before the time?
30 Now there was a far off from them, a great heard of swine feeding.
31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine.
32 And he saide vnto them, Go. so they went out, and departed into the heard of swine: and beholde, the whole heard of swine was caried with violence from a steepe downe place into the o sea, and dyed in the water.
33 Then the heardmen fled: & when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.
34 And beholde, all the citie came out, to meete Iesus: and when they saw him, p they besought him to depart out of their coastes.

e Which are strange people & the Gentiles, to whome the couenant of God did not properly appertaine.
f For there is no thing but meere darkenes out of the kingdome of heauen.
Chap.22.13.
Mar.1.29.
luke.4 38.
Mar.1.32.
luke.4.40.
Isa 53.4.
1.pet.2.24.
g The Prophet speaketh chiefly of the feeblenes & disease of our soules, which Iesus Christe hath borne: therefore he setteth his great mercie & power before our eyes by healing the bodie.
Luk.9.57.
h He thought by this meanes to curry fauour with the world: but Iesus sheweth him that he is farre wide frō that he looketh for: for in steade of worldly welth there is but pouertie in Christ.
i Luke maketh mentiō of three, which were hindred by worldly respects frō coming to Christ.
k To succour & helpe him in his olde age til he die, and then I will follow thee wholy.
l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth the dead, which are hindred by any worldly thing to followe Christ.
Mar 4.3.lu.8.22
Mar.5.1.lu.8.26.
m The wicked would euer defer their punishment, thinking all correction to come to soone.
n The deuill desireth euer to do harme, but he can do no more then God doeth appoint.
o Meaning the lake of Gennesareth.
p These Gergesenes esteemed more their hogs thē Iesus Christ.

CHAP. IX.

He healeth the palsie, 5 And forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercie. 15 He answereth the Pharisies and Iohns disciples. 16 Of the rawe cloth and newe wine. 22 He healeth the woman of the bloudie yssue. 25 He rayseth Iairus daughter, 29 Giueth two blinde men their sight, 33 Maketh a dommo man to speake, 35 Preacheth & healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospell.

1 THen he entred into a ship, & passed ouer, and came into his owne citie.
2 And *lo, they brought to him a mā sicke of the palsie, lying on a bed. And Iesus seeing their a faith, said to the sick of the palsie, Sōne be of good comfort: thy b sinnes are forgiuen thee.
3 And beholde, certaine of the Scribes said with themselues, This man blasphemeth.
4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euil things in your hearts?
5 For whether is it c easier to saye, Thy sinnes are forgiuen thee, or to say, Arise, and walke?
6 And that ye may know that the Sōne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palsie,) Arise, take vp thy bed, & go to thine house.
7 And he arose, & departed to his owne house.
8 So when the multitude sawe it, they marueyled, & glorified God, which had giuen such authoritie to men.
9 ¶ *And as Iesus passed foorth from thence, he sawe a man sitting at the receyte of custome named Matthewe, and said to him, Folowe me. And he arose, and followed him.
10 And it came to passe, as Iesus sate at meate in his houle, behold, many Publicanes and sinners, that came thither, sate downe at the table with Iesus & his disciples.
11 And when the Pharises sawe that, they sayd to his disciples, Why eateth your

Mar.2.3.lu.5.18.
a And also his faith that had y palsie: for except we haue faith, our sinnes cānot be forgiuen.
b Iesus toucheth the principall cause of al our miseries, which is sinne.
c Because they did maliciously refuse Christ, who offered him selfe vnto them.
d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, wherby their sinnes might be forgiuen.
Mar.2.14.
luke.5.27.

e He reproueth the vain perswasion of them, which thought thēselues whole and contemned thē poore sicke sinners, which sought Iesus Christ to be their physicion. f Which are puffed vp ẅ vaine confidence of your owne righteousnes. *Hose.6.6.cha.12.7* g God requireth not ceremonies, but brotherly loue of one towardes another. *1.Tim.1.15.* *Mar.2.18./m.5.33* h Christ would spare his disciples a while, not burdening them too much, least he should discouragе them. i Christ compareth his disciples for their infirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth, and newe wine. *a Or, raw, and vndressed.* k The minde which is infected ẅ the dregs of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospel. *b Or, bottels or bags of leather or skyn, wherein wine was cariid on asses or camils.* *Mar.5.22./Lu.8.41* l Plaiers vpon flutes or pipes, or other instrumēts, which in those daies they vsed at burials.

pour master with Publicanes and sinners?

12 Now when Iesus heard it, he sayde vnto them, The [e] whole neede not a physition, but they that are sicke.

13 But go ye and learne what this is, [f] I will haue mercy, and not sacrifice: for I am not come to call ỳ righteous, but the sinners to repentance.

14 ¶ [g] Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the [h] children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken frō them, and then shall they fast.

16 Moreouer no man pieceth an [i] olde garment with a piece of [a] newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither do they put newe wine into [k] old [b] vessels: for then the vessels would breake, and the wine would be spilt, & the vessels should perish: but they put newe wine into new vessels, and so are both preserued.

18 ¶ [l] While hee thus spake vnto them, behold there came a certaine ruler, and worshipped him, saying, My daughter is nowe deceassed, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde, a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For shee sayde in her selfe, If I may touche but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good cōfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and sawe the [l] minstrels and the multitude making noise,

24 He sayde vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayde arose.

26 And this bruite went throughout all that lande.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into ỳ house, the blinde came to him, and Iesus said vnto them, [m] Beleeue ye that I am able to do this? And they sayde vnto him, Yea, Lorde.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, & Iesus charged them, saying, See that no man know it.

31 But when they were departed, they spred abroad his fame throughout all that land.

32 ¶ And as they went out, behold, they brought to him a dumme man possessed with a deuil.

33 And when the deuil was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, [n] He casteth out deuils, through ỳ prince of deuils.

35 ¶ And [o] Iesus went about all cities and townes, teaching in their Synagogues, & preaching the Gospell of the [c] kingdome, and healing euerie sickнes and euery diseasе among the people.

36 But [p] when he saw the multitude, he had compassion vpon them, because they were dispersed, & scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, [q] Surely the [r] haruest is great, but the labourers are fewe.

38 Wherefore pray the Lorde of the haruest, that he would [s] send forth labourers into his haruest.

CHAP. X.

Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, & comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 26 VVhome we ought to feare. 30 Our heares are counted. 32 To confesse Christ. 37 Not to loue our parents more than Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

AND [a] he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickнes, and euery diseasе.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrewe his brother: James the sonne of Zebedeus, & Iohn his brother:

3 Philippe and Bartlemew: Thomas, and Matthewe the Publicane: Iames the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon [b] the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus sende forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But go rather [c] to the [d] lost sheepe of the house of Israel.

7 And as ye go, preach, saying, The kingdome of heauen is at hand.

8 Heale

Luke.11.14. *Chap.12.24.* *mar.3.22.*
luke.11.15.
n This blasphemie procedeth of extreme impietie, seeing all the people confessed the contrarie.
Mar.6.6. *luke.13.22.*
o Whereby God gathereth his people togethеr ỳ he may reigne ouer them.
Mar 6.34. *Luke.10.2.* *iohn. 4.35,36.*
p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the Elect to a plentiful haruest
b Or, thrust forth.

Mark.3.13. *luke.9.1.*
b Or, the zealous.
Act.13.46.
a For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.
Luke.10.9.

b He commandeth thē to offer themselues freely to y Lords worke, without respect of gaine or lucre. *Mar.6.8. lu.9.3. & 22.35.*

a *Or, prouide not for.*

c Because he sendeth them not for a long time, but only for one iourney, he defendeth the things y might let thē: neither is this a perpetuall commandement.

a *Or, purse.* *1.Tim.5.18. luke 10.7. Luke.10,8. Mar.6.11. luke.9.5. Act.13.51. & 18.6.*

d To signifie y their land is polluted, & y you consent not to their wickednes.

e Who were not so liuely taught, and aduertised. *Luke.10.3.*

a *Or, simple.*

f Not reuenging wrong, much lesse doing wrōg

g To take from them al pretēce of ignorance, & to make them inexcusable. *Mar.13.11. luke.12.11. Luke.21.16. Luke.21.17. Mar.13.13. luke.21.19.*

h To profit and do good, & not to be idle.

i And wil comfort you & giue manifest euidēce of his presence: and he speaketh not of their first sending, but of y whole time of their apostleship. *Luke 6.40. iohn.13.16. and 15.20. Chap.12.24.*

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the Deuils. Freely ye haue receiued, freely giue.

9 Possesse not golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: for the workeman is worthy of his meat.

11 And into whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it bee not worthy, let your peace returne to you.

14 And whosoeuer shall not receiue you, nor heare your wordes, when yee depart out of that house, or that citie, shake off the dust of your feete.

a *Or, purse.* *1.Tim.5.18. luke 10.7. Luke.10,8. Mar.6.11. luke.9.5. Act.13.51. & 18.6.*

15 Truely I say vnto you, it shalbe easier for them of the lande of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 Beholde, I send you as sheepe in the middes of wolues: bee ye therefore wise as serpentes, and innocent as doues.

d To signifie y their land is polluted, & y you consent not to their wickednes.

e Who were not so liuely taught, and aduertised. *Luke.10.3.*

a *Or, simple.*

17 But beware of men, for they wil deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shalbe brought to the gouernours and Kings for my sake, in witnes to them, and to the Gentiles.

19 But when they deliuer you vp, take no thought how or what ye shal speak: for it shalbe giuen you in that houre, what ye shall saye.

f Not reuenging wrong, much lesse doing wrōg

g To take from them al pretēce of ignorance, & to make them inexcusable. *Mar.13.11. luke.12.11. Luke.21.16. Luke.21.17. Mar.13.13. luke.21.19.*

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

h To profit and do good, & not to be idle.

22 And ye shalbe hated of all men for my name: but hee that endureth to the end, he shalbe saued.

i And wil comfort you & giue manifest euidēce of his presence: and he speaketh not of their first sending, but of y whole time of their apostleship. *Luke 6.40. iohn.13.16. and 15.20. Chap.12.24.*

23 And when they persecute you in this citie, flie into another: for verely I say vnto you, ye shal not finish al the cities of Israel, till the Sonne of man bee come.

24 The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for ỳ disciple to be as his master is, and the seruant as his Lord. If they haue called the master of the house Beelzebub, howe much more them of his houshold?

26 Feare them not therefore: for there is nothing couered, that shall not bee discouered, nor hidde, that shall not bee knowen.

27 What I tell you in darkenes, that speake ye in light: and what ye heare in the eare, that preach yee on the houses.

28 And feare ye not them which kill the bodie, but are not able to kil the soule: but rather feare him, which is able to destroy both soule and bodie in hell.

29 Are not two sparowes sold for a farthing, and one of them shall not fall on the ground without your Father?

30 Yea, and al the heares of your head are nombred.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 Whosoeuer therefore shall confesse me before men, him wil I confesse also before my Father, which is in heauen.

33 But whosoeuer shall denie me before men, him wil I also denie before my father, which is in heauen.

34 Thinke not that I am come to send peace vnto the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans enemies shalbe they of his owne houshold.

37 He that loueth father or mother more then me, is not worthy of mee. And he that loueth sonne or daughter more then me, is not worthy of me.

38 And he that taketh not his crosse, & followeth after mee, is not worthy of me.

39 He that will saue his life, shall lose it, & hee that loseth his life for my sake, shal saue it.

40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 He that receiueth a Prophet in the name of a Prophet, shal receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the rewarde of a righteous man.

42 And whosoeuer shal giue vnto one of these little ones to drink a cup of cold water only, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.

k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade, 2. Kings 1.2. and the wicked called Christ by this name. *Mar.4.22. luke.8.17. & 12.2.*

l Which in those countreis are ꝺ made that men may walke vpon them. *2.Sam.14.11. act.27.34. Mar.8.38. luke 9.26. and 12.8. 2.tim.2.12.*

m And acknowledge me his only Sauiour. *Luke.12.51.*

n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.

o Which thing commeth not of the propertie of Christ, but procedeth of y malice of mē, which loue not the light, but darknes, and are offended with the word of saluatiō *Micah.7.6. Luke.14.26. Chap.16.24. mar.8.34. luke.9.23. and 14.27.*

p Also they that inuent any other way to honour God, then y he hath prescribed by his word, followe not Christ, but go before him.

q He that doeth prefer his life before my glorie. *Luke.10.16. iohn.13.20.*

r We must reuerence Christ in his seruants, & receiue them as sent from him, & honour them for their office sake. *Mar.9.41.*

CHAP. XI.

1 *Christ preacheth. 2 Iohn Baptist sendeth his Disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpbraydeth the vnthankefull cities. 25 The Gospell is reuealed to the simple. 28 They that labour, and are laden. 29 Christes yoke.*

1 AND it came to passe that when Iesus had made an end of commanding his twelue disciples, hee departed thence to teach and to preach in their cities,

2 ¶ And

Luke.7.18,19.
a Not because Iohn was ignorant of Christ: but y he might teach his disciples that his office was to leade them to Christ.
Isa.61.1. Luke.4.18.
Or, the Gospel is preached to the poore.
b That take no occasiō by christ to be hindered from the gospel.
c A man inconstant?
d For the Prophets declared Christ long before he came, but Iohn as it were poynted him w his finger.
Malach.3.1. Luke.7.27,28.
e Which were begotten and borne by the meanes of man, & after the common course of nature: for christ was conceiued by the holye Ghost.
f The least of them that shall preach y Gospel in the new estate of Christes Church, shall haue more clere knowledge then Iohn, and their message shalbe more excellent.
Luke.16.16.
g Mens zeales are inflamed w desire to receiue Gods mercies offred, and are most greedie to heare the word.
h They prophecied things to come, which now we see present, and more cleare.
i Meaning his testimonie concerning Iohn.
Malach.4.5. Luke.7.31,32.
Or, sing mourningly.
k They that are wise in deede, acknowledge the wisdome of God in him, whom the Pharises contemne, reade Luk.7.29. *Luke.10.13.*

2 ¶ * And when Iohn heard in the prison the workes of Christ, he a sent two
3 of his disciples, and said vnto him, Art thou he that should come, or shall
4 we looke for another? And Iesus answering, said vnto them, Goe, and shewe Iohn what things ye
5 haue heard and seene. The blinde receiue sight, and the halte goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * and the
6 b poore receiue the Gospel. And blessed is he that shall not c be offended in me.
7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? A d reede shaken with the
8 winde? But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings
9 houses. But what went ye out to see? A Prophet? Yea, I saye vnto you, and
10 e more then a Prophet. For this is he of whom it is written, *Beholde, I sende my messenger before thy face, which shall prepare thy way
11 before thee. Verily I say vnto you, among them which are e begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the f least in the kingdome of heauen, is greater
12 then he. And from *the time of Iohn Baptist hitherto, the kingdome of heauen g suffereth violence, and the violent take it by
13 force. For all the Prophets and the Lawe h prophecied vnto Iohn.
14 And if ye will receiue i it, this is *Elias, which was to come.
15 ¶ He that hath eares to heare, let him
16 heare. * But whereunto shall I liken this generation? It is like vnto litle children which sit in the markets, and call
17 vnto their fellowes, And saye, We haue piped vnto you, & ye haue not danced, we haue k mourned vnto you, & ye haue not lamented.
18 For Iohn came neyther eating nor
19 drinking, and they say, He hath a deuill. The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but k wisedome is iustified of her children.
20 ¶ Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.
21 Woe be to thee, Chorazin: Woe be to
thee, Bethsaida: for if the great workes, which were done in you, had bene
done in l Tyrus and Sidon, they had
22 repented long agone in sackcloth and ashes. But I say to you, It shalbe easier for
23 Tyrus and Sidon at the day of iudgement, then for you. And thou Capernaum, which art lifted vp vnto heauen, shalt be brought
24 downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day. But I say vnto you, that it shalbe eas-
25 lier for them of the lande of Sodom in the day of iudgement, then for thee. * At that time Iesus answered, and
26 sayde, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened
27 them vnto babes. It is so, O Father, because thy good = pleasure was such. * All things are giuen vnto me of my Father: and * no man knoweth the Sonne, but the Father: neyther knoweth any mā the Father, but the Sonne,
28 & he to whō the Sonne will reueale him. Come vnto me, all ye that m are weary and laden, and I will ease you.
29 Take my o yoke on you, & learne of me, that I am meeke & lowly in heart:
30 & ye shall finde * rest vnto your soules. * For my yoke is easie, and my burden light.

l Cities of great marchandise full of dissolution and wantonnes.
Or, therefore.
Luke 10.21.
m Fayth commeth not of mans will, or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn.3.35. Iohn.6.46.
n Which feele the weight, and griefe of your sinnes and miseries.
o To be gouerned by my spirit and to mortifie your affections.
Ierem.6.16. 1.Iohn.5.3.

CHAP. XII.

Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hande, 22 Helpeth the possessed that was blinde & dumme. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle words. 38 He rebuketh the vnfaithfull that would needs haue tokē, 49 And sheweth who is his brother, sister and mother.

AT * that time Iesus went on a Sabbath daye through the corne, and his disciples were an hungred, and began to plucke the eares of corne
2 and to eate. And when the Pharises sawe it, they sayd vnto him, Beholde, thy disciples do that which is not lawfull to doe vpon
3 the Sabbath. But he sayd vnto them, * a Haue ye not read what Dauid did when he was an hungred, and they that were with him:
4 How he entred into the house of God, and ate the shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?
5 Or haue ye not read in the lawe howe that on the Sabbath dayes the Priests in the Temple * b breake the Sabbath, & are blameles?
6 But I saye vnto you, that here is one
7 greater then the Temple. Wherefore if ye knewe what this is,

Mar.2.23. Luke.6.1. deut.23.25. 1.Sam.21.6.
a Necessitie maketh that lawfull which is prohibited for a certayne respect, in things appertaining to ceremonies.
Exod.29.33. Lev.8. 31. and 24.9. Num.28.9.
b Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessary worke were done that day.

Hose.6.6.
chap 9.13.

e Christ hath power to exept his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same.
Marke.3.1.
Luke.6.6.

* I will haue mercie, and not sacrifice, ye woulde not haue condemned the innocents.
8 For the sonne of man is e Lorde, euen of the Sabbath.
9 * And he departed thence, & went into their Synagogue:
10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.
11 And he sayde vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not he take it and lift it out?
12 Howe much more then is a man better then a sheepe? therefore, it is lawfull to do wel on a Sabbath day.
13 Then sayde he to the man, Stretche forth thine hande. And he stretched it forth, & it was made whole as ꝑ other.
14 Then the Pharises went out, and consulted against him, how they might destroy him.
15 But when Iesus knewe it, he departed thence, & great multitudes followed him, and he healed them all,
16 And charged them that they shoulde not make him knowen,
17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,
Isai.42.1.
d The right trade of gouernment, not onely to the Iewes, but also to strange nations.
18 * Beholde my seruant whom I haue chosen, my beloued in whome my soule deliteth: I wil put my spirite on him, and he shall shewe d iudgement to the Gentiles.
e He shall not make great noyse, nor seeke outward pompe and glorie.
19 He shall not * strine, nor crye, neyther shall any man heare his voyce in the streetes.
20 A f bruised reede shall he not breake, and smoking flare shall he not quenche, till he bring foorth iudgement g vnto victorie.
f He will beare with them that be infirme and weake.
21 And in his name shal the Gentiles trust.
22 ¶ * Then was brought to him one, possessed with a deuill, both blinde, and dumme, and hee healed him, so that hee which was blinde and dumme, both spake and sawe.
g Christ shall ouercome all Iets, which hinder the course of the Gospel, and then shall giue sentence as a conquerour against al his enemies.
Luke 11.14.
Chap.9.34.
mar.3.22.
luke 11.15.
23 And all the people were amased, and said, Is not this the sonne of Dauid?
24 But when the Pharises hearde it, they said, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.
25 But Iesus knewe their thoughtes, and sayde to them, Euery kingdome deuided against it selfe, shalbe h brought to nought: and euery citie or house, deuided against it selfe, shall not stande.
h Or, desolate.
26 So if Satan cast out Satan, he is deuided against him selfe: howe shall then his kingdome endure?
i Which coniured deuils by the vertue of Gods Name, albeit it was expressely against the lawe of God.
27 Also if I through Beelzebub cast out deuils, by whome doe your k children cast them out? Therefore they shall be your iudges.
28 But if I cast out deuils by the Spirite of God, then is the kingdome of God come vnto you.
29 Els howe can a man enter into a strong mans house & spoyle his goods, except he first bind the strong man, and then spoyle his house?
30 He l that is not with me, is against me: and he that gathereth not with me, scattereth.
31 * Wherefore I saye vnto you, euery sinne and blasphemie shall be forgiuen vnto men: but the blasphemie against the holy Ghost shal not be forgiuen vnto men.
k That is, he ꝙ striueth against ꝙ trueth which he knoweth, and against his owne conscience, can not returne to repentāce: for he sinneth against ꝙ holy Ghost.
i Or, corrupt.
k Or, broodes.
Luke.6.45.
l Much more they shall giue a count of their blasphemies.
32 And whosoeuer shall speake a worde against the Sonne of man, it shall bee forgiuen him: but whosoeuer shal speak against the k holy Ghost, it shall not be forgiuen him, neither in this world nor in the world to come.
33 Either make the tree good, and his fruite good: or els make the tree l euill, & his fruite euil: for the tree is knowen by the fruite.
34 O m generations of vipers, howe can you speake good things, when ye are euil? For of the * abundance of the heart the mouth speaketh.
m Their wicked woords shal be a sufficient proofe to condemne ꝙ vngodly, if there were no other thing.
Chap.16.1.luk.11
29.1.cor.1.22.
35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure, bringeth forth euill things.
n This was to finde some newe shift or pretext to resist his doctrine.
36 But I saye vnto you, that of euery n idle word that men shall speake, they shall giue a count thereof at the day of iudgement.
37 For by thy wordes thou shalt bee o iustified, and by thy words thou shalt be condemned.
o They were become bastards & degenerate frō their holy ancestors.
38 ¶ * The answered certeine of ꝓ Scribes and of the Pharises, saying, Master, p we would see a signe of thee.
Iona.1.17.& 2.10
p He taketh part of ꝙ day for the whole day.
39 But he answered, and saide to them, An euill and q adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of the Prophet Ionas.
Iona.3.5.
q Who was a poore stranger, and yet these know not the Messias which was promised to be their King.
40 * For as Ionas was three dayes, & three nights in the whales bellie: so shal the sonne of man be three r dayes, and three nights in the heart of the earth.
1.Kyng.10.1.
2.chron.9.1.
41 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of s Ionas: and behold, a greater then Ionas is here.
r It is meant as touching her fact in comming to see Salomon, and not her person: for she was
42 * The Queene of the South shall rise in iudgement with this generation, & shall t condemne it: for she came from the vtmost partes of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon is here.
43 ¶ * Howe when the vncleane spirite is gone out of a man, hee walketh throughout u drie places, seeking rest, and findeth none.
s Or, Iosias.
t Or, iudge.
u Or, wildernes.
44 Then he sayth, I will returne into mine house, from whence I came: and when he is come, he findeth it emptie, swept

not instructed in ꝙ Lawe of God. *Luk.11.24.*

f Meaning, an infinite nomber.

swept and garnished.

45 ¶ Then he goeth, and taketh vnto him f seuen other spirits worse then himself, and they enter in, and dwell there: * & the ende of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ * While hee yet spake to the multitude, beholde, his mother, and his u bre-thren stoode without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stande without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? & who are my brethren?

49 And he stretched forth his hande towarde his disciples, and said, Behold my x mother and my brethren.

50 For whosoever shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

t Christ preferreth ỹ spirituall kindred to the carnall.

CHAP. XIII.

3 The parable of the kingdome of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustarde seede. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearle. 47 And of the net. 57 The Prophet is contemned in his owne countrey.

1 THe * same day went Jesus out of the house, and sate by the sea side.

*Mar.4.1.luk.8.4.5.

2 And a great multitudes resorted vnto him, so that he went into a ship, & sate downe: and the whole multitude stoode on the shore.

a All desired to heare his doctrine, but there was not like affection in all.

3 Then spake he many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp.

5 And some fell vpon stonie grounde, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprong vp, and choked them.

8 Some againe fell in good ground, and brought forth fruite, one come an hundreth folde, some sixtie folde, and another thirtie folde.

b He sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more attentiue.

9 He that b hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

c The Gospell is hid to them that perish. *Chap.25.29.*

11 And he answered and said vnto them, Because it is giuen vnto you, to know the secretes of the kingdome of heauen, but to them it is not c giuen.

d Christ encreaseth in his children his graces.

12 * d For whosoeuer hath, to him shall be giuen, and he shall haue abundance: but whosoeuer hath not, from him shalbe taken away, euen e that he hath.

e Euen that which he seemeth to haue.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

*Isa.6.9.mar.4.12.luk.8.10.ioh.12.40.act.28.26.rom.11.8.

15 f For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eyes, & heare with their eares, & should vnderstande with their hearts, and should returne, that I might heale them.

f That which the Prophet referreth to ỹ secret counsell of God, is here attributed to the hard stubburnnes of ỹ people: for the one can not be separated from the other.

16 But blessed are your eyes, for they g see: and your eares, for they heare.

g To wit, the glorie of the Sonne of God, to acknowledge him their Sauiour.

17 * For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

*Luke.10.24.*Mar.4.15.luk.8.12.*

18 ¶ * Heare ye therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, & catcheth away that which was sowen in his heart: & this is he which h hath receiued the seede by the way side.

h Or, was sowen.

20 And he that receiued seede in the stonie grounde, is he which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in him selfe, and dureth but a season: for assone as tribulation or persecution commeth because of the worde, by and by hee is offended.

22 And he that receiueth ỹ seede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulnes of riches choke the worde, & he is made vnfruitfull.

23 But he that receiueth the seede in the good ground, is he that heareth ỹ word, and vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundred folde, some sixtie folde, & some thirtie folde.

24 ¶ An other parable put hee foorth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his fielde.

25 i But while men slept, there came his enemie, and sowed tares among the wheat, and went his way.

i He teacheth that the good & the bad shall be mixt together in the Church, to the end that the faithfull may arme themselues with pacience & constancie.

26 And when the blade was sprong vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruants of ỹ housholder, and said vnto him, Maister, sowedst not thou good seede in thy fielde? from whence then hath it tares?

28 And he said to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But

29 But he said, Nay, lest while ye go about to gather the tares, yee plucke vp also with them the wheate.
30 i Let both growe together vntill the harueſt, and in time of harueſt I will say to the reapers, Gather yee firſt the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.
31 ¶ * Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his fielde:
32 Which in deede is the k least of all seedes: but when it is growen, it is the greatest among herbes, & it is a tree, so that the birdes of heauen come and builde in the branches thereof.
33 ¶ *Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, l til al be leauened.
34 ¶ * All these things spake Jesus vnto the multitude in parables, & without parables spake he not to them,
35 That it might be fulfilled, which was spoken by the Prophet, saying, *I will open my mouth in m parables, and wil vtter the things which haue bene kept secret from the foundation of the world.
36 Then sent Jesus the multitude away, & went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.
37 Then answered he, and said to them, Hee that soweth the good seede, is the Sonne of man,
38 And the fielde is the worlde, and the good seede, they are the children of the kingdom, and the tares are the children of the wicked,
39 And the enemie that soweth them, is the deuill, * and the harueſt is the ende of the worlde, and the reapers be the Angels.
40 As then the tares are gathered and burned in the fire, so shall it bee in the ende of this world.
41 The Sonne of man shall sende forth his Angels, and they shal gather out of his kingdome all things that n offend, and them which doe iniquitie,
42 And shall cast them into a fornace of fire. There shall be wailing & gnashing of teeth.
43 *Then shall the iuſt men shine as the sunne in the kingdome of their Father. He that hath eares to heare, let him heare.
44 ¶ Againe the kingdome of heauen is like vnto treasure hid in o fielde, which when a man hath found, he hideth it, & for ioy thereof departeth and selleth all that he hath, and bieth that field.
45 ¶ Againe the kingdome of heauen is like to a marchant man, that seeketh good pearles,
46 Who hauing found a pearle of great price, went, & solde all that he had, and bought it.
47 ¶ Againe the kingdome of heauen is like * vnto a drawe net cast into the sea, that gathereth of all kindes of things.
48 Which, when it is full, men drawe to lande, and sit and gather the good into vessels, and cast the p bad away.
49 So shal it be at the end of the world. The Angels shal go forth, and seuer the bad from among the iuſt,
50 And shall cast them into a fornace of fire: there shalbe wailing, and gnashing of teeth.
51 ¶ Jesus said vnto them, Vnderstand ye al these things? They said vnto him, Yea, Lord.
52 Then saide hee vnto them, Therefore euerie q Scribe which is taught vnto the kingdom of heauen, is like vnto an houſholder, which bringeth forth out of his r treasure things both newe and olde.
53 ¶ And it came to passe, that when Jesus had ended these parables, he departed thence,
54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and saide, Whence commeth this wiſedome and great workes vnto this man?
55 Is not this the carpenters sonne? is not his mother called Marie, * and his s brethren James & Joſes, and Simon and Judas?
56 And are not his sisters all with vs? Whence then hath he all these things?
57 And they were offended with him. Then Jesus saide to them, *A prophet is not without honour, t saue in his owne countrey, and in his own house.
58 And he did not many great workes there, for their vnbeleefes sake.

i Christ meaneth only that the Church shall neuer be without some wicked mē, although they be neuer so sharply punished by such meanes as he hath left to purge his Church. *Mar.*4.30,31. *Luk.*13.19.
k This teacheth vsnot to be astonished at a small beginnings of the Gospel. *Luk.*13.21.
l By this he admonisheth them to waite till the fruite of the Gospel appeare. *Mar.*4.33,34.
m *Psal.*78.2. This worde signifieth graue and sententious prouerbs, to the end that the doctrine might haue the more maieſtie, & the wicked might thereby be confounded.
n The wicked which hurt others by their euil example. *Iool.*3.13. *reuel.*14.15.
o It is a kind of net that gathereth in all things that come in the way.
p The Greeke word signifieth rotten things.
q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interprete them aright, and according to the Spirite.
r The preachers of Gods worde muſt haue store of sundry and ample instructions. *Mar.*6.1. *luk.*4.16. *Iohn* 6.42.
s *Or, cousins.* *Mar.*6.4. *luk.*4.24 *iohn* 4.42,44.
t Men commonly neglect them, whom they haue knowen of childrē: also they do enuie them of the same countrey: and such is their ingratitude that they take light occasion to contemne the graces of God in others.

CHAP. XIIII.

Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the Sea, 31. And saueth Peter. 33 They confeſſe him to be the Sonne of God. 36 He healeth all that touched the hemme of his garment.

AT that time Herod the Tetrarche heard of the fame of Jesus,
And saide vnto his seruants, This is John Baptiſt: he is risen againe frō the dead, and therefore great b workes are wrought by him.
3 * For Herode had taken John, & bound him, and put him in prison for Herodias sake, his brother Philips wife.
4 For John saide vnto him, It is not * c lawfull for thee to haue her.
5 And when he would haue put him to death, he feared the multitude, because they counted him as a * Prophet.
6 But when Herodes birth daye was

*Mar.*6.14. *luk.*9.7
a He spake after the common errour: for they thought that the soules of them that were departed, entred into an other body.
b To approue his resurrection, and to get him greater authoritie.
*Mar.*6.17. *luke.*3.19. *Leuit.*18.16. & 20.21.
c Aſwell because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother. *Chap.*22.26.

kept,

kept, the daughter of Herodias dan-
ced before them, and pleased Herode:
d The promise was wicked: but yet it was more vile to be obstinate in ỹ same, that he might seeme constant.
7 Wherefore he d promised with an oth,
that he would giue her whatsoeuer she
would aske.
8 And she being before instructed of her
mother, said, Giue me here Iohn Bap-
tists head in a platter.
9 And the king was sory: nevertheless
because of the othe, and them that sate
with him at the table, he commanded
it to be giuen her,
10 And sent, and beheaded Iohn in the
prison.
11 And his head was brought in a plat-
ter, & giuen to the maide, & she brought
it vnto her mother.
12 And his disciples came, and tooke vp
his a bodie, and buried it, and went, and
tolde Iesus.
a Or, karkein.
13 * And when Iesus heard it, he depar-
ted thence by shippe into a e desert place
apart. And when the multitude had
heard it, they followed him afoote out
of the cities.
Mar.6.32. luke.9.10.
e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises.
14 And Iesus went foorth and sawe a
great multitude, and was moued with
compassion towarde them, and he hea-
led their sicke.
15 ¶ And whē euen was come, * his dis-
ciples came to him, saying, This is a
desert place, and the houre is alreadp
past: let the multitude depart, that they
may go into the townes, and bye them
vitailes.
Mar.6.35. luke.9.12. ioh.6.5.
16 But Iesus saide to them, They haue
no f neede to go away: giue ye them to
eate.
f Christ leaueth them not destitute of bodily nourishment, which seek the foode of the soule.
17 Then sayde they vnto him, We haue
here but fiue loaues, and two fishes.
18 And he sayde, Bring them hither to
me.
19 And he commanded the multitude to
sit downe on the grasse, and tooke the
fiue loaues and the two fishes, & looked
vp to heauen & a blessed, and brake, and
gaue the loaues to his disciples, & the
disciples to the multitude.
a Or, praised and gaue thankes to God.
20 And they did all eate, and were suffi-
ced, and they tooke vp of the fragments
that remained, twelue baskets full.
21 And they that had eaten, were about
fiue thousande men, beside women and
little children.
22 ¶ And straightway Iesus g compel-
led his disciples to enter into a ship, &
to go ouer before him, while he sent the
multitude away.
g The disciples were loth to departe from Christ: but yet they shewed their obedience.
Mar.6.46,47. ioh.6.16,17,18.
23 And assoone as he had sent the multi-
tude away, he went vp into a moun-
taine alone to pray: * & when the eue-
ning was come, he was there alone.
24 And the ship was nowe in the mids
of the sea, and was tossed with waues:
for it was a contrary winde.
25 And in the h fourth watch of ỹ night,
Iesus went vnto them, walking on the
sea.
h The night was deuided into foure watches, whereof euery one contained three houres.
26 And when his disciples sawe him
walking on the sea, they were troubled,
saying, It is a spirite, and cryed out for
feare.
27 But straightway Iesus spake vnto
them, saying, Be of good comfort. It is
I: be not afraide.
28 Then Peter answered him, and said,
Master, if it be thou, i bid me come vnto
thee on the water.
i The presence of Christ maketh his bolde.
29 And he said, Come. And when Peter
was come downe out of the shippe, he
walked on the water, to go to Iesus.
30 But when he saw a mightie winde, he
was afraide: & as he k began to sinke, he
cryed, saying, Master, saue me.
k His zeale was great, but he had not sufficiently considered the measure of his faith.
31 So immediatly Iesus stretched forth
his hand, and caught him, and sayde to
him, m O thou of litle faith, wherefore
biddest thou doute?
l His enterprise was too great, & therefore he must needes fall in danger, when his faith failed.
m Christ correcteth his fault, and also giueth remedie both at once.
32 And assoone as they were come into
the ship, the winde ceased.
33 Then they that were in the ship, came
& worshipped him, saying, Of a truth
thou art the sonne of God.
Mar.6.54.
n It seemeth they were led with a certeine superstition, notwithstanding our Sauiour would not quench the smoking flaxe, and therefore did beare with these small beginnings.
34 ¶ * And when they were come ouer,
they came into the land of Gennesaret.
35 And when the men of that place knew
him, they sent out into all that coastrey
round about, and brought vnto him all
that were sicke,
36 And besought him, that they might
touch the hemme of his o garment one-
ly: and as many as touched it, were
made whole.
o Or, vpper garment.

CHAP. XV.

Christ excuseth his disciples, and rebuketh the Scribes, and Pharises, for transgressing Gods commandement by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaanes daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

THen came to Iesus the Scribes &
Pharises, which were of Ierusa-
lem, saying,
Mar.7.1,5.
1 * Why do thy disciples transgresse the
tradition of the Elders? for they
a wash not their hands when they eate
a Or, eate.
bread.
2 But he answered and said vnto them,
Why doe yee also transgresse the com-
mandement of God by your tradition?
Exod.20.12. deut.5.16. ephes.6.2.
3 For God hath commanded, saying,
Honour thy father and mother: * and
he that curseth father or mother, let
him die the death.
Exod.21.17. levit.20.9.
4 But ye say, Whosoeuer shall say to fa-
ther or mother, b Be the gift that is of-
fred by me, thou maist haue profit,
proverbes. 20. 20.
b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompense the same to their profite by their offrings.
5 Though he honour not his father, or
his mother, shall be free: thus haue ye
made the commandement of God of
no authoritie by your tradition.
6 Hypocrites, Esaias prophecied well
of you, saying,
Esa.29.13.
7 * This people draweth neere vnto me
with their mouth, and honoureth mee
with the lippes, but their heart is farre
off from me.
8 But

e God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word.

Mark.7.14,15.

9 But e in vaine they worship me, teaching for doctrines, mens precepts.

10 * Then he called the multitude vnto him, and saide to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

John.15.2.

d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine, that is not established by Gods worde.

13 But he answered and said, * d Euery plant which mine heauenly father hath not planted, shalbe rooted vp.

e They are not worthy to be cared for.

14 * Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

Luk.6.39.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

Mark.7.17.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belie, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

Gen.8.5.& 8.21.

f All vices proceede of the corrupt affectiō of the heart.

19 For out of the heart * come euill f thoughtes, murders, aduulteries, fornications, theftes, false testimonies, slanders.

20 These are the things, which defile the man: but to eat with vnwashen handes, defileth not the man.

Mark.7.24.

21 * And Iesus went thence, and departed into the coastes of Tyrus & Sidon.

22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercy on me, O Lorde, the sonne of Dauid: my daughter is miserably vexed with a deuill.

g The disciples were offended at her importunitie.

Chap.10.6.

23 But he answered her not a worde. Then came to him his disciples, and besought him, saying, g Send her away, for she cryeth after vs.

24 But he answered, & saide, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lorde, helpe me.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition, for her faiths sake, and not at the request of his disciples.

Mar.7.31.

Isa.35.5,6.

26 And he answered, and saide, It is not good to take the childrens bread, and to cast it to h whelpes.

27 But she saide, Truely, Lorde: yet in deede the whelpes eat of the crommes, which fall from their masters table.

28 Then Iesus answered, and saide vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at i houre.

29 ¶ So Iesus * went away from thēce, and came neere vnto the sea of Galile, and went vp into a mountaine & sate downe there.

30 And great multitudes came vnto him, * hauing with them, halte, blinde, dombe, maimed, and many other, and cast them downe at Iesus feete, and he healed them,

31 In so much that the multitude wondred, to see the dombe speake, the maimed whole, the halt to go, and the blinde to see: and they glorified the God of Israel.

Mar.8.1.

k Christ can not forget those that follow him.

32 * Then Iesus called his disciples vnto him, and saide, I k haue compassion on this multitude, because they haue cōtinued with me already three dayes, and haue nothing to eate: and I will not let them departe fasting, least they faint in the way.

33 And his disciples saide vnto him, Whence shoulde we get so much bread in the wildernesse, as shoulde suffice so great a multitude?

34 And Iesus said vnto them, How many loaues haue ye? And they said, Seuen, and a fewe litle fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thankes, and brake them, and gaue to his disciples, & the disciples to the multitude.

37 And they did all eate, and were sufficed: & they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the partes of l Magdala.

l Or, Magadan.

CHAP. XVI.

1 The Pharises require a token. 6. Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs comming.

THen * came the a Pharises and Sadducees, and did b tempt him, desiring him to shew them a signe from heauen.

Chap.12.38. mar.8.11. luke.12.54.

a Although they did not agree in doctrine, yet they ioyned together to fight against y truth.

b Men tempt God either by their incredulitie, or curiositie.

2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is red.

3 And in the morning ye say, To day shalbe a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the c signes of the times?

c Which appertaine to the heauenly and spirituall life.

4 * The wicked generation, and aduulterous seeketh a signe, and there shall no signe be giuen it, but the d signe of the Prophet * Jonas: so he left them, and departed.

Chap.12.34.

d Christ shall be to them as a Ionas raised vp from

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus saide vnto them, Take heede and beware of the leauen of the Pharises and Sadducees.

deade. *Jonas.1.17. and 2.1. Mark.8.14. luk.12.1.*

7 And they [a] thought in themselues, say-
ing, It is because wee haue brought no
bread.
8 But Iesus [e] knowing it, said vnto thē,
O ye of litle fayth, why thinke you thus
in your selues, because ye haue brought
no bread?
9 Doe ye not yet perceyue, neither re-
mēber the fiue loaues, when there were
* fiue thousande men, and howe many
baskets toke ye vp?
10 Neither the seuen loaues when there
were *foure thousande men, and howe
many baskets toke ye vp?
11 Why perceyue ye not, that I spyd not
vnto you concerning breade, that ye
should beware of the leaue of the Pha-
rises and Sadduces?
12 Then vnderstoode they that he had
not said, that they should beware of the
leauen of breade, but of the [f] doctrine of
the Pharises, and Sadduces.
13 ¶ * Nowe when Iesus came into the
coastes of Cesarea Philippi, he asked
his disciples, saying, Whome do men
say that I, the Sonne of man am?
14 And they said, Some say, Iohn Bap-
tist: and some, Elias: and others, Jere-
mias, or one of the Prophetes.
15 He sayd vnto them, But whome say
ye that I am?
16 Then Simon Peter answered, & said,
* Thou art the Christ, the Sonne of the
liuing God.
17 And Iesus answered, and said to him,
Blessed art thou, Simon, the sonne of
Jonas: for [g] flesche and blood hath not
reuealed it vnto thee, but my Father
which is in heauen.
18 And I saye also vnto thee, that thou
art *Peter, and vpon [h] this rocke I wil
builde my Church: and the [i] gates of
hell shall not ouercome it.
19 [k] And I *will giue vnto thee the keyes
of the kingdome of heauen, and what-
soeuer thou shalt [l] binde vpon earth,
shalbe bounde in heauen: and whatso-
euer thou shalt [l] loose on earth, shall be
loosed in heauen.
20 Then he charged his disciples, that
they should [m] tell no man that he was
Iesus the Christ.
21 ¶ * From that time forth Iesus began
to shewe vnto his disciples, that he
must go vnto Jerusalem, & suffer many
thinges of the Elders, and of the hie
Priestes, & Scribes, and be slaine, and
rise againe the thirde day.
22 Then Peter toke him aside, & began
to rebuke him, saying, Master, spare
thy selfe: this shall not be vnto thee.
23 Then he turned backe, and said vnto
Peter, Get thee behinde mee, * Satan:
thou art an offence vnto mee, because
thou vnderstandest not the things that
are of God, but the thinges that are
of men.
24 Iesus then said to his disciples, * If
any man will folowe me, let him forsake
him selfe, and take vp his crosse, and fo-
lowe me.
25 For * whosoeuer will [p] saue his life,
shall lose it: and whosoeuer shal lose his
life for my sake, shal finde it.
26 * For what shall it profite a man,
though hee shoulde winne the whole
worlde, if he lose his owne soule? or
what shall a man giue for recompence
of his soule?
27 For the Sonne of man shall come in
the glorie of his Father with his An-
gels, and * then shall he giue to euery
man according to his deedes.
28 * Verely I saye vnto you, there be
some of them that stande here, which
shall not taste of death, [q] till they haue
seene the Sonne of man come in his
kingdome.

[a] Or, reasoned with themselues.
[e] A token of Christes diuinitie to know mens thoughtes. Chap.14.17. iohn.6.9. Chap.15.34.
[f] We may boldly by Christs admonition reiect and contēne all erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God. Mar.8.27. luke 9.18. Iohn 6.69.
[g] He meaneth any thing that is in man. Iohn 1.42.
[h] Vpō that faith whereby thou hast confessed & acknowledged me: for it is groūded vpon an infallible trueth.
[i] The power of Satan which stādeth in craft and violence.
[k] The preachers of the Gospel open the gates of heauen with the worde of God, which is the right key: so that where this word is not purely taught, there is neither key nor authoritie. Iohn. 20.23.
[l] Condemne by Gods worde.
[l] Or, absolue.
[m] Because he would yet instruct them, and not preuent his time.
[n] He woulde plucke out of their hearts that false opinion, which they had of his temporal kingdome.
[o] Which word signifieth an aduersarie, who resisteth the will of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did.
[p] That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. Mar.8.36. luke 9.25. iohn 12.25. Psal.62.12. rom.2.6.
[q] This was fulfilled in his resurrection, which was as an entrie vnto his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundrie miracles.

Chap.10.38. marke 8.34. luke.9.23.&.14.27. Chap.10.39. marke 8.35. luke.9.24.& 17.33.
Mar.9.1. luke 9.27.

CHAP. XVII.

The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 Of Elias and Iohn Baptist. 15 He healeth the lunatike. 20 The power of fayth. 21 Prayer & fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

AND * after sixe dayes, Iesus tooke Peter, and James, and Iohn his brother, and brought them vp vnto an hie mountaine apart,
2 And was [a] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.
3 And beholde, there appeared [b] vnto the Moses, and Elias, talking with him.
4 Then answered Peter, and said to Iesus, Master, it is [c] good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.
5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, * This is my beloued Sonne, [d] in whome I am well pleased: [e] heare him.
6 And when the disciples hearde that, they [f] fell on their faces, and were sore afraide.
7 Then Iesus came and touched them, and said, Arise, and be not afraied.
8 And when they lifted vp their eyes, they saw no man, saue Iesus onely.
9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, [g] vntil the Sonne of man rise againe frō the dead.

Mar.9.2. luke 9.28.
* Or, the first day after.
[a] Christ shewed them his glory, that they might not thinke that he suffred through infirmitie, but that he offred vp him selfe willingly to die.
[b] By these two witnesses are represented the lawe & the Prophets, which leade vs to Christ.
[c] After Moses & Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a mā distract, and would haue lodged them in earthly houses, which were receiued in glory.
Chap.3.17. 2.pet.1.17.
[d] We are reconciled to God by Christ onely.
[e] Christ is our chiefe and onely scholemaster.
[f] And so worshipped Christ.
[g] For men would not haue beleeued them, before that Christ had made his glorie more manifest by his resurrection.

Mar.9.11. Chap.11.14. malac.4.5.

10 *And his disciples asked him, saying, Why then saye the Scribes that *Elias must first come?

11 And Jesus answered, and sayd vnto them, Certenly Elias must first come, and restore al thinges.

12 But I saye vnto you, that Elias is come alredy, and they knewe him not, but haue done vnto him whatsoeuer they wolde: likewise shal also the Sone of man suffer of them.

13 Then the disciples perceyued that he spake vnto them of Iohn Baptist.

Mar.9.14,17. luke 9.38.

14 ¶ *And when they were come to the multitude, there came to him a certaine man, & kneeled downe to him,

15 And sayde, Master, haue pitie on my sonne: for he is lunatike, and is soze vexed: for oft times he falleth into the fyre, and oft times into the water.

16 And I brought him to thy disciples, & they coulde not heale him.

17 Then Jesus answered, and saide, h O generation faithles, and crooked, howe long nowe shall I be with you? howe long nowe shall I suffer you? bring him hither to me.

18 And Jesus rebuked the deuill, and he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Jesus apart, and saide, Why could not we cast him out?

20 And Jesus saide vnto them, Because of your vnbeliefe: for *verely I say vnto you, if ye haue faith as much as is a graine of mustard seede, ye shall say vnto this mountaine, i Remoone hence to ponder place, and it shall remoue: and nothing shall be impossible vnto you.

21 Howbeit this kinde goeth not out, but by k prayer and fasting.

22 ¶ And as l they * abode in Galile, Jesus said vnto them, The Sonne of man shall be deliuered into the handes of men,

23 And they shall kill him, but the thirde day shall he rise againe: and they were very sory.

24 ¶ And when they were come to Capernaum, they that receiued m polle money, came to Peter, and said, Doeth not your Master pay tribute?

25 He said, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou Simon? Of whom do the kinges of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter saide vnto him, Of strangers. Then saide Jesus vnto him, Then are the children free.

27 Neuertheles, lest we should n offende them, go to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a o piece of twentie pence: that take, and giue it vnto them for me and thee.

h He speaketh chiefly to the Scribes, who began to brag, as if they had nowe gotte the victorie ouer Christ, because his disciples were not able to do this miracle. *Luke 17.6.*

i By this maner of speach is signified, that they should do things by their sayth, which should seeme impossible.

k The best remedie to strengthen the weake faith is prayer, which hath fasting added to it, as an help to the same

l *Or, were conuersant, or, returned vnto Galile. Chap.20.17. mar.9.31. luke.9.44.&.24.7*

m The Greeke word is (didrachma) which was of value about x pence of olde ster ling mony, & the Israelites payed it once by the law, Exod. 30.13 & at this time they payed it to the Romaines.

n Or giue occasion to forsake the trueth.

o The worde is (Statera) which conteineth two didrachmas, & is valued about 5. groates of olde sterling.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 Hee teacheth his disciples to be humble and harmelesse, 6 To auoyde occasiones of euill, 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godlie assemblies. 21 Of brotherly forgiuenesse.

1 THe * same time the disciples came vnto Jesus, saying, a Who is the greatest in the kingdome of heauen?

Marke.9.34. luke.9.46.

a They striue for the rewarde before they haue taken any payne: & where as they should haue holpen and reuerenced one an other, they were ambitious and despisers of their brethren.

2 And Jesus called a litle childe vnto him, and set him in the middes of them,

3 And said, Verely I say vnto you, except ye be * conuerted, and become as litle b children, ye shal not enter into the kingdome of heauen.

Chap.19.14. 1.cor.14.20.

b Not in lack of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.

4 Whosoeuer therefore shall humble him selfe as this litle childe, the same is the greatest in the kingdome of heauen.

c He calleth the litle children now, which humble themselues with al humilitie and subiection. *Mar 9.42. luke 17.1,2.*

5 c And whosoeuer shall receyue such a litle childe in my name, receiueth me.

6 *But whosoeuer shall offende one of these litle ones which beleeue in me, it were better for him, that a d millstone were hanged about his necke, and that he were drowned in the depth of the sea.

d The word signifieth a great millstone which an asse turneth: and it is spoken in respect of that which is turned with mans hand, which is lesse.

7 *Woe be vnto the worlde because of offences: for it must needes be that offences shall come, but woe be to that man, by whom the offence commeth.

e Christ warneth his to take heed, that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30. mar.9.45.*

8 *Wherefore, if thine hande or thy foote cause thee to offende, cut them off, & cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two feete, to be cast into euerlasting fire.

f Christ toucheth the cause of this offence, which is pride and disdaine of our inferiours. *Psalm. 34.7.* g Seeing God hath commaunded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will reuenge their cause. *Luke. 19.10.* h Wee maye not lose by our offence that which God hath so derely bought. *Luke 15.4.*

9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

10 f See that yee despise not one of these litle ones: for I say vnto you, that in heauen their * g Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to h saue that which was lost.

12 Howe thinke ye? * If a man haue an hundreth sheepe, & one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie & nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these litle ones shoulde perish.

15 ¶ * Moreouer, if thy brother trespasse against i thee, go, and k tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery word may be confirmed.

17 And if he will not vouchsafe to heare them, tell it vnto the k Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer ye l binde on earth, shalbe bound in heauen: and * whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Againe, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shalbe m giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, and sayde, Master, howe oft shall my brother sinne against me, and I shall forgiue him? * vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certayne king, which woulde take a count of his seruants.

24 And when he had begun to recken, one was brought vnto him, which ought him ten thousand n talents.

25 And because he had nothing to pay, his master commanded him to bee solde, and his wife, and his children, and all that he had, and the dette to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, appease thine anger towarde me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, & forgaue him the dette.

28 But when the seruant was departed, he founde one of his felowes, which ought him an hundreth o peuce, and he layed handes on him, and tooke him by the throte, saying, Pay me that thou owest.

29 Then his felowe fell downe at his feete, & besought him, saying, Appease thine anger towardes me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should paye the dette.

31 And when his other felowes saw what was done, they were very sore, & came, and declared vnto their master all that was done.

32 Then his master called him, and sayd to him, O euill seruant, I forgaue thee all that dette, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy felowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, till he shoulde pay all that was due to him.

35 So likewise shall mine heauenly Father do vnto you, except ye forgiue p from your heartes, euery one to his brother their trespasses.

p God esteemeth onely the heart and affection.

CHAP. XIX.

Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14. He receiueth litle children. 16 To obtaine life euerlasting. 24 That rich men can scarcely be saued. 28 He promiseth them which haue left all to folowe him, life euerlasting.

1 And * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.

2 And great multitudes followed him, & he healed them there.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery q cause?

4 And he answered and said vnto them, Haue ye not read, * that he which made them at the beginning, made them male and female,

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they r twayne shall be one s flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then * Moses command to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the b hardnes of your heart, suffred you to put away your wiues: but c from the beginning it was not so.

9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it be for whoredome, and marry another, d committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so betweene man and wife, it is not good to marie.

11 But he said vnto them, All men can not receiue this thing, saue they to who it is giuen.

12 For there are e some f chaste, which were so borne of their mothers belie: & there be some chaste, which be made chaste by men: and there bee some chaste, g which haue made themselues

Leuit.19.17. eccles.19.13. luke.17.3. iam.5.19.

i Wherewith thou mayest be offended: he speaketh of secret or particular sinnes, & not of open or knowen to others.

k Or, reproue him. Deut.19.15. iohn.8.17. luk.10.28. 2.cor.13.1.

k He meaneth according to the order that was among § Iewes, who had their counsell of ancient and expert men, to reforme maners, and execute discipline. This assemblie represented the Church, which had appointed them to this charge.

1.Cor.5.4. 2.thess.3.14.

l In the 16.chap 19.he meant this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.

Iohn.20.23.

m Or, done to. Luke.17.4.

m We must be continually ready to forgiue & be forgiuen.

n A common talent was valued at threescore pound: some also were greater, & some lesse.

o Which amounteth of our money to the sume of 25.shillings, or very nere, and was nothing in respect of the former, which his master forgaue him.

Mar.10.1.

q Or, cause.

Gen.1.27. Ge.2.24.1.cor.6. 16.ephe.5.31.

a They that afore were as two, shalbe now as one person.

r Or, person. Deut.24.1.

b It was to auoyde § crueltie that men would haue vsed towardes their wiues, if they had bene forced to reteine them in their displeasure, furie and malice.

c That is, at the beginning, & by Gods ordinance. *Chap.5.32. mar.10.11. luke 16.18.1 cor.7.11*

d For this band cannot be broke at mans pleasure

e Some by nature are vnable to marrie, and some by arte.

f The worde signifieth (gelded) and they were so made, because they should keep the chambers of noble women: for they were iudged chaste.

g Which haue the gift of continence, and vse it to serue God with more free

chaste for the kingdome of heauen. He [h] that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him litle children, that he shoulde put his handes on them, and pray: and the disciples rebuked them.

14 But Jesus sayde, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ * And beholde, one came, and sayde vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he sayde vnto him, [i] Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into lyfe, [k] keepe the commaundements.

18 He sayde to him, Which? And Jesus sayd, * These, Thou shalt not kill: Thou shalt not commit aduulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yong man sayde vnto him, I haue [l] obserued all these thinges from my youth: what lacke I yet?

21 Jesus sayde vnto him, If thou wilt be perfite, go, [m] sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me.

22 And when the yong man hearde that saying, he went away sorowfull: for he had great [n] possessions.

23 Then Jesus sayde vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And agayne I say vnto you, It is easier for a [o] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Jesus beheld them, and sayd vnto them, With men this is impossible, but with God * all things are possible.

27 ¶ * Then answered Peter, and sayde to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Jesus sayd vnto them, Verely I say to you, that when the Sonne of man shall sitte in the throne of his maiestie, ye which followed me [p] in the regeneration, * shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, he shall receiue an [q] hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shall bee last, and the last shalbe first.

h This gift is not common for all men, but is verie rare, & giuen to fewe: therefore men may not rashly abstaine from mariage. *Chap.*18.3. *mar.*10.13. *luke.*18.15.

i Because this yong man knew nothing in Iesus Christ but his manhode, he leadeth him to higher things, to the intent, that his doctrine might better take place.

k He spake this, that he might learne to knowe himselfe. *Exod.*20.13. *deut.*5.17. *rom.*13.9. *Mar.*10.20.

l He boasteth much because as yet he knewe not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenes, not generally commanding all to do the like.

n What hinderance men haue by riches.

[o] *Or, cable rope.*

o Who can frame mens heartes so, that they shall not set their mindes on their riches. *Mark.*10.28. *luke.*18.28.

p In this worke whereby the world is changed, renued and regenerate: or to ioyne this worde with § sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioye their inheritance, to the end that they might knowe that it is not sufficient to haue begonne once. *Luke.*22.30.

q The ioy of conscience which gods childrē feel euen in their afflictiōs, is a 1000 fold more worth then al worldly treasures. *Cha.*20.16 *mar.*10.31. *luke.*13.30.

CHAP. XX.

Christ teacheth by a similitude, that God is debter vnto no man, and howe he alway calleth men to his labour. 18 *He admonisheth them of his passion.* 20 *He teacheth his to flee ambition.* 28 *Christ payeth our ransome.* 30 *He giueth two blinde men their sight.*

1 FOr the kingdome of heauen is like vnto a certayne housholder, which went out at the dawning of the daye to hyre labourers into his vineyarde.

2 And he agreed with the labourers for a [a] penye a day, and sent them into his vineyarde.

3 And he went out about the [b] third houre, and sawe other standing idle in the market place,

4 And sayde vnto them, Go ye also into my vineyarde, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and found other standing idle, and said vnto them, Why stande ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. He said to them, Go ye also vnto my vineyarde, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his stewarde, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penye.

10 Nowe when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penye.

11 And when they had receyued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, [r] Friend, I doe thee no wrong: diddest thou not agree with me for a penye?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawful for me to do as I will with mine owne? Is thine eye [c] euyll because I am good?

16 * So Deu.15.9.

a Which was called *denarius*, and was of value about foure halfe penie of olde money, and was cōmonly a workemans hire.

b They deuided the day into twelue houres, so that § third was the fourth part of the day, fix of the clocke was noone, nine was three of the clock after dinner, and the eleuenth houre was an houre before the sunne set.

[r] *Or, fellow.*

c Or enuious, because of my liberalitie?

Chap.19.30. mar.10.31. luke.13.30.

16 So d the last shalbe first, and the first last: * for many are called, but fewe chosen.

17 * And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third daye he shall rise againe.

Chap.22.14. Marke.10.32. luke.18.31. Iohn.18.32. Marke.10.35.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certeine thing of him.

21 And he said vnto her, What wouldest thou? She saide to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hande in thy kingdome.

22 And Iesus answered and saide, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shal drinke of, and to be baptized with the baptisme that I shal be baptized with? They said to him, We are able.

e He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

23 And he said vnto them, Ye shal drinke in deede of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hande, and at my left hand, is f not mine to giue: but it shalbe giuen to them, for whome it is prepared of my Father.

f God my Father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all. Mar.10.41. luke.22.25. Philip.2.7.

24 * And when the other tenne hearde this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant,

27 And whosoeuer will be chief among you, let him be your seruant,

28 * Euen as the Sonne of man came not to be serued, but to serue, & to giue his life for the ransome of many.

Marke.10.46. luke.18.35.

29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cryed the more, saying, O Lorde, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, & called them, and said, What wil ye that I should do to you?

33 They said to him, Lorde, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, & immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figge tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

1 AND * when they drewe nere to Ierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

Mar.11.1.luk.19 29.

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an a asse bounde, and a colte with her: loose them, and bring them vnto me.

a By this entrie Christ woulde shew the state & condition of his kingdome, which is farre contrary to the pompe & glory of the worlde. Isa.62.11.zech.9.9.iohn.12.15.

3 And if any man saye ought vnto you, say ye, that the Lorde hath nede of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled with was spoken by the Prophete, saying,

b That is, the citie Sion, or Ierusalem.

5 ¶ * Tell ye the b daughter of Sion, Beholde, thy king commeth vnto thee, meeke and sitting vpon an asse, and a c colt, the fole of an asse vsed to the yoke.

c It is a maner of speach called Synecdoche, whereby two are taken for one.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on d them their clothes, and set him thereon.

d He rid on the sole, & the dame went by.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, * Hosanna the Sonne of Dauid: blessed be he that commeth in the Name of the Lord, Hosanna thou which art in the e hiest heauens.

e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.

10 * And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

f For God which is in heauen, must onely saue. Mat.21.11.luke 19.45.ioh.2.13.

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the f Temple, and ouerthewe the tables of the money chaungers, and the seates of them that solde doues,

g In the porche or entrie into the Temple.

13 And said to them, It is written, * Mine house shalbe called the house of prayer: but * ye haue made it a denne of theeues.

Isa.56.7. h Vnder the pretence of religion hypocrites seeke their own gaine, and spoyle God of his true worship. Iere.7.11. mark.11.17. luke.19.46.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the * chiefe Priestes and

Mar.11.18. luke.19.47.

scribes sawe the marueils that he did, and the children crying in the temple, & saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus saide vnto them, Yea: read ye neuer, *By the [i] mouth of babes and sucklinges thou hast [k] made perfit the prayse?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

19 And seeing a figge tree in the wape, he came to it, and found nothing thereon, but leaues onely, and said to it, Neuer frute growe on thee henceforwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How sone is the fig tree withered!

21 And Iesus answered and saide vnto them, * Verily I saye vnto you, if ye haue fayth, and doubt not, ye shall not onely doe that, which I haue done to the fig tree, but also if ye say vnto this mountaine, [l] Take thy self away, and cast thy selfe into the sea, it shalbe done.

22 * And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receyue it.

23 ¶ * And when he was come into the Temple, the chiefe Priestes, & the Elders of the people came vnto him, as he was teaching, & saide, By what authoritie doest thou these thinges? and who gaue thee this authoritie?

24 Then Iesus answered and said vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise wil tell you by what authoritie I doe these things.

25 The baptisme of John whence was it? [n] from heauen, or of men? Then they reasoned among them selues, saying, If we shal say, From heauē, he will say vnto vs, Why did ye not then beleeue him?

26 And if we saye, Of men, we [m] feare the people: * for all holde John as a Prophet.

27 Then they answered Iesus, and saide, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and saide likewise. And he answered, and saide, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayde vnto him, The first. Iesus saide vnto them, Verily I say vnto you, that the [o] Publicanes and the harlottes shal go before you into the kingdome of God.

32 For John came vnto you in the [p] way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleeue him.

33 ¶ Heare another parable, There was a certaine housholder, *which planted a [p] vineparde, and [q] hedged it roumde about, and [r] made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the tyme of the frute drewe nere, he sent his seruants to [s] the husbandmen to receyue the fruites thereof.

35 And the husbandmen tooke his [t] seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruantes, moe then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne [t] sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayde among themselues, * This is the heire: come, let vs kyll him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineparde, and slewe him.

40 When therefore the Lorde of the vineparde shall come, what will he doe to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineparde vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus saide vnto them, Read ye neuer in the Scriptures, * The stone which the builders [u] refused, the same is made the [x] head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdom of God shalbe taken from you, & shal be giuen to a nation, which shall bring forth the fruites thereof.

44 * And whosoeuer shall fall on this stone, he shalbe broken: but on whomesoeuer it shall fall, it will grinde him to powder.

45 And when the chiefe Priestes & Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hāds on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes diuinitie.

1 Then

Psal.8.2.

i If God reueile his glorie and might by babes, that can not as yet speake, is it maruaile if they that can speake, do set forth & magnifie the same?

k In Ebrew it is, hast ordeined or grounded the strength: which is all to one purpose, because God is the most praysed when his strength is best knowen.

Mar.11.12,13. Chap.17.20.

l Which thing seemeth to be impossible.

Chap.7.7. Iob.15.7.1.iohn.3.22. Mar.11.27,28. luke.20.1,2.

n Or, of God.

m The hypocrites feare man more then God, & malice neuer iustifieth the trueth.

Chap.14.5. mar.6.20.

n So far it is impossible for the to repent and be saued, that stand in their own conceit, that the greatest sinners that are, shall more sone come to repentance.

o God taught by Iohn the way of righteousnes, whose life was vpright and perfite.

p The vineyard is the people, whom he had elected.

q Vsed al meanes to preserue it, and to make it fruitefull.

r Which were the Priests and rulers.

s The Prophets

t Iesus Christ.

Isai.5.1. ierem.2.21. mar.12.1. luke.20.9.

Chap.26.3,4. & 27.1. iohn.11.53.

Psal.118.22. act.4.11. rom.9.33. 1.pet.2.7.

u As not meete or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole.

Isa.8.14.

Luke 14.16. rom.1.9.

1 THen * Jesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

a Christ reprocheth the Iewes of their ingratitude & obstinate malice, in that they reiected the grace of God, which was so plentifully offred vnto them.

3 And a sent forth his seruantes, to call them that were bid to the wedding, but they would not come.

4 Againe he sent forth other seruantes, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all thinges are readie: come vnto the marriage.

b God punisheth extremely such ingratitude

5 But they made light of it, & went their wayes, one to his farme, and another about his marchandise.

c The ingratitude of them which are bid, can not cause Gods liberalitie and his holie meates to perish, which he hath prepared for his.

6 And the remnant tooke his seruants, & intreated them shamefully, and slew them.

7 But when the king heard it, hee was wroth, and sent forth his warriers, and b destroyed those murderers, and burnt vp their citie.

d In the Church the hypocrites are mixed with the godly.

8 Then saide he to his seruants, Truely c wedding is prepared: but they which were bidden, were not worthie.

9 Go ye therefore out into the hie waies, and as many as ye finde, bidde them to the marriage.

e He had not a pure affection & vpright conscience, which proceeded of faith.

10 So d those seruants went out into the hie wayes & gathered together all that euer they founde, both e good and bad: so the wedding was furnished with ghestes.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie thē & fanne thē out. *Chap.8.12.& 13. 42.& 25.30. Chap.10.16.*

11 Then the king came in, to see c ghests, and saw there a man which had not on a d wedding garment.

12 And he saide vnto him, Friende, how f camest thou in hither, & hast not on a wedding garment? And hee was speachles.

13 Then said the King to the seruantes, Binde him hand and foote: take him away, and cast him into vtter darknes: * there shall be weeping and gnashing of teeth.

g By the outward and generall calling. *Mar.12.13. luke 20.20.*

14 * For many are g called, but fewe chosen.

15 ¶ Then went the Pharises and tooke counsell how they might tangle him in talke.

16 And then sent vnto him their disciples with the h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neither carest for any mā: for thou considerest not the i person of men.

17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Jesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shewe me the k tribute money. And they brought him a l pennie.

h These were certeine flatterers of the court, which euer maintened that religion which king Herod best approued: and thogh they were enemies to the Pharises: yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the hatred of al his people.

i As touching the outward qualitie, as whether a man be riche or poore.

k *Or, the coyne of the tribute.*

20 And he said vnto them, Whose is this image and superscription?

21 They saide vnto him, Cesars. Then saide he vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which saye that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a mā die, hauing no m children, let his brother n marrie his wife, and raise vp seede vnto his brother.

25 Now there were ih vs seuen brethē, and the first married a wife, & deceased: and hauing no sede, left his wife vnto his brother.

26 Likewise also the seconde, & the thirde, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Jesus answered, and said vnto them, Ye o are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neyther marry wiues, nor wiues are bestowed in marriage, but are as the p angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the people hearde it, they were astonied at his doctrine.

34 ¶ * But when q Pharises had heard, that he had put q Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Lawe?

37 Jesus said to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Lawe and the Prophetes.

41 ¶ While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke ye of Christe? whose r sonne is he? They saide vnto him, Dauids.

l Which was of value about foure pence half penie.

Rom.13.7. mar.12.17. luke.20.25.

Mar.12.18. luke.20.27. act.23.8. Deut.25.5.

m *Or, sonnes.*

n By the title of alliance: & here by brother he meaneth the next kinsman, that lawfully might marrie her.

Mar.12.24. luke.20.37. act.23.6.

o Where Gods worde is not preached and vnderstande, there must needes reigne blindnes and errours.

p Forasmuch as they shalbe exempted from the infirmities of this present life.

Exod.3.6.

Mar.12.28.

Deut.6.5. luke.10.27.

Leuit.19.18. mar.12.31. rom.13.9. gal.5.14. iam.2.8.

Mar.12.35. luke.20.41.

q Of what stock or familie.

43 Ye sayde vnto them, Howe then doeth Dauid in ᵖ spirit call him Lorde, saying,
44 *The Lord sayd to my Lord, Sitte at my ᵠ right hande, ʳ till I make thine enemies thy footestoole?
45 If then Dauid call him ˢ Lord, how is he his sonne?
46 And none could answere him a worde, neither durst any from that daye forth aske him any mo questions.

p By the spirite of prophecie speaking of the kingdome of Christ. *Esai.110.1.
q By the right hand is signified the authoritie & power, which God giueth his sonne Christ, in making him his lieutenant and gouernour ouer his Church.
r Not that his kingdome shal then ende: but the office of his humanitie shall cease, and he with the Father and holy Ghost shal reigne for euer as one God all in all.
s Christ is Dauids sonne touching his manhode, and his Lorde, concerning his Godhead.

CHAP. XXIII.

3 *Christ condemneth the ambition, counterfeasse, and hypocrisie of the Scribes and Pharisies.* 31 *Their persecutions against the seruantes of God.* 37 *He prophecieth the destruction of Ierusalem.*

1 THē spake Iesus to the multitude, and to his disciples,
2 Saying, The *Scribes and the Pharises ᵃ sit in Moses seate.
3 All therefore whatsoeuer they bid you obserue, that ᵇ obserue and doe: but after their workes doe not: for they saye, and doe not.
4 *For they binde heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they them selues will not moue them with one of their fingers.
5 All their works they do for to be sene of men: for they make their ᶜ phylacteries broade, and make long the *fringes of their garmentes,
6 *And loue the chiefe place at feastes, & to haue the chiefe seates in the assemblies,
7 And greetings in the markets, and to be called of men, ᵈ Rabbi, Rabbi.
8 *But be not ye called, ᵈ Rabbi: for one is your ᵉ doctor, to wit, Christ, and all ye are brethren.
9 And *call no man your father vpon the earth: for there is but one, your Father which is in heauen.
10 Be not called ᵉ doctors: for one is your doctor, euen Christ.
11 But he that is ᶠ greatest among you, let him be your seruant.
12 *For whosoeuer will exalt him selfe, shalbe brought lowe: and whosoeuer will humble himselfe, shall be exalted.
13 ¶Wo therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdom of heauen before men: for ye your selues go not in, neither suffer ye them ᵍ that wolde enter, to come in.
14 *Wo be vnto you Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnation.
15 Wo be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea & lande to make one of your profession: and whe he is made, ye make him two folde more the childe of hell, then you your selues.
16 Wo be vnto you blinde guides, which say, Whosoeuer sweareth by ꝑ Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he ʰ offendeth.
17 Ye fooles and blind, whether is greater, the golde, or the Temple that ⁱ sanctifieth the golde?
18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offring that is vpon it, offendeth.
19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?
20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by al thinges thereon.
21 *And whosoeuer sweareth by the Temple, sweareth by it, & by hym that dwelleth therein.
22 *And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.
23 ¶*Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mint, and anyse, and cummin, & leane the weightier matters of the Lawe, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.
24 Ye blinde guides, which ʲ straine out a gnat, and swallow a camel.
25 ¶Wo be to you, Scribes and Pharises, hypocrites: ᵐ for ye make cleane the vtter side of the cup, and of the platter: but within they are full of briberie, and ⁱ excesse.
26 *Thou blinde Pharise, cleanse first the inside of the cup and platter, that ꝑ out side of them may be cleane also.
27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto ᵏ whited tombes, which appeare beautiful outward, but are within ful of dead mens bones, and of al filthines.
28 So are ye also: for outwarde ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.
29 Wo be vnto you, Scribes and Pharises, hypocrites: for ye build ꝑ tombes of the ˡ Prophets, and garnishe the sepulchres of the righteous,
30 And say, If we had bene in the dayes of

*Nehe.8.4.
a And teache that which Moses saith.
b According to Moses whome they read, but not that which they teach of themselues. *Luke.11.46.all. 15.10.
c They were skroles of parchment wherin the cōmandements were written: & to this day the Iewes vse the same, and close them in a piece of lether, and so binde them to their browe and left arme, to the intēt they might haue continuall remembrance of the Law. *Num.15.38. deut.22.12. Mar.12.38. luke.11.43, and 20.46.
ᵈ Or, teacher. *Iam.3.1.
d Christ forbiddeth not to giue inst honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone.
ᵉ Or, teacher. *Mal.1.6.
e The Phariſes were called Masters or fathers, and the Scribes Doctors.
f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice. *Luke.14.11.and 18.14.
g Ye keepe back the pure religion & knowledge of God when men are readie to imbrace it.
h Which haue now their foote within ꝑ doores. *Marke.12.40. luke.20.47.
i They sought al meanes, that they could inuent, to make of a Gentile a Iewe
ʰ Or, is a debter.
k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrarie to it. *1.King.8.13. 2.chro.6.2.
*Chap.5.34.
*Luke.11.42.
l Ye stay at that which is nothing, and let passe that which is of greater importance.
m Ye seeke how to get estimatiō with men, and passe not whether ye haue a good conscience or no.
ⁱ Or, intemperancie. *Luke.11.39.
ʲ Or, passed.
n For a remembrance of them, & in the meane season they passed not for their doctrine.

o It is not nowe onely that your nation hath begun to be cruel against the seruants of God, & therefore it is no marueil though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth ỹ al their race shalbe punished, so that the iniquitie of the fathers shalbe powred into the bosome of the children, which resemble their fathers. *Gene.4.8. Iubr.11.4.*

r Read.2.Chro. 24.22. *Luk.13.34. 2.Esd.1.30.*

s He wil returne no more to them as a teacher, but as a iudge, when as they shalbe compelled to confesse (although too late) that he is the very sonne of God.

al our fathers, we would not haue ben partners with them in the blood of the Prophets.

31 So thē ye be witnesses vnto your selues, that ye o are the children of them that murdered the Prophets.

32 Fulfil ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell?

34 Wherefore behold, I sende vnto you p Prophets, & wise men, & Scribes, & of them ye shal kill & crucifie: and of them shal ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come al ỹ righteous blood that was shedde vpon the earth, *from the blood of Abel ỹ righteous, vnto the blood r of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, al these things shall come vpon this generation.

37 *Ierusalem, Ierusalem, which killest the Prophets, & stonest them which are sent to thee, howe often would I haue gathered thy children together, *as the hēne gathereth her chickens vnder her wings, and ye would not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I say vnto you, ye shal not see me s henceforth til that ye say, Blessed is he that commeth in the name of the Lord.

CHAP. XXIIII.

1 *Christ sheweth his disciples the destruction of the Temple.* 5.24 *The false Christs.* 13 *To persuere.* 14 *The preaching of the Gospell.* 6.29 *The signes of the ende of the world.* 42 *He warneth them to wake.* 44 *The sodaine comming of Christ.*

Mat.13.1. Luke.21.5.

1 AND *Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the a building of the Temple.

a Whose excellencie appeareth in that ỹ He rode for ỹ space of 8. yeeres kept ten thousand mē in worke: the stones were 15. cubites long, in height 12. in bredth 8. as Iosephus writeth. *Luke.19.44.*

2 And Iesus said vnto them, See ye not al these things? Verely I say vnto you, *there shal not be here left a stone vpon a stone, that shall not be cast downe.

b They thought the world should be at an ende, when Ierusalem were destroyed. *Ephe.5.6.col.2.18*

3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shalbe, & what signe shalbe of thy comming, b and of the ende of the worlde.

c He answereth them not according to their myndes, but admoniseth them of that which is necessary for them to knowe.

4 And Iesus answered, and sayde vnto them, * c Take heede that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, & shal deceiue many.

6 And ye shal heare of warres, and rumors of warres: see ỹ ye be not troubled: for all these things must come to passe: but the ende is not yet.

7 For nation shal rise against nation, and realme against realme, & there shal be pestilence, and famine, and earthquakes in diuers places.

d Great & cruel warres haue ensued since amōg the heathen for the contempt of the Gospel, and increase more & more. *Chap.10.17. Luke.21.12. iohn.15.20. & 16.2.*

8 All these are but the d beginning of sorowes.

9 *Then shal they deliuer you vp to be afflicted, and shal kill you, and ye shalbe *hated of all nations for my Names sake.

e As if you were ỹ cause of these troubles.

10 And then shal many be offended, and shal betray one another, and shall hate one another.

11 And many false prophets shall arise, and shal deceiue many.

12 And because t iniquitie shalbe increased, the loue of many shalbe cold.

f Many wil keepe back their charitie, because they are vnthankeful and euill, vpon whom they should bestow it. *2.Thes.3.13. 2.tim.2.5.*

13 *But he that endureth to the ende, he shalbe saued.

14 And this Gospel of ỹ kingdome shal be preached through the whole worlde for a witnesse vnto al nations, and then shal the ende come.

g Whē the Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall end and neuer be restored. *Mark.13.14. Luke.21.20.*

15 ¶ When u ye * therefore shall see the h abomination of desolation spoken of by *Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with childe, and to them that giue sucke in those dayes.

h The horrible destruction of ỹ Temple, and the corruption of Gods pure religion. *Dan.9.27. Act.1.12.*

20 But pray that your flight be not in the winter, neither on ỹ *Sabbath day.

21 For the shalbe great tribulation, such as was not from the beginning of the worlde to this time, nor shalbe.

22 And except those dayes should be shortened, there should no v flesh be saued: but for the i elects sake those dayes shalbe shortened.

Or, man.

i God prouideth for his children in the middes of troubles.

23 *Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shal arise false Christs, and false prophets, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the very elect.

Mark.13.21. Luke.17.23.

k Whither the false Christs, & deceiuers leade ỹ people, hiding themselues in holes, as if they were ashamed of their profession.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, go not forth: Beholde, he is in the k secret places, beleeue it not.

Or, closets.

Luke.17.37.

l In despite of Satan the faithful shalbe gathered and ioyned with Christ, as ỹ Egles assemble to a dead carkeis

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 *For wheresoeuer a dead l carkeis is, thither wil the Egles resort.

Mar.13.24.&c.31

29 *And immediately after the m tribulations of those dayes, shal the Sunne n be darkened, and the Moone shall not

25 *Isa.13.10. ezek.32.7. ioel.2.31. & 3.15.*

m Whē God hath made an end of the troubles of his church.

n He meaneth an horrible trēbling of ỹ world, & as it were, an alteration of the order of nature.

give

giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

Dan.7.13. *Apoc.1.7.*

30 *And then shall appeare the signe of the Sonne of man in heauen: and then shal al the kinreds of þ earth mourne, & they shal see the Sonne of man come in the cloudes of heauen with power and great glory.

1.Cor.15.52. *1.thes.4.16.*

31 *And he shall sende his Angels with a great sound of a trumpet, and they shal gather together his elect, from þ foure windes, and from the one ende of the heauen vnto the other.

32 Now learne the parable of the fig tree: when her bough is yet tender, & it buingeth forth leaues, ye knowe that sommer is nere.

33 So likewise ye, when ye see all these thinges, know that the kingdome of God is nere, euen at the doores.

o For within fiftie yeres after, Ierusalem was destroyed, the godly were persecuted, false teachers seduced þ people, religiō was polluted, so that the worlde seemed to be at an ende.

34 Verely I say vnto you, this o generation shal not passe, til al these thinges be done.

Mar.13.31. *Gene.7.5,11.* *Luke.17.16.* *1.pet.3.20.*

35 *Heauen and earth shal passe away: but my wordes shal not passe away.

p Because of their incredulity

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of man be.

38 *For as in þ dayes before the flood, they did eate and drinke, marry, & giue in marriage, vnto the day that Noe entred into the Arke,

39 And p knewe nothing, till the flood came, and tooke them all away: so shall also the comming of the Sonne of man be.

Luke.17.34,35. *1.thes.4.17.*

40 *q Then two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

q This teacheth euery man to walke warely, not respecting his companion, although he be neuer so deare vnto him.

41 Two women shall be grinding at the mil: the one shalbe receiued, and the other shalbe refused.

Mar.13.35. *Luke.12.39.* *1.thes.5.2.* *Apoc.16.15.*

42 *Wake therefore: for ye knowe not what houre your master wil come.

43 Of this be sure, that if the good man of the house knewe at what watch the thiefe would come, he would surely watche, & not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, wil the Sōne of man come.

Luke.12.42.

45 *Who then is a faithful seruant and wise, whom his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruāt whō his master, when he commeth, shal finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer al his goods.

48 But if that euil seruant shal say in his heart, My master doth deferre his coming,

49 And begin to smite his felowes, and to eate, and to drinke with the drunke,

50 That seruants master wil come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And wil [t] cut him off, & giue him his portion with hypocrites: * there shalbe weeping, and gnashing of teeth.

[t] *Or, separate him.* *Chap.13.42. and 25.30.*

CHAP. XXV.

1 By the similitude of the virgins Iesus teacheth euery man to watche, 14 And by the talents to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithfull.

1 Then the a kingdome of heauen shall be likened vnto ten virgins, which tooke their lampes, & went to b meete the bridegrome.

a This similitude teacheth vs, that it is not sufficiēt to haue once giuen our selues to follow Christ, but that we must continue.

b To do him honour, as the maner was.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbred and slept.

6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.

7 Then al those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, c Giue vs of your oyle, for our lampes are out.

c Manie seeke þ which they haue contemned, but it is too late.

9 But the wise answered, saying, We feare least there will not be ynough for vs & you: but d goe rather to them that sel, and bie for your selues.

[d] *Or, quenched.*

d This was spoken in repreche, because they made not prouision in time.

10 And while they went to bie, the bridegroome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, e I knowe you not.

e I wil not open to you because you haue failed in the midway.

13 *Watch therefore: for ye knowe neither the day, nor the houre, when the Sonne of man will come.

Chap.24.42,44. mar.13.33,35. Luke.19.12.

14 *f For the kingdome of heauen is as a man that going into a strange countrey, called his seruantes, and deliuered to them his goods.

f This similitude teacheth howe we ought to continue in þ knowledge of God, and do good with those graces that God hath giuen vs.

15 And vnto one he gaue fiue g talents, and to another two, & to another one, to euery man after his owne habilitie, and straightway went from home.

g Euery talent commōly made three score pound, reade chap 18.24.

16 Then he that had receiued the fiue talents, went and occupied with them, & [h] gained other fiue talents.

[h] *Or, made.*

17 Likewise also, he that receiued two, he also gayned other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: beholde, I haue gained with them other fiue talents.

21 Then

21 Then his master saide vnto him, It is well done good seruant and faithfull. Thou hast bene faithful in litle, I will make thee ruler ouer much: h enter in into thy masters ioye.

h The master receyueth hym into his house to giue hym part of his goods and commodities.

22 Also he that had receiued two talents, came and saide, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an harde man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and saide vnto him, Thou euil seruant and slothfull, thou knewest that I reape where I sowed not, & gather where I strawed not.

g Or, lingerer.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receyued myne owne with vantage.

28 Take therefore the talent from him, & giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it shalbe giuen, and he shal haue abundance, and from him that hath not, euen that he hath, shalbe taken away.

Chap.13.12. luke.8.18.& 19.26 mar.4.25.

i The graces of God shalbe take away from him that doeth not bestowe them to Gods glory and his neighbours profite.

30 Cast therefore that vnprofitable seruant into vtter * darknes: there shalbe weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shal he sit vpon the throne of his glory.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherd separateth the sheepe from the goates.

Chap.8.12. & 22.13.

k For our saluation commeth of the blessing and fauour of God.

33 And he shal set the sheepe on his right hand, and the goates on the left.

34 Then shal the king say to them on his right hand, Come ye k blessed of my father: inherite ye the kingdome prepared for you from the l fundations of the world.

l Hereby God declareth the certaintie of our predestination, wherby we are saued, because we were chosen in Christ before the fundations of the worlde, Ephe.1.4.

35 * For m I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and yee lodged me:

Isa.58.7. ezech.18.7.

36 I was naked, and ye clothed me: I was * n sicke, and ye visited me: I was in prison, and ye came vnto me.

m Christ meaneth not that our saluation dependeth on our workes, or merites, but teacheth what it is to liue iustly according to godlynesse and charitie, and that God recompenseth his of his free mercy, likewise as he doeth elect them. Ecclus.7.35. n Or, infirme.

37 Then shall the righteous answere hym, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shall answere and saye vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuil and his angels.

Psal.6.8. chap.7.23. luke 13.27.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, & ye visited me not.

44 Then shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

Dan.12.2. iohn.5.29.

n We must therefore onely do that, which God requireth of vs, and not followe mens foolish fantasies.

45 Then shal he answere them, and saye, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these o shal goe into euerlasting paine, and the righteous into life eternal.

o Or, punishment.

CHAP. XXVI.

Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lordes Supper. 31 the disciples weakenes. 48 The treason of Iudas. 62 The swords. 64 Because Christ calleth himselfe the Sonne of God, he is iudged worthie to die. 69 Peter denieth, and repenteth.

1 And * it came to passe, when Iesus had finished al these thinges, he said vnto his disciples,

Mar.14.1. luke 22.1.

2 Ye know that within two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

3 * Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people into the hal of the hie Priest, called Caiaphas,

iohn 11.47.

4 And consulted howe they might take Iesus by subtiltie, and kil him.

5 But they said, Not on the feast day, lest any vproare be among the people.

6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

Mar.14.3. iohn 11.2.& 12.3.

7 There came vnto him a woman, which had a box of very costly ointment, and p powred it on his head, as he sate at the table.

a He sheweth what occasion Iudas tooke to commit his treason.

8 And when his disciples sawe it, they had q indignation, saying, What needed this waste?

b This was through Iudas motion, to whō they gaue credit.

9 For this ointment might haue bene sold for much, & geuen to the poore.

10 And

10 And Jesus knowing it, said vnto thē, Why trouble ye the woman? for shee hath wrought a good worke vpon me.
11 *For ye haue the poore alwayes with you, but me shal ye not c haue alwaies.
12 For in that she poured this ointment on my body, she did it to d burie me.
13 Verely I say vnto you, Wheresoeuer this Gospell shalbe preached throughout all the worlde, there shal also this that she hath done, be spoken of for a memorial of her.
14 ¶ * Then one of the twelue, called Judas Iscariot, went vnto the chiefe priests,
15 And said, What wil ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie e pieces of siluer.
16 And from that time, he sought opportunitie to betray him.
17 ¶ * Now on the first day of the feast of vnleauened bread the disciples came to Jesus, saying vnto him, Where wilt thou that wee prepare for thee to eate the Passeouer?
18 And he said, Go into the citie to such a man, and saye to him, The master saith, f My time is at hande: I wil keepe the Passeouer at thine house with my disciples.
19 And the disciples did as Jesus had giuen them charge, and made readye the Passeouer.
20 *So when the euen was come, he sate downe with the twelue.
21 And as they did eate, he said, Verely I say vnto you, that one of you shal betray me.
22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, maister?
23 And he answered, and sayde, *He that g dippeth his hand with me in the dish, he shall betray me.
24 Surely the Sonne of man goeth his way, h as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.
25 Then Judas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
26 ¶ * And as they did eate, Jesus tooke the bread: and when hee had giuen thankes, hee brake it, and gaue it to the disciples, and sayde, Take, eate: i this is my body.
27 And he tooke the cup, and whē he had giuen thankes, he gaue it them, saying, Drinke ye all of it.
28 For this is my k blood of the newe testament, that is shed for many, for the remission of sinnes.
29 I say vnto you, that l I wil not drinke henceforth of this fruite of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.
30 And when they had sung a Psalme, they went out into the mount of Olives.
31 ¶ * Then said Jesus vnto them, All ye shal be m offended by me this night: for it is written, I wil * smite the shepherd, and the sheepe of the flocke shalbe scattered.
32 But * after I am risen againe, I wyll go before you into Galile.
33 But Peter answered, and saide vnto him, n Though that all men shoulde be offended by thee, yet wil I neuer be offended.
34 * Jesus saide vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt deuie me thrise.
35 Peter said vnto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
36 ¶ * Then went Jesus with them into a place which is called Gethsemane, & saide vnto his disciples, Sitte ye here, while I go and pray ponder.
37 And he tooke Peter, & the two sonnes of Zebedeus, & began to waxe sorowful, o and grieuously troubled.
38 Then said Jesus vnto them, My soule is very heauie, euen vnto the p death: tarye ye here, and watch with me.
39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this q cup passe from me: neuertheless, not as I will, but as thou wilt.
40 After, he came vnto the disciples, and found them a sleepe, and said to Peter, What? couldest ye not watch with me one houre?
41 Watch, and pray, that ye enter not into temptation: the spirit in deede is redy, but the flesh is r weake.
42 Againe he went away the second time, and prayed, saying, O my father, if this cup can not passe away from me, but that I must drinke it, thy wil be done.
43 And he came, and found them a sleepe againe: for their eyes were heauie.
44 So he left them, & went away againe, and prayed the third tyme, saying the same wordes.
45 Then came he to his disciples, & sayd vnto them, s Sleepe henceforth, & take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.
46 t Rise, let vs go: behold, he is at hand that betrayeth me.
47 * And while he yet spake, lo, Judas, one of the twelue, came, and with him a great multitude with swordes and staues, from the hie Priests, & Elders of the people.
48 Now he that betrayed him, had giuen them a token, saying, Whomsoeuer I shal kisse, that is he, lay hold on him.
49 And forthwith he came to Jesus, and said, u God saue thee, Master, and kissed him.
50 Then Jesus said vnto him, x Friend, wherefore art thou come? Then came they, & laid hands on Jesus, & tooke him.
51 And beholde, one of them which were with Jesus, stretched out his hande, and

Deut.15.11.
c This fact was extraordinarie, neither was it left as an example to be followed: also Christ is not present with vs bodyly or to be honoured with any outward pompe.
d To honour my buriall *Mar.14.10. Luke 22.4.*
e Euery one in value was about foure pence half pennie of olde sterling. *Mar.14.12. Luke 22.7.*
f He maketh haste to a more worthie sacrifice, to wit, to that which the passeouer signified. *Mark.14.18. Luke 22.14. John 13.21. Psalm.41.9.*
g He that is accustomed to eate w me dayly at y table, Psal.41.9.
h To the intent his disciples might knowe y all this was appointed by y prouidence of God. *1. Cor.11.24.*
i That is, a true signe and testimonie that my bodie is made yours, & by me your soules are nourished.
k The wine signifieth that our soules are refreshed & satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.
l You shall no more enioy my bodyly presence til we meete together in heauē. *Mar.14.27. Heb.16.32.& 28.8*
m Shal turne backe & be discouraged. *Zach.13.7. Mar.14.28. & 16.7.*
n This declareth what danger it is to trust too much to our owne strength. *John 13.38.*
o He feared not death of it selfe, but trembled for feare of gods anger towarde sinne, the burden whereof he bare for our sakes.
p For he sawe Gods anger kindled towards vs.
q That is, y anger of God for mans sinnes.
r He knew well what his father had determined, & therefore was readie to obey: but he prayeth as the faithful do in their troubles, without respect of y eternal counsel of God.
s And therefore we must continually fight against the flesh.
t He speaketh this in a contrary sense, meaning they should anon be wel wakened.
u Christ died willingly, and therfore presented himselfe to his enemies. *Mar.14.43. Luke.22.47. John.18.3.*
Or, Haile, Rabbi.
x He rebuketh his vnkindnes vnder the cloke of pretensed friendship.

and drew his sworde, & strooke a seruant of the hie Priest, and smote off his eare.

52 Then saide Iesus vnto him, Put vp thy sworde into his [a] place: [x] for all that y take the sworde, shall perishe with the sworde.

53 Euther thinkest thou, that I can not now pray to my father, and he will giue me mo then twelue [z] legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a theefe, with swordes & staues, to take me: I sate dayly teaching in the Temple among you, & ye took me not.

56 But all this was done, that the * Scriptures of the Prophetes might be fulfilled. * Then all the disciples forsooke him, and fled.

57 ¶ * And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes & the Elders were assembled.

58 And Peter followed him a far off vnto the hie Priests hall, and went in, and sate with the seruants to see the ende.

59 Now the chiefe Priests and the Elders, and all the whole Counsel [a] sought false witnes against Iesus, to put him to death.

60 But they founde none, and though many false witnesses came, yet founde they [b] none: but at the last came two false witnesses,

61 And said, This man saide, * I can destroy the Temple of God, and builde it in three dayes.

62 Then the chiefe priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnes against thee?

63 But Iesus [c] held his peace. Then the chiefe priest answered, and said to him, I [d] charge thee by the liuing God, that thou tell vs, if thou be the Christe the sonne of God.

64 * Iesus saide to him, * Thou hast said it: neuertheles I say vnto you, hereafter shal ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his [e] clothes, saying, He hath [f] blaspheamed: what haue we any more nede of witnesses? behold, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthy to die.

67 * Then spate they in his face, and buffeted him: and [h] other smote him with their rodes,

68 Saying, [i] Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hal: and a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when he went out into the porche, an other maide saw him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And [k] againe he denied with an othe, saying, I knowe not the man.

73 So after a while, came vnto him they that stode by, and saide vnto Peter, Surely thou art also one of them: for euen thy speach betrayeth thee.

74 Then began he to curse him selfe, and to sweare, saying, I know not the man. And immediatly the cocke crewe.

75 Then Peter remembred the words of Iesus, which had saide vnto him, Before the cocke crow, thou shalt denie me thrise. So he went out, and [l] wept bitterly.

though for a time they fall, to the intent they may feele their owne weakenes, and acknowledge his great mercy.

CHAP. XXVII.

Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the Iudge, and yet is condemned, and crucified among theeues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 VVatchmen keepe the graue.

1 WHen * the morning was come, all the chiefe Priestes, & the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, saw that he was condemned, [b] he repented himselfe, and brought againe the thirtie peces of siluer to the chiefe Priests, and Elders,

4 Saying, I haue [c] sinned betraying the innocent blood. But they said, What is that to vs? [d] see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, * and hanged himselfe.

6 And the chiefe Priests tooke the siluer pieces, and said, It is not [e] lawful for vs to put them into the [f] treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the burial of [g] strangers.

8 Wherefore that fielde is called, * The fielde of blood, vntill this day.

9 (Then was fulfilled that which was spoke by Ieremias the Prophet, saying, * And they toke thirtie siluer pieces, the price of him that was valued, whome they of the children of Israel valued.

10 And they gaue them for the potters fielde, as the Lord appointed me.)

11 ¶ * And

*Or, he bathe. Gen. 9.8. reuel. 13. 10.

y The exercising of the sword is forbid to priuate persons. Also he woulde haue hindered by his vndiscrete zeale the worke of God.

z Euery legion contained commonly 6000. footemen, and 732. horsemen. whereby here he meaneth an infinite nomber. *Isa. 53. 10. Lamen. 4. 20. Vers. 31. Mar. 14. 53. luke. 22. 54. iohn 18. 13, 24. Mar. 14. 55.*

a He declareth how Iesus was wrongfully accused, to the end y we may know his innocencie, and not that he suffered for him selfe, but for vs.

b Which coulde iustly witnes against him. *Iohn 2. 19.*

c Christ did neglect their false reports, & moreouer he was not there to defend his cause, but to suffer condemnation.

d Or adiure thee by thine allegeance towardes God. *Chap. 16. 27. rom. 14. 10. 1. thes. 4. 14.*

e Christ confesseth that he is y Sonne of God.

f This was one of their owne traditions, if they had heard any Israelite blaspheme. g The enemies of God call a true confession blaspheamie. *Isa. 50. 6.* h The officers smite Christ with their rods or litle staues. i They mocked him after this sort, that he might not seeme to be a Prophete, & so would turne the peoples myndes from him. *Mar. 14. 66. luke. 22. 55. iohn 18. 25.*

k An example of our infirmitie y we may learne to depend vpon God, and not put our truste in our selues.

l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffereth his to perish vtterly,

*Or, Corbona.

a For they had no authoritie to condemne him, or to put any to death.

b Ouer late repentance bringeth desperatiō.

c Although he abhorre his sins, yet is he not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction.

d These hypocrites lay the whole fault vpon Iudas. *Act. 1. 18.*

e The hypocrites are full of conscience in a matter of nothing, but to shead innocent blood they make nothing at it.

f For the Iewes thought it a great offence to bee buried in the same place that the strangers were. *Act. 1. 19. Zach. 11. 13.*

Mar.15.2.luk.23.3. iohn 18.33.

11 ¶ * And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou ᵈ king of the Iewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chief Priestes and Elders, he answered nothing.

13 Then saide Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But hee answered him not to one worde, insomuch that the gouernour marueiled greatly.

ᵉ *Or, quit.*

f It was a tradition of the Iewes to deliuer a prisoner at Easter.

15 Nowe at the feast, the gouernour was wont to ᵉ deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate saide vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew wel, that for enuie they had deliuered him.

19 Also when he was set down vpon the iudgement seate, his wyfe sent to him, saying, ʰ Haue thou nothing to do with that iust man: for I haue suffred many things this day in a dreame by reason of him.)

h This was to ỹ greater condemnation of Pilate, whom neither his owne knowledge coulde teach, nor counsell of others, to defend Christs innocencie.

20 * But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.

Mar. 15.11. luke. 23.18. iohn. 18.40. act. 3.14.

21 Then the gouernour answered, & said vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, ⁱ Barabbas.

i The multitude preferre the wicked to the righteous.

22 Pilate saide vnto them, What shal I doe then with Iesus which is called Christ? They all sayde to him, Let him be crucified.

23 Then saide the gouernour, But what euil hath he done? Then they cryed the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but ỹ more tumult was made, he tooke water and washed his handes before the multitude, saying, I am innocent of the blood of this ᵏ iust man: looke you to it.

k Pilate beareth witnes that he is innocent, before he cõdemne him

25 Then answered al the people, and said, ˡ His blood be on vs, and on our children.

l If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day.

26 Thus let he Barabbas loose vnto thẽ, and scourged Iesus, and deliuered him to be crucified.

Mar. 15.16. iohn. 19.2.

27 ¶ * Then the souldiers of the gouernour tooke Iesus into the common hal, and gathered about him the whole band.

28 And they stripped him, and put vpon him a ᵐ skarlet robe,

m To deride him, because he called himselfe a King.

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, & bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head,

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

Mar. 15.21. luke. 23.26.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse.

Mar. 15.22. iohn. 19.17.

33 * And when they came vnto the place called Golgotha, (that is to saye, the place of dead mens skulles)

n It was a kinde of drink to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.

34 They gaue him ⁿ vineger to drinke, mingled with gall: and when hee had tasted thereof, he would not drinke.

Psalm. 22.18. mar. 15.24.

35 ¶ And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garments among thẽ, and vpon my vesture did cast lots.

36 And they sate, and watched him there.

o The maner then was to set vp a writing to signifie wherfore a man was executed: but here God gouerned Pilates hand to write otherwise thẽ he thought.

37 ¶ They set vp also ouer his head his cause written, * THIS IS IES.VS THE KING OF THE IEWES.

Iohn 2.19. Psal. 22.8. wisd. 2.18.

38 ¶ And there were two theeues crucified with him, one on the right hand, & another on the left.

p This was a great tentation, to go about to take from him his trust in God, and so to bring him to despaire.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou bee the Sonne of God, come downe from the crosse.

41 Likewise also the hie priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 Hee saued others, but he can not saue him selfe: if he be the king of Israel, let him nowe come downe from the crosse, and we will beleeue him.

q Meaning by this Synecdoche the one of the theeues.

43 * He ᵖ trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

r That was from noone till three of the clocke.

44 That same also the ᵠ theeues which were crucified with him, cast in his teeth.

45 Now from the ʳ first houre was there darknesse ouer all the ˢ lande, vnto the ninth houre.

s Of Iewrie and the countrey thereabout.

46 And about the ninth houre Iesus cryed with a loude voyce, saying, * Eli, Eli, lamasabachthani? that is, ᵗ My God, my God, why hast thou forsaken me?

Psal. 22.2.

t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and cal vpõ him: which is written to teach vs in all afflictions to trust still in God, be the assaultes neuer so grieuous to the flesh.

47 And some of them that stoode there, when they heard it, said, This man calleth ᵘ Elias.

u They mocked at Christs prayer, as if it had bene in vaine. *Iohn. 19.29.*

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a ˣ reed, and gaue him to * drinke.

ˣ *Or, hyssope stalke. Psalm. 69.21.*

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed againe with a loude

voyce,

x Voluntarily after he had obeyed his father in all things.

2. Chro. 3. 14.

y Which signified an end of all the ceremonies of the Law.

z Or, Iurusalem.

voyce, and yelded up the x ghost.

51 And beholde, y the vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were cloven,

52 And the graues did open them selues, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the z holie Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, & the things that were done, they feared greatly, saying, Truly a this was the Sonne of God.

a This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.

55 ¶ And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Mary Magdalene, and Mary the mother of Iames and Ioses, & the mother of Zebedeus sonnes.

Mar. 15. 42. 43. Luke. 23. 50, 51. iohn. 19. 38.

57 ¶ *And whe the euen was come, there came a a rich man of Arimathea, named Ioseph, who had also him selfe bene Iesus disciple.

b Who was so much the more in danger by declaring him selfe to be Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commaunded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linen cloth,

b Christs burying doeth so much more verifie his death & resurrection,

60 And put it in his new b toombe, which he had hewen out in a rocke, & rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, & the other Mary sitting ouer against the sepulchre.

c Which was the day before the Sabbath.

62 ¶ Now the next day that followed the c preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer saide, while hee was yet aliue, Within three dayes I will rise.

64 Commaund therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, & say vnto the people, He is risen from the dead: so shal the last d error be worse then the first.

d More will follow his doctrine then did afore he was put to death.

65 Then Pilate said vnto them, Ye haue e a watch: goe, and make it sure as ye know.

e That is, men appointed for the keeping of the Temple.

66 And they went, & made the sepulchre f sure with the watch, and sealed the stone.

f The more that men goe about to subdue Christs power, the more shewe they their own malice, & procure to them selues the greater condemnation, for as much as Gods glory the more appeareth thereby.

1 NOw * in the d end of the e Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

Mar. 16. 1, 2, 5. iohn. 20. 11.

* Or, morning.

a Here y Euangelist rekoneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.

2 And beholde, there was a great earthquake: for the b Angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

b There were two: but it is a maner of speach to vse the singular number for the plurall, and contrarie.

3 And his countenance was like lightening, and his rayment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, & saide to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,

7 And goe quickly, and tell his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there ye shall see him: c loe, I haue tolde you.

c He assureth them that it is so.

8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples word.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured

9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, & tooke him by the feete, and worshipped him.

10 Then saide Iesus vnto them, Be not afraide. Goe, and tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ Now when they were gone, beholde, some of the watch came into the citie, & shewed vnto the hie Priests al y things that were done.

12 And they gathered them together with the Elders, and tooke counsel, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, & stole him away while we slept.

14 And if the gouernour heare of this, we wil perswade him, and saue you harmeles.

15 So they tooke the mony, & did as they were taught: and this e saying is noysed among the Iewes vnto this day.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feele the profit of his death and resurrection.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

Hebr. 2. 8. chap. 11. 27. iohn. 17. 2. Mar. 16. 15.

19 *Go therefore, & teach al nations, baptising them in the name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue al things, whatsoeuer I f haue commanded you: and loe, * I am with you alway, vntill the g ende of the world. Amen.

f Men may not teach their own doctrine, but whatsoeuer Christ hath taught them: for he referreth this autoritie to him selfe, to be the onely teacher and authour of the doctrine.

g By power, grace, and vertue of the holy Ghost.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

THE

THE HOLIE GOSPEL OF Iesus Christ, according to Marke.

CHAP. I.

2 *The office, doctrine and life of Iohn the Baptist.* 9 *Christ is baptized,* 13 *And tempted.* 14 *He preacheth;* 17 *Calleth the fishers.* 23 *Christ healeth the man with the vncleane spirit.* 27 *New doctrine.* 29 *He healeth Peters mother in law.* 34 *The deuils knewe him.* 41 *He cleanseth the leper, and healeth diuers others.*

a He sheweth that Iohn Baptist was the first preacher of the Gospel. *Mala.*3.1.

1 THe [a] beginning of the Gospel of Iesus Christ, the sonne of God:

b In Greeke, Angel, or Ambassadour. *Isa.*40.3. *luke.*3.4. *iohn.*1.15.

2 As it is written in the Prophetes, * Beholde, I sende [b] my messenger before thy face, which shall prepare thy waye before thee.

c Take away all lettes, which might hynder Christ to come to you. *Mat.*3.1,6.

3 * The voyce of him that cryeth in the wildernes is, [c] Prepare the way of the Lord: make his paths straight.

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Mat.3.1: so that the order is here inuerted, which thing is common in the Scriptures. *Mat.*3.4.

4 * Iohn did baptize in the wildernes, and [d] preach the baptisme of amendement of life, for remission of sinnes,

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

* Or, Grashoppers. *Leui.*11.22.

6 * Now Iohn was clothed with camels heare, and with a girdel of a skinne about his lopnes: and he did eate * Locusts and wilde hony,

7 * And preached, saying, A stronger then I, commeth after me, whose shoes latchet I am not worthy to stoupe down, and vnlouse.

8 Truely it is, I haue * baptized you with [e] water: but he wil baptize you with the holie Ghost.

*Mat.*3.11. *luke.*3.16. *iohn.*1.27. *Act.*1.5. & 2.4. & 11.16. & 19.4.

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Mat.*3.13. *luke.*3.21. *iohn.*1.33.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in

* Or, Iesus.

10 And assone as * he was come out of the water, Iohn saw the heauens cloue in twaine, and the [f] holy Ghost descending vpon him like a doue.

f This was done for the confirmation of Iohn and them that stoode by.

11 Then there was a voyce from heauen, saying, Thou art my beloued [g] sonne, in whom I am wel pleased.

12 * And immediately the * Spirite driueth him into the wildernes.

*Mat.*3.13. *luke.*3.21. *iohn.*1.33.

13 And he was there in the wildernesse fourtie dayes, and was [h] tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

* Or, Iesus.

14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospel of the kingdome of God,

g The Father beareth witnesse that Christ is the very Sonne of God. *Matth.*4.1. *luke.*4.1. * Or, the holy Ghost. h Christ woulde be tempted, to persuade vs that he wil helpe them that be tempted, Hebr.2.18. *Matth.*4.12. *luke.*4.14. *iohn.*4.43.

i By the which Gospel he wil rule & reigne ouer al.

15 And saying, The time is fulfilled, and the kingdome of God is at hande: repent and beleeue the Gospel.

16 ¶ * And as he walked by the * sea of Galile, he sawe Simon, & Andrew his brother, casting a net into the sea, (for they were fishers.)

*Mat.*4.18. *luke.*5.2. * Or, lake.

17 Then Iesus said vnto them, Followe me, and I will make you to be [k] fishers of men.

k To draw them from perdition.

18 And straightway they forsooke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hired seruantes, & went their way after him.

21 ¶ So * they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught. *Mat.*4.13. *luke.*4.31.

22 And they were astonied at his doctrine: * for he taught them as one that had authoritie, & [l] not as the Scribes. *Mat.*7.28,29. *luke.*4.32.

l Whose doctrine was dead, and nothing fauoured of the spirit.

23 ¶ And there was in their Synagogue a man which had an vncleane spirite, and he cryed,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, [m] Hold thy peace, and come out of him.

m Christ would not suffer the father of lyes to beare witnes to the trueth.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were al amased, so that they demaded one of another, saying, What thing is this? what [n] new doctrine is this? for he commandeth the foule spirits with authoritie, & they obey him.

n They referre the myracle to the kinde of doctrine, & so marueile at it, as a newe & strange thing, & do not consider the power of Christ, who is the authour of the one and the other.

28 And immediately his fame spred abroade throughout al the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wines mother lay sicke of a feuer, & anon they tolde him of her.

*Mat.*8.14. *luke.*4.38.

31 And he came and tooke her by the hande, & lift her vp, & the feuer forsooke her by & by, & she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him al that were diseased, & them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils,

o Christ woulde not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse shoulde testifie of him, Act. 16. 18.

devils, and *suffered not the devils to say that they knew him.

35 And in the morning very early, before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had founde him, they sayd unto him, All men seeke for thee.

38 Then he said unto them, Let us go into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the devils out.

*Mat. 8. 2. *luke 5. 12.*

40 ¶ *And there came a leper to him, beseeching him, and kneeled downe unto him, and said to him, If thou wilt, thou canst make me cleane.

p Forbidding him to tel any man, because as yet his time was not come to be knowen.

41 And Iesus had compassion, and put forth his hande, and touched him, and said to him, I will: be thou cleane.

42 And assone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

q It belonged to the Priest to know if a man were healed of the leprosie. *Leuit. 14. 4.*

43 And after he had giuen him a straight r commandement, hee sent him away forthwith,

r To take al maner of excuse from them, and to condemne them of ingratitude.

44 And said unto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to q the *Priest, and offer for thy cleansing those thinges, which Moses commanded, for a *testimoniall unto them.

Luke 5. 15.

45 But when he was departed, *he began to tel many thinges, and to publish the matter: so that Iesus s coulde no more openly enter into the citie, but was without in deserte places: and they came to him from every quarter.

s The preasse was so great, that he should haue bin thronged.

CHAP. II.

3 He healeth the man of the palsie. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

*Mat. 9. 1. *luke 5. 18.*

1 AFter * a fewe dayes, he entred into Capernaum againe, and it was noysed that he was in the a house.

a Where he was wont to remaine

2 And anon, many gathered together, in so much that the places about the doore coulde not receyue any more: and he preached the word unto them.

3 And there came unto him, bringing one sicke of the palsie, borne of foure men.

4 And because they could not come nere unto him for the multitude, they uncouered the roofe of the house where hee was: and when they had broken it vp, they let downe the bed, wherein the sicke of the palsie lay.

b By these words Christ shewed that he was sent of his Father with authoritie to take away our sinnes. *Iob. 14. 4. Esa. 43. 25.*

5 Now when Iesus saw their faith, hee said to the sicke of the palsie, Sonne, thy b sinnes are forgiuen thee.

6 And there were certaine of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? *who can forgiue sinnes, but God only?

8 And immediatly when Iesus perceiued in his spirit, that thus they thought with themselues, he said unto them, Why reason ye these things in your hearts?

9 c Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

c Christ speaketh according to their capacitie, who were so blinde that they would beleeue nothing, but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

10 And that ye may know, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he said unto the sicke of the palsie)

11 I say unto thee, Arise and take vp thy bed, and get thee hence unto thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, in so much that they were all amased, and glorified God, saying, d We never sawe such a thing.

d Their owne cōsciences cause them to confesse the trueth. *Mat. 9. 9. luke 5. 27.*

13 ¶ Then he went againe towarde the sea, and all the people resorted unto him, and he taught them.

14 *And as Iesus passed by, he saw Leui the sonne of Alpheus sit at the receite of custome, and said unto him, Folow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that folowed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they sayde unto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 How when Iesus heard it, he sayde unto them, The whole haue no neede of the physician, but the sicke. *I came not to call the *rightuous, but the sinners to repentance.

1. Tim. 1. 15.

e He speaketh of such as perswade them selues to be iust, although they be nothing lesse. *Mat. 9. 14. luke 5. 33.*

18 *And the disciples of John, and the Pharises did fast, and came and sayde unto him, Why do the disciples of John and of the Pharises fast, and thy disciples fast not?

19 And Iesus saide unto them, Can the f children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast.

f Christ sheweth that he wil spare his, and not burden them before it be necessarie.

20 But the dayes will come, when the bridegrome shalbe taken frō them, and then shall they fast in those dayes.

21 Also no man soweth a piece g of newe cloth in an olde garment: for els the new piece taketh away the filling vp from the olde, and the breach is worse.

g The word properly signifieth new cloth which as yet hath not passed the hande of the fuller.

22 Likewise, no man putteth newe wine into olde vessels: for els the newe wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must be put into newe vessels.

23 ¶ *And it came to passe as hee went thorough the corne on the Sabbath day, that his disciples, as they went on their way, begamne to pluche the eares

Mat. 12. 1. luke 6. 1.

of come.

1 *Sam.21.6.*
h He was alſo called Achimelech, as his father was, ſo that both the father and the ſonne were called by both theſe names, 1.Chron. 24.6. 2.Sam.8. 17.and 15.29. 1.King.2.26.

24 And the Phariſes ſaid vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he ſayde to them, Haue ye neuer read what * Dauid did, when hee had need, and was an hungred, both he, and they that were with him?

26 Howe he went into the houſe of God, in the dayes of h Abiathar ỳ hie Prieſt, and did eat the ſhew bread, which were not lawfull to eate, but for the * Prieſts, and gaue alſo to them which were with him?

Exod.29.33. Iemi.8.31.& 24.9
i Seeing the Sabbath was made for mans vſe, it was not meete it ſhould be vſed to his hinderance and incommoditie.

27 And he ſayd to them, The Sabbath was i made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dryed hand. 14 He chuſeth his Apoſtles. 21 Chriſt is thought of the worldlings to be beſides himſelf. 22 He caſteth out the vncleane ſpirite, which the Phariſes aſcribe vnto the deuill. 29 Blaſpheme againſt the holie Ghoſt. 35 The brother, ſiſter, & mother of Chriſt.

Mat.12.9,10. luke 6.6.

1 AND * he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſaid vnto the man which had the withered hand, Ariſe: ſtand foorth in the middes.

4 And he ſayde to them, Is it lawfull to do a good deede on the Sabbath day, or to do euil? to ſaue the life, or to kil? But they a held their peace.

a They helde their tongues of malice: for they woulde neither confeſſe nor denie.

5 Then he looked rounde about on them b angerly, mourning alſo for the hardneſſe of their heartes, & ſaid to the man, Stretch forth thyne hand. And he ſtretched it out: and his hand was reſtored, as whole as the other.

b Chriſt is in ſuch ſort angrie with man that he pitieth him and ſeeketh to winne him.

6 ¶ And the Phariſes departed, and ſtraightway gathered a counſell with the c Herodians againſt him, that they might deſtroy him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to reſiſt Chriſt, reade Matt.22.16.

7 But Jeſus auoided with his diſciples to the ſea: & a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, & beyonde Jordan: and they that dwelled about Tyrus & Sidon, when they had heard what great thinges hee did, came vnto him in great nomber.

9 And he commanded his diſciples, that a ſhip ſhould wayte for him, becauſe of the multitude, leaſt they ſhoulde throng him.

10 For hee had healed many, inſomuch that they preaſſed vpon him, to touch him as many as had d plagues.

d Or, ſcourges, meaning diſeaſes.

11 And when the vncleane ſpirites ſawe him, they fel downe before him, & cryed, ſaying, Thou art the ſonne of God.

12 And he ſharpely rebuked them, to the end they ſhould not vtter him.

13 ¶ * Then he went vp into a mountaine, and called vnto him whome he would, and they came vnto him.

Chap.6.7. mat.10.1. luke 9.1.

14 And hee appointed twelue that they ſhoulde be with him, and that he might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and he named Simon, Peter.

17 Then James the ſonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrewe, and Philip, and Bartlemewe, and Matthew, and Thomas, and James, the ſonne of Alpheus, and e Thaddeus, and Simon the f Cananite,

e Or, Lebbeus, or Iudas.
f Or, Zealous.

19 And Judas Iſcariot, who alſo betraied him, and they came g home.

g The diſciples were now conuerſant with Chriſt, both at home & abroad.

20 And the multitude aſſembled againe, ſo that they couldе not ſo much as eate bread.

21 And when h his kinſfolkes heard of it, they went out to lay e holde on him: for they thought hee had bene beſide himſelfe.

h Or, they that were about him.
e His kinſfolkes woulde haue ſhut him within doores, leaſt any harme ſhoulde haue come vnto them, if any tumult had bene made: for ſome would haue made him a King, & the Phariſes with others ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and of the Romanes.

22 ¶ And the Scribes which came from Jeruſalem, ſaide, Hee hath Beelzebub, and thrugh the prince of deuils he caſteth out deuils.

Mat.9.34. and 12.24. luke 11.15.

23 But he called them vnto him, & ſayde vnto them in parables, Howe can Satan driue out Satan?

24 For if a kingdome be deuided againſt it ſelfe, that kingdome can not ſtand.

25 Or if a houſe be deuided againſt it ſelfe, that houſe can not continue.

26 So if Satan make inſurrection againſt himſelfe, and be deuided, he can not endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ * Verely I ſay vnto you, all ſinnes ſhalbe forgiuen vnto the children of me, and blaſphemies, wherewith they blaſpheme:

Mat.12.31. luke 12.10. 1.ioh 5.16.

29 But he that i blaſphemeth againſt the holie Ghoſt, ſhall neuer haue forgiuenes, but is culpable of eternall damnation,

i Which is, when a man fighteth againſt his owne conſcience, and ſtriueth againſt ỳ trueth which is reueiled vnto him: for ſuch one is in a reprobate ſenſe, & can not come to repentance.

30 Becauſe they ſaid, He had an vncleane ſpirit.

31 ¶ * Then came his k brethren and mother, and ſtoode without, and ſent vnto him, and called him.

Mat.12.46. luke 8.19.

32 And the people ſate aboute him, and they ſaide vnto him, Beholde, thy mother, and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 And hee looked rounde about on them, which ſate in compaſſe about him, and ſayd, Beholde my mother and my

k Or, cousins.

my brethren.
35 For whosoeuer doeth the will of God, he is my brother, and my sister, and mother.

CHAP. IIII.

a *By the parables of the seed, and the mustard corne, Christ sheweth the state of the kingdome of God.* 11 *A speciall gift of God to know the mysteries of his kingdome.* 37 *He stilleth the tempest of the sea which obeyed him.*

Mat.13.1. luke.8.4.

1 AND * he began again to teach by the sea side, & there gathered vnto him a great multitude, so þ he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.
2 And he taught them many thinges in parables, and sayd vnto them [b] in [a] his doctrine,
3 Hearken: Beholde, there went out a sower to sowe.
4 And it came to passe as he sowed, that some fell by the wayes side, and the foules of the heauen came and deuoured it vp.
5 And some fell on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.
6 But assoone as the sunne was vp, it caught heat, & because it had not roote, it withered away.
7 And some fell among the thornes, and the thornes grewe vp and choked it, so that it gaue no fruit.
8 Some againe fell in good ground, and did yeeld fruit that sprong vp, & grewe, and it brought forth, some thirtie folde, some sixtie folde, and some an hundreth folde.
9 Then he saide vnto them, He that hath [b] eares to heare, let him heare.
10 And when hee was alone, they that were about him with the twelue, asked him of the parable.
11 And he said vnto them, To [c] you it is giuen to know the mysterie of the kingdome of God: but vnto them that are [d] without, all thinges bee doone in parables,
12 * That they seeing, may see, & not discerne: and they hearing, may heare, and not vnderstand, least at any time they shoulde turne, and their sinnes shoulde be forgiuen them.
13 Againe he said vnto them, Perceyue ye not this parable? how then shoulde ye vnderstand all other parables?
14 The sower soweth the word.
15 And these are they that receiue the seed by the wayes side, in whom the worde is sowen: but when they haue heard it, Satan commeth immediately, and taketh away the worde that was sowen in their heartes.
16 And likewise they that receyue þ seed in stonie ground, are they, which when they haue heard the worde, straightwayes receyue it with gladnes.
17 Yet haue they no roote in themselues, & endure but a time: for when trouble and persecution ariseth for the worde, immediatly they be offended.
18 Also they that receyue the seede among the thornes, are such as heare the worde:
19 But the cares of this world, & the * deceyptfulnes of riches, and the lustes of other things enter in, & choke the word, and it is vnfruitfull.
20 But they that haue receiued seede in good ground, are they that heare the worde, and receyue it, and bring forth fruit, one corne thirtie, an other sixtie, & some an hundreth.
21 ¶ Also hee saide vnto them, * Is [e] the candle lighted to be put vnder a bushel, or vnder the table, and not to be put on a candlesticke?
22 * [f] For there is nothing hid, that shall not be opened: neither is there a secrete, but that it shall come to light.
23 If any man haue eares to heare, let him heare.
24 And he saide vnto them, Take heede what ye heare. * With [g] what measure ye mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.
25 * For vnto him that hath, shall it bee giuen, & from him that hath not, shal be taken away, [h] euen that he hath.
26 ¶ Also he said, So is the [i] kingdome of God, as if a man shoulde [k] cast seede in the ground,
27 And should sleepe, & rise vp night and day, and the seede shoulde spring and grow vp, he not knowing how.
28 For the earth bringeth forth fruite of her selfe, first the blade, then the eares, after that, full corne in the eares.
29 And assoone as the fruit sheweth it selfe, anon he putteth in the sickle, because the haruest is come.
30 ¶ * He sayde moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall wee compare it?
31 It is like a graine of mustarde seede, which when it is sowen in the earth, is the least of all seedes that bee in the earth:
32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may builde vnder the shadow of it.
33 And * with many such parables hee preached the worde vnto them, as they were able to heare it.
34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples apart.
35 ¶ * Howe the same daye when euen was come, he sayde vnto them, Let vs passe ouer vnto the other side.
36 And they left the multitude, and [l] tooke him as hee was in the shippe: and there were also with him other shyps.
37 And there arose a greate stourme of

1.Tim.6.17.

Mat.5.15. luke.8.16.& 11.33

Mat.10.26. luke.8.17.& 12.2

luke.6.38.

Mat.13.12. and 25.29. luke.8.18.& 19.26

Mat.13.31. luke.13.19. Mat.13 34.

Mat.8.23. luke.8.22.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that mē could not denie but it came frō heauen.

b For God doth not opē all mens hearts to vnderstand his mysteries.

c Which are led by the spirit of God.

d And are not of the number of ỹ faithfull, neither atteine to ỹ pith & substance, but onely stay in the outward rinde and barke.

Isa.6.9. mat.13.14. luke.8.10. iohn.12.40. actes.28.26. rom.11.8.

e Christ setteth before their eies ỹ true pateme of a Christian life.

f We may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.

g If you do your endeuour faithfully, ye shall be recompensed iustly.

h That which he thinketh him selfe to haue.

i These two similitudes following prone, ỹ although the kingdome of God seemeth to haue very litle appearāce or beginning, yet god doeth increase it aboue mans reason.

k If the ministers do their ductie, God will giue ỹ increase.

l And set for-ward.

wunde, and the wanes dalhed into the ship, so that it was nowe full.

m Christ leaueth vs oftentimes to our selues, both as wel ſ we may learne to knowe our owne weaknes, as his mightie power.

38 And he was in the sterne m a sleepe on a pillowe: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And hee rose vp, and rebuked the winde, and saide vnto the sea, Peace, & be still. So the wind ceased, and it was a great calme.

40 Then he sayde vnto them, Why are ye so fearefull? n how is it that ye haue no faith?

n Or, haue you not yet faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

CHAP. V.

1 Iesus casteth the deuils out of the man, and suffreth them to enter into the swine. 25 He healeth a woman from the bloudie ysſue, 41 And raiseth the captaines daughter.

Mat.8.28. luke.8.26.

1 AND * they came ouer to the other side of the sea into the countrey of the Gadarens.

2 And when hee was come out of the ship, there mette him incontinently out of the graues, a man which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, & stroke him selfe with stones.

6 And when hée sawe Iesus afar off, he ran, and worshipped him,

7 And cryed with a loud voyce, & sayde, o What haue I to doe with thee, Iesus, the sonne of the most high GOD? I charge thee by p God, that thou torment me not.

o To adiure thee to sweare by God.

p He abuseth ſ Name of God, to maintaine his tyrannie.

8 (For he saide vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is q Legion: for we are many.

q A Legion contained aboue 6000 in nomber, reade, Mat. 26.53.

10 And he prayed him instantly, that hée woulde not sende them awaye out of the countrey.

11 Now there was there in the mountaines a great heard of swyne, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that wée may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the hearde r ran headlong from the high banke into the sea, (and there were about two thousand swine) & they were drowned in the s sea.

r Or, ran with violence headlong.

s Or, in the lake.

14 And the swineheards fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that sawe it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then t they began to pray him, that hée would u depart from their coastes.

t Marke howe loue of riches & worldly respects hinder men to receiue Christ.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but saide vnto him, Goe thy waye home to thy friends, and x shewe them what great things the Lorde hath done vnto thee, and howe he hath had compassion on thee.

u The worldlings more esteeme their swine, then they do Iesus Christ.

x We must declare vnto others the benefits which God sheweth towards vs, that thereby they may giue him praise & glory.

20 So he departed, and began to publish in y Decapolis, what great thinges Iesus had done vnto him: and all men did marueile.

y Of, in the countrey of the ten cities.

21 ¶ And when Iesus was come ouer again by ship vnto ð other side, a great multitude gathered to him, and hee was nere vnto the sea.

22 * And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

Mat.9.18. luke.8.41.

23 And besought him instantly, saying, My litle daughter lieth at point of death: I praye thee that thou wouldest come and lay thine handes on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeres,

26 And had suffred many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, shee came in the preasse behinde, and z touched his garment.

z Her faith brought her to Christ, and moued her to approchenere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

28 For she said, If I may but touch his clothes, I shalbe whole.

29 And straightway a the course of her blood was dried vp, and she b felt in her bodie, that she was healed of that c plague.

a Or, fountaine.

b Or, knew.

c Or, scourge.

30 And immediatly when Iesus dyd know in him selfe the vertue that went out of him, hée turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples sayde vnto him, Thou seest the multitude thyng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared & trembled: for

for she knew what was done in her, and she came & fell downe before him, and tolde him the whole trueth.

34 And he sayde to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy [a] plague.)

[a] Or, scourge.

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which saide, Thy daughter is dead: why disease thou the master any further?

36 Assoone as Jesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afrayde: onely beleeue.

37 And he suffered no man to followe him, saue Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wayled greatly.

39 And he went in, and saide vnto them, Why make ye this trouble, and weepe? the childe is not [b] dead, but sleepeth.

[b] He ment, she was not dead to remaine so, because she should incontinently be restored againe to life.

40 And they [i] laught him to scorne: but he put them all out, and tooke the father, and the mother of the child, and [k] them that were with him, & entred in where the child lay,

[i] For they had no hope to see her liue againe.

41 And tooke the childe by the hand, and saide vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

[k] That is, his three disciples.

42 And straightway the mayden arose, and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straytly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

4 Howe Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

Mat.13.54. luke.4.16.

1 AFterwarde [*] he departed thence, and came into his owne countrey, and his disciples followed him.

[a] Christ is neglected of his owne friendes, and kinsfolkes.

[*] Or, miracles.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him, were astonied, and said, [a] From whence hath he these thinges? and what wisedome is this that is giuen vnto him, that euen [§] such great workes are done by his handes?

[§] Or, cousin.

[b] That which ought to moue them to come to Christ, causeth them to go back from him, which cōmeth of their owne wickednes.

3 Is not this [†] carpenter Maries sonne, the [§] brother of James and Joses, and of Juda and Simon? and are not his sisters here with vs? And they were [b] offended in him.

Mat.13.57. luke.4.24. iohn.4.44.

4 Then Jesus said vnto them, A [*] Prophet is not without honour, but in his owne countrey, and among his owne kinred, and his owne house.

5 And he [c] could there [d] doe no great workes, saue that he layed his handes vpon a few sicke folke, and healed them.

[c] That is, he would not.

[d] Lacke of faith maketh vs vnable to receiue Gods benefits.

6 And he marueiled at their vnbeliefe, * and went about by the townes on euery side, teaching.

Mat.4.23. luke.13.22.

7 ¶ And he called the twelue, & began to sende them two and two, & gaue them power ouer vncleane spirits,

Mat.10.1. chap.3.14. luke.9.1.

8 And cōmanded them, that they should take nothing for their journey, saue a staffe only: neither [e] scrip, neither bread, neither money in their [f] girdles,

[e] Christ onely forbiddeth them to carie any thing, which might be burdenous, or hinder their message.

[f] Or, purses. *Act.12.8.*

9 But that they should bee shod with [*] sandales, and that they should not put on two coates.

[g] Which were a kinde of light shoes tied to the feet with stringes.

10 And he said vnto them, Wheresoeuer ye shall enter into an house, there abide till ye depart [g] thence.

[g] He forbiddeth couriositie in changing their lodgings, in this their speedie message.

Mat.10.14. luke. 9.5.

11 * And whosoeuer shal not receiue you, nor heare you, when ye depart thence, [h] * shake off the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom or Gomorrha at the day of iudgement, then for that citie.

[h] In token of execration, and of the horrible vengeance of God which shal light vpon them. *Act.13.51. & 18.6 Iam.5.14.*

12 ¶ And they went out and preached, that men should amend their liues.

13 And they cast out many deuils: and they * anointed many that were sicke, with [i] oyle and healed them.

[i] The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, & ceremonie is to no vse. *Mat. 14.1 luke.9.7.*

14 ¶ * Then King Herode heard of him (for his name was spred abroade) and said, Iohn Baptist is risen againe from the dead, and therfore great workes are wrought by him.

[k] Meaning, of the old Prophets. *Luke.3.19.*

15 Other saide, It is Elias: and some said, It is a Prophet, or as one [k] of the Prophets.

16 * So when Herode heard it, he sayde, It is Iohn whom I beheaded: he is [l] risen from the dead.

[l] They had then this common errour, that they thought the soules being departed out of one body went straight into another.

17 For Herode him selfe had sent foorth, and had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philips wife, because he had maried her.

18 For Iohn saide vnto Herode, * It is not [m] lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and would haue killed him, but she could not:

20 For Herode feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, & when he heard him, he did many thinges, and [n] heard him gladly.

21 But the time being conuenient, when Herode on his birth daye made a banket to his princes and captaines, and chefe states of Galile:

22 And the daughter of the same Hero-

Leuit.18.16. & 20.21. m The libertie of John vsed to reproue vice without acception of person, declareth how the true ministers ought to behaue themselues. n Such is the nature of Gods worde, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seed fel in stony places, and so tooke no roote.

o What inconuenience commeth by wanton dauncing.

dias came in and ° daunced, and pleased Herode and them that sate at table together, the King said vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

Mat.14.8.

24 * So she went forth, and said to her mother, What shall I aske? And she saide, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the King, and asked, saying, I wonde that thou shouldest giue mee euen now in a charger p head of Iohn Baptist.

26 Then the King was very sorie: yet for his othes sake, & for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the hangman, and gaue charge that his head shoulde be brought. So hee went and beheaded him in the pyson,

p Iosephus calleth her name Salomen, q daughter of Philip and Herodias.

28 And brought his head in a charger, & gaue it to the maide, & the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his ' body, and put it in a toombe.

Or, carkeis.

Luke.9.10.

q The Apostles render account of their message, which is to declare their fidelitie & obedience.

30 ¶ * And the Apostles gathered them selues together to Iesus, and told him all thinges, both what they had done, and what they had taught.

r Christ beareth with the infirmitie of his seruants, and bringeth them to quietnes, that he may instruct them, & make them strong against troubles.

31 And he said vnto them, Come ye apart into the wildernes, ' and rest a while: for there were many comming and going, that they had not leasure to eate.

Matt.14.13.luke.9.10.

32 * So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knewe him, and ranne a foote thither out of al cities, and came thither before them, and assembled vnto him.

Matt.9.36.& 14.14.

34 * Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like ' sheepe which had no shepheard: * and he began to teach them many things.

s This declareth that there is an horrible disorder among that people, where ſ true preaching of Gods word wanteth.

35 * And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

Luke.9.11.

Mat.14.15.

36 Let them depart, that they may go into the villages and townes about, and bye them bread: for they haue nothing to eate.

t Which is about fiue pounde starling.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shal we go and bye t two hundreth pennie worth of bread, and giue them to eate?

Mat.14.17.luke.9.13.iohn.6.9.

38 * Then he said vnto them, How many loaues haue ye? goe & looke. And when they knewe it, they said, Fiue, and two fishes.

' *Or, by tables full: for in euery ranke were as many as a table could holde.*

39 So he commanded the to make them all sit downe by ' companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundrethes, and by fifties.

u The Greeke word signifieth such beddes as are made in a garden, so that ſ companie which were there set, might seeme as rowes, or borders of beddes in a garden.

41 And he tooke the fiftie loaues, and the two fishes, and looked vp to heauen, & gaue thankes, & brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eate, & were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent them away, hee departed into a mountayne to pray.

47 * And when euen was come, the ship was in the middes of the sea, and hee alone on the land.

Mat.14.23. iohn.6.15.

48 And he saw them troubled in rowing, (for ° winde was contrarie vnto them) and about the fourth x watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

x Which was about two or three houres before day.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Bee y of good comfort: it is I, be not afraid.

y Christ assureth his and maketh them bold, both by his word, and mightie power.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amased in them selues beyond measure, and marueiled.

52 z For they had not considered the matter of the loaues, because their heartes were hardened.

z They had forgot the miracle which was wrought with the fiue loaues.

53 ¶ * And they came ouer, & went into the land of Gennesaret, and arriued.

Mat.14.34.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to carie hither and thither in beddes all that were sicke, where they heard that hee was.

56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicke in the ' streetes, and prayed him that they might touch at the least the a edge of his garment. And as many as touched him, were made whole.

' *Or, markets.*

a Not for any such vertue that was in his garment, but for the confidēce which they had in him.

CHAP. VII.

The disciples eate with vnwashen hands. 8 The commaundement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people praiſe Christ.

1 THen * gathered vnto him the Phariſes, and certayne of the Scribes which came from Ieruſalem.

Mat.15.2.

2 And when they sawe some of his disciples

disciples eate meate with [1] common [a] handes, (that is to say vnwashen) they complayned.

3 (For the Pharises, and all the Iewes, except they wash their handes [b] oft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eate not: and manie other thinges there bee, which they haue taken vpon them to obserue, as the washing of cuppes, and [c] pottes, and of brasen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate [1] meate with vnwashen handes?

6 Then hee answered and sayde vnto them, Surely [d] Esai hath prophecied wel of you, hypocrites, as it is written, This people honoureth me with their [d] lippes, but their heart is farre away from me.

7 But they worship mee in vaine, teaching for doctrines the [e] commandements of men.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots [g] of cups, and many other such like thinges ye doe.

9 And hee sayde vnto them, Well, ye reiect the commaundement of GOD, that ye may obserue your owne tradition.

10 For Moses said, [*] Honour thy father, and thy mother: and, [*] Whosoeuer shal curse father or mother, let him [f] dye the death.

11 But ye saye, If a man say to father or mother, Corban, that is, By the gifte that is offered by mee, thou maist haue profite, he shalbe free.

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye do manye such like things.

Mat.15.10.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Do ye not know that whatsoeuer thing from without entreth into a man, cā not defile him,

19 Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is the purging of al meates?

20 Then he said, That which commeth out of man, that defileth man.

21 [*] For from within, euen out of the heart of men, proceede euil thoughtes, adulteries, fornications, murthers, *Gen.6.5.& 8.21.*

22 Theftes, couetousnes, wickednes, deceit, [1] vncleannes, [a] a wicked eye, backebiting, pride, foolishnes. [1] *Or, wantonnes.* [a] *Or, enuie.*

23 All these euil things come from within, and defile a man.

24 ¶ * And from thence he rose, and went into the borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid. *Mat.15.25.*

25 For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenissian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Jesus said vnto her, Let [h] children first be fed: for it is not good to take the childrens bread, and to cast it vnto [i] whelpes.

28 Then she answered, and sayde vnto him, Trueth, Lord: yet in deede the whelpes eate vnder the table of [h] childrens [k] crommes.

29 Then he sayde vnto her, For this saying go thy way: the deuil is gone out of thy daughter.

30 And when shee was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speach, and prayed him to put his hand vpon him.

33 Then hee tooke him a side from the multitude, and put his fingers in his eares, and did spit, and touched his tongue,

34 And looking vp to heauen, he [l] sighed, and sayde vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they should tell no man: but howe much soeuer he forbad them, the more a great deale they published it,

37 And were beyond measure astonied, saying, * [m] Hee hath done all thinges wel: he maketh both the deafe to heare, and the domme to speake.

CHAP. VIII.

The miracle of the seuen loaues. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blinde receiueth his sight. 29 He was knowen

[1] *Or, filthie.*

[a] The Pharises would not eat w vnwashē hands, because they thought that the common handling of things defiled them, so that they made holines and religiō to depend in hands washings.

[b] Or contentiously, striuing to wash best.

[c] Litle pots, somewhat more in quantitie then a wine pinte.

[d] *Or, Isaiah. Isa.29.13.*

[d] With an outward shew.

[e] Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

Exo.20.12. deut.5.16. ephe.6.2. Exod.21.17. leuit.20.9. prou.20.20.

[f] That is, without any hope of pardon.

[g] There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meates, which if they be taken excessiuely, it cōmeth of the inordinate lust of the heart, and so the lust is euill.

[h] Meaning the Iewes, to whom the promises were first made

[i] The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.

[k] Shee asketh but the poore crommes, and not the childrēs bread, wherein she declareth her faith and humilitie.

[l] Declaring by this signe the cōpassion that he hath vpon mans miseries. *Gen 1.31. eccles 39.16.*

[m] As if they would say, besides al y miracles that he hath done, euen this now declareth that whatsoeuer he doth, is very well.

of his diſciples. 33 He reproueth Peter, 34 And ſheweth how neceſſarie perſecution is.

Mat.15.32.

1 IN* thoſe daies, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſaid vnto them,

a Chriſt prouideth for his when they ſeeme to be deſtitute and forſaken.

2 I haue a compaſſion on the multitude, becauſe they haue now continued with me three dayes, and haue nothing to eate.

3 And if I ſende them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, *Or, Vvhence.* *Howe can a man ſatiſfie theſe b with bread here in the wilderneſs?

b If bread were ſo hard to come by, it ſeemed vnpoſſible to obtaine other meate.

5 And he aſked them, How many loaues haue ye? And they ſayd, Seuen.

6 Then he commanded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thanks, he cõmanded them alſo to be ſet before them.

8 So they did eate, & were ſuffiſed, and they tooke vp of the broken meate that was left, ſeuen baſkets full,

9 (And they that had eaten, were about foure thouſande) ſo hee ſent them away.

Mat.15.39.

10 ¶ * And anon he entred into a ſhippe with his diſciples, and came into the parts of c Dalmanutha.

c, Which was nere to Bethſaida, betweene the lake of Geneſaret and mount Thabor.

Mat.16.1.

11 * And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he d ſighed deepely in his ſpirit, and ſaid, Why doeth this c generation ſeeke a ſigne? verely I ſay vnto you, *f a ſigne ſhall not be giuen vnto this generation.

d Oh the incomprehenſible loue of our Chriſt! how long ſhall we abuſe his great mercies!

c Chriſt goeth about by ſharpnes of ſpeach to ſaue them from wilful deſtruction.

*Or, if a ſigne be giuen.

f As if he would ſay, If I ſhewe them any ſigne, let me be a lyer and deceiuer.

13 ¶ So hee left them, and went into the ſhip againe, and departed to the other ſide.

Mat.16.5.

14 ¶ * And they had forgotten to take bread, neither had they in þ ſhip with them, but one loafe.

g He willeth them to beware contagious doctrine, and ſuch ſubtil practiſes as the aduerſaries vſed to ſuppreſſe his goſpel.

15 And he charged them, ſaiyng, Take heede, and beware of the g leauen of the Phariſes, and of the leauen of Herode.

16 And they thought among them ſelues, ſaying, It is, becauſe we haue no bread.

17 And when Ieſus knew it, he ſaid vnto them, Why reaſon you thus becauſe ye haue no bread? perceiue ye not yet, neither vnderſtand? haue ye your hearts yet hardened?

Iohn.6.11.

18 Haue ye eyes and ſee not? and haue ye eares and heare not? And doe ye not remember?

19 *When I brake the fiue loaues amõg fiue thouſand, howe many baſkets ful of broken meate tooke ye vp? they ſayd vnto him, Twelue,

20 And when I brake ſeuen among foure thouſande, howe many baſkets of the leaunges of broken meate tooke ye vp? and they ſaid, Seuen.

21 Then hee ſayd vnto them, h Howe is it that ye vnderſtand not?

h Chriſt reproueth them becauſe their minds are as yet vpõthe materiall leauen, notwithſtanding they had prooued by diuers miracles that he gaue thẽ their daily bread

22 And he came to Bethſaida, and they brought a blind man vnto him, and deſired him to touche him.

23 Then he tooke the blind by the hand, and led him out of the towne, & ſpat in his eyes, and put his hands vpon him, and aſked him, if he ſawe ought.

24 And he looked vp, and ſaid, I ſee men: for I ſee them walking like trees.

25 After that, he put his handes againe vpon his eyes, and made him looke againe. And hee was reſtored to his ſight, and ſawe euery man a farre off clerely.

26 And hee ſent him home to his houſe, ſaying, Neither go into the towne, nor tell it to any in the towne.

Mat.16.13. luke.9.18.

27 ¶ * And Ieſus went out, and his diſciples into the townes of Cæſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

28 And they anſwered, Some ſay, Iohn Baptiſt: and ſome, Elias: & ſome, one of the Prophets.

29 And he ſaid vnto thẽ, But whom ſay ye that I am? Then Peter anſwered & ſaid vnto him, Thou art the i Chriſt.

i He that is the anointed of God & fulfilled with al grace for mãs ſaluation.

30 And he charyeip k charged them that concerning him they ſhoulde tell no man.

k Deferring it to a more commodious time, leſt ſudden haſt ſhould rather hinder then further the myſtery of his coming.

31 Then he began to teach them that the Sonne of mã muſt ſuffer many things and ſhould bee reproued of the Elders, and of the hie Prieſts, & of þ Scribes, and be ſlaine, and within three dayes riſe againe.

32 And hee ſpake that thing plainely. Then Peter tooke him aſide, & began to rebuke him.

l This word ſignifieth, aduerſarie, or enemie: and he calleth him ſo, becauſe he did as much as in him lay, to pull him from obeying God.

33 Then hee turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behind mee, l Satan: for thou vnderſtandeſt not the thinges that are of God, but the things that are of men.

Mat.10.38. and 16.24. luke.9.23. and 14.27.

34 ¶ And he called the people vnto him with his diſciples, and ſaid vnto them, *Whoſoeuer will followe mee, let him forſake himſelfe, and take vp his croſſe, and followe me.

Mat.10.39. and 16.25. luke.9.24. and 17.33. Iohn.12.25.

35 For whoſoeuer will * ſaue his life, ſhall loſe it: but whoſoeuer ſhal loſe his life for my ſake and the Goſpels, he ſhal m ſaue it.

m For mortalitie and corruption, he ſhal receiue immortalitie, and perfection.

36 For what ſhal it profite a man, though he ſhould winne the whole world, if hee loſe his ſoule?

37 Or what ſhall a man giue for recompence of his ſoule?

Mat.10.33. luke.9.26. and 12.9.

38 *For whoſoeuer ſhall be aſhamed of mee, and of my words among this adulterous and ſinfull generation, of him ſhal the Sonne of mã be aſhamed alſo, when

when he commeth in the glorie of his Father with the holy Angels.

CHAP. IX.

The transfiguration. 7 Christ is to be heard. 26 The demone spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Mat.16.28. luke.9.27.

1 AND he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shal not taste of death, till they haue seene the [a] kingdome of GOD come with power.

a The preaching of the Gospel received and increased: he spake this to comfort them, and that they should not thinke they trauailed in vaine.

Mat.17.1. luke.9.28.

2 *And sixe dayes after, Jesus tooke Peter, and James, and John, and bringeth them vp into an hie mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did [b] shine, and was very white, as snowe, so white as no fuller can make vpon the earth.

b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.

4 And there appeared vnto them Elias with Moses, and they were talking with Jesus.

5 Then Peter answered, and saide to Jesus, Master, it is good for vs to bee here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

c Peter measured this vision according to his owne capacitie, not considering the end thereof.

6 [c] For he knewe not what he saide: for they were afraide.

Mat.3.17.& 17.5 luke.3.22. chap.1.11.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, *This is my beloued Sonne: [d] heare him.

d Christ onely must be the chief teacher & instructour of all them, which professe themselues to be his members, seeing that God the Father giueth him this authoritie, & cõmandeth vs this obediẽce.

8 And suddenly they looked round about, and sawe no more any man saue Jesus onely with them.

Mat.17.9.

9 *And as they came downe from the mountaine, he charged them, that they should tel no man what they had seene, saue when the Sonne of man were risen from the dead againe.

Malach.4.5.

10 So they kept that matter to themselues, and demanded one of another, what the rising from the dead againe should meane?

e Their false opinion was that either Elias should rise again from the dead, or that his soule should enter into some other body

11 Also they asked him, saying, Why say the Scribes, That *Elias must first come?

Mat.17.9.

12 And he answered, and sayde vnto them, Elias verely shall first come and restore all things: and *as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

Isai.53.4.

13 But I say vnto you, that [f] Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

f That is, Iohn Baptist.

Mat.17.14. luke.9.37,38.

14 ¶ *And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ran to him, and saluted him.

g To the nine, which he left the day before.

16 Then hee asked the Scribes, What dispute you [a] among your selues?

*Or, against them.

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumme spirit:

18 And whereseuer he taketh him, he [b] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples [c] they should cast him out, and they could not.

h When y spirit cõmeth vpo him he teareth him with inward sorowe and pangs, as in a colicke a man feeleth such griefe, as if his bowels were rent a sunder.

i It seemeth that this man deserued not so sharp an answer, but Christ speaketh in his person to the Pharises, which were stubborne and desperate.

19 Then hee answered him, and sayde, [i] O faithles generation, how long now shal I be [d] with you? How long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit sawe him, he tare him, and he fel downe on the ground, wallowing and foming.

21 Then he asked his father, Howe long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, help vs, and haue compassion vpon vs.

k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.

23 And Jesus said vnto him, If [k] thou canst beleeue it, all things are possible to him that beleeueth.

l All things that are agreeable to the will of God, shalbe graunted to him that beleeueth: for faith seketh nothing, that is contrarie to his will, or that is not reuealed in his word.

24 And straightway the father of the childe cryed with teares, said, Lord, I beleeue: helpe my [m] vnbeliefe.

m That is, the feeblenes, & imperfection of my fayth.

25 When Jesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dumme and deafe spirit, I charge thee, come out of him, and enter no more into him.

n Meaning, the childe.

26 Then the spirit cryed, and rent him sore, and came out, and [n] he was as one dead, in so much that many said, He is dead.

27 But Jesus tooke his hande, and lift him vp, and he rose.

28 And when hee was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he sayde vnto them, This kinde can by no other meanes come forth, but by [o] prayer, and fasting.

o Meaning, that prayer which is surely grounded vpon fayth, and hath fasting ioyned vnto it as a profitable aide

Mat.17.22. luke.9.22.

30 ¶ And they departed thence, and went through Galile, and he would not that any should haue knowen it.

p Because they imagined that Christ sheulde reigne temporally, this matter of his death was so straunge, that they could perceyue nothing.

31 For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shall kill him, but after that hee is killed, hee shall rise againe the thirde day.

Mat.17.22.

32 But [p] they vnderstoode not that saying, and were afraid to aske him.

33 *After hee came to Capernaum: and when he was in the house, hee asked them, What was it that ye disputed among you by the way?

34 And they helde their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And he sate downe, and called the twelue, and saide to them, If any man desire to be first, the same shal be last of all, and seruant vnto all.

36 And

q To wit, only as man, but as him in whom is al perfectiō and fulnes of all graces and benefites.
Luke.9.49.
r *Cor.12.3.
s *Or, any great worke.*
t Although he shewe not him selfe to be mine, yet in that he beareth reuerence to my Name, it is ynough for vs.
Mat.10.42.
Mat.18.6.
luke.17,1,2.
Mat.5.30.& 18.8
u It is a maner of speach, which signifieth, that we should cut off all things, which hinder vs to serue Christ.
Isai.66.24.
x These similitudes declare the paines, and eternal tormēts of the damned.
y He teacheth that it is better to be sacrificed to God by salte and fire, that is, to be purged & sanctified, then to be sent into hell fire.
Leuit.2.13.
Mat.5.13.
luke.14.34.
z They which destroy ỹ grace that they haue receiued of god, are as salt, which hath lost his sauour, and are worse then infidels.

36 And he tooke a little child, and set him
in the middes of them, and tooke him
in his armes, and said vnto them,
37 Whosoeuer shall receyue one of such
litle children in my Name, receyueth
me: and whosoeuer receiueth me, receiueth not me, but him that sent me.
38 ¶ Then Iohn answered him, saying,
Master, we sawe one casting out deuils
by thy Name, which followeth not vs,
and we forbade him, because he followeth not vs.
39 *But Iesus sayde, Forbid him not: for there is no man that can do a [s] miracle by my Name, that can lightly speake euil of me.
40 For whosoeuer is not [t] against vs, is on our parte.
41 *And whosoeuer shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.
42 *And whosoeuer shall offende one of these litle ones, that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, & that he were cast into the sea.
43 *Wherefore if thine [u] hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two handes, to go into hell, into the fire that neuer shalbe quenched,
44 *Where their [x] wourme dyeth not, and the fire neuer goeth out.
45 Likewise, if thy foote cause thée to offend, cut it off: it is better for thée to go halt into life, then hauing two feete to be cast into hell, into the fire that neuer shalbe quenched,
46 Where their wourme dyeth not, and the fire neuer goeth out.
47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of GOD with one eye, then hauing two eyes, to be cast into hell fire,
48 Where their wourme dyeth not, and the fire neuer goeth out.
49 For euery man shalbe [y] salted with fire: and * euery sacrifice shall be salted with salte.
50 *Salt is good: but if the [z] salte be vnsauorie, wherewith shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

Mat.19.1.

1 And * hée arose from thence, and went into the coastes of Iudea by the farre side of Iordan, & the people resorted vnto him againe, & as he was wont, he taught them againe.
2 Then the Pharises came and asked him, if it were lawful for a man to put away his wife, and tempted him.
3 And hee answered, and sayde vnto them, What did * Moyses commande you?
4 And they said, Moses suffered to write a bil of diuorcement, and to put her away.
5 Then Iesus answered, and sayde vnto them, For the hardnes of your heart he wrote this precept vnto you.
6 But at the [a] beginning of the creation, * GOD made them male and female.
7 *For this cause shall man leaue his father and mother, and cleaue vnto his wife.
8 And they twaine shall be one [b] flesh: so that they are no more twaine, but one flesh.
9 *Therefore, what God hath coupled together, let not man separate.
10 And in the house his disciples asked him againe of that matter.
11 And hee said vnto them, * Whosoeuer shall put away his wife and marie another, [b] committeth adulterie against her.
12 And if a woman put away her husband, and be maried to another, shee committeth adulterie.
13 ¶ Then they brought litle children to him, that hee shoulde touche them: and his disciples rebuked those ỹ brought them.
14 But when Iesus sawe it, he was displeased, and saide to them, Suffer the litle children to come vnto mee, and forbidde them not: for of such is the kingdome of God.
15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as [c] a litle childe, hee shall not enter therein.
16 And hee tooke them vp in his armes, and put his handes vpon them, and [d] blessed them.
17 ¶ And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?
18 Iesus sayd to him, Why callest thou me good? there is none [e] good but one, euen God.
19 Thou knowest the commandementes, * Thou shalt not committe adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt hurt no man. Honour thy father and mother.
20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.
21 And Iesus beheelde him, and [f] loued him, and saide vnto him, One thing is lacking vnto thee, Go and [g] sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe mee, and take vp the crosse.
22 But he was sad at that saying, and went

Deut.24.1.

a The true way to amend abuses is to returne to the institution of things, and to trie them by Gods word.
Gen.1.27.
mat.19.4.
Gen.2.24.
1.cor.6.16.
ephe.5.31.
b *Or, person.*
1.Cor.7.10.
Mat.5.32.
& 19.9.
luke.16.18.
1.cor.7 10.
b For the second is not his wife, but his harlot.
Mat.19.13.
luke.18.15.
c We must be regenerate and voyde of all pride, and concupiscence.
d It was vsuall with the Iewes that the greater should blesse the inferior, Heb.7.7 therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp and cōsecrate ỹ babes to God.
Mat.19 16.
luke.18.18.
e Christ would shew that his goodnes was farre otherwise then the goodnes which is attributed to men, which is full of vanitie and hypocrisie.
Exod.20.13.
f That is, he approued certaine good seede that was in him, which gaue him a little motion.
g He toucheth his maladie, and sore, which before he felt not.

went away sorowfull: for he had great possessions.

23 And Jesus looked round about, and sayde vnto his disciples, Howe hardly do they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes. But Jesus answered againe, and sayde vnto them, Children, howe harde is it for them that trust in riches, to enter into the kingdome of God!

Or, cable rope.

25 It is easier for a [a] camel to go through the eye of a needle, then for a [h] rich man to enter into the kingdome of God.

h Which putteth his trust in riches.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Jesus looked vpon them, and sayde, With men it is vnpossible, but not with God: for with God all things are possible.

i For he can giue grace to the riche to cause him to enioy his riches, as if he had them not. *Mat.19.27. luke.18.28.*

28 ¶ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Jesus answered, & said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and landes with [k] persecutions, and in the world to come, eternall life.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, we may enioy our treasures in heauen. *Mat.19.30. luke.13.30.*

31 But many that are [l] first, shall be last, and the last, first.

l He saith this because they that are first called, should goe stil forward and not disdaine others. *Mat.20.17. luke.18.31. Mat.20.20.*

32 ¶ And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amased, and as they followed, they were afraid, and Jesus tooke the twelue againe, and began to tell them what thinges should come vnto him,

33 Saying, Beholde, we goe vp to Jerusalem, & the Sonne of man shalbe deliuered vnto the Priests, & to the Scribes, & they shall condemne him to death, & shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge him, and spitte vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that that we desire.

m Can you be partakers of my crosse and afflictions?

36 And he said vnto them, What would ye I should do for you?

37 And they saide to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hande in thy glory.

38 But Jesus said vnto them, Ye know not what ye aske. Can ye [m] drinke of the cuppe that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Jesus saide vnto them, Ye shall drinke in deede of the cuppe that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hande, and at my left, is not [n] mine to giue, but it shall be giuen to them for whome it is prepared.

n I haue not this commission for this time.

41 And when the ten heard that, they began to disdaine at Iames and John.

42 But Jesus called them vnto him, & said vnto them, * Ye knowe that they which beare rule among the Gentiles, haue domination ouer them, and they that bee great among them, exercise authoritie ouer them. *Luke 22.25.*

43 But it shall [o] not bee so among you: but who so euer will bee great among you, shalbe your seruant,

o Christ woulde not that his disciples and ministers should beare rule as worldly gouernours do.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the sonne of man came not to be serued, but to serue, & to giue his life for the ransome of many.

46 ¶ Then they came to Jericho: & as he went out of Jericho with his disciples, and a great multitude, [p] Bartimeus the sonne of Timeus, a blynde man, sate by the wayes side begging.

p The other Euangelistes mention two, but Marke nameth him that was most knowen.

47 And when he hearde that it was Jesus of Nazaret, he began to cry and to say, Jesus the Sonne of Dauid, haue mercy on me.

48 And many rebuked him, because he shoulde holde his peace: and he [q] cryed much more, O Sonne of Dauid, haue mercie on me.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Jesus stoode stil, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and saide vnto him, What wilt thou that I doe vnto thee? And the blynde sayde vnto him, Loude, that I may receiue sight.

52 Then Jesus sayde vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The figge tree drieth vp. 15 The buyers and sellers are cast out of the Temple. 24 Here declareth the vertue of faith, and howe we shoulde pray. 27 The Pharisees question with Christ.

1 AND * whē they came nere to Jerusalem, to Bethphage and Bethania vnto the mount of Olines, he sent forth two of his disciples, *Mat.21.1. luke.19.29.*

2 And said vnto them, [a] Go your waies into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colte bounde, whereon neuer man sate: loose him, & bring him.

a Christ sheweth by this poore entrie the state of his kingdome, and it is not like to the great magnificence of this worlde.

3 And if any man say vnto you, Why do ye this? Say that the Lord hath neede of him, and straightway he will sende him

him hither.

4 And they went their way, and founde a colte tyed vp the doore without, in a place where two wayes met, and they loosed him.

5 Then certayne of them that stoode there, said vnto them, What doe ye loosing the colte?

6 And they sayde vnto them, as Jesus had commaunded them. So they let them goe.

Joh.12.14.

7 ¶ * And they brought the colte to Jesus, and cast their garments on him, & he sate vpon him.

b Euery one shewed some signe of honour and reuerence.

8 And b many spredde their garmentes in the way: other cut downe branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, [a] Hosanna: Blessed be he that commeth in þ Name of the Lord.

[a] Or, saue, I pray thee.

10 Blessed bee the kingdome that commeth in the [c] Name of the Lorde of our father [d] Dauid: Hosanna, O thou which art in the hiest heauens.

c Many came in their owne name, but Christ came in the Name of the Lord.

d Because the promes was made to him. *Mat.21.10. luke 19.45. Mat.21.19.*

11 * So Jesus entred into Jerusalem, & into the Temple: and when he had loked about on all things, & now it was euening, hee went forth vnto Bethania with the twelue.

12 * And on the morow when they were come out from Bethania, he was [e] hungrie,

e Christ was subiect to our infirmities.

13 And seeing a figge tree a farre off, that had leaues, hee went to see if he might finde any thing thereon: but when he came vnto it, hee founde nothing but leaues: for the time of figs was not yet.

14 Then Jesus answered, and sayde to it, [f] Neuer man eat fruite of thee hereafter while the worlde standeth: and his disciples heard it.

f This was to declare howe much they displease God, which haue but an outwarde shewe and apperance without fruite.

15 ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold & bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues.

16 Neyther would he suffer that any man shoulde carry a vessell thyough the Temple.

17 And he taught, saying vnto them, Is it not written, * Mine house shall bee called the House of prayer vnto all nations? * but you haue made it a denne of theeues.

Isa.56.7.

Jere.7.11.

18 And the Scribes & the Priests heard it, and sought how to [g] destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

g For ne ither could they suffer reprehēsion, nor that their profite shoulde be hindred. *Mat.21.19, 20.*

19 And when euen was come, Jesus went out of the citie.

20 ¶ * And in the morning as they passed by, they sawe the figge tree dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, beholde, the figge tree which thou cursedst, is withered.

22 And Jesus answered, and saide vnto them, Haue [h] faith in God.

h Christ taketh occasion to instruct them of the vertue of fayth.

23 For verely I say vnto you, that whosoeuer shall saye vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shal beleeue that those things which he sayth, shall come to passe, whatsoeuer hee sayeth, shall be done to him.

24 * Therefore I say vnto you, [i] whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.

Mat.7.7. luke.11.9.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on fayth, and our fayth vpon the word of God.

25 * But when ye shall stande, and pray, forgiue, if ye haue any thing against any man, that your Father also which is in heauē, may forgiue you your trespasses.

Mat.6.14.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ * Then they came againe to Jerusalem: and as he walked in the Temple, there came to him the hie Priestes, and the Scribes, and the Elders,

Mat.21.23. luke.20.1,2.

28 And saide vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and said vnto them, I will also aske of you a certaine thing, and answere ye me, & I will tell you by what authoritie I doe these things.

30 The [k] baptisme of John, was it from heauen, or of men? answere me.

k He comprehendeth his whole office and ministerie.

31 And they thought with them selues, saying, If we shal say, From heauen, he will say, Why then did ye not beleeue him?

32 But if we saye, Of men, we feare the people: for all men counted John, that he had bene a verye Prophet.

33 Then they answered, and saide vnto Jesus, We can not tell. And Jesus answered, and saide vnto them, [l] Neither will I tell you by what authoritie I do these things.

l They came of malice, and not to learne: therefore Christ thought them vnworthie to be taught.

CHAP. XII.

1 The vineyard is let out. 14 Obedience & tribute due to Princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offring of the poore widowe.

1 And he began to speake vnto them in parables, * A certaine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the [a] winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

Isa.5.1. Jere.2.21. matth.21.33. luke.20.9.

a The Greeke woorde signifieth the vessel or fat, which standeth vnder the wine presse to receiue the iuyce or liquour.

2 And at a time, he sent to the husbandmen a seruaunt, that he might receiue of the husbandmen of the fruite of the vineyarde.

3 But they toke him, and beat him, and sent him away emptie.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him

him away shamefully handled.
5 And againe he sent an other, and him they slewe, and many other, beating some, and killing some.
6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.
7 But the husbandmen said among the selues, This is the heire: come, let vs kill him, and the inheritance shall be ours.
8 So they tooke him, and killed him, and cast him out of the vineyarde.
9 What shall then the Lorde of the vineyarde doe? He [b] will come and destroy these husbandmen, and giue the vineyard to others.
10 Haue ye not read so much as this Scripture? *The stone which the builders did refuse, is made the head of the corner.
11 This [c] was done of the Lord, and it is marueilous in our eyes.
12 Then they went about to take him, but they feared the people: for they perceiued that he spake [d] parable against them: therefore they left him, and went their way.
13 ¶ *And they sent vnto him certain of the Pharises, & of the Herodians that they might take him in his talke.
14 And when they came, they sayde vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the [e] person of men, but teachest the [f] way of God truely, is it lawfull to giue tribute to Cesar, or not?
15 Should we giue it, or shoulde we not giue it? But he knewe their hypocrisie, and sayde vnto them, [g] Why tempt ye me? Bring me a penye, that I may see it.
16 So they brought it, and he sayde vnto them, Whose is this image and superscription? and they said vnto him, Cesars.
17 Then Jesus answered, and said vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.
18 ¶ * Then came the Sadducees vnto him, (which say, there is no resurrection) and they asked him, saying,
19 Master, * Moses wrote vnto vs, If any mans brother dye, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seede vnto his brother.
20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.
21 Then the second tooke her, and he died, neither dyd he yet leaue issue, and the third likewise.
22 So seuen had her, and left no issue: last of all the wife died also.
23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.
24 Then Jesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neyther the power of God?
25 For when they shal rise againe from the dead, neither men marry, nor wiues are married, but are [h] as the Angels which are in heauen.
26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I *am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.
28 ¶ * Then came one of the Scribes that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandement of all?
29 Jesus answered him, The first of all [i] commandements is, * Heare, Israel, the Lord our God is the onely Lord.
30 Thou shalt therefore loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy [k] mind, and with all thy strength: this is the first commandement.
31 And the second is [l] like, that is, * Thou shalt loue thy neyghbour as thy selfe. There is none other commandement greater then these.
32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, & that there is none but he,
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, & with all the strength, and to loue his neighbour as him selfe, is more then all burnt [l] offrings and sacrifices.
34 Then, when Jesus sawe that he answered discretely, he sayde vnto him, Thou [m] art not far from the kingdome of God. And no man after that durst aske him any question.
35 ¶ * And Jesus answered and said teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?
36 For Dauid himselfe said by the [n] holy Ghost, * The Lord said to my Lord, Sit at my right hande, till I make thine enemies thy footestole.
37 Then Dauid him selfe calleth him Lorde: by what meanes is he then his sonne? & much people heard him gladly.
38 * Moreouer he said vnto them in [o] his doctrine, Beware of the Scribes which loue to go in long [o] robes, and loue salutations in markets,
39 And the chiefe seates in the Synagogues, and the first roomes at feasts,
40 Which * deuoure widowes houses, [p] euen vnder a colour of long prayers. These shall receiue the greater damnation.
the simple people. *Mat.*23.14. *luke.*20.47.

[b] He sheweth the plague that shall befall these ambitious and coueteous rulers, whose hearts are hardened against Christ. *Psal.*118.22. *isa.*28.16. *mat.*21. 42. *acts.*4.11. *rom.* 9.33. 1. *pet.*2.7.8.
[c] It is the ordinance of God that it should be so, which most cōmonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Mat.22.16. *Mat.*22.15. *luke.* 20.20.
[d] As the qualities of the minde or body, or of outward thinges.
[e] As godly maners, agreable to Gods Lawe.
[f] He gaue them to vnderstand that he knewe their malicious intent. *Rom.*13.7. *Mat.*22.23. *luke.* 20.27. *Deut.*25.5.
[g] This was a politike lawe giuen for a time for the preseruation of families, reade Mat.22.24.
[h] Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then there shall neede no more mariage. *Exod.*3.6. *mat.*22. 32.
[i] Then it followeth that they liue, although they be diseased out of this life. *Mat.*22.35. *Exod.*20.2. *deut.* 6.4.
[k] *Or, thought.*
[l] That is, depeadeth on the first, & proceedeth of the loue of God. *Leuit.*19.18. *mat.* 22.39. *rom.*13.9. *gal.*5.14. *iam.*2.8.
[l] He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.
[m] Because he shewed himselfe willing to be taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require of vs. *Mat.*22.44. *luke.* 20.41.
[n] Inspired by the holy Ghost and by the spirit of prophecie. *Psal.*110.1. *Mat.*23.6. *luke.*11. 43. & 20.46.
[o] *Or, as he taught.*
[o] He condemneth not their apparell, but their vaine ostentation and outwarde shew of holines, whereby they deceiued
[p] *Or, and vnder pretence pray long.*

41 * And

Luke.21.1.

41 *And as Jesus sate ouer against the treasurie, he beheld how the people cast mony into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widowe, and shee threwe in two mites, which make a p quadrin.

p Which is a-bout halfe a farthing.

43 Then hee called vnto him his disciples, and saide vnto them, Verely I say vnto you, that this poore widowe hath cast q more in, then all they which haue cast into the treasurie.

q Our Sauiour esteemeth our gifts by our affections and ready willes.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

1 The destruction of Ierusalem. 10 The Gospell shalbe preached to all. 9.22 The persecutions and false Prophetes which shalbe before the comming of Christ, whose houre is vncertain. 33 He exhorteth euery one to watch.

Mat.24.1.luke.21.5.

1 AND * as he went out of the Temple, one of his disciples sayde vnto him, Master, see what stones and what buildings are here.

Luk.19.43.44.

2 * Then Jesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on ꝑ mount of Olives, ouer against the Temple, Peter, and James, and John, and Andrewe asked him secretly,

Ephe.5.6.2.thess.2.3.

a He doeth answere them of things that were more necessarie for them to know then the things that they demanded.

4 Tell vs, when shall these thinges bee? and what shalbe the signe when al these things shalbe fulfilled?

5 And Jesus answered them, and began to say, * a Take heed least any man deceiue you.

b Vsurping the authoritie of Christ.

6 For many shall come in my name, saying, I b am Christ, and shall deceiue many.

c That they may be inexcusable.

7 Furthermore when yee shall heare of warres, and rumours of warres, bee yee not troubled: for such things must needes be: but the end shall not be yet.

Matt.10.19.luke.22.11.and 21.14.

8 For nation shall rise against nation, & kingdome against kingdome, and there shall bee earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginninges of sorowes.

d He onely forbiddeth that care which commeth of distrust.

9 But take ye heede to your selues: for they shall deliuer you vp to the Councels, and to the Synagogues: ye shalbe beaten, and brought before rulers and Kinges for my sake, for a c testimonall vnto them.

e This is not to make them negligent, but to assure them that he will assist them and instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne wisdome, or eloquence.

10 And the Gospell must first bee published among all nations.

11 * But when they leade you, and deliuer you vp, take ye no d thought afore, neither premeditate e what ye shall say: but whatsoeuer is giuen you at ꝑ same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, & shall cause them to die.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

Mat.24.15.

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by *Daniel the Prophet) f *standing where it ought not, (let him that readeth, consider it) *then let them that be in Judea, flee vnto the g mountaines,

Dan.9.27.

f This is ment of that time that the Romanes should prophane the Temple.

15 And let him that is vpon the house, not come downe into the house, neyther enter therein, to fetch any thing out of his house.

Or, being.

Luk.21.20,21.

16 And let him that is in the fielde, not turne backe againe vnto the thinges which he left behinde him, to take his clothes.

g Because the destruction shall be most extreme and cruel.

17 Then woe shall bee to them that are with h childe, and to them that giue sucke in those dayes.

h For they shall not be able to flee.

18 i Pray therefore that your flight bee not in the winter.

i That you haue no let to hinder you when you should escape.

19 For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.

20 And except that the Lord had shortened those dayes, no *flesh should be saued: but for the electes sake, which hee hath chosen, hee hath shortened those dayes.

Or, man.

21 Then * if any man saye to you, Loe, here is Christ, or, loe, he is there, beleeue it not.

Mat.24.23.luke.21.8.

k The elect may wauer and be troubled, but they cannot vterly be deceiued, and ouercome.

22 For false Christs shall rise, & false prophets, and shall shewe signes and wonders, to deceiue if it were k possible, the very elect.

23 But take ye heed: behold, I haue shewed you all things l before.

l Wherefore he that suffereth himselfe nowe to be seduced, hath none excuse.

Isa.13.10.ezek.32.7.ioel.2.10.

24 ¶ Moreouer * in those dayes, after ꝑ tribulation, ꝑ Sunne shall ware darke, & the Moone shall not giue her light,

& 3.15.

25 And the m starres of heauen shall fall: and the powers which are in heauen, shall shake.

m This teacheth that there shalbe a change of the whole order of nature.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

Mat.24.31.

27 * And he shall then sende his Angels, and shal gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.

n The word signifieth the space of a 100 yeres: albeit this came to passe before fiftie yeres.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that sommer is neere.

29 So in like maner, when yee see these thinges come to passe, knowe that the kingdome of God is neere, euen at the dores.

o When the destruction of Ierusalem, the persecutions & illusions shal come: but chiefly these are vnderstand of the second comming of Christ.

30 Verely I say vnto you, that this *generation shall not passe, tyll all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that ᵒday and houre knoweth no

no man, no, not the Angels with are in heauen, neither the p Sonne himself, saue the Father.

33 * Take heede: watch, and pray: for ye knowe not when the time is.

34 For the Sonne of man is as a man going into a straunge countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 ¶ Watch therefore, (for ye knowe not when the Master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Lest if he come suddenly, he should find you sleeping.

37 And those thinges that I say vnto you, I say vnto all men, Watch.

p In that he is man and Mediator. *Mat.24.42.*

q For of the cōming we are most assured: but of the time, the yere, the day or houre, we are ignorant, and therefore must watch continually.

CHAP. XIIII.

1 *The Priestes conspire against Christ.* 3 *Maria Magdalene aneyntath Christ.* 12 *The Passeouer is eaten.* 18 *He telleth afore of the treason of Iudas.* 22 *The Lordes Supper is instituted.* 46 *Christ is taken.* 67 *Peter denieth him.*

Mat.26.2. Luke.22.1.

1 And * two daies after followed the feast of the Passeouer, and of vnleauened bread: and the hygh Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayde, Not in the feast daye, least there be any tumult among the people.

Mat.26 6. Iohn.12.1.

3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of oyntment of [1] spikenard, very costly, and she brake the boxe, and powred it on his head.

1 Or, of pure narde, & faithfully made

a As Iudas who caused this murmuring.

4 Therefore [a] some disdayned among themselues, and said, To what ende is this waste of ointment?

5 For it might haue bene solde for more then [b] three hundreth pence, and bene giuen vnto the poore, [c] and they grudged against her.

b Which are in value about six pound sterling.

c To wit, Iudas: who was offended therwith, & therefore made a busines.

6 But Iesus sayde, Let her alone: why trouble yee her? she hath wrought a good worke on me.

7 For yee haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came aforehande to anoynt my body to the burying.

9 Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole worlde, this also that she hath done, shall be spoken of in remembrance of her.

Mat.26.14. Luke.22.4.

10 ¶ * Then Iudas Iscariot, one of the twelue, [d] went awaye vnto the hygh Priests, to betraye him vnto them.

d He tooke occasion by this ointment as of a thing euil done.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought howe he might conueniently betraye him.

Mat.26.17. Luke.22.7.

12 ¶ * Nowe the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples sayde vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent forth two of his disciples, and sayde vnto them, Goe ye into the city, and there shall a man meet you bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the goodman of the house, The Master sayth, Where is the lodging where I shal eate the Passeouer with my disciples?

15 And he wil shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the citie, and founde as he had sayde vnto them, and made readie the Passeouer.

17 ¶ And at euen he came with the twelue.

Mat.26.20. Luke.22.14. Iohn.13.21.

18 * And as they sate at table and did eate, Iesus sayde, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? and another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that [e] * dippeth with me in the platter.

e To dip the hand, is as much to say, as he that is accustomed to eate with me.

Psal.41.9. Iohn.13.18. Mat.26.24.

21 * Truely the Sonne of man goeth his way, as it is [f] written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer beene borne.

Act.1.16.

f This declareth that nothing can be done without Gods prouidence.

22 * And as they did eate, Iesus [g] toke the bread, & whe he had giuen thanks, he brake it and gaue it to them, & sayd, Take, eat, this is my body.

23 Also hee toke the cuppe, and when he had [h] giuen thanks, gaue it to them: and they all dranke of it.

Mat.26.26. 1.Cor.11.24.

g Reade Mat. chap.26.26.

h The Greeke word is to blesse, which is here taken onely to giue thankes, as S. Luke and S. Paul interprete it, & S. Mark also speaking of the cup. *Iohn.16.32.*

24 And he saide vnto them, This is my blood of the new Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that daye, that I drinke it newe in the kingdome of God.

26 And when they had sung a psalme, they went out to the mount of Olives.

27 ¶ * Then Iesus saide vnto them, All ye shall be [i] offended by me this night: for it is written, * I wil smite the shepheard, and the sheepe shalbe scattered.

i That is, turned from me, because of the persecution. *Zech.13.7. Chap.16.7.*

28 But after that I am risen, I will goe into * Galile before you.

29 And Peter saide vnto him, Although all men shoulde be offended, yet woulde not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crow twise, thou shalt denie me thrise.

31 But hee sayde more earnestly, If I shoulde

shoulde die with thée, I will not denie thee: likewise also saide they all.

Mat.26.36. luke.22.39.

32 ¶ * After, they came into a place named Gethsemane: then he saide to his disciples, Sit ye here, til I haue prayed.

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

33 And hee tooke with him Peter, and Iames, and Iohn, and he began k to be afraid, and in great heauines,

34 And said vnto them, My soule is very heauie, euen vnto the death: tarry here and watch.

35 So he went forwarde a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue signifieth father.

36 And he sayde, l Abba, Father, all things are possible vnto thee: take away this cuppe from me: neuertheles, not that I wil, but that thou m wilt, be done.

m He standeth not so to his owne will, but that willingly he offreth him selfe to obey God.

37 Then hée came and founde them sléeping, and saide to Peter, Simon, sléepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into temptation: the spirite in deede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same woordes.

40 And he returned, and founde them a sléepe againe: for their eyes were heauy: neither knewe they what they shoulde answere him.

n He meaneth that the houre will come when they shall be kept from sleeping. *Mat.26.47. luke.22.47. iohn.18.3.*

41 And he came the third time, and saide vnto them, n Sléepe henceforth, & take your rest: it is enough: the houre is come: behold, the Sonne of man is betrayed into the hands of sinners.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediatly while he yet spake, came Iudas o was one of the twelue, and with him a great multitude with swoordes & staues from the hie Priests, and Scribes, and Elders.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer * I shall kisse, he it is: take him, and leade him away safely.

p He repeteth it twise, as if he had bene moued with a certaine pitie in taking his last leaue.

45 And assoone as he was come, he went straightway to him, and said, p Master, Master, and kissed him.

46 Then they layde their handes on him, and tooke him.

47 And one of them that stood by, drewe out a swoorde, and smote a q seruant of the hie Priest, and cut off his eare.

q To wit, Peter.

48 And Iesus answered and sayde vnto them, Ye be come out as vnto a theefe with swoordes and with staues to take me.

r Called Malchus.

49 I was daily with you teaching in the Temple, and ye r tooke me not: but this is done that the Scriptures should bée fulfilled.

s Which declareth that no man can do any thing contrary to Gods ordinance.

50 Then they s all forsooke him, and fled.

t Meaning all the disciples.

51 And there followed him a certayne young man, clothed in linnen vpon his bare body, & the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

Mat.26.57. luke.22.54. iohn.18.24.

53 * So they ledde Iesus away to the hie Priest, and to him came all the u hie Priests, & the Elders, & the Scribes.

u That is, they which had chiefest authoritie amõg y priests.

54 And Peter followed him x a farre off, euen into the hall of the hie Priest, and sate with the seruants, & warmed him selfe at the y fire.

x Which signified that his hoat zeale began now to be abated.

55 And the * hie Priestes, and all the Councill sought for witnes against Iesus, to put him to death, but found none.

y *Or, light.*

56 For many bare false witnesse against him, but their witnesse z agreed not together.

Mat.26.56.

z *Or, were not like.*

57 Then there arose certaine, and bare false witnesse against him, saying,

Iohn.2.19.

58 We heard him say, * I a will destroy this Temple made with handes, and within thrée dayes I will builde another, made without handes.

y These two witnesses dissented, in that the one reported that Christ saide, he coulde destroy the Temple, (as Matth. writeth) and the other said, that he heard him say, that he would do it, as is here noted.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode vp amongs them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

z That is, of God, who is worthy al praise the which word in their language, the Iewes when they speake of God, vse commonly in their writings euen to this day.

61 But he helde his peace, and answered nothing. Againe the hie Priest asked him, & saide vnto him, Art thou Christ the Sonne of the z Blessed?

Mat.24.30.

62 And Iesus said, I am he, * and ye shal see the a Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

a Whom they now contemned in this base estate, they should see appeare at the last day with maiestie and glorie.

63 Then the hie Priest rent his clothes & saide, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

b This declareth the wickednes and insolencie of the gouernours, and rulers, seeing their officers contrary to all iustice, thus raged & tormented him, that was innocent.

65 And some begaune to spit at him, and to couer his face, & to beate him with fists, and to say vnto him, Prophecie, and the b sergeants smote him with their roddes.

Mat.26.69. luke.22.55. iohn.18.25.

66 * And as Peter was beneath in the hall, there came one of the maydes of the hie Priest.

67 And when she sawe Peter warming himselfe, she looked on him, & said, Thou wast also with Iesus of Nazaret.

c We ought to consider our own infirmitie, that we may learne onely to trust in God, and not in our owne strength.

68 But c he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the d porch, and the cocke crewe.

d Peter prepareth himselfe to flee, if he were further laid vnto. *Mat.26.71. luke.22.58. iohn.18.25.*

69 * Then a maid saw him againe, and began to say to them that stoode by, This is one of them.

70 But he denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he beganne to curse, and sweare, saying, I knowe not this man of whom ye speake.

72 * Then the second time þ cocke crew, and Peter remembred the worde that Iesus had saide vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and * waping that with hym selfe, he wept.

*Mat.26.75. *Iohn.13.38.

* Or, rushed out of the doores and wept.

CHAP. XV.

1 *Iesus is led to Pilate.* 15 *He is condemned, reuiled and put to death,* 46 *And is buryed by Ioseph.*

1 AND * anon in the dawning, the high Priestes held a counsel with the Elders, & the Scribes, and the whole counsel, & bound Iesus, and led him away, & deliuered him to Pilate.

*Mat.27.1,2. *Luke* 22.66. *Iohn.*18.28. a For the Romans gaue them no autoritie to put any man to death.

2 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him agayne, saying, Answerest thou nothing? beholde howe many thinges they witnes against thee.

*Mat.27.12. *Luke* 23.3. *Iohn.*18.35.

5 But Iesus answered b no more at all, so that Pilate marueyled.

b He would not defend his cause, but presented him selfe willingly to be condemned.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomesoeuer they would desire.

7 The there was one named Barabbas, which was bound wt his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried alowd, and began to desire that he would do as he had euer done vnto them.

e The people alwaies maintene their customes, although they be worth nothing.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the king of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the hie Priests had mouued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said agayne vnto them, What will ye then that I do with him, whome ye cal the king of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate sayde vnto them, But what euill hath he done? And they cried the more fercuently, Crucifie him.

d When a iudge hath respect to mẽ, he quite forgetteth iustice.

15 So Pilate d willing to content the people, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hal, which is the * common hal, and called together the whole band,

*Or, Pretorie.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, king of the Iewes.

19 And they smote him on the head with a * rede, and spat vpon him, and bowed the knees, and did him reuerence.

*Or, Balke.

20 And when they had mocked him, they tooke the purple off him, & put his own clothes on him, and led him out to crucifie him.

21 * And they e compelled one that passed by, called Simo of Cyrene (which came out of the countrey, & was father of Alexander & Rufus) to beare his crosse.

*Mat.27.32. *Luke* 23.26. e It was the custome to make him that was condemned, to cary his crosse, but Iesus was not able for weakenes

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

*Mat.27.33. *Luke* 23.33. *Iohn* 19.17.

23 And they gaue him to drinke wine mingled f with myrhe: but he receiued it not.

f Which was to haste his death: but he woulde not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfite obedience.

24 And whe they had crucified him, they parted his garmẽts, casting lottes for them, what euery man should haue.

25 And it was g the thirde houre, when they crucified him.

g The Iewes deuided their day into foure parts, so that by the thirde houre is here meant the thirde part of ỹ day, which was from sixe a clock to nine, at what time Mat. saith he was crucified.

26 And þ title of his cause was writte aboue, THE KING OF THE IEWES.

*Isa.*53.12.

27 They crucified also with him two theeues, the one on the right hande, and the other on his left.

*Iohn.*2.19.

28 Thus the Scripture was fulfilled, which saieth, * And he was counted among the wicked.

h Meaning the one of thẽ that were crucified.

29 And they that went by, railed on him, wagging their heads, and saying, * Vah, thou that destroyest the Temple, and buildest it in three dayes,

i Because this darkenes was onely ouer the land of Canaan, when the rest of the worlde was light, the miracle is the greater.

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen þ hie Priests mocking, did among them selues with the Scribes, He saued other men, himselfe he can not saue.

k Which was the third part of the day, and about three of ỹ clocke after noone.

32 Let Christ þ king of Israel nowe come downe from the crosse, that we may see, and beleeue. h They also that were crucified with him, reuiled him.

*Psal.*22.1. *mat.*27.46.

33 ¶ Nowe when ỹ sixt houre was come, darkenes arose ouer i all the lande vntil the ninth houre.

l This was spoken mockingly.

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, * Eloi, Eloi, lamona-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

*Psal.*69.21.

35 And some of them that stood by, when they heard it, saide, l Behold, he calleth Elias.

m Who had charge ouer an hundred men.

36 And one ran, and filled a * sponge full of vineger, and put it on a rede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

Luke 8.2,3.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

*Mat.*27.57.

38 ¶ And the vaile of þ Temple was rent in twaine, from the top to the bottome.

Luke 23.50,51.

39 Nowe when the m Centurion, which stood ouer against him, saw that he thus cryng gaue vp the ghost, he sayd, Truely this man was the Sonne of God.

*Iohn.*19.38.

40 ¶ There were also women, which beheld afarre off, among whom was Marie Magdalene, & Marie the mother of Iames the lesse, & of Ioses) & Salome,

41 Which also when he was in Galile, * followed him, & ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And nowe when night was come

(because it was the day of the preparation, that is before the Sabbath)

n A graue man and of great authoritie.

43 Ioseph of Arimathea, an [n] honourable Counsellour, which also looked for the kingdome of God, came, and went in [o] boldly vnto Pilate, and asked the body of Iesus.

o This man shewed his faith boldly when the danger seemed to be most perilous.

44 And Pilate marueiled, if he were alreadie dead, & called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when he knewe the trueth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and laid him in a toombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheelde where he shoulde be layde.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene, 14 Also to the eleuen, and reproueth their vnbeliefe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

Luke 24.1. Iohn.20.1.

1 AND [*] when the Sabbath day was past, Marie Magdalene, & Marie the mother of Iames, and Salome, brought sweete ointments that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was [p] set rising.

p Or, not risen.

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

Mat.28.1. Iohn.20.12.

5 [*] So they went into the sepulchre, and sawe [a] a yong man sitting at the right side, clothed in a long white robe: and they were afraide.

a The Angel of God in the likenes of a yong man.

6 But he said vnto them, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: behold the place, where they put him.

7 But go your way, and tel his disciples, and [b] Peter, that he will goe before you into Galile: there shal ye see him, * as he sayd vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amazed: neither said they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, in the morow (which was the first day of the weeke) he appeared first to Mary Magdalene, * out of whom he had cast seuen deuils.

10 And she went and told them that had bin with him, which mourned & wept.

11 And when they heard that he was aliue, and had appeared to her, they [c] beleeued it not.

12 ¶ * After that, he appeared vnto two of them in an other forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ * Finally, hee appeared vnto the eleuen as they [d] sate together, and reproued them of their vnbeliefe & hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

15 And he said vnto them, * Go ye into all the worlde, and preach the Gospel to [e] euery creature.

16 He that shall beleeue and be baptized, shalbe saued: * but hee that will not beleeue, shalbe damned.

17 And these [f] tokens shall followe them that beleeue, * In my name they shall cast out deuils, and * shall speake with [g] newe tongues,

18 * And shal take away serpents, & if they shal drinke any deadly thing, it shal not hurt them: * they shall lay their handes on the sicke, and they shall recouer.

19 * So after the Lorde had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the * Lorde wrought with them, and confirmed the worde with [h] signes that followed. Amen.

b He especially maketh mentio of Peter to comfort him, because he had fallen into greater danger then the rest. *Mat.26.32. chap.14 28. Iohn.20.16.Ac.1.8.*

c They had soone forgotten that, that Christ had foretold the of his resurrection. *Luk.24.13,15. Luke 24.36. iohn 20.19.*

d Mouning and praying. *Mat.28.19.*

e As wel Gentile as Iewe. *Iohn.12.48.*

f This gift was but for a time, to cause men the more willingly to receiue the Gospel which as yet was not euidētly knowē. *Act.16.18. Act.2.4.& 10.46*

g With other and diuers, as Luke saith. *Act.28.5. Act.28.8. Luke 24.51. Hebr.2.4.*

h The miracles and signes folow the doctrine, as certain seales, so that if the doctrine be false, the miracles can be no better, Deut.13.3.

THE HOLIE GOSPEL OF IESVS CHRIST, according to Luke.

CHAP. I.

5 Of Zacharias, & Elisabet. 11 The Angel sheweth him of the nativitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophesieth.

1 FOr as much as many haue taken in hande to set foorth the storie of those thinges, whereof wee are fully perswaded,

2 [a] As they haue deliuered them vnto vs, which from the beginning sawe them their selues, & were ministers of the [b] worde,

a Meaning, the Apostles with whom he was conuersant.

3 It seemed good also to me (most noble Theophilus) assone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those thinges, wherein

b Or of y thing: & it may be referred either to Christ or to the Gospel: and hereby is ment, y they were the ministers of Christ, who is called the worde: or ministers of the word, that is to say, of the Gospel: & this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

thou

thou hast bene instructed.

5 IN the time of c Herode King of Iudea, there was a certaine Priest named Zacharias, of the d course of Abia: and his wife was of the e daughters of Aaron, and her name was Elisabet.

6 Both were f iust before God, and walked in all the commaundements and g ordinances of the Lorde, without reproofe.

7 And they had no childe, because that Elisabet was barren: h both were well striken in age.

8 And it came to passe, as he executed the Priestes office before God, as his course came in order,

9 According to the custome of h Priests office, his lot was to i burne incense, when he went into the i Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angell of the Lorde standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angell said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shalbe great in the sight of the Lord, and shall neither drinke wine, nor l strong drink: and he shalbe filled with the holy Ghost, euen from his mothers woombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For he shal go m before him in the spirit and power of Elias, to turne the heartes of the n fathers to the children, and the disobedient to the wisedome of the iust men, to make readie a people prepared for the Lorde.

18 Then Zacharias saide vnto the Angell, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am o Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntill p the day that these things be done, because thou beleeuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed q to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lorde dealt with mee, in the dayes wherein he looked on mee, to take from mee r my rebuke among men.

26 ¶ And in the sixt moneth, the Angell Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angell went in vnto her, and said, s Haile thou that art t freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angell said vnto her, Feare not, Marie: for u thou hast found fauour with God.

31 * For loe, thou shalt conceiue in thy woombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, and shalbe called the Sonne x of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And he shall reigne ouer the house of Iacob for euer, and of his kingdome shalbe none ende.

34 Then sayde Marie vnto the Angell, y Howe shall this be, seeing I knowe not man?

35 And the Angell answered, and sayde vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall z ouershadowe thee: therefore also that y holy thing which shalbe borne of thee, shalbe called the Sonne of God.

36 And beholde, thy a cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Behold the seruant

q Whiles their course endured to sacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunk.

r For the barren woman enioyed not the promise which god made to them that were maried, to haue issue: but principally they were depriued of that promise which god made to Abraham, that he would increase his seed.

s Or, gladius be to thee.

t Or, receiued into fauour.

u Not for her merites: but only through Gods free mercie, who loued vs when we were sinners, y whosoeuer reioyceth, should reioyce in the Lord.

Isa. 7. 14.

mat. 1. 21.

chap. 2. 21.

x Because he is y true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan. 7. 14.

micah 4. 7.

y She would be resolued of all doubtes, to the end that she might more surely embrace the promise of God.

x It shalbe a secret operation of the holy Ghost.

y He must be pure and without sinne, which must take away the sinnes of the world. z Notwithstanding that Elisabet was maried to one of the tribe of Leui, yet shee was Maries cousin, which was of the stocke of Dauid. For y Law which forbade mariage out of their owne tribe, was onely that the tribes should not be mixt & confounded, which could not be in marying with the Leuites: for they had no portion assigned vnto them.

c The sonne of Antipater.

d Reade 1. Chr. 24. 10.

e By her father: for by her mothers line she was of the house of Dauid.

f This perfection or iustice is iudged by the fruits and outward appearance, and not by the cause: which onely cōmeth of Gods free mercie through Christ.

g The Greeke word signifieth, iustifications, whereby is ment the outward obseruation of the ceremonies cōmaunded by God.

h That is, the euening & morning sacrifice, according to the Lawe.

i The temple was deuided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the second called Sanctum, where the Priestes and Leuites were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yere to sacrifice.

Exod. 30. 7.

Leuit. 16. 17.

k Which signifieth the grace of the Lorde.

l The word signifieth all maner of drinke which maketh men drunken.

Mal. 4. 5, 6.

Mat. 11. 14.

m As a king in his royaltie hath one to go before him, who signifieth the king to be at hand.

n Whē Christ sayth he came to set the father against the sonne &c. he meaneth the successe which commeth of the Gospel, through y malice of men: but here he speaketh of y true end & prosperitie of the Gospel.

o Which signifieth, the strength or soueraintie of God.

p We must not measure Gods promise by our weake senses.

of the Lorde: be it vnto me according to thy worde. So the Angell departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey with haste to a [a] citie of Juda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutatiō of Mary, the babe [b] sprang in her belly, & Elisabet was filled with the holy Ghost.

42 And she cryed with a loude voice, and sayd, Blessed art thou among women, because the [c] fruite of thy woumbe is blessed.

43 And whence commeth this to me, that the mother of my Lorde shoulde come to me?

44 For lo, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed is she that beleeued: for those thinges shalbe performed, which were tolde her [d] from the Lorde.

46 Then Marie said, My [e] soule magnifieth the Lorde,

47 And my spirit reioyceth in God my Sauiour.

48 For hee hath looked on the [f] poore degree of his seruaunt: for beholde, from henceforth shall all ages call [g] me blessed.

49 Because, hee that is mightie, hath done for me great thinges, and holy is his name.

50 And his [s] mercie is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * he hath scattered the proude in the [h] imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted them of lowe degree.

53 * He hath filled the hungrie with good things, and sent awaie the rich emptie.

54 * He hath vpholden Israel his seruāt, being mindfull of his mercie,

55 (* As he hath spoken to our fathers, to wit, to Abraham, and his [t] seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Nowe Elisabets time was fulfilled, that she shoulde be deliuered, and shee brought forth a sonne.

58 And her neighbours, & cousins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eyght daye they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shalbe called Iohn.

61 And they sayd vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueyled all.

64 And his mouth was opened immediatly, and his tongue loosed, & he spake and praysed God.

65 Then feare came on all the that dwelt neere vnto them, and all these wordes were noised abroade throughout all the hill countrey of Iudea.

66 And all they that heard them, layde them vp in their heartes, saying, What maner childe shall this be! & the [k] hand of the Lorde was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecyed, saying,

68 Blessed be the Lorde God of Israel, because he hath [l] visited * and redeemed his people,

69 * And hath raysed vp the [m] horne of saluation vnto vs, in the house of his seruaunt Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since [p] world began, saying,

71 That he would send vs deliuerance from our enemies, and from the handes of all that hate vs.

72 That he would shew [n] mercy towards our fathers, and remember his holie Couenant,

73 * And the othe which he sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that we being deliuered out of the handes of our enemies, shoulde [o] serue him without feare

75 All the daies of our life, in * holinesse and righteousnesse [p] before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lorde, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the [q] remission of their sinnes,

78 Through the tender mercye of our God, whereby * the [r] day spring from an high hath visited vs,

79 To giue light to them that sit in darknes, and in the shadowe of death, and to guide our feete into the way of [s] peace.

80 And the child grew, and waxed strong in spirit, and was in [t] the wildernes, till the day came, that he should shewe him selfe vnto Israel.

a Which was also called, Kiriath-arba, or Hebron, Ios. 14.15. and 21.11.

b This mouing was extraordinarie, and not natural, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel.

e The soule, and the spirit signifie the vnderstanding & affection which are ỹ two principall parts of the soule.

[f] Or, lowe estate.

f This fauour ỹ God hath shewed me, shalbe spoken of for euer.

g According to ỹ promise made to Abraham ỹ he would be his God, and ỹ God of his seede for euer.

Isa. 51.9. *Psalme.* 33.10. *isa.* 29.15.

h The wicked lay snares for other, wherein they them selues are taken.

1. *Sam.* 2.5, 6, 7. *psal.* 34.10. *Isa.* 30.18. & 41.9 *and* 54.5. *iere.* 31.3, 20. *Gen.* 17.19. *and* 22.17. *psal.* 132.11.

[s] Or, posteritie.

i Not onely for his benefite in pardoning his fault, but also to shew ỹ he was iustly punished for his incredulitie.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l In declaring him selfe mindful of his people, and therefore is come from heauen to visite and redeeme them.

Mat. 1.21. *chap.* 2.30. *Psal.* 132.17, 18.

m When ỹ promises of God seemed to haue fayled, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrewe his enemies.

Ier. 23.6. & 30.10

n He declareth the cause and fountaine of our redemption.

Gen. 22.16, 17. *iere.* 31.33. *hebre.* 6.13.

o This is ỹ end of our redemption.

1. *Pet.* 1.15.

p To whom no hypocrisie can be acceptable.

q He sheweth ỹ our saluation cōsisteth in the remissiō of sinnes, which is ỹ principall part of the Gospell.

Zech. 3.8. & 6.12. *mal* 4.2.

[r] Or branch of a tree, meaning the Messias, who is the sunne of righteousnes which shineth from heauen.

[s] That is, of all felicitie.

[t] He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophecie of him. 46 He was found among the doctors. 51 His obedience to father & mother.

1 And

1 And it came to passe in those daies, that there came a commandement from Augustus Cesar, that all the [a] world should be [a] taxed.

a So much as was subiect to the Romanes. [a] Or, put in writing.

2 (This first [b] taxing was made when Cyrenius was gouernour of Syria.)

b Whereby the people were more charged and oppressed.

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [c] Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)

c He sheweth by what occasiō Iesus was borne in Beth-lehem. *Iohn.7.42.*

5 To be taxed with Marie that was giuen him to wife, which was with child.

6 ¶ And so it was, that while they were there, the daies were accomplished that she should be deliuered.

d Reade Mat.1.25.

7 And she brought forth her [d] first begotten sonne, & wrapped him in swadling clothes, and laide him in a [e] cratch, because there was no rowme for them in the Inne.

e Whereby appeared his power tie, & their crueltie, which would not pitie such a woman in such case.

8 ¶ And there were in the same countrey shepherdes, abiding in the field, & keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lorde shone about them, and they were sore afraide.

10 Then the Angel saide vnto them, Bee not afraide: for beholde, I bring you tidings of great ioy, that shalbe to all the people:

11 That is, that vnto you is borne this day in the citie of [f] Dauid, a Sauiour, which is Christ the Lord.

f Which was Beth-lehem.

12 And [g] this shalbe a signe to you, Ye shall finde the childe swadled, and layde in a cratch.

g Because they should not be offended with Christs poore estate, the Angel preuenteth this dout, and sheweth in what sort they should find him.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, and towardes men [h] good will.

h The free mercie and good wil of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lorde hath shewed vnto vs.

16 So they came with haste, and founde both Marie and Ioseph, and the babe layde in the cratch.

17 And when they had seene it, they published abroade the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepheards.

19 But Marie kept al those sayings, and pondered them in her heart.

20 And the shepheards returned, glorifying and praysing God, for all that they had heard and seene, as it was spoken vnto them.

Gen.17.12. Leuit.12.3. Iohn.7.22.

21 ¶ And when the eight dayes were accomplished, that they shoulde circumcise the childe, his name was then called IESVS, which was named of the Angel, before he was conceiued in the wombe.

Mat.1.21.chap. 1.31.

22 * And when the dayes of [i] her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

Leuit.12.6.

i Or, *hers.*

23 (As it is written in the Lawe of the Lord, * Euery man childe that first openeth the wombe, shall be called holy to the Lord:)

Exod.13.2.nom. 8.16.

24 And to giue an oblation, * as it is commaunded in the Lawe of the Lorde, [i] a payre of turtle doues, or two yong pigeons.

Leuit.12.6.

i Which offring was appointed to them which were so poore that they were not able to offer a lambe.

25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for ℔ consolation of Israel, and the [k] holy Ghost was vpon him.

k The spirit of prophecie.

26 And a reuelation was giuen him of the holy Ghost, that he shoulde not see death, before he had seene the Lordes [l] Christ.

l Or, *Messias.* m *Greeke, in the spirit.*

27 And he came [m] by the motion of the Spirit into the Temple, and when the parentes brought in the childe Iesus, to doe for him after the custome of the Lawe,

l Simeon declareth him selfe to die willingly, since he hath seene the Messias which was promised.

28 Then he tooke him in his armes, and praysed God, and said,

29 Lord, [n] now lettest thou thy seruant depart in peace, according to thy word:

m The meane and substance of saluation.

30 For mine eyes haue seene thy [o] saluation,

n Or, *for the reuelation of.*

31 Which thou hast prepared before the face of all people:

n That is, prayed to God for them, and for the prosperitie of Christs kingdome.

32 A light [p] to be reuciled to the Gentiles, and the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those thinges, which were spoken touching him.

o To be the fall of the reprobate which perish through their owne default, and rayse vp of the elect to whom God giueth faith.

34 And Simeon [q] blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the * fall and rising againe of many in Israel, and for a signe which shalbe spoken against,

Isa.8.14.rom.9. 32.1.pet.2.8.

35 (Yea & a [r] sword shall pearce through thy soule) that the [s] thoughtes of many hearts may be opened.

p That is, sorowes shoulde pearce her heart as a sword.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had [t] liued with an husband seuen yeres from her virginitie.

q This chiefly appeareth when the crosse is laide vpon vs, whereby mens hearts are tryed.

37 And she was widow about fourescore, and foure yeres, and went [u] not out of the Temple, but serued God with fastings and prayers, night and day.

r She was seuen yeres married.

38 She then comming at ℔ same instant vpon them, [x] confessed likewise ℔ Lorde, and spake of him to all that looked for redemption in Ierusalem.

s She was continually in the Temple.

39 And when they had performed all thinges according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.

t Or, *praised.*

40 And the childe grewe, & waxed strong

in Spirite, and was filled with wisedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Jerusalem euery yeere, * at the feast of the Passeouer. *Deut.16.1.*

42 And when he was twelue yeere old, and they were come vp to Jerusalem, after the custome of the feast,

43 And had finished the daies thereof, as they returned, the childe Jesus remayned in Jerusalem, and Joseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a daies iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they founde him not, they turned backe to Jerusalem, and sought him.

46 And it came to passe thre dayes after, that they found him in the Temple, sitting in the middes of the [i] doctours, *[i] Or, learned men.* both hearing them, and asking them questions.

47 And al that heard him, were astonied at his understanding, and answeres.

48 So when they sawe him, they were amased, and his mother saide vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father & I haue sought thee with heauie hearts.

49 Then saide he vnto them, Howe is it that ye sought me? [t] knewe ye not that I must go about my fathers business? *t Our duetie to God is to be preferred before father and mother*

50 But they [u] vnderstoode not the worde that he spake to them. *u For his vocation was not yet manifestly knowen.*

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept al these sayings in her heart.

52 And Jesus increased in wisedome, & stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

1 NOwe in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Judea, and [a] Herode being Tetrarch of Galile, & his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene, *a This was the sonne of Herode called the great.*

2 (* When Annas and Caiaphas were the hie [b] Priests) the word of God came vnto John, the sonne of Zacharias in the wildernes. *Acts.4.6.* *b There coulde be by Gods lawe but one sacrificer at once: but because of the troubles & then reigned, the office was so mangled by reason of ambition & bribery, that both Caiaphas & Annas his father in lawe had it deuided betwene thē*

3 *And he came into all the coasts about Jordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayinges of Esaias the Prophet, which sayeth, * The voyce of him that cryeth in the wildernesse is, Prepare ye the way of the Lorde: make his paths straight, *Mat.3.2.mar.1.4 Isa.40.3.ioh.1.23*

5 Euery [c] valley shalbe filled, and euery mountaine, & hill shalbe brought lowe, and crooked thinges shall bee made straight, and the rough wayes shall be made smooth. *c Al impedimēts shall be taken away, which should hinder the way of God,*

6 And [d] all flesh shall see the [d] saluation of God. *or of saluation, so that the way shal be plaine by Christ to leade vs vnto God.*

7 Then saide he to the people that were come out to be baptized of him, [*] O generations of vipers, who hath forewarned you to flee from the wrath to come? *[d] Or, euery man.* *d That is, the Messias shal be reueiled to the world.* *Mat.3.7.* *[*] Or, vipers broods.*

8 Bring foorth therefore fruites worthie amendement of life, & begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the [e] axe layde vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruite, shalbe hewen downe, and cast into the fire. *e The vengeāce of God is at hād.*

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And hee answered, and sayde vnto them, * He [f] that hath two coates, let him part with him that hath none: and hee that hath meate, let him doe likewise. *Iam.2.15. 1.iohn.3.17.* *f He willeth that the riche helpe the poore according to their necessitie.*

12 Then came there [g] Publicanes also to be baptized, & sayde vnto him, Master, what shall we doe? *g Whose office was to receiue the tribute and tolles.*

13 And hee sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Do violence to no man, neither accuse any falsly, and be content with your wages.

15 As the people waited, and al men mused in their hearts of John, if hee were not the Christ,

16 John answered, and sayd to them all, * In deede I [h] baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthie to vnloose: he wil baptize you with the holy Ghost, and [i] with fire. *Mat.3.11. mar.1.8. iohn.1.26. actes.1.5.& 2.4. & 11.16 & 19.4.* *h The vertue & force of baptism standeth in Jesus Christ, and John was but the minister thereof.*

17 * Whose fanne is in his hand, and he will make cleane his flooze, and wil gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched. *i That is, with a mightie & vehement spirite: whose propertie is to consume, & purge our filth as fire doeth the metalles.*

18 Thus the exhorting with many other things, he preached vnto the people.

19 * But when [k] Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herode had done,

20 He added yet this aboue all, that hee shut vp John in prison. *Mat.3.12.*

21 * Now it came to passe, as al the people were baptized, and that Jesus was baptized and did pray, that the heauen was opened: *Mat.14.3. mar.6.17.* *k Named Antipas.*

22 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying, *Mat.3.13. mar.1.9. iohn.1.32.*

saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Jesus him selfe began to bee about thirtie yeres of age, being as men 5
supposed the sonne of [l] Joseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of [a] Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of [a] Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of [a] Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of [a] Mainan, the sonne of Mattatha, the sonne of Nathan the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Boos, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Amminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne [m] of God.

l Luke assendeth from the last father to the first, and Matthewe descendeth from the first to the last. Matthew extendeth not his rehearsall further then to Abrahã, which is for the assurance of the promise for the Iewes. Luke referreth it euẽ to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the seed Adam: Matthewe counteth by the legal descent, and Luke by the naturall: finally both two speaking of the same persons applie vnto them diuers names.

[a] Or, Iosech.
[a] Or, Iesus.
[a] Or, Mattha.
[a] Or, Menna.

m Not that Adam was the sonne of God by generation, but by creation, in the which sense God also calleth him selfe Father, Deut. 32. 6, 18, 19.

CHAP. IIII.

1 *Iesus is led into the wildernes to be tempted.* 13. *He ouercommeth the deuil.* 14 *He goeth into Galile,* 16 *Preacheth at Nazaret, and Capernaum.* 22 *The Iewes despise him.* 38 *Hee commeth into Peters house, and healeth his mother in lawe.* 41 *The deuils acknowledge Christ.* 43 *He preacheth through the cities.*

Mat.4.1. mar.1.12.

1 AND Jesus ful of the holy Ghost returned from Jordan, and was led by the spirit into the wildernes,

2 *And was there fourtie dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, he afterward was hungrie.

3 Then the deuill said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Jesus answered him, saying, It is written,* That man shall not liue by bread only, but by euery [b] word of God.

a This fast was miraculous, to confirme the Gospel, and ought no more of men to be followed then the other miracles that Christ did.

5 Then the deuill tooke him vp into an high mountaine, and shewed him al the kingdomes of the world, "in the twinkeling of an eye.

6 And the deuil said vnto him, All this power will I [c] giue thee, and the glorie of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt [d] worship me, they shalbe al thine.

8 But Jesus answered him, and sayde, "Auoide from me, Satan: for it is written, * Thou shalt worship the Lorde thy [d] God, and him alone thou shalt serue.

9 Then he brought him to [e] Jerusalem, & set him on a pinacle of the Temple, and said vnto him, If thou bee the Sonne of God, cast thy selfe downe from hence,

10 For it is written, *That he will giue his Angels charge ouer thee to kepe thee:

11 And with their hands they shall lift thee vp, least at any time thou hurt thy foote against a stone.

12 And Jesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended al the tentation, he departed from him [f] for a season.

14 ¶ And Jesus returned by the power of the Spirit into Galile: & there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 *And he came to Nazaret where hee had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: & when he had opened the booke, he found the place, where it was written,

18 *The Spirit of the Lord is vpon me, because he hath [g] anoynted me, that I should preach the Gospel to the poore: hee hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, & recouering of sight to the blinde, that I should set at libertie them that are bruised,

19 And that I should preach the [h] acceptable yeere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 The he began to say vnto them, This day is this Scripture fulfilled in your eares.

Deut.8.3. mat.4.4

b That is, by the ordinance, and prouidence of God.

"*Greeke, in a moment of time.*

c Satan promiseth that, which he cannot giue, thinking therby that he might deceiue the more craftily: for he is but prince of the world by permission, & hath his power limited.

"*Or, fal downe before me.*
"*Greeke, go behind me.*

Deut.6.13. and 10.20.

d Christ sheweth that al creatures ought only to woorship and serue God.

e This declareth how hard it is to resist the tentations of Satan: for he giueth not ouer for twise or thrise putting backe.

Psal.91.11,12. Deut.6.16.

f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renue his force and assaile vs more sharply.

Matth.13.54. mar.6.1. iohn.4.43. Isa.61.1.

g That is, endued with graces.

h He alludeth to the yere of Iubile, which is mencioned in the lawe, whereby this great deliuerance was figured.

i They approved & commended whatsoeuer he said.

22 And all i bare him witnes, & wondered at the gracious wordes, which proceded out of his mouth, and saide, Is not this Josephs sonne?

23 Then he said vnto them, Ye will surely say vnto me this prouerbe, Physitiō, k heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

k Bestowe thy benefites vpon them, which appertaine more vnto thee. *Ioh.4.44.*

24 And he sayde, Verely I say vnto you, * No l Prophet is accepted in his own countrey.

l Their infidelitie staied Christ from working miracles. *1.King.17.9. sam.5.17.*

25 But I tell you of a trueth, many widowes were in Israel in þ dayes of * Elias, whē heauen was shut three yeeres and sixe moneths, when great famine was throughout all the lande,

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidō, vnto m a certaine widowe.

m He sheweth by examples, þ God oft times preferreth the strangers to thē of the houshold. *2.King.5.14.*

27 Also many lepers were in Israel, in þ time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

n Because they perceiued that þ grace of God should be taken from them and giuen to others.

28 Then al that were in the Synagogue, when they heard it, were n filled with wrath,

o And escaped miraculously out of their hands: for his houre was not yet come. *Mat.4.13. mar.1. 21. Mat.7.29. mar.1. 22.*

29 And rose vp, and thrust him out of the citie, and ledde him vnto the edge of the hill, whereon their citie was buylte, to cast him downe headlong.

30 But he passed o thrugh the middes of them, and went his way,

p Full of dignitie and maiestie, which touched the heart of the auditors and caused them to beare reuerence to his wordes.

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was with p authoritie.

q That is, the motion of the deuill, or that was tormented with a very deuill.

33 And in the Synagogue there was a man which had a q spirite of an vncleane deuill, which cryed with a loude voyce.

34 Saying, Oh, what haue we to do with thee, thou Jesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.

35 And Jesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commaundeth the foule spirits, and they come out?

37 And the fame of him spred abroade throughout all the places of the countrey round about.

Mat.8.14. mar.1.30.

38 ¶ * And he rose vp, and came out of þ Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediatly shee arose, and ministred vnto them.

40 Now when the sunne was downe, al they that had sicke folkes of diuerse diseases, brought them vnto him, and hee laide his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art þ Christ, the Sonne of God: but he rebuked thē, and suffered them not to say that they knew him to be Christ.

Mark.1.34.

r The deuils are constrayned to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it cōmeth not of faith.

42 And when it was day, he departed, & went forth into a desert place, and the people sought him, and came to him, and kept him, that he should not depart from them.

43 But he said vnto thē, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

Christ preacheth out of the ship. 6 The great draught of fish. 10 Certayne disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthewe the customer, 30 Eateth with sinners, 34 And excuseth his, at touching fasting.

1 THen * it came to passe, as the people pressed vpon him to heare the word of God, that he stood by the lake of Gennesaret,

Mat.4.18. mar.1.16.

2 And sawe two shippes standē by the lake side, but the fishermen were gone out of them, and were washing their nettes.

3 And a he entred into one of the shippes, which was Simons, & required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the ship.

a To the intent that he might not be thronged of the preasse, & also that he might the better be heard.

4 ¶ Now when he had left speaking, he said vnto Simon, Launche out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and sayde vnto him, b Master, we haue trauailed al night, and haue taken nothing: nertheless at thy c worde I will let downe the net.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commādement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and help them, who came then, & filled both the shippes, that they did d sinke.

d They were so laden that they almost sunke.

8 Nowe when Simon Peter saw it, he fel downe at Jesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For he e was vtterly astonied, & al that were with him, for the draught of fishes, which they tooke.

e The feeling of Gods presence maketh afrayd.

10 And so was also James & John the sonnes of Zebedeus, which were companions with Simō. Then Jesus said vnto Simō, Feare not: frō henceforth thou shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had brought þ ships to land, they forsooke all, and followed him.

12 ¶ * Nowe

Mat.8.2. mar.1.40.

12 ¶ And it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when he sawe Jesus, he fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So he stretched forth his handes, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him ᵖ he should tell it no man: but Go, saith he, & shew thy selfe to the Priest, and offer for thy cleansing, as * Moses hath commanded, for a witnes vnto them.

g Hereby he shewed them ẏ he woulde not transgresse the law, & that they should be inexcusable, who seeing the miracle wrought, would not beleeue Christ.

Leuit.14.4.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctors of the Lawe sate by, which were come out of euery towne of Galile, and Judea, and Jerusalem, and the power of the Lorde was in him to heale them.

Mat.9.2. mar.2.3.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they coulde not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Jesus.

h Christ toucheth the principal cause of all our euils.

20 And when he sawe their faith, he sayde vnto him, Man, thy ʰ sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onely?

22 But when Jesus perceiued their thoughts, he answered, & said vnto thē, What thinke ye in your hearts?

i For as much as his diuinitie was sufficiētly shewed by this miracle, he gaue thē hereby to vnderstand ẏ he had power to forgiue sinnes.

23 Whether is easier to say, Thy i sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may know that ẏ Sonne of mā hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediatly hee arose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse we haue seene ᵗ straunge thinges to day.

ᵗ Or, aboue our expectation. *Mat.9.9. mar.2.14.*

27 ¶ And after that, he went forth and sawe a Publicane named ᵘ Leui, sitting at the receit of custome, and sayd vnto him, Followe me.

ᵘ Or, Matthewe.

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other, that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes & sinners?

1.Tim.1.15.

31 Then Jesus answered, and said vnto them, They that are whole, nerde not the Physition, but they that are sicke.

k Which seeme to be righteous, and yet are but hypocrites. *Mat.9.14. mar.2.18.*

32 * I came not to call the ᵏ righteous, but sinners to repentance.

33 ¶ Then they sayde vnto him, Why do the disciples of Johm fast often, and ˣ pray, and the disciples of the Pharises also, but thine eate, and drinke?

ˣ *Greeke, make prayers.*

34 And he said vnto them, Can ye make the l children of the wedding chamber to fast, as long as the bridegrome is with them?

l The friends & familiars of Christ: and hereby Iesus Christ declareth that he wil not burden his, before that he hath made them able to beare.

35 But the dayes will come, euen when the bridegrome shall bee taken away from them: then shall they fast in those dayes.

36 Agayne hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

m Reade Mat. 9.17.

37 ᵐ Also no man powreth newe wine into olde vessels: for then ẏ newe wine wil breake the vessels, and it will runne out, and the vessels will perish.

n He admonisheth them not to trust to much to their owne sense or iudgement: nor, because they haue accustomed thē selues to one thing, to condemne another which is better.

38 But newe wine must be powred into new vessels: so both are preserued.

39 Also no mā that ⁿ drinketh olde wine, straightway desireth newe: for he saith, The olde is better.

CHAP. VI.

3 Christ standeth in his disciples defence & his owne, as touching the breach of the Sabbath. 12 After watching & prayer he electeth his Apostles. 18 He healeth & teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly, 41 And to auoide hypocrisie.

AND it came to passe on the second ᵃ Sabbath, after the first, that hee went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

Mat.12.1. mar.2.23.

a Those feasts which conteined manie daies, as ẏ Passeouer, and the feast of Tabernacles, had two Sabbaths: the first day of ẏ feast, & the last. *1.Sam.21.6.*

2 And certaine of the Pharises sayde vnto them, Why doe ye that which is not lawful to do on ẏ Sabbath dayes?

3 Then Jesus answered them, and said, * Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

Exod.29.33. leuit.8.31. & 24.9

4 How he went into the house of God, and tooke, and ate the shewe bread, and gaue also to thē which were with him, which was not lawful to eate, but for the * Priests only?

b Hauing power to dispense with, and qualifie the keeping of the Sabbath & other ceremonies.

5 And hee sayde vnto them, The Sonne of man is ᵇ Lorde also of the Sabbath day.

6 ¶ * It came to passe also on another Sabbath, *Mat.12.9. mar.3.1.*

Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.
7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.
8 But he knew their thoughts, and said to the man which had the withered hande, Arise, and stand vp in the midst. And he arose, and stood vp.
9 Then sayde Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to doe euill? to saue [a] life, or to destroy it?
10 And he beheld them all in compasse, and sayde vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.
11 Then they were filled ful of madnes, & communed one with another, what they might do to Iesus.
12 ¶ And it came to passe in those dayes, that he went into a mountayne to prayer, and spent the night in prayer to God.
13 *And when it was day, he called his disciples, and of them he chose [c] twelue, which also he called [d] Apostles.
14 (Simon whom he named also Peter, and Andrew his brother, Iames and Iohn, Philippe, and Bartlemewe:
15 Matthewe, and Thomas: Iames the sonne of Alpheus, and Simon called Zelotes:
16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)
17 Then he came downe with them, & stood in a [e] plaine place, with the company of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:
18 And they that were vexed with foule spirites, and they were healed.
19 And the whole multitude sought to touche him: for there went vertue out of him, and healed them all.
20 ¶ * And he lifted vp his eyes vpon his disciples, and sayd, Blessed be ye [e] poore: for yours is the kingdome of God.
21 *Blessed are ye that hunger nowe: for ye shalbe satisfied: blessed are ye that [g] weepe now: for ye shall laugh.
22 *Blessed are ye when men hate you, & when [f] they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.
23 Reioyce ye in that day, and be [g] glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophets.
24 *But woe bee to you that are [h] riche: for ye haue receiued your consolation.
25 *Woe bee to you that are full: for yee shall hunger. Woe bee to you that nowe [i] laugh: for yee shall waile and weepe.
26 Woe be to you when al [k] men speake wel of you: for so did their fathers to the false prophets.
27 ¶ *But I say vnto you which heare, Loue your enemies: do well to them which hate you.
28 Blesse them that curse you, and pray for them which hurt you.
29 *And vnto him that [l] smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.
30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, [m] aske them not againe.
31 *And as ye would that men should do to you, so do ye to them likewise.
32 *For if yee loue them which loue you, what thanke shall ye haue? for euen the [n] sinners loue those that loue them.
33 And if yee do good for them which doe good for you, what thanke shall yee haue? for euen the sinners doe the same.
34 *And if ye lende to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.
35 Wherefore loue yee your enemies, & do good, and lend, [o] looking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of * the most High: for he is kinde vnto the vnkinde, and to the euill.
36 Be ye therefore mercifull, as your Father also is mercifull.
37 ¶ *Iudge not, and ye shall not be iudged: condemne not, and ye shal not be condemned: forgiue, and ye shall be forgiuen.
38 Giue, and it shall be giuen vnto you: * a good measure, pressed downe, shaken together, and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.
39 And he spake a parable vnto them, *Can the blinde leade the blinde? shall they not both fal into the ditch?
40 *The disciple is not aboue his master: but whosoeuer wilbe a perfite disciple, shalbe as his master.
41 ¶ *And why [p] seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfitely, to pull out the mote that is in thy brothers eye.
43 ¶ *For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.
44 * For euery tree is knowen by his owne

a Or, a person. Mat.10.1. mar.3.13. & 6.7.
c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprung.
d Ambassadours or messengers whom he had elected before, but now inioyneth them their charge.
e Or, champion, Mat.5.3.
e They that are humble and submit themselues willingly to obey God. Isa.65.13. Isa.61.3. Mat.5.11.
f He meaneth excommunication, which also he calleth putting out their names: Saint Iohn calleth it casting out of the Synagogue: Saint Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens companie, as the Prophet declareth, Psalme.1.1.
g The worde signifieth to leape for ioye, or to shewe mirth by outwarde gesture. Amos.6.1. eccles.31.8.
h That put your trust in your riches, and forget the life to come. Isa.65.13,14.

i Signifying the that liue at ease and after the pleasures of the flesh.
k He reproueth ambition and vaine glory whe as men go about by all meanes to get fauour, and worldly pompe. Mat.5.44.
Mat.5.39.
l Rather endure more iniurie the reuenge your selues. 1.Cor.6.7.
m Be not so carefull for the losse of thy goods, & thou shouldest be discouraged to serue God. Mat.7.12. Tob.4.15.
Mat.5.46.
n They are commonly called sinners, which are of a wicked life, and without all feare of God. Mat.5.42. deut.15.8.
o Not only not hoping for profite, but to lose & stocke and principal, for as much as Christ byndeth him selfe to repaie the whole with a most liberal interest. Mat.5.45.
Mat.7.1. Mat.7.2. mar.4.24. Mat.15.14. Mat.10.24. iohn.13.16. and 15.20. Mat.7.3.
p He reproueth the hypocrisie of such as winke at their owne horrible faultes, & yet are too curious to spie out the least fault in their brother.
Mat.7.17.
Mat.12.33.

Mat.7.16.

owne fruite: for neither of thornes gather men figges, nor of bushes gather they grapes.

q The name and title are nothing worth to proue that a mã is sent of God, except in effect he shew the same.

45 ¶ A q good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euil treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

Mat.7.21.
rom.2.13.
iam.1.22.

r He speaketh not only to the false prophets, but to al false pastors, hirelings and hypocrites.

46 ¶ * But why call ye me r Master, master, & do not the things þ I speake?

47 Whosoeuer commeth to me, and heareth my woordes, and doth the same, I will shewe you to whome he is like.

48 Hee is like a man which builte an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, & it fell by and by: and the fal of that house was great.

CHAP. VII.

1 He healeth the captaines seruant. 11 He raiseth vp the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptist sent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnes. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

Mat.8.5.

1 WHen * he had ended all his sayings in the audience of þ people, he entred into Capernaũ.

a It might be, þ this captaine did lie with his garrison in Capernaum.

2 And a certaine a Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should do this for him.

b In building them a temple for their assemblies, he shewed his zeale towards the true seruice of God.

5 For he loueth, said they, our nation, and he hath built vs a b Synagogue.

c The friendes speake to Iesus in the captaines name.

6 Then Iesus went with them: but when he was nowe not farre from the house, the Centurion sent friendes to him, c saying vnto him, Lorde, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

d Or, command by a word onely that it so be.

7 Wherefore I thought not my selfe worthie to come vnto thee: but d say the word, and my seruãt shalbe whole.

e He commendeth this heathẽ captaine because he assureth himself vpon Christs word alone.

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruant, Do this, and he doeth it.

9 When Iesus heard these thinges, he marueiled at him, and turned him, and saide to the people that followed him, I say vnto you, I haue not founde so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called f Naim, & many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Issachar not far from Tiberias.

12 Now when he came neere to the gate of the city, behold, there was a dead mã caried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lorde sawe her, he had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the g coffin, (and they that bare him, stoode still) and he said, g Young man, I say vnto thee, Arise.

g Or, biere.

g Christ calleth those thinges þ are not, as if they were, and giueth life to them that be dead.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raysed vp among vs, and God hath h visited his people.

h That is, to establish, and restore them.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these thinges.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou i he that should come, or shall we waite for another?

i To wit, the Messias, and redeemer.

20 And when the men were come vnto him, they sayde, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that shoulde come, or shall wee waite for another?

21 And at that time, hee cured many of their sicknesses, and plagues, and of euill spirites, and vnto many blinde men he gaue sight.

22 And Iesus answered, and saide vnto them, Go your wayes & shewe Iohn, k what things ye haue seene and heard: that the blinde see, the halte goe, the Lepers are cleansed, the deafe heare, the dead rise againe, and the l poore receiue the Gospel.

k He declareth by the vertues, and power that were in him, þ he was the Christ.

l Such as feele their owne miserie & wretchednesse.

l Or, the Gospels preached to the poore.

23 And blessed is hee, that shall not bee m offended in me.

m That shal persеuere and not shrink backe for any thing that can come vnto them.

24 And when the messengers of Iohn were departed, he began to speake vnto the people, of Iohn, What went ye out into the wildernes to see? A n reede shaken with the winde?

n Read Mat.11.7

25 But what went ye out to see? A man clothed in softe rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courts.

26 But what went yee foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whome it is written, *Beholde, I sende my o messenger before thy face, which shall prepare thy way before thee.

Mala.3.1.

o Or, Angel.

28 For

Or,borne.

o They prayſed him as iuſt,faithful, good and merciful, ſo that the fruit of their baptiſme appeared in them.

p This word cõprehendeth the whole doctrine ỹ Iohn taught.

q Meaning, to their owne condemnation, or as ſome reade,with themſelues,becauſe they durſt not openly ſpeak againſt Iohns doctrine: for they feared the people,Matt.21.46.

Mat.11.16.

r The ſonges of litle children are ſufficient to condemne ỹ Phariſes & ſuch like.

ſ Liueth according to ỹ facion of other men.

t He ſheweth ỹ the wicked,although they turne from God, ſhal nothing hinder the elect to continue in ỹ faith of the Goſpel.

Mat.14.3.
Mat.15.40.
iohn 11.2.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are [b]begotten of women:neuerthelesſe,he that is the leaſt in the kingdome of God,is greater then he.

29 Then al the people that heard, and the Publicanes [o]iuſtified God, being baptized with the [p] baptiſme of Iohn.

30 But the Phariſes and the expoũders of the Lawe deſpiſed the counſell of God [q] againſt them ſelues, and were not baptized of him.

31 *And the Lord ſaid, Whereunto ſhall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto children ſitting in the market place,& crying one to another,and ſaying, [r] We haue piped vnto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptiſt came, neither eating bread,nor drinking wine: and ye ſay, He hath the deuill.

34 The Sonne of man is come,and [ſ]eateth and drinketh: and ye ſay, Behold, a man which is a glutton, and a drinker of wine,a friend of Publicanes and ſinners.

35 But wiſedome is [t] iuſtified of all her children.

36 ¶ * And one of the Phariſes deſired him that he would eate with him: and he went into the Phariſes houſe, and ſate downe at table.

37 And beholde, a woman in the citie, which was a ſinner, when ſhe knewe that Ieſus ſate at table in ỹ Phariſes houſe,ſhe brought a bore of oyntment.

38 * And ſtood at his feete behinde him weeping,& began to waſh his feete with teares, & did wipe them with the heares of her head, & kiſſed his feete, & anointed them with the oyntment.

39 Nowe when the Phariſe which bade him, ſawe it,he ſpake within him ſelfe, ſaying, If this man were a Prophet, he woulde ſurely haue knowen who, & what maner of woman this is which toucheth him: for ſhe is a ſinner.

40 And Ieſus anſwered,and ſayde vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſayde,Maiſter,ſay on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence,and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Which of them therefore,tell me,will loue him moſt?

43 Simon anſwered, and ſayde, I ſuppoſe that he, to whom he forgaue moſt. And he ſayd vnto him, Thou haſt truely iudged.

44 Then he turned to the woman,& ſaide vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt me no water to my feete: but ſhee hath waſhed my feete with teares, and wyped them with ỹ heares of her head.

45 Thou gaueſt mée no kiſſe: but ſhe ſince the time I came in, hath not ceaſed to kiſſe my feete.

46 Mine head with oyle thou diddeſt not anoynt: but ſhe hath anointed my feete with ointment.

47 Wherefore I ſay vnto thee, many ſinnes are forgiuen her: for ſhe [u] loued much. To whome a litle is forgiuen, he doeth loue a litle.

48 And he ſaid vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at table with him, began to ſay within them ſelues, Who is this that euen forgiueth ſinnes?

50 And he ſaid to the woman, Thy faith hath ſaued thee: go in [x] peace.

CHAP. VIII.

1 Chriſt with his Apoſtles go from towne to towne, and preach. 3 The women miniſter vnto them of their goods. 5 He ſheweth the parable of the ſeede. 21 He telleth who is his mother and his brother. 24 He ſtilleth the raging of the lake. 27 He deliuereth the poſſeſſed. 33 The deuils enter into the heard of ſwyne. 41 He healeth the ſicke woman,and Iarus daughter.

1 And it came to paſſe afterwarde, that he him ſelfe went thyough euery citie and towne, preaching, and publiſhing the kingdome of God, and the twelue were with him.

2 And certaine women, which were healed of euil ſpirits, and infirmities,as *Marie which was called Magdalene, *Mar.16.9.*
out of whoome went ſeuen deuils,

3 And Ioanna the wife of Chuza Herodes ſtewarde,and Suſanna,and many other which [a] miniſtred vnto [a] him of their ſubſtance.

4 * Nowe when much people were gathered together, and were come to him out of all cities, he ſpake by a parable,

5 A ſower went out to ſowe his ſeede, & as he ſowed, ſome fell by the way ſide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And ſome fell on the ſtones, & when it was ſprong vp, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thornes, and the thornes ſprang vp with it,and choked it.

8 And ſome fell on good grounde, and ſprang vp,and bare fruite,an hundreth folde. And as he ſaide theſe thinges, he cryed, He that hath eares to [b] heare, let him heare.

9 Then his diſciples aſked him,demaũding,what parable that was?

10 And he ſaid, Vnto you it is giuen to knowe the ſecrets of the kingdome of God, but to other in [c] parables, that when * they ſee,they ſhould not ſee,and when they heare, they ſhould not vnderſtand.

11 * The parable is this,The ſeede is the woorde of God.

12 And they that are beſide the way, are they that heare: afterwarde commeth the deuill, and taketh away the woorde out of their hearts, leaſt they ſhoulde

u This great loue is a ſigne ỹ ſhe felt her ſelfe much bound vnto Chriſt,who had forgiuen her ſo manie ſinnes.

x The peace of conſcience commeth only of faith.

a Whereby they acknowledged ỹ benefite which they had receiued of him,and alſo ſhewed their perſeuerance, which proued their knowledge to be of God.

[a] *Or, to them.*

Mat.13.3.
mar.4.1,2.

b That is,to vnderſtand, & beleeue theſe things.

c Which word is here taken for an obſcure or darke ſaying.

Iſa.6.9.
mat.13.14.
mar.4.12.
iohn.12.40.
act.28.26.
rom.11.8.
Mat.13.18.
mar.4.15.

beleeue,

d That is, acknowledge, and consent to the word and also reuerence it.
e When they returne home to their affaires.

Chap. 11. 33. matt. 5. 15. mar. 4. 21.
f Christ warneth his to doe good with their light which they haue receiued, & to set it forth before all mens faces.
g Or, bed.
Chap. 12. 2. mat. 10. 26. mar. 4. 22. Mat. 13. 12. and 25. 29. mar. 4. 25. chap. 19. 24, 26.
g Both to him selfe, and to others.
Mat. 12. 46. mark. 3. 31.
h Or, kinsfolkes.
h The spirituall kindred is to be preferred to the carnal and naturall, forasmuch as thereby of many we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues.
Mat. 8. 23. mar. 4. 36.
i The word signifieth a deepe or sound sleepe.
Mat. 8. 28. mar. 5. 1.

beleeue, and be saued.
13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no roots, which for a while d beleeue, but in the time of tentation go away.
14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares and with riches, & voluptuous liuing, and bring forth no fruite.
15 But that which fell in good ground, are they which with an honest & good heart heare the worde, and keepe it, and bring forth fruite with patience.
16 ¶ * No f man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the g table, but setteth it on a candlesticke, that they that enter in, may see the light.
17 * For nothing is secret, that shall not be euident: neyther any thing hid, that shall not bee knowen, and come to light.
18 Take heede therefore howe yée heare: * for whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shall bee taken euen that, which h it seemeth that he hath.
19 ¶ * Then came to him his mother & his brethren, and could not come nére to him for the preasse.
20 And it was tolde him by certayne which sayde, Thy mother and thy i brethren stand without, and would see thée.
21 But he answered, and said vnto them, My mother, and my brethren are k these which heare the worde of God, and doe it.
22 ¶ * And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they launched forth.
23 And as they sailed, hee fell l a sléepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.
24 Then they went to him, and awoke him, saying, Master, Master, we perishe. And he arose, and rebuked the winde, and the waues of water: and they ceassed, and it was calme.
25 Then he sayde vnto them, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commandeth both the winds and water, and they obey him?
26 ¶ * So they sayled vnto the region of the Gadarenes, which is ouer against Galile.
27 And as he went out to lande, there met him a certayne man out of the citie, which had a deuil long time, and he ware no clothes, neither abode in house, but in the graues.
28 And when hée sawe Jesus, hee cryed out, and fell downe before him, and with a loude voyce sayd, What haue I to doe with thée, Jesus the Sonne of God, m most high? I beséech thée, torment me not.
29 For he commanded the filthie spirite to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaynes, & kept in fetters: but he brake the bandes, and was caried of the deuill into wildernesses.)
30 Then Jesus asked him, saying, What is thy name? And he said, n Legion, because many deuils were entred into him.
31 And they besought him, that he would not command them to go out into the o déepe.
32 And there was there by, an hearde of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffred them.
33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.
34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.
35 Then they came out to sée what was done, and came to Jesus, and found the man, out of whome the deuils were departed, sitting at the féete of Jesus, clothed, and in his ryght mynde: and they were afraide.
36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.
37 Then the whole multitude of the countrey about the Gadarenes, besought him, that he would depart from them: for they were taken with a great feare: and he went into the ship, and returned.
38 Then the man, out of whom the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,
39 p Returne into thine owne house, and shewe what great thinges GOD hath done to thee. So he went his way, and preached throughout all the q citie, what great thinges Jesus had done vnto him.
40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.
41 ¶ * And behold, there came a man named Jairus and he was the ruler of the r Synagogue, who fell downe at Jesus féete, and besought him that he would come into his house.
42 For he had but a daughter onely, about twelue yéres of age, and shee lay a dying (& as he went, the people thronged him.
43 And a woman hauing an yssue of blood, twelue yeares long, which had spent all her substance vpon physitions, and could not be healed of any:

k Satan is tormented where Christ is present.
l Or, many a day agone.
l The word signifieth to be inforced with violéece, as an horse when he is spurred.
m A legion, as writeth Vegetius, conteined 6000. footemen, and 732 horsemen: but here it is také for an vncertaine & infinite nomber.
n That is, so to depart that they coulde doe no harme: and this woud, chap. 16. 23. is called hell, where the deuils are chayned in obscuritie of darkenes, 2. Pet. 2. 4.
o Christ knew that he should better serue him being absent thé with him.
p This was his own citie called Gadaris, which was in the countrey of Decapolis, & therefore Luke dsenteth not from Marke who writeth that he preached in Decapolis.
Mat. 9. 18. mar 5. 21.
q Of the congregation of the Iewes.

44 When shée came behind him, shée touched the ᵗ hem of his garment, and immediatly her ſſſue of blood ſtanched.
45 Then Jeſus ſaid, Who is it that hath touched me? When euery man denyed, Peter ſaid & they that were with him, Maiſter, the multitude thruſt thee, and treade on thée, and ſayeſt thou, Who hath touched me?
46 And Jeſus ſaid, Some one hath touched me: for I perceyue that vertue is gone out of me.
47 When the woman ſawe that she was not hid, shée came trembling, and fell downe before him, and tolde him before all the people, for what cauſe she had touched him, and howe she was healed immediatly.
48 And he ſayde vnto her, Daughter, bée of good comfort: thy ᵗ faith hath made thée whole: go in peace.)
49 While he yet ſpake, there came one frō the ruler of the Synagogues houſe, which ſayde to him, Thy daughter is dead: diſeaſe not the maiſter.
50 When Jeſus heard it, he anſwered ᵗ him, ſaying, Feare not: beleeue onely, and she ſhalbe made whole.
51 And when he went into the houſe, he ſuffered no man to go in with him, ſaue Peter, and James, and John, and the father and mother of the maide.
52 And all wept, and ſorowed for her: but he ſayde, Weepe not: for she is not ᵘ dead, but ſléepeth.
53 And they laught him to ſcorne, knowing that she was dead.
54 So he ˣ thruſt them all out, and toke her by the hand, & cryed, ſaying, Maide, ariſe.
55 And her ſpirit came againe, & she roſe ſtraightway: and hee commaunded to giue her meate.
56 Then her parents were aſtonied: but he commanded them that they ſhoulde tell no man what was done.

CHAP. IX.

2 He ſendeth out the twelue Apoſtles to preache. 7 Herode heareth tell of him. 12 He feedeth fiue thouſand men with fiue loaues, and two fiſhes. 19 Diuers opinions of Chriſt. 28 He tranſfigureth himſelfe vpon the mount. 42 He deliuereth the poſſeſſed, 47 And teacheth his diſciples to be lowlie. 54 They deſire vengeance, but he reproueth them.

1 Then * called he the twelue diſciples together, and gaue them power & authoritie ouer all deuils, and to heale diſeaſes.
2 * And he ſent them to preach the kingdome of God, and to cure the ſicke.
3 And he ſaide to them, ᵃ Take nothing to your iourney, neyther ᵗ ſtaues, nor ſcrip, neither breade, nor ſiluer, neyther haue two coates.
4 And whatſoeuer houſe ye enter into, their abide, and ᵇ thence depart.
5 And whoſoeuer will not receiue you, when yée goe out of that citie, * ſhake off the verye ᵗ duſt from your féete for a teſtimonie againſt them.
6 And they went out, and went through euery towne preaching the Goſpel, and healing euery where.
7 ¶ * Now Herode the Tetrarch hearde of all that was done by him: & hee doubted, becauſe that it was ſaide of ſome, John was riſen againe from the dead:
8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophets was riſen againe.
9 Then Herode ſayde, John haue I beheaded: who then is this of whome I heare ſuch things? and he deſired to ſée him.
10 ¶ * And when the Apoſtles returned, they tolde him what great thinges they had done. * Then he toke them, & went aſide into a ſolitarie place, nere to the citie called Bethſaida.
11 But when the people knewe it, they followed him: and he receiued them, & ſpake vnto them of the kingdome of God, and healed them that had néede to be healed.
12 * And when the day began to weare away, the twelue came, and ſayde vnto him, Sende the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are heare in a deſert place.
13 But hee ſayde vnto them, ᵈ Giue yée them to eate. And they ſayde, We haue no moe but fiue loaues and two fiſhes, except we ſhoulde goe, and buye meate for all this people.
14 For they were about fiue thouſande men. Then he ſaid to his diſciples, Cauſe thē to ſit downe by fifties in a cōpanie.
15 And they dyd ſo, and cauſed all to ſit downe.
16 Then he toke the fiue loaues, and the two fiſhes, and looked vp to heauen, and * bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.
17 So they did all eate, & were ſatisfied: and there was taken vp of that remained to them, twelue baſkets ful of broken meate.
18 ¶ * And it came to paſſe as he was alone praying, his diſciples were with him, and he aſked them, ſaying, Whom ſay the people that I am?
19 They anſwered, and ſaid, John Baptiſt: & others ſay, Elias: and ſome ſay, that one of the olde Prophets is ryſen againe.
20 And he ſaide vnto them, But whom ſay ye that I am? Peter anſwered, & ſaid, The Chriſt of God.
21 And he warned, & commanded them, that they ſhould tell ᵗ that to no man,
22 Saying, * The ſonne of mā muſt ſuffer many things, and be reiected of the elders, & of the hie Prieſtes & Scribes, & be ſlaine, and the third day riſe againe.
23 ¶ * And he ſayde to them all, If any man will come after me, let him denie him ſelfe, and take vp his croſſe daylie, and

ᶻ Being aſſured of the vertue & power of Jeſus Chriſt, and not attributing any vertue to the garment.

ᶠ Chriſt doeth not impute vnto vs the weakenes of our faith, but doth accept it, as though it were perfite.
ᵗ Meaning, the ruler of the Synagogue.

ᵘ Although she was verily dead: yet to Chriſt it was more eaſie to reſtore her to life, then it is for one mā to wake another out of his ſleepe.
ˣ He meaneth thoſe which he found in the houſe.

Mat.10.1.mar. 3.13.& 6.7.
Mat.10.7,8.mar. 6.8.
ᵃ To the ende they might do their charge w greater diligēce, when they had nothing to let them.
ᵗ *Or, rodde.*
ᵇ He willeth them not to tary long, but to preach from towne to towne. *Act.3.51.chap.10.11.*

ᶜ Which was a ſigne of deteſtation, & of the vengeance which was prepared for ſuch cōtemners of Gods benefits which are vnworthie that one ſhould receiue any thing at their hands.
Mat.14.1.mar.6. 14.
Mat.6.30.
Mat.14.13.mar. 6.32.
Mat.14.15.mar. 6.35.ioh.6.5.
ᵈ Chriſt forſaketh not them that folow him, but ſendeth them ſufficient reliefe.
ᵉ Iohn ſaith, he gaue thankes, *Iohn.6.11.*
Mat.16.13.mar. 8.27.
ᶠ For he knew beſt his conuenient time which was appointed for him to be manifeſted in.
Mat.17.22.mar.8 31. Chap.14.27. mat.10.38.& 16. 24.mar 8.34.
ᵍ For as one day followeth another, ſo doth one croſſe folowe in the neck of another.

and followe me.
24 For whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.
25 For what auantageth it a man, if he winne the whole worlde, and destroy him selfe, or lose him selfe?
26 * For whosoeuer shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.
27 * And I tell you of a surete, there be some standing here, which shal not taste of death, till they haue seene the [h] kingdome of God.
28 * And it came to passe about an eight dayes after those wordes, that he toke Peter, and Iohn, and Iames, & went vp into a mountaine to pray.
29 And as he prayed, the facion of his countenance was chaunged, and his garment was white and glistered.
30 And beholde, two men talked with him, which were Moses and Elias,
31 Which appeared in glorie, and tolde of his departing, which he should accomplish at Ierusalem.
32 But Peter and they that were with him, were heauie with slepe, and when they awoke, they sawe his glorie, and the two men standing with him.
33 And it came to passe, as they departed from him, Peter saide vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, & one for Elias, and wist not what he said.
34 While he thus spake, there came a cloude, and [k] ouershadowed them, and they feared when they were entring into the cloude.
35 * And there came a voyce out of the cloude, saying, This is my beloued Sonne, heare him.
36 And when the voyce was past, Iesus was founde alone: and they kept it close, & told no man in [l] those dayes any of those things which they had seene.
37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.
38 * And behold, a man of the company cried out, saying, Master, I beseeche thee, behold my sonne: for he is all [p] I haue.
39 And loe, a spirit taketh him, & suddenly he crieth, & he teareth him, [p] he foameth, and with much paine departeth from him, when he hath bruised him.
40 And I haue besought thy disciples to cast him out, but they could not.
41 Then Iesus answered, and said, [m] O generation faithles, and crooked, howe long now shall I be with you, & suffer you? bring thy sonne hither.
42 And whiles he was yet comming, [p] the deuil rent him, & tare him: and Iesus rebuked the vncleane spirit, & healed the childe, and deliuered him to his father.
43 ¶ And they were all amazed at the mightie power of God: and while they all wondred at all things, which Iesus did, he said vnto his disciples,
44 [n] Marke these wordes diligently: for it shal come to passe, [p] the Sonne of man shalbe deliuered into the hands of men.
45 But they [n] vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.
46 ¶ * Then there arose a disputation among them, which of them should be the greatest.
47 When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,
48 And said vnto [o], Whosoeuer receiueth this litle child in my Name, receiueth me: & whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shalbe great.
49 ¶ * And Iohn answered and saide, Master, we saw one casting out deuils in thy Name, and we forbade him, because he followeth thee not with vs.
50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, [o] is with vs.
51 ¶ And it came to passe, when the [p] dayes were accomplished, that he should be receiued vp, he settled himself fully to go to Ierusalem,
52 And sent messengers before him: and they went & entred into a towne of the Samaritanes, to prepare him lodging.
53 But they would not receiue him, because his [q] behauiour was, as though he would go to Ierusalem.
54 And when his disciples, Iames and Iohn saw it, they said, Lorde, wilt thou that we commande, that fire come downe from heauen, and consume them, euen as * Elias did?
55 But Iesus turned about, and rebuked them, and saide, Ye knowe not of what [r] spirit ye are.
56 For the sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.
57 ¶ And it came to passe that as they went in the way, * a certaine man said vnto him, I will followe thee, Lord, whithersoeuer thou goest.
58 And Iesus saide vnto him, The [r] foxes haue holes, and the birdes of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.
59 But he said vnto another, Followe me. And the same said, Lorde, suffer me first to go and [t] burie my father.
60 And Iesus saide vnto him, [u] Let the dead burie their dead: but go thou and preach the kingdome of God.
61 Then another said, I will follow thee, Lord: but let me first goe bid them fare well, which are at mine house.
62 And Iesus said vnto him, No man [p] putteth his hand to [p] plough, & [x] looketh backe, is apt to the kingdome of God.

Chap. 17. 33. mat. 10. 39. & 16. 25. mar. 8. 38. 2. tim. 2. 12. Mat. 16. 28. mar. 9. 1.

h Established & enlarged by the preaching of the Gospel. Mat. 17. 2. mar. 9. 2.

l That is, what yssue he shoulde haue & how he should die.

k For otherwaies they had not bene able to comprehend his great maiestie. Mat. 3. 17. mar. 1. 11.

l They conceiled it till Christs resurrection, as Marke writeth.

Mat. 17. 14. mar. 9. 17.

m Vnder the colour that his disciples could not heale the sick man, he reproueth them, which woulde haue diminished his authoritie.

n Greeke, put these words into your eares.

n They were so blinded with this opinion of Christ should haue a temporal kingdom, they woulde not vnderstand when he spake of his death. Mat. 18. 1. mar. 9. 33. 34. Mar. 9. 38.

o Forasmuch as he letteth vs not, & God is glorified by his occasion.

p Of his death, whereby he was exalted.

q Or face, or apparell: for they knewe he was a Iew, and as touching the Samaritans opinion of the Temple, reade Ioh. 4. 20: also they hated Iewes, because they dittered from them in religion. 2. King. 1. 10.

r He reproueth their rash & carnal affection, which were not led with Elias spirit. Mat. 8. 19.

s We must not folow Christ for riches & commodities, but prepare our selues to pouertie and to the crosse by his example.

t That is, till he be dead, and I haue done my duetie to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling, and here by dead he meaneth those that are vnprofitable to serue God.

x To be hindered, or entangled with respect of any worldly commodities, or trouble,

CHAP.

CHAP. X.

1 He ſendeth the ſeuentie before him to preach, and giueth them a charge howe to behaue themſelues. 13 He vpbraideth the obſtinate. 21 He giueth thankes to his heauenly Father. 25 He anſwereth the Scribe that tempted him, 33 And by the example of the Samaritane ſheweth who is a man neighbour. 38 Martha receiueth the Lord into her houſe, 40 Marie is ſyrmant in hearing his word.

Mat.10.1. Matth.9.37.

1 AFter * theſe things, the Lorde appointed other ſeuentie alſo, and ſent them, two and two before him into euery citie and place, whither he himſelfe ſhould come.

2 And he ſaid vnto them, * a The harueſt is great, but the b labolers are fewe: praye therefore the Lorde of the harueſt to ſende fourth labourers into his harueſt.

3 Go your wayes: beholde, * I ſend you fourth as lambes among c wolues,

4 Beare no bagge, neither ſcrippe, nor ſhoes, d and ſalute no man by the way.

5 * And into whatſoeuer houſe ye enter, firſt ſay, e Peace be to this houſe.

6 And if the f ſonne of peace be there, your peace ſhall reſt vpon him; if not, it ſhall turne to you againe.

7 And in that houſe tary ſtil, eating and drinking ſuch thinges as of them ſhall be ſet before you: * for the labourer is worthie of his wages. Goe not from g houſe to houſe.

8 But into whatſoeuer citie ye ſhall enter, if they receiue you, h eat ſuch thinges as are ſet before you,

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come nere vnto you.

10 But into whatſoeuer citie ye ſhall enter, if they will not receiue you, go your wayes out into the ſtreets of the ſame, and ſay,

11 Euen the very * duſt, which cleaueth on vs of your citie, we wipe off againſt you: notwithſtanding know this, that the i kingdome of God was come nere vnto you.

12 For I ſay to you, that it ſhall be eaſier in that day for them of Sodom, then for that citie.

13 * Woe be to thee, Chorazin: woe be to thee, Beth-ſaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, ſitting k in ſackecloth and aſhes.

14 Therefore it ſhalbe eaſier for Tyrus, l and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt be thruſt downe to hell.

16 ¶ * He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeuentie returned againe with ioy, ſaying, Lorde, euen the deuils are ſubdued to vs through thy Name.

18 And he ſaide vnto them, I ſaw m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on ſerpents and ſcorpions, and ouer all the power of the enemie, and nothing ſhall hurt you.

20 Neuertheles, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ That ſame houre reioyced Jeſus in n the ſpirit, and ſaid, I confeſſe vnto thee, Father, Lord of heauen and earth, that thou haſt hid theſe things from the o wiſe and learned, and haſt reuealed them to babes: euen ſo, Father, becauſe it is pleaſed thee.

22 Then he turned to his diſciples, and ſaid, All things are p giuen me of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, ſaue the q Sonne, and he to whome the Sonne will reueile him.

23 ¶ And he returned to his diſciples, & ſaide ſecretly, * Bleſſed are the eyes, which ſee that ye ſee.

24 For I tell you that many Prophetes and Kings haue deſired to ſe thoſe thinges, which ye ſee, and haue not ſeene them: and to heare thoſe things, which ye heare, and haue not heard them.

25 ¶ * Then beholde, a certaine expounder of the Lawe ſtoode vp, and tempted him, ſaying, Maiſter, what ſhall I doe, to inherite eternall life?

26 And he ſaid vnto him, What is written in the Lawe? how readeſt thou?

27 And he anſwered, and ſaide, * Thou ſhalt loue thy Lorde God with all thine heart, and with all thy ſoule, and with all thy ſtrength, & with all thy thought, * and thy neighbour as thy ſelfe.

28 Then he ſaide vnto him, Thou haſt anſwered right: this do, and thou ſhalt liue.

29 But he willing to r iuſtifie him ſelfe, ſaide vnto Jeſus, Who s is then my neighbour?

30 And Jeſus anſwered, and ſaide, A certaine man went downe from Jeruſalem to Jericho, & fell among theeues, & they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And by t chance there came downe a certaine t Prieſt that ſame way, and when he ſawe him, he paſſed by on the other ſide.

32 And likewiſe alſo a Leuite, when he was come nere to the place, went and looked on him, and paſſed by on the other ſide.

Mat.10.7.

Mat.10.16.

Mat.10.12. mar.6.10.

Deut.24.14,15. mat.10.10. 1.tim.5.18.

Matth.10.14. chap.9.5. act.13.51. & 18.6.

Mat.11.21.

Mat.10.40 & 18.5.

Mat.13.16.

Mat.22.35. mar.12.28. Deut.6.5. Leu.19.18.

a Meaning a great number of people, which are readie to be brought vnto God.

b That is, the preachers.

c Not that they ſhall hurt you, but ye ſhall be preſerued by my prouidence, *2.King.4.29.*

d He willeth ſ they ſhould diſpatch this iourney w diligence, not occupying themſelues about other duties.

e It was their maner of ſalutation, whereby they wiſhed health and felicitie.

f Which loueth the doctrine of peace and the Goſpel.

g He would not that they ſhould tary long in one towne, neither yet be carefull to change their lodging.

h Doubt not to receiue nouriſhment of them, for whome you trauaile. *Matth.10.14. chap.9.5.*

i God did preſent himſelfe vnto you by his meſſengers, & would haue reigned ouer you.

k Which were the ſignes of repentance.

l The mo benefits that God beſtoweth vpon any people, ſ more doth their ingratitude deſerue to be puniſhed. *Mat.10.40 & 10.13.20*

m The power of Satan is beaten downe by the preaching of the Goſpell.

n He attributeth it to the free election of God, that the wiſe and worldlings know not the Goſpell, and yet the poore baſe people vnderſtand it.

o Chriſt is our onely meane to receiue Gods mercies by.

p Therefore we muſt eſteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement.

q In whome we ſee God as in his liuely image. *Mat.11.16.*

r For they coſted no man their neighbour, but their friend.

s For ſo it ſeemed to mans iudgement, although this was ſo appointed by Gods counſel & prouidence.

t He priuily noteth the great crueltie, which was among this people, & chiefly the gouer-

ther side.

33 Then a certaine [a] Samaritane, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bound vp his woundes, and powred in oyle & wine, and put him on his owne beaste, and brought him to an Inne, & made prouision for him.

35 And on the morowe when he departed, he toke out [x] two pence, and gaue them to the hoste, and sayde vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which nowe of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then sayd Iesus vnto him, Goe, [y] and do thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certaine towne, & a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which also sate at Iesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, & saide, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and saide vnto her, Martha, Martha, thou carest, and art [z] troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, [a] which shall not be taken away from her.

a This nation was odious to the Iewes.

x Which was about nine pence of sterling money.

y Help him that hath neede of thee although thou know him not.

z For she forgate the principall, which was to heare Gods worde.

a It was not meete that shee should haue bin drawen from so profitable a thing, whereunto she could not alwayes haue opportunitie.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuil, 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spirituall cousinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

1 AND so it was, that as he was praying in a certain place, when he ceased, one of his disciples sayde vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

2 * And he said vnto them, When ye pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will bee done euen in earth, as it is in heauen:

3 Our dayly bread giue vs [a] for the day:

4 And [b] forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euil.

5 ¶ Moreouer he said vnto them, [b] Which of you shall haue a friende, and shall goe to him at midnight, and saye vnto him, Friende, lende me three loaues?

6 For a friende of mine is come [a] out of the way to me, and I haue nothing to set before him:

Mat.6.9.

a Or euery day, or asmuch as is sufficient for this day.

b Or, pardon.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demande.

a Or, in passing by, the way.

7 And hee within should answere, and saye, Trouble me not: the doore is now shut, and my children are with me in bedde: I can not rise and giue them to thee.

8 I say vnto you, though he would not arise and giue him, because he is his friende, yet doubtles because of his [a] importunitie, he would rise, and giue him as many as he needed.

a Or, impudencie.

9 * And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shal finde: knocke, and it shall be opened vnto you.

Mat.7.7 & 21.22 mar.11.24. iohn 14.13 & 16. 23. iam.1.5.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 * If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fishe, will he for a fishe giue him a serpent?

Mat.7.9.

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good giftes vnto your children, howe much more shall your heauenly Father giue [c] the holy Ghost to them that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit. *Mat.12.25. mar.3.24,25.*

14 ¶ Then he cast out a deuill which was dumme: and when the deuill was gone out, the dumme spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils.

d That is to say, your coniurers.

16 And others tempted him, seeking of him a signe from heauen.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father & the Sonne is the holy Ghost: for so Matthewe doth interprete this place.

17 But he knewe their thoughtes, and said vnto them, * Euery kingdome deuided against it selfe, shall be desolate, & an house deuided against an house, falleth.

18 So if Satan also be deuided against him selfe, howe shall his kingdome stand, because ye say that I cast out deuils through Beelzebub?

f The word signifieth an entrie or porche before an house.

19 If I through Beelzebub cast out deuils, by whom do your [d] children cast them out? Therefore shall they be your iudges.

b Or, safetie.

g They that do not wholy apply themselues to destroy the kingdome of Satan, cannot be counted to be on Christes side, but are his aduersaries: howe much more is he against him that maketh open warre with him as Satan doth? *Mat.12.43.*

20 But if I by the [e] finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed, [f] keepeth his [g] palace, the thinges that hee possesseth, are in [g] peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein hee trusted, and deuideth his spoyles.

23 He that is not [g] with me, is against me: & he that gathereth not with me, scattereth.

h To y intent he might worke according to his malicious hasty cure.

24 * When the vncleane spirite is gone out of a man, he walketh through drie places, seeking [h] rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he commeth, hee findeth it swept

i More apt to receiue him then it was afore.
k If by infidelitie we turne backe from God, Satan hath greater power ouer vs thē he had before.
l He meaneth an infinite nomber. *Hebr.6.4,6. 2.pet.2.20.*
m Christ gaue her a priuie taūt for that shee omitted the chief praise which was due vnto him: that was, that they are blessed in deed to whom he communicateth himselfe by his word. *Mat.12.38,39. Ionas. 1.17. 1.King.10.1. 2.chro.9.1.*

Ionas.3.5.

Chap.8.16.mat.5. 15.mar.4.21.

Mat.6.22.
[a]*Or, candle.*
n Because it shoulde guide & leade the body.
o Without spot or vice.

Mat.23.25.
p Christ here requireth two things: first that we come truely by our meate & drinke: & next, that we distribute part to the poore: for charitie is the perfection of the Law.
[a]*Or, of that that is within.*

swept and i garnished.
26 Then k goeth he, & taketh to him l seuen other spirites worse then him selfe: and they enter in, and dwell there, *so the last state of that man is worse then the first.
27 ¶ And it came to passe as he spake these thinges, a certaine woman of the company lifted vp her voyce, and spake vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.
28 But he said, m Yea, rather blessed are they that heare the word of God, and keepe it.
29 ¶ *And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of *Ionas the Prophet.
30 For as Ionas was a signe to the Ninevites, so shall also the Sonne of man be to this generation.
31 *The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon is here.
32 The men of Nineve shal rise in iudgement with this generation, and shall condemne it: for they *repented at the preaching of Ionas: & behold, a greater then Ionas is here.
33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neyther vnder a bushel: but on a candlesticke, that they which come in, may see the light.
34 * [a] The lyght of the bodye is the n eye: therefore when thyne eye is o single, then is thy whole bodye light: but if thine eye be euill, then thy bodye is darke.
35 Take heede therefore, that the light which is in thee, be not darkenes.
36 If therefore thy whole body shall bee light, hauing no part darke, then shal al be light, euen as when a candle doeth light thee with the brightnes.
37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.
38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.
39 *And the Lorde said to him, In deede ye Pharises make cleane the outside of the cuppe, and of the platter: but the inwarde parte is full of rauening and wickednes.
40 Ye fooles, did not he that made that which is without, make that which is within also?
41 Therefore, geue almes of [a] those things which are within, and behold, al things shalbe cleane to you.
42 But woe be to you, Pharises: for ye tythe the mynt and the rewe, and all manner herbes, and passe ouer [a] iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.
43 *Woe be to you, Pharises: for ye loue the vppermoste seates in the Synagogues, and greetinges in the markets.
44 Woe be to you, Scribes and Pharises, hypocrites: for ye are as graues which [a] appeare not, and the men that walke ouer them, perceyue not.
45 ¶ Then answered one of the lawyers of the Lawe, and sayde vnto him, Master, thus saying thou puttest vs to rebuke also.
46 And he said, Woe be to you also, ye interpreters of the Law: *for ye lade men with burdens grieuous to bee borne, & yee your selues touche not the burdens with one of your fingers.
47 Woe be to you: for ye [a] builde the sepulchres of the Prophets, and your fathers killed them.
48 [a] Truely ye beare witnes, and allowe the deedes of your fathers: for they killed them, & ye [a] builde their sepulchres.
49 Therefore saide the wisedome of God, I wil sende them Prophetes and Apostles, and of them they shall slaye & [a] persecute,
50 That the blood of all the Prophetes, shed from the foundation of the worlde, may be required of this generation,
51 From the blood of *Abel vnto the blood of *Zacharias, which was slayne betweene the altar and the Temple: verely I saye vnto you, it shalbe required of [a] this generation.
52 Woe be to you, interpreters of the Lawe: for ye haue y taken away the keye of knowledge: ye entred not in your selues, and them that came in, ye forbade.
53 And as he saide these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many thinges,
54 Laying waite for him, and seeking to catche something of his mouth, wherby they might accuse him.

Or, that which is iust and right.
q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest and not preferre the inferiour ceremonies which must quickely be abolished.
Chap.20.46.mat. 23.6. mar. 12.38.
r Whose stinke and infection appeare not sodēly *Act.15.10.*
s Whereby you keep in remembrance the execrable deedes of your fathers.
t You shew your selues as great hypocrites as were your fathers, making men beleeue yee honor God, whē you dishonour him.
u They were more curious to builde their graues, then to followe their doctrine.
[a] *Or, cruelly expell them.*
Gen.4.8. 2 Chro.24.21.
x Because they were culpable of the same fault that their auncetours were.
y They hid and tooke away the pure doctrine and true vnderstanding of the Scriptures.

CHAP. XII.

1 *Christ commandeth to auoyde hypocrisie. 4 That we should not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life, 32 But to righteousnes, almes, watching, pacience, wisedome and concorde.*

1 IN *the meane tyme, there gathered together an vnnumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.
2 *For there is nothing couered, that shall not be reuealed: neyther hid, that shall

Mat.16.5,6. mar.8.14.
Mat.10.26. mar.4.22.

shall not be knowen.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which ye haue spoken in the eare, in secrete places, shall be preached on the [a] houses.

a Openly that al men may heare. *Mat.*10.28.

4 * And I say vnto you, my friends, be not afrayed of them that kill the bodie, and after that are not able to doe any more.

5 But I will forewarne you, whome ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the heares of your heade are nombred: feare not therefore: ye are more of value then many sparowes.

Chap.9.26. mar.10.32. mar.8.38. 2.tim.1.12.

8 * Also I say vnto you, Whosoeuer shall confesse mee before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall denie me before men, shalbe denied before ỹ Angels of God.

10 And whosoeuer shall speake a worde against the Sonne of man, it shall bee forgiuen him: but vnto him, that [b] shall blaspheme the holy Ghost, it shall not be forgiuen.

b He that shall resist against the worde of God purposely, and against his conscience. *Mat.*10.19. *mar.*13.11.

11 * And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no [c] thought how, or what thing ye shall answere, or what ye shall speake.

c Be not so doubtfull that you should be discouraged or distrust.

12 For the holy Ghost shall teache you in the same [d] houre, what ee ought to say.

[d] *Or, moment.*

13 And one of the companie sayde vnto him, Master, bid my brother deuide the inheritance with me.

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1.Cor.6.1.

14 And hee sayde vnto him, Man, who made mee a [d] iudge, or a deuider ouer you?

e Christ condēneth the arrogācie of the riche worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life and also can take it away when he will.

15 Wherefore he sayde vnto them, Take heede, and beware of couetousnes: [e] for though a man haue abundance, yet his life standeth not in his riches.

[e] *Or, countrey.*

16 And he put forth a parable vnto them, saying, The [e] grounde of a certayne riche man brought forth fruites plentously.

Eccle.11.19.

17 Therefore he thought with him selfe, saying, What shal I do, because I haue no roume, where I may laye vp my fruites?

18 And he said, This will I do, I will pul downe my barnes, and build greater, and therein will I gather all my fruits, and my goodes.

19 And I will say to my soule, Soule, [f] thou hast much goods laid vp for many yeres: liue at ease, eate, drinke, and take thy pastime.

20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to him selfe, and is not rich in [f] God.

f To depend onely on his prouidence, knowing that he hath inough for all. *Mat.6.25. 1.pet.5.7. psal.55.22.*

22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the bodie more then the rayment.

24 § Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are ye better then fowles?

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.

25 And which of you ỹ taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 [h] Consider the lilies how they growe: they labour not, neither spin they: yet I say vnto you, that Solomon himself in all his royaltie was not clothed like one of these.

h The liberalitie of God which shineth in the herbes & floures surmounteth all that man can do by his riches or force.

28 If then God so clothe the grasse which is to day in the field, and to morowe is cast into the ouen, how much more will he clothe you, O ye of litle faith?

29 Therefore aske not what ye shall eate, or what ye shal drinke, neither [i] stand in doubt.

[i] *Or, make diſcompoſition in the aire.*

30 For all such thinges the people of the worlde seeke for: and your Father knoweth that yee haue neede of these things.

31 But rather seeke yee after the kingdome of God, and all these things shal be ministred vnto you.

i Which are but accessaries, & are cōmon as wel to the wicked men as to the godly.

32 Feare not, litle flocke: for it is your fathers pleasure, to giue you the [k] kingdome.

k Which is the chiefest thing that can be giuē, & therefore you cānot wāt those things which are of lesse importance.

33 ¶ * Sell that ye haue, and giue almes: make you bagges, which waxe not old, a treasure that can neuer faile in heaue, where no thiefe commeth, neither moth corrupteth.

Mat.6.20. 1.Pet.1.13.

34 For where your treasure is, there wil your hearts be also.

35 ¶ * Let your loynes be [l] girde about, and your lightes burning,

l Be in a readines to execute the charge which is committed vnto you.

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when he commeth shall finde waking: verely I say vnto you, hee will [m] gird himself about, and make them to sit downe at table, and will come forth, and serue them.

m Because they did vse long garments, ỹ maner was to gird or truſſe them vp when they went about any busines.

38 And if he come in the second watche, or come in the thirde watche, and shall finde them so, blessed are those seruants.

39 * Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, hee would haue watched, and would not haue suffred his house to be digged through.

Mat.24.43. reuel.16.15.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.
41 Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all?
42 And the Lorde saide, Who is a faithfull stewarde, and wise, whom the master shall make ruler ouer his household, to giue them their [n] portion of meate in season?
43 Blessed is that seruant, whome his master when he commeth, shall finde so doing.
44 Of a trueth I say vnto you, that he will make him ruler ouer all that he hath.
45 But if that seruant saye in his heart, My master doth deferre his comming, and shall beginne to smite the seruants, and maidens, and to eate, and drinke, & to be drunken,
46 The master of that seruant will come in a day when he thinketh not, and at an houre when he is not ware of, & will cut him off, and giue him his portion with the vnbeleeuers.
47 ¶ And that seruant that knewe his masters will, and prepared not himself, neither did according to his will, shalbe beaten with many stripes.
48 But he that knewe it not, and yet did commit things [o] worthie of stripes, shal be beaten with fewe stripes: for vnto whom soeuer [p] much is giuen, of him shalbe much required, and to whome men much committe, the more of him will they aske.
49 ¶ I am come to put [q] fire on the earth, and what is my desire, if it be [r] alreadie kindled?
50 Notwithstanding I must bee [s] baptised with a baptisme, and howe am I grieued, till it be ended?
51 * Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.
52 For from henceforth there shalbe fiue in one house deuided, three against two, and two against three.
53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against the daughter, & the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe, against her mother in lawe.
54 ¶ * Then said he to the people, When ye see a cloude ryse out of the West, straightway ye say, A showre cometh: and so it is.
55 And when ye see the South wind blow, ye say, that it wilbe hoate: and it commeth to passe.
56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?
57 Yea, and why iudge ye not of your selues what is right?
58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou maiest be [t] deliuered from him, least he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.
59 I tell thee, thou shalt not departe thence, till thou hast payd the vtmost mite.

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whome God hath giuen many graces.

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the worlde.

r If there be great troubles & alterations vpon the earth, which things come not by the proprietie of the Gospell, but through the wickednesse of man.

s He compareth his death to baptisme.

t Though it be to thy losse and hinderance.

Mat.10.34.

Mat.16.2.

Mat.5.25.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne al to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman, 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the number of them which shalbe saued, is small. 33 Finally he sheweth that no worldly policie or force can let the worke and counsel of God.

1 THere were certayne men present at the same season, that shewed him of the Galileans, whose bloud Pilate had [a] mingled with their owne sacrifices.
2 And Jesus answered, and saide vnto them, Suppose ye, that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffred such things?
3 I tell you, nay: but except [c] ye amende your liues, ye shall all likewise perish.
4 Or thinke you that those eighteene, vpon whom the towre in [d] Siloam fell, & slewe them, were [e] sinners aboue al men that dwell in Jerusalem?
5 I tel you, nay: but except ye amende your liues, ye all shall likewise perish.
6 ¶ He spake also this parable, A certain man had a fig tree planted in his vineyarde: and he came and sought fruite thereon, and found none.
7 Then said he to the dresser of his vineyarde, Behold, [f] this three yeeres haue I come and sought fruite of this figge tree, and find none: [g] cut it downe: why keepeth it s also the ground baren?
8 And he answered, and saide vnto him, Lorde, let it alone this yeere also, till I digge round about it, and dung it.
9 And if it beare fruite, wel: if not, then after thou shalt cut it downe.
10 ¶ And he taught in one of the Synagogues on the Sabbath day.
11 And behold, there was a woman which had a [h] spirit of infirmitie eighteene yeeres, & was [i] bowed together, & could not lift vp her selfe in any wise.
12 When Jesus sawe her, he called her to him, and said to her, Woman, thou art [k] loosed from thy disease.
13 And he laid his hands on her, and immediatly she was made straight again, and glorified God.
14 And the ruler of the Synagogue answered with indignation because that Jesus had healed on the Sabbath day,

a He murthered them as they were sacrificing: & so their blood was mingled w the blood of the beastes which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them as most wicked me.

c He warneth them rather to consider their owne estate, the to reproue other mens.

d Which towre stoode by the riuer Siloe or fishpoole in Ierusalē

e Or, detters.

e By this similitude is declared the great patiēce that God vseth towards sinners in looking for their amendement: but this delay auayleth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth fruite,

g For both it is vnfruitfull it selfe, and doth hurt to the ground where it groweth.

h Whome Satan had striken with a disease, as the spirit of couetousnes is that spirite, that maketh a man couetous.

i As they are, whose sinewes are shronke.

k Or set at liberty out of Satans bands.

and

and saide vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lord, & saide, Hypocrite, doeth not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him awaye to the water?

*Mat.*12.11. *mar.*4.31.

16 And ought not this daughter of Abraham, whom Satan had bounde, lo, eighteene yeeres, be loosed frō this bond on the Sabbath day?

k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to al mens opinions.

17 And when he laid these things, all his aduersaries were ashamed: but all the people reioyced at al the excellent things, that were done by him.

18 ¶ * Then said he, What is the k kingdome of God like? or wherevnto shall I compare it?

*Mat.*9.35. *mar.*6.6.

19 It is like a graine of mustarde seede, which a man tooke & sowed in his garden, and it grewe, & waxed a great tree, and the foules of the heauen made nestes in the branches thereof.

*Matth.*7.13.

20 ¶ And againe he saide, Wherevnto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

l We must endeuour, and cut off all impediments, which may let vs in Hee warneth the Iewes, that they deprive not themselues by their owne negligence, of that saluation, which was offred vnto them.

22 ¶ * And he went thorough al cities and townes, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lord, are there fewe that shalbe saued? And he said vnto them,

*Psal.*6.8.

24 * l Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

*mat.*7.13.& 25.41.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stande without, & to knocke at the doore, saying, Lorde, Lord, open to vs, and he shal answere & say vnto you, I know you not whence ye are,

n The people which then were strangers.

26 * Then shal ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streetes.

*Mat.*19.30.& 20.16. *mar.*10.31.

27 But he shall say, I tell you, I knowe you not whence ye are: * departe from me, all ye workers of iniquitie.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

28 There shalbe weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Iacob, and al the Prophets in the kingdome of God, & your selues thrust out at doores.

p Neither the enuie of the Pharises, who would haue put him in feare of Herod, not yet any policy of man could stay him from that office which God had inioyned him.

29 Then shal come many from the * East, and from the West, & from the North, and from the South, and shall sit at table in the kingdome of God.

30 * And beholde, * there are last, which shalbe first, & there are first, which shall be last.

q Meaning a litle while.

31 The same daye there came certaine Pharises, and said vnto him, Departe, and go hence: for Herode will kil thee.

32 Then saide he vnto them, Goe ye and tell that fox, Beholde, I * cast out deuils, and will heale still q to day, and to morowe, and the thirde day r I shall be

r perfected.

33 Neuertheles I must walke to daye, and to morowe, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.

34 * O Ierusalem, Ierusalem, which killest the Prophetes, and stonest the that are sent to thee, howe often would I haue gathered thy children together, as the henne gathereth her brood vnder her wings, and ye would not!

*Mat.*23.37.

35 Behold, your s house is left vnto you desolate: and verely I tell you, ye shall not see me vntill the time come that ye shall say, * Blessed is he that commeth in the Name of the Lord.

s Christ forewarneth them of the destruction of the Temple, and of their whole policie.

u When your owne conscience shall reproue you & cause you to confesse that which ye nowe denie, which shall be when you shall see me in my maiestie.

CHAP. XIIII.

Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to be lowly and to bid the poore to our table. 15 He vttereth of the great supper. 28 He warneth thē that will follow him, to lay their accounts before, what it will cost them. 34 The salte of the earth.

1 AND it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath daye, to t eate bread, they watched him.

t Or, take his refection.

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they helde their peace. Then hee tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they couldo not answere him againe to those things.

7 ¶ Hee spake also a parable to the ghests, when he marked how they chose out the chiefe roomes, and said vnto them,

8 * When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honourable man then thou, be bidden of him,

a He reproueth their ambition, which desire to sit in the hiest places.

9 And he that bade both him and thee, come, and saye to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 * But when thou art bidden, goe and sitte downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sitte vp hier: then shalt thou haue worshippe in the presence of them that sitte at table with thee.

*Prou.*25.7.

11 * For whosoeuer exalteth himselfe, shal be brought lowe, and he that humbleth

*Chap.*18.14. *mat.*23.12.

him selfe, shalbe exalted.

12 ¶ Then [b] said he also to him that had bidden him, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the riche neyghbours, lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maymed, the lame, and the blinde,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table, heard these thinges, he saide vnto him, Blessed is hee that eateth bread in the kingdome of God.

16 Then said he to him, *[c] A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are nowe readie.

18 But they all with one minde began to make excuse: The first said vnto him, I haue bought a farme, and I must needes go out & see it: I pray thee haue me excused.

19 And another said, I haue bought fiue [d] yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue marryed a wife, and therefore I can not come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and saide to his seruant, [d] Goe out quickly into the places and stretes of the citie, and bring in hither the poore, and the maymed, and the halt, and the blinde.

22 And the seruant saide, Lord, it is done as thou hast commanded, and yet there is rome.

23 Then the master sayde to the seruant, Goe out into the [e] hie wayes, and hedges, and [f] compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidde, shal taste of my supper.

25 ¶ Nowe there went great multitudes with him, and he turned and saide vnto them,

26 * If any man come to me, and [g] hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

27 * And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to builde a towne, sitteth not downe before, and [h] counteth the cost, whether he haue sufficient to perfourne it,

29 Lest that after he hath laid the foundation, and is not able to perfourne it, all that beholde it, beginne to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another king, sitteth not downe first, and taketh counsell, whether he be able with ten thousande, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer he be of you, that [i] forsaketh not all that he hath, he can not be my disciple.

34 * Salt is good: [k] but if salt haue lost his sauour, wherewith shal it be [l] salted?

35 It is neither meete for the lande, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

i He that is not perswaded to leaue al at euery houre to bestow him selfe frankly in Gods seruice. *Mat.*5.13. *mar*.9.50.

k If they that should season others, haue lost it themselues, where should a man recouer it?

[l] Or, seasoned.

CHAP. XV.

The Pharises murmure because Christ receiueth sinners. 4 *The louing mercie of God is openly set foorth in the parable of the hundreth sheepe.* 7 *Ioy in heauen for one sinner.* 12 *Of the prodigall sonne.*

THen resorted vnto him al the Publicanes and sinners, to heare him.

2 Therefore the Pharises & Scribes murmured, saying, He receyueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernes, and go after that which is lost, vntill he finde it?

*Mat.*18.12.

5 And when he hath founde it, he layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friendes and neyghbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine [a] iust men, which nede none amendment of life.

a Which iustifie themselues, and knowe not their owne faultes.

8 Either what woman hauing ten [b] pieces of siluer, if she lose one piece, doeth not lyght a candle, and sweepe the house, and seeke diligently till she finde it?

b The worde is *drachma*, which is somewhat more in value then fiue pence of olde sterling money, and was equall with a Romane penie.

9 And when shee hath founde it, she calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He saide moreouer, A certaine man had two sonnes.

12 And the ponger of them saide to his father, Father, giue mee the [c] portion of the goods that falleth to mee. So hee deuided vnto them his substance.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all,

13 So not long after, when the ponger sonne

sonne had gathered all together, he tooke his iourney into a farre countrey, and there he wasted his goodes with [d] riotous liuing.

14 Now when he had spent al, there arose a great dearth throughout that lande, & he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And he would fayne haue filled his belie with the huskes, that the swine ate: [e] but no man gaue them him.

17 Then he came to himselfe, and sayde, Howe many hyred seruants at my fathers haue bread ynough, and I die for hunger!

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,

19 And am no more worthy to bee called thy sonne: make me as one of thy hired seruants.

20 So hee arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

21 And the sonne said vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father saide to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hande, and shoes on his feete,

23 And bring the fat calfe, & kil him, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 Nowe the [i] elder brother was in the field, and when he came and drewe nere to the house, he heard melodie, and dauncing,

26 And called one of his seruants, and asked what those things ment.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angrie, and would not go in: therefore came his father out and intreated him.

29 But he answered and saide to his father, Lo, these many yeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make merie with my friendes.

30 But when this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, [k] Sonne, thou art euer with me, and al that I haue, is thine.

32 It was meete that we should make merie, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

d The Greeke word signifieth so to waste all, that a man reserueth nothing to himselfe.

e For no man had pitie vpon him.

f That is, against God.

g God preuenteth vs and heareth our gronings before we cry to him.

h He was touched with the feeling of his sinne, & therefore was ashamed thereof, and beaue in heart.

i God reproueth the enuie of such as grudge when God receiueth sinners to mercy.

k Thy part, which art a Iew, is nothing diminished by that that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his bodie and blood to life euerlasting.

CHAP. XVI.

Christ exhorteth him to wisdome and liberalitie by the example of the steward. 13 *None can serue two masters.* 14 *He reproueth the couetousnes & hypocrisie of the Pharisies.* 16 *Of the ende and force of the Lawe.* 18 *Of the holy state of mariage.* 19 *Of the rich man, and Lazarus.*

1 AND hee sayde also vnto his disciples, [a] There was a certaine riche man, which had a steward, and hee was accused vnto him, that hee wasted his goods.

2 And he called him, and said vnto him, Howe is it that I heare this of thee? Giue an accounte of thy stewardship: for thou mayest bee no longer steward.

3 Then the stewarde saide within himselfe, What shall I doe: for my master will take away from mee the stewardship? I can not digge, and to begge I am ashamed.

4 I know what I will do, that when I am put out of the stewardship, they may receyue me into their houses.

5 Then called hee euery one of his masters debters, & said vnto the first, How much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And he said to him, Take thy writing, and sit downe quickely, and write fiftie.

7 Then said he to another, Howe much owest thou? And he sayde, An hundreth measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended [b] the vniust steward, because hee had done wisely. Wherefore the children of this worlde are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends [c] with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, hee is also faithful in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faythfull in [d] the wicked riches, who will trust you in the true treasure?

12 And if ye haue not bene faythfull in [e] another mans goods, who shall giue you that which is [f] yours?

13 [g] No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they [g] mocked him.

15 Then he said vnto them, Ye are they, which [h] iustifie your selues before men: but God knoweth your hartes: for that which is hie among men, is abhomination before God.

16 The Lawe and the Prophets were vntil Iohn: from that time the kingdome of God is preached, and euery man presseth into it.

17 And it is easier for heauen and earth to passe, then one title of the Lawe to fall.

18 Whosoeuer putteth away his wife, and marieth another, breaketh wedlocke: and whosoeuer marieth her that is put away from her husband, breaketh wedlocke.

19 There was a certaine riche man, which was clothed in purple and fine linen, and fared deliciously euery day.

20 And there was a certaine beggar named Lazarus, which was laide at his gate full of sores,

21 And desired to be fed with the crommes which fell from the riche mans table: moreouer the dogges came and licked his sores.

22 And it came to passe that the beggar died, and was caried of the Angels into Abrahams bosome. The riche man also died, and was buried.

23 And in hell he lift vp his eyes, when he was in torments, and saw Abraham afarre off, and Lazarus in his bosome,

24 And he cried and said, Father Abraham, haue mercie on me, and send Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: but now he is comforted, and thou art tormented.

26 And besides all this, betweene vs and you there is a great gulfe fixed, so that they which would go from hence to you, cannot, neither can they come from thence to vs.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father house,

28 For I haue fiue brethren, that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the Prophets, let them heare them.

30 And he said, Nay, father Abraham: but if one went vnto them from the dead, they will repent.

31 And he said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded though one rise from the dead.

a Christ teacheth hereby, that like wise as he which is in authority & hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towards our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

b God, who doeth here represent the maister of the house, doth rather cõmend the prodigal waste of his goods, and the liberal giuing of the same to the poore, than the strait keeping & hording of the.

c That is, either wickedly gotten or wickedly kept or wickedly spent: & hereby we be warned to suspect riches which for the most part are an occasion to their possessours of great wickednes

d They which cannot well bestow worldly goodes, will bestow euill spirituall treasures: & therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen not for your

f Christ calleth the gifts which he giueth vnto vs, ours. *Mat.* 6 24.

g Because they

h Which loue

but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophets endured until Iohn: and since that time the kingdome of God is preached, and euery man [i] preasseth into it.

17 And it is more easie that heauen & earth should passe away, then that one title of the Law should fall.

18 Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marieth her that [k] is put away from her husbande, committeth adulterie.

19 There was a certaine riche man, which was clothed in purple, and fine linen, and fared wel and delicately euerie day.

20 Also there was a certaine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger dyed, & was caried by the Angels into [m] Abrahams [n] bosome. The rich man also died, and was buried.

23 And being in hell in torments, hee lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then he cryed, & saide, Father Abraham, haue mercie on me, & sende Lazarus that he map dippe the tippe of his [o] finger in water, and cole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy [p] pleasures, and likewise Lazarus [q] paynes: now therfore is he comforted, and thou art tormented.

26 Besides al this, betweene vs and vs there is a great [r] gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou wouldest sende him to my fathers house,

28 For I haue fiue brethren) that he map testifie vnto them, least they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses and the [s] Prophetes: let them [t] heare them.

30 And he saide, Nay, father Abraham: but if one came vnto them frō the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

Christ teacheth his disciples to auoyde occasions of offence, 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of fayth, 10 And sheweth the inabilitie of man, 11 Healeth ten lepers, 20 Speaketh of the latter dayes, & of the end of the world.

THen said he to the disciples, [p] It can not be auoyded, but that offences will come, but woe be to him by whō they come.

2 It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should [a] offend one of these little ones.

3 Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 And though he sinne against thee [b] seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 And the Apostles said vnto the Lord, Increase our faith.

6 And the Lorde sayd, [c] If ye had fayth as much as is [d] a graine of mustard seede, and should say vnto this mulberie tree, [d] Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Go, and sit downe at table?

8 And woulde not rather say to him, [e] Dresse wherewith I may suppe, and girde thy selfe, and serue me, till I haue eaten and dronken, & afterward thou shalt eate and drinke?

9 Doeth he thanke that seruant, because he did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done al those things which are cōmanded you, say, We are [f] vnprofitable seruants: we haue done that which was our duetie to doe.

11 And so it was when he went to Ierusalem, that hee passed through the mids of Samaria and Galile.

12 And as he entred into a certain town, there mette him ten men that were lepers, which stood a farre off.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

14 And when he sawe them, he sayd vnto them, [g] Go, shewe your selues vnto the [t] Priests. And it came to passe, that as they went, they were cleansed.

15 Then

*Mat.*18.7. *mar.* 9.42.

*Mat.*17.20.

*Leuit.*14.2.

*Mat.*11.12.
i Their zeale is so inflamed, that they follow the Gospel without respect of worldly thinges.
*Mat.*5.18.
*Mat.*5.32. & 19. 9. 1.*cor.*7.11.
k That is, which is not lawfully diuorced.
l By this storie is declared what punishment they shall haue, which liue deliciously & neglect ỹ poore.
m As the fathers in the olde Law were said to be gathered into ỹ bosome of Abrahā, because they receiued the fruit of the same faith with him: so in the newe Testament we say that the mēbers of Christ are ioyned to their head, or gathered vnto him
n Whereby is signified ỹ most blessed life, which they ỹ die in ỹ faith ỹ Abraham did, shal enioye after this world.
o Christ describeth spirituall thinges by such maner of speach, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirsty or speake: but the Lorde as it were in a table, painteth forth the state of the life to come, as our capacitie is able to comprehend it.
p In calling him sonne, he taunteth his vaine boasting, who in his life vaunted himselfe to be the sonne of Abraham: warning vs also hereby how litle glorious titles auaile.
[i] *Or, good things.* [k] *Or, euill things.* [l] *Or, swallowing pit.*
q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profite by the liuely word of God.
r As fayth commeth by Gods worde, so is it mainteyned by the same. So that neyther we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life euerlasting.

a That is, to turn him backe from the knowledge of God, and his saluation.
b That is, many times: for by a certaine number hee meaneth an vncertaine.
c That, is if they had neuer so litle of pure and perfite fayth.
d Meaning, they should do wonderful and incredible things.
e Hereby is declared that it is not inough to do a piece of our duety for a time, but also we must continue to the ende.
f For God receyueth nothing of vs, whereby he should stand bound vnto vs.
g To whome it did appertein to iudge of the leprosie, Leu. 14.2. & hereby also ỹ priests shoulde haue no occasiō to iudge, or murmure.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loude voice praised God,
16 And fell downe on his face at his feete, and gaue him thankes: and hee was a Samaritan.
17 And Jesus answered, and saide, Are there not ten cleansed? but where are the nine?
18 There are none found that returned to giue God praise, saue this stranger.
19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.
20 ¶ And when hee was demanded of the Pharises, when the kingdome of God should come, he answered them, & saide, The kingdome of God commeth not with obseruation.
21 Neither shal men say, Lo here, or loe there: for behold, the kingdome of God is [k] within you.
22 And he said vnto the disciples, The dayes will come, when ye shal desire to see [l] one of the dayes of the Sonne of man, and ye shall not see it.
23 *Then they shal say to you, Behold here, or behold there: but goe not thither, neither followe them.
24 For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shal the Sonne of man be in his [m] day.
25 But first must he suffer many things, and be reproued of this generation.
26 *And as it was in the *daies of Noe, so shall it be in the dayes of the Sonne of man.
27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.
28 *Likewise also, as it was in the daies of Lot: they ate, they dranke, they bought, they solde, they planted, they built.
29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them al.
30 After these ensamples shal it be in the day when the Sonne of man shalbe reuealed.
31 At that day hee that is vpon the *house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.
32 *Remember Lots wife.
33 *Whosoeuer will seeke to saue his soule, shal lose it: and whosoeuer shall lose it, [p] shall get it life.
34 *I tel you, in that night there shalbe two in one [q] bed: the one shall be receiued, and the other shalbe left.
35 Two women shall be grinding together: the one shalbe taken, and the other shalbe left.
36 Two shall be in the field: one shall be

h He noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.
i It cannot be discerned by any outward shew, or maiesty, wher by it might the rather be knowen.
[k] Or, among you.
k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought as abset, is now present, euen within their own dores, & yet thei know him not, Ioh. 1. 11.
l He speaketh of his first cōming into the world. Mat. 24. 23. mar. 13. 21.
m Meaning his second cōming, wherein he shall appeare in glory Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20.
n When men contemned the iudgement of God, wherewith thei were before menaced. Gen. 19. 24.
o We must forget that which we haue left behind vs, to the end, that we may the better folow our heauenly vocation. Gen. 19. 26. Chap. 9. 24. & 16. 25. mat. 10. 39. mar 8. 35. iohn. 12. 25.
p This corporal death shall engēder life euerlasting. Mat. 24. 40, 41.
q He meaneth that no band or coniunction is so straight y should stay vs.

receiued, and another shalbe left.
37 And they answered, and said to him, Where, Lorde? And he said vnto them, [r] Whereseuer the bodie is, thither wil also the Egles resorte.

Mat. 24. 28.
r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birdes about a carion.

CHAP. XVIII.

1 By the example of the widow, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to bee saued, and what things let. 29 The rewarde promised to his, 31 And of the crosse. 35 The blinde man receiueth sight.

1 AND *he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to waxe faint,
2 Saying, There was a iudge in a certaine citie, which feared not God, neyther reuerenced man.
3 And there was a widdowe in that citie, which came vnto him, saying, [t] Do me iustice against mine [u] aduersarie.
4 And he wouldne not for a time: but afterward he said with him selfe, Though I feare not God, nor reuerence man,
5 Yet because this widow troubleth me, I wil doe her right, least at the last shee come and make me wearie.
6 And the Lorde sayde, Heare what the vnrighteous iudge saith.
7 Howe shall not God auenge his elect, which crye daye and night vnto him, yea, though [x] he suffer long for them?
8 I tell you he wil auenge them quickly: but when the Sonne of man cometh, shall he finde faith on the earth?
9 ¶ He spake also this parable vnto certaine which trusted in them selues that they were iust, and despised other,
10 Two men went vp into the Temple to pray: the one a Pharise, and the other a publicane.
11 The Pharise [y] stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.
12 I fast twise in the weeke: I giue tithe of all that euer I possesse.
13 But the Publicane standing afarre off, would not lift vp so much as his *eyes to heauen, but smote his breast, saying, O GOD, be mercifull to me a sinner.
14 I tell you this man departed to his house iustified, [z] rather then the other: for euery man that exalteth him selfe, shalbe brought lowe, and he that humbleth himselfe, shalbe exalted.
15 ¶ *Thei brought vnto him also [a] babes, that he should touch them. And when his disciples saw it, they rebuked them.
16 But Jesus called [b] them vnto him, and said, Suffer the babes to come vnto

Ecclus 18. 22. rom. 12. 12. 1. thess. 5. 17.
a The Greeke word signifieth not to shrinke backe, as cowards do in war, or to giue place in afflictions or dangers.
[t] Or, auenge me.
b Who pleadeth against me.
c And seeme slow in reuenging their wrōg.
d Whereby he declared his proude and disdainefull heart.
e These were signes of an humble and lowly heart.
[y] Or, and not the other.
Chap. 14. 11. matth. 23. 12. Mat. 19. 13. mar. 10. 13.
f The word signifieth young sucking babes which they caried in their armes.
g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.

me,

me, and forbid them not: for of h such is the kingdome of God.
17 Verely I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.
18 *Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherite eternall life?
19 And Jesus said vnto him, Why callest thou me k good? none is good, saue one, euen God.
20 Thou knowest the commandements, *Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father & thy mother.
21 And he sayde, All these haue I kept from my youth.
22 Nowe when Jesus heard that, he sayde vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, & come, followe me.
23 But when he heard these things, he was very heauie: for he was maruelous rich.
24 And when Jesus saw him sorowful, he said, With what difficultie shal they that haue riches, enter into the kingdome of God?
25 Surely it is easier for a l camell to goe through a needles eye, then for a riche ma to enter into the kingdome of God.
26 Then sayde they that heard it, And who then can be saued?
27 And he said, The things which are vnpossible with men, are l possible with God.
28 ¶*Then Peter said, Lo, we haue left all, and haue followed thee.
29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,
30 Which shall not receiue m much more in this world, and in the world to come life euerlasting.
31 ¶*Then Jesus tooke vnto him the twelue, and said vnto them, Beholde, We goe vp to Jerusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.
32 For he shalbe deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shal be spitted on.
33 And when they haue scourged him, they will put him to death: but the thirde day he shall rise againe.
34 But they vnderstoode none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.
35 ¶*And it came to passe, that as hee was come neere vnto Jericho, a certaine blinde man sate by the way side begging.
36 And when he heard the people passe by, he asked what it meant.
37 And they sayde vnto him, that Jesus of Nazaret passed by.
38 Then he cried, saying, Jesus p Sonne of Dauid, haue mercie on me.
39 And they which went before, rebuked him, that he should hold his peace, but he cryed much more, O p Sonne of Dauid, haue mercie on me.
40 And Jesus stoode still, and commanded him to bee brought vnto him. And when he was come nere, he asked him,
41 Saying, What wilt thou that I doe vnto thee? And he sayde, Lorde, that I may receiue my sight.
42 And Jesus sayde vnto him, Receiue thy sight: thy faith hath saued thee.
43 Then immediately he receiued his sight, & followed him, q praising God: & all the people, when they saw this, gaue praise to God.

h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicitie and plainesse.
i Signifiyng that they ought to lay aside all malice and pride. *Mat.*19.16. *mar.*10.17.
k Because commonly they abused this word, Jesus sheweth him that he could not confesse him to bee good except also he acknowledged that he was of God. *Exod.*20.14.
l *Or, table rope.*
l For he so gouerneth the hearts of his, that their riches doe not blinde them. *Mat.*19.27. *mar.*10.28.
m The litle that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chief recompence is in heauen. *Mat.*20.17. *mar.*10.32.
*Mat.*20.29. *mar.*10.46.
n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal.132. 11. Act.2.30.
o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.

CHAP. XIX.

Of Zacchæus. 12 *The ten pieces of money.* 28 *Christ rideth to Ierusalem, and weepeth for it.* 45 *He chaseth out the marchants,* 47 *And his enemies seeke to destroy him.*

1 AND when Jesus entred and passed through Jericho,
2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was riche.
3 And he sought to see Jesus, who he should be, and could not for the preasse, because he was of a lowe stature.
4 Wherefore he ran before, & climed vp into a wilde figge tree, that he might see him: for he should come that way.
5 And when Jesus came to the place, he looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.
6 Then he came downe hastily, and receiued him ioyfully.
7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a l sinfull man.
8 And Zaccheus stood forth, and sayde vnto the Lord, Behold, Lorde, the halfe of my goods I giue to the poore: and if I haue taken from any man by l forged cauillation, I restore him foure folde.
9 Then Jesus said to him, This day is saluation come vnto this a house, for asmuch as he is also become the b sonne of Abraham.
10 *For the Sonne of man is come to seeke, and to saue that which was lost.
11 And whiles they heard these things, he continued and spake a parable, because he was nere to Jerusalem, & because also they thought that the kingdome of God should shortly appeare.
12 He said therefore, *A certaine noble

l *Or, a man of a wicked life.*
l *Or, false accusation.*
a Zaccheus adoptiõ was a signe that the whole familie was receiued to mercy. Notwithstanding this promes God reserueth to himself free libertie either to chuse or forsake, as in Abrahams house.
b To be the sonne of Abrahã is to be chosen freely, Rom.9.8. to walke in the steppes of the faith of Abraham, Rom.4.12. to do the works of Abraham, Iohn 8.39. by the which thinges, we are most assured of life euerlasting, Rom.8.29. *Mat.*18.11. *Mat.*25.14.

man

e This was to declare to them, that he must yet take great paines before his kingdome should be established.

d This piece of money is called Mina, and the whole summe mounteth about the value of seuentene pound, esteeming euery piece about fiue Nobles & seuen pence.

e God will not that his graces remaine idle with vs.

f Whereby wee learne that the second comming of our Sauiour Christ shal be more glorious, & excellent then it doeth now appeare.

g They that suppresse the giftes of God, and liue in idlenes, are wout all excuse. *Cha.8.18.mat.13.32.& 25.29.mar.4.25.*

h He that faithfully bestoweth ✠ graces of God, shall haue them increased: but they shalbe take away from him that is vnprofitable, and vseth them not to Gods glorie.

i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, & Gods iudgemēt: yet went before his fearefull disciples, & led the way to death. *Mat.21.1.mar.11.1.*

k Christ preuenteth such difficulties as might haue troubled his disciples.

man went into e a farre countrey, to receiue for him selfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them tenne d pieces of money, and saide vnto them, e Occupie till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when hee was come f again, and had receiued his kingdome, that he commanded the seruantes to be called to him, to whom he gaue his money, that he might knowe what euery man had gained.

16 Then came the first, saying, Lorde, thy piece hath encreased ten pieces.

17 And he saide vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authority ouer ten cities.

18 And the second came, saying, Lord, thy piece hath encreased fiue pieces.

19 And to the same he saide, Be thou also ruler ouer fiue cities.

20 So the other came and said, Lord, behold thy piece, which I haue laid vp in a napkin.

21 For I feared thée, because thou art a strait man: thou takest vp, that thou laidest not down, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And he saide to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 * For I say vnto you, that vnto al that haue, it shall be h giuen: and from him that hath not, euen that hee hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slaye them before me.

28 ¶ And when he had thus spoken, hée went forth i before, ascending vp to Ierusalem.

29 * And it came to passe, when he was come nére to Bethphage, and Bethania, beside the mount which is called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, assone as ye are come, ye shall finde a colte tied, whereon neuer man sate: loose him, & bring him hither.

31 k And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lorde hath neede of him.

32 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were loosing the colte, the owners thereof sayde vnto them, Why loose ye the colte?

34 And they sayde, The Lorde hath néede of him.

35 ¶ * So they brought him to Iesus, & they cast their garments on the colt, & set Iesus thereon. *Mat.21.7. ioh.12.14.*

36 And as hee went, they spred their clothes in the way.

37 And when hee was nowe come nére to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, & to praise God with a loude voice, for al ✠ great works that they had seene,

38 Saying, Blessed be the king that cometh in the Name of the Lorde: l peace in heauen, and glorie in the hyest places.

39 Then some of the Pharises of the cōpanie said vnto him, Master, rebuke thy disciples.

40 But he answered, & sayde vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ And when he was come nere, hee beheld the citie, and wept for it, m

42 Saying, "O if thou hadest euē knowen at ✠ least in this thy day "those things, which belong vnto thy peace! but nowe are they o hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee rounde, & keepe thee in on euery side,

44 And shall make thee euen with the grounde, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy p visitation.

45 ¶ * He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is ✠ house of prayer, "but ye haue made it a denne of theeues.

47 And he taught "dayly in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might do to him: for al the people "hanged vpon him when they heard him.

l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified. *Cha.21.6.mal.2.4 1. mar.13.1.*

m Christ partly pitieth the Citie which was so nere her destruction, & partly vpbraideth their malice which would not imbrace Christ their Sauiour, & therefore pronounceth greater punishmēt to Ierusalem, then to other cities, which had not receyued like graces.

n Meaning Christ, without whome there is no saluation, and with whom is all felicitie.

o Through thine owne malice thou art blinded.

p And receiuedst not the Redeemer, which was sent thee. *Mat.21.13. mar.11.17. Isa.56.7. Ier.7.11.*

"Or, in the day time. q That is, were most attent to heare.

CHAP. XX.

Christ stoppeth his aduersaries mouthes by an other question, 9 Sheweth their destruction by a parable. 22 The authoritie of Princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

1 And "it came to passe, that on one of those dayes, as he taught ✠ people *Mat.21.23. mar.11.27,28.*

pie in the Temple, and preached the Gospel, the high Priestes & the Scribes came vpon him with the Elders,
2 And spake vnto him, saying, Tell vs by what authoritie thou doest these thinges, or who is he that hath given thee this authoritie?
3 And he answered, & sayd vnto them, I also will aske you one thing: tell me therefore:
4 The a baptisme of Iohn was it from heauen, or of men?
5 And they reasoned within themselues, saying, If we shall say from heauen, he will say, Why then beleued ye him not?
6 But if we shal say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.
7 Therefore they answered, that they could not tell whence it was.
8 Then Iesus sayd vnto them, b Neither tel I you, by what authoritie I do these thinges.
9 ¶ *Then began he to speake to the people this parable, *A certaine man planted a c vineyard, and d let it forth to husbandmen: and went into a strange countrey, for a great season.
10 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyarde, but the husbandmen did beat him, and sent him away emptie.
11 Againe he sent yet another seruant: & they did beate him, and sowle intreated him, and sent him away emptie.
12 Moreouer, he sent the thirde, and him they wounded, and cast out.
13 Then sayd the Lorde of the vineyarde, What shall I do? I wil sende my beloued Sonne: it may be that they will do reuerence, when they see him.
14 But when the husbandmen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the inheritance may be ours.
15 So they cast him out of the vineyard, and killed him. What shall the Lorde of the vineyarde therefore doe vnto them?
16 He wil come & destroy these husbandmen, & wil giue out his vineyarde to others. But when they heard it, they said, God forbid.
17 ¶ And he beheld them, and sayde, What meaneth this then that is written, * The stone that the builders refused, that is made the head f of the corner?
18 gWhosoeuer shal fall vpon that stone, shalbe broken: and on whom so euer it shal fall, it will grinde him to powder.
19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.
20 *And they h watched him, and sent forth spies, which shoulde fayne themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.
21 And they asked him, saying, Master, we knowe that thou sayest, and teachest ryght, neyther doest thou accept mans person, but teachest the way of God truely.
22 Is it lawfull for vs to giue Cesar tribute, or no?
23 But he perceiued their craftines, and said vnto them, Why tempt ye me?
24 Shewe me a penie. Whose image & superscription hath it? They answered and said, Cesars.
25 Then he sayde vnto them, *k Giue then vnto Cesar the thinges which are Cesars, and to God those which are Gods.
26 And they could not reprone his saying before the people: but they marueyled at his answere, and held their peace.
27 * Then came to him certeyne of the Sadducees (which denie that there is any resurrection) and they asked him,
28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, & raise vp seede vnto his brother.
29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.
30 And the second tooke the wife, and he died childelesse.
31 Then the thirde tooke her: and so likewise the seuen died, and left no children.
32 And last of all, the woman died also.
33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.
34 Then Iesus answered, and sayde vnto them, The l children of this worlde marrie wiues, and are married.
35 But they which shalbe counted worthie to enioy that worlde, and the resurrection from the dead, neyther marrie wiues, neither are married.
36 m For they can dye no more, for as much as they are equall vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.
37 And that the dead shall rise againe, euen *Moses shewed it besides the bush, when he saide, The Lorde is the God of Abraham, and the God of Isaac, and the God of Iacob.
38 For he is not the God of the o dead, but of them which liue: for all liue vnto him.
39 Then certaine of the Pharises answered, & said, Master, thou hast wel saide.
40 And after that, durst they not aske him any thing at all.
41 ¶ *Then said he vnto them, Howe say they that Christ is Dauids sonne?
42 And Dauid him selfe saith in the booke of the Psalmes, * The Lorde sayd vnto my Lord, Sit at my right hand,
43 Till I shall make thine enemies thy foote-

a By baptisme he comprehendeth all Iohns ministerie, who bare witnes to Christ.
b By this meanes he made the ashamed and astonished. *Mat.21.33. mar.12.1. Isa.5.1. ier.2.21.
c The Iewes were as Gods plants and his owne grafting.
d God committed his people to the gouernours & priests.
e He raised vp Prophets.
*Psal.118.22. isa.28.16. act.4.11. rom.9.33. 1.pet.2.7.
f For by it the building is ioyned together, & made strong.
g They that stūble and fall on Christ, thinking to oppresse him, shalbe ouerthrowen themselues and destroyed. *Mat.22.16. mar.12.13.
h They wayted for a conuenient time and place.
i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. *Rom.13.7.
k The duetie which we owe to princes, letteth nothing ℣ which is due vnto God. *Mat.22.23. mar.12.18. *Deut.25.5.
l In this place he calleth al the children of this world which remaine in the same: or els matrimonie should not seeme to apperteine to the children of God, as that wicked monster pope Cyricius taught against the manifest Scriptures
m Since marriage is ordeined to mainteine & increase makind, when we shal be immortal, it shal not be in any vse.
n For although the wicked rise againe, yet that life is but death and an eternall destruction. *exod.3.6.
o Of the which are not, but of them which are.
p The immortalitie of the soule can not be separated from the rosurrection of the bodie, whereof here Christ properly speaketh. *Mat.22.44. mar.12.35. *Psal.110.2.

footestoole.
44 Seeing Dauid calleth him Lord, how is he then his q sonne?
45 ¶ Then in the audience of all the people he said vnto his disciples,
46 * Beware of the Scribes, which desire to go in long robes, & loue salutations in the markets, & the highest seates in the Synagogues, and the chiefe rowmes at feasts:
47 Which deuoure widowes houses, & men vnder a colour of long praying: these shall receiue greater damnation.

q For the sonne is not Lord of his father, and therefore it followeth ỹ Christ is God.
Chap. 11.43. *mat.* 23.6. *mar.* 12.38.

CHAP. XXI.

Christ commendeth the poore widow. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 37 And of his daily exercise.

Mar. 12.41.

1 AND * as he beheld, he saw the rich men, which cast their gifts into the treasurie,
2 And he sawe also a certaine poore widow, which cast in thither two nutes,
3 And he sayde, Of a trueth I saye vnto you, that this poore widow hath cast in more then they all.
4 * For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the liuing that she had.
5 * Nowe as some spake of the Temple, howe it was garnished with goodly stones, and ỹ consecrate things, he said,
6 Are these the things that ye looke vpō? the daies will come, wherein a stone shal not be left vpon a stone, that shall not be throwen downe.
7 Then they asked him, saying, Master, but when shall these things be? & what signe shall there bee when these thinges shall come to passe?
8 * And he saide, b Take heede, that ye be not deceiued: for many will come in my name, saying, I am Christ, and the time draweth neere: followe yee not them therefore.
9 And when ye heare of warres and seditions, be not afrayde: for these things must first come, but the ende followeth not by and by.
10 Then said he vnto them, Nation shall rise against nation, & kingdome against kingdome,
11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shall there be from heauen.
12 But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, & bring you before kinges and rulers for my Names sake.
13 And this shall turne to you, for a c testimoniall.
14 * Lay it vp therefore in your heartes,

a God estemeth not the gift or almes by the quantitie or value, but by the heart and affection.
Chap. 19.43, 44. *mat.* 24.1. *mar.* 13.1.
Or gifts.

Ephe. 5.6. 2 *thess.* 2.3.
b Christ then maketh answere of that, which was more necessarie for them, and not to the question they demanded.

Mat. 24.7. *mar.* 13.8.

c This their sufferance shall both be a greater confirmation to the Gospel, and also by their constancie the tyrānie of their enemies shal at length be manifest before God & man. *Chap.* 12.12. *mat.* 10.19. *mar.* 13.11.

that ye premeditate not, what ye shall answere.
15 For I will giue you a mouth, & wisedom, whereagainst all your aduersaries shall not be able to speake, nor d resist.
16 Yea, ye shall be betrayed also of your parents, and of your brethren, & kinsemen, and friends, and some of you shall they put to death.
17 And ye shalbe hated of all men for my Names sake.
18 * Yet there shall not one heare of your heads perish.
19 By your patience * possesse your soules.
20 ¶ * And when ye see Ierusalem beseged with souldiers, then vnderstād that the desolation thereof is neere.
21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.
22 For these be the dayes of vengeance, to fulfill all things that are written.
23 But woe be to them that be with child, & to them that geue sucke in those daies: for there shall be great distresse in this land, and e wrath ouer this people.
24 And they shall fall on the edge of the sword, & shalbe led captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.
25 * Then there shalbe signes in ỹ Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.
26 And mens hearts shall faile them for feare, and for looking after those things which shall come on the worlde: for the powers of heauen shalbe shaken,
27 And then shall they see the Sonne of man come in a cloude, with power and great glory.
28 And when these things begin to come to passe, then looke vp, and lift vp your heads: * for your f redemption draweth neere.
29 And he spake to them a parable, Behold, the fig tree, and all trees,
30 When they now shoote forth, ye seeing them, knowe of your owne selues, that sommer is then neere.
31 So likewise ye when ye see these things come to passe, knowe ye that the kingdome of God is neere.
32 Verely I say vnto you, This age shal not g passe, till all these thinges be done.
33 Heauen and earth shall passe away, but my words shall not passe away.
34 Take heede to your selues, lest at any time your hearts be oppressed with surfeting & drunkennes, and cares of this life, and lest that daye come on you at vnwares.
35 For as a h snare shall it come on all them that dwel on the face of the whole earth.
36 Watch therefore, and pray continually, i that

d For though they were so impudent to resist, yet trueth eneth gaineth the victorie.

e That is, liue ioyfully & bleedly euen vnder the crosse.
Mat. 24.15 *mar.* 13.14 *dan.* 9.27.

f Gods wrath against this people shall appeare by ỹ calamities and plagues, wherewith he wil punish them.
g He meaneth their iniquities to receiue likewise their punishment afterward.
Isa. 13.10. *ezek.* 32.7. *matt.* 24.29. *mar.* 13.24.

Rom. 8.23.
h The effect of that redemption which Iesus Christ hath purchased, shall thē fully appeare.

i For all these things came within fiftie yeres after.

k To catch and intangle them, wheresoeuer they be in the world.

[a] Or, that ye may be made worthie.

[a] that ye may be counted worthy to escape all these thinges that shall come to passe, and that ye may stande before the Sonne of man.

37 ¶ And howe in the day time he taught in the Temple, and at nyght he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lordes Supper. 24 They striue who shalbe greatest, and he reproueth them. 42 Hee prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bryng him to the hie Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Counsell, where he maketh ample confession.

Mat.26.1.mar. 14.1.

1 NOwe [a] the [b] feast of vnleauened bread drewe neere, which is called the Passeouer.

[a] The feast was so called, because they could eate no leauened bread for ỹ space of seuen dayes: for so lōg ỹ feast of the Passeouer continued.

[b] Such as were appoynted to keepe the Temple.

2 And the high Priestes and Scribes sought howe they myght kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And hee went his way, and communed with the high Priestes and [b] captaynes, howe he myght betrap him to them.

[c] For they were glad, and agreed to giue him money.

5 So they were [c] glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betrap him vnto them, when the people were away.

[d] According to Gods commandement which was first to offer it, and after to eate it.

7 ¶ * Then came the day of vnleauened bread when the Passeouer [d] must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe, and prepare vs the Passeouer, that we may eate it.

9 And they sayde to him, Where wilt thou, that we prepare it?

10 Then he sayde vnto them, Beholde, when ye be entred into the citie, there shal a man méete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of ỹ house, The Master sayeth vnto thee, Where is the lodging where I shal eat my Passeouer with my disciples?

Mat.26.20.mar. 14.17,18.

[e] Which was in the euening about the twylight, which time was appoynted to eat the Passeouer.

12 Then hee shall shewe you a great hie chamber trimmed: there make it ready.

13 So they went, and founde as hee had sayde vnto them, and made readie the Passeouer.

[f] He meaneth ỹ this is the last time ỹ he woulde be conuersant w̄ them as he was before, or so eate with them.

14 * And when the [e] houre was come, he sate downe, & the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, [f] Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, & gaue thankes, and said, Take this, & deuide it among you.

Mat.26.26.mar. 14.22. 1.cor.11.24.

[g] The bread is a true signe, & an assured testimonie that ỹ body of Iesus Christ is giuen for the nouriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, [g] This is my body, which is giuen for you: doe this in the remembrance of me.

[h] The signe of ỹ new couenant which is established and ratified by Christes blood.

Ioh.13.18.psal.42. 9.

20 Likewise also after Supper he tooke the cup, saying, This cuppe is the newe [h] Testament in my blood, which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is [i] appointed: but woe be to that man, by whom he is betrayed.

[i] By the secret counsel of God, as Act.4.28.

23 Then they began to enquire among themselues which of them it should be, that should do that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

Mat.20.25.mar. 10.42.

25 But he sayde vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] Gracious lords.

[k] Meaning, that they haue vaine & flattering titles giuen them, forasmuch as they are nothing lesse then their names do signifie.

26 But ye shal not be so: but let the greatest among you be as the [l] least: and the chiefest as he that serueth.

[l] Or, youngest.

27 For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as he that serueth.

[m] Or, leaue by bequest.

28 And ye are they which haue continued with me in my tentations.

Mat.19.28.

29 Therefore I [m] appoynt vnto you a kingdome, as my Father hath appointed to me,

[l] By these similitudes he declareth ỹ they shal be partakers of his glory: for in heauē is neither eating nor drinking.

30 * That ye may [l] eate, and drynke at my table in my kingdom, & sit on seates, and iudge the twelue tribes of Israel.

1.Pet.5.8.

31 ¶ And the Lord said, Simon, Simon, beholde, * Satan hath desired you, [m] to winnow you, as wheate.

[m] Satan seeketh by all meanes to disquiet the Church of Christ, to disperse it, and to shake it from the true faith.

32 But I haue prayed for thee, that thy faith [n] faile not: therefore when thou art conuerted, strengthen thy brethren.

[n] It was sore shaken, but yet not ouerthrowen.

33 * And he said vnto him, Lord, I am redy to go w̄ thee into prison, & to death.

Mat.26.34.35. mar.14.29,31. ioh.13.38.

34 But he sayde, I tell thee, Peter, the cocke shall not crowe this daye, before thou hast thrise denied that thou knewest me.

35 ¶ And he saide vnto them, * When I sent you without bagge, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Mat.10.9,10.

36 Then he saide to them, But nowe hee that hath a bag, let him take it, and likewise a scrip: & he that hath none, let him sell his coate, and [o] buy a sword.

[o] By this he sheweth them ỹ they must sustaine great troubles & afflictiōs.

37 For I say vnto you, that yet the same which is written, must be performed in me, * Euen w̄ the wicked was he nombred: for doubtles those thinges which are written of me, haue an end.

38 And *Isa.53.12.*

38 And they said, Lord, beholde, here are
p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spirituall fight, wherin as wel their life as faith should be in danger. *Mat.26.36. mar.14.32. iohn.18.1.*
p two swordes. And he said vnto them, It is ynough.
39 ¶ *And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.
40 * And when he came to the place, he sayde to them, Pray, lest ye enter into tentation.
41 And he gate him selfe from them, about a stones cast, and kneeled downe, and prayed,
42 Saying, Father, if thou wilt, take away this q cup from me: neuertheles, not my will, but thine be done.
43 And there appeared an Angel vnto him from heauen, comforting him.
44 But being in an r agonie, he prayed more earnestly: and his sweat was like droppes of blood, trickling downe to the ground.
q Meaning, his death & passion.
r The word signifieth ꝙ horrour that Christ had conceiued, not only for feare of death, but of his fathers iudgement and wrath against sinne. *Mat.26.37. mar.14.33. iohn.18.3.*
45 And he rose vp from prayer, & came to his disciples, and found them sleeping for heauines.
46 And he saide vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.
47 ¶ *And while he yet spake, beholde a company, & he that was called Judas one of ꝑ twelue, went before them, and came neere vnto Jesus to kisse him.
48 And Jesus said vnto him, Judas, betrayest thou the sonne of man with a kisse?
49 Nowe when they which were about him, saw what would follow, they saide vnto him, Lord, shal we smite ꝑ with swords?
50 And one of thē smote a seruant of the hie Priest, & stroke off his right eare.
51 Then Jesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.
52 Then Jesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a theefe ꝑ with swords and staues?
53 When I was dayly with you in the Temple, ye stretched not forth ꝑ hands against me: but this is your very houre, and the s power of darkenes.
s For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God. *Mat.26.69. mar.14.66. iohn.18.25.*
54 ¶ Then toke they him, and led him, & brought him to the hie Priestes houle. And Peter followed a farre off.
55 * And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.
56 And a certaine maid beheld him as he sate by the fire, & hauing well looked on him, said, This mā was also with him.
57 But he denied him, saying, Woman, I knowe him not.
58 And after a litle while, another man sawe him, & said, Thou art also of them. But Peter said, Man, I am not.
59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.
60 And Peter saide, Man, I knowe not what ꝑ sayest. And immediatly while he yet spake, the cocke crewe.
61 Then the Lorde turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had saide vnto him, * Before the cocke crowe, thou shalt denie me thrise. *Mat.26.34. iohn.13.38.*
62 And Peter went out, and wept bitterly.
63 ¶ And the men that helde Jesus, mocked him, and stroke him.
64 And when they had blindfolded him, they smote him on the face, and asked him, saying, t Prophecie who it is that smote thee.
t They scoffed at him, because the people thought he was a Prophet. *Mat.27.1. mar.15 1. iohn.18.28.*
65 And many other thynges blasphemously spake they against him.
66 * And assone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, & ledde him into their Counsell,
u They asked not to the ende that the trueth might be knowē (for the thing was to manifest) but for malice they bare towards Christ.
67 Saying, * Art thou the Christ? tel vs. And he said vnto them, If I tel you, ye will not beleeue it.
68 And if also I aske you, ye will not answere me, nor let me go.
69 x Hereafter shal the Sōne of man sit at the y right hande of the power of God.
x At his second comming.
y As in the second place of honour & dignitie.
70 Then said they all, Art thou then the Sonne of God? And he saide to them, Ye say that I am.
71 Then said they, What neede wee any further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the theefe and many others at his death. 53 And is buried.

THen * the whole multitude of them arose, and led him vnto a Pilate.
Mat.27.2. mar. 15.1.
a Who was the chief gouernour and had the examinatiō of matters of life and death.
2 And they began to accuse him, saying, We haue founde this man perverting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a king.
Mat.27.11. mar. 15.2. iohn.18.33.
3 * And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.
4 Then saide Pilate to the hie Priestes, and to the people, I finde no faulte in this man.
5 But they were the more fierce, saying, He moueth ꝑ people, teaching throughout al Judea, beginning at Galile, euen to this place.
6 Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.
7 And when hee knewe that hee was of Herods iurisdiction, hee b sent him to Herod, which was also at Jerusalem c in those dayes.
b To rid his hands, and to gratifie Herod.
c Or, at that time.
8 And whē Herod sawe Jesus, he was exceedingly glad: for he was d desirous to see him of a long season, because he had
d Of a certaine curiositie.

heard

heard many things of him, & trusted to haue sene some [a] signe done by him.
9 Then questioned he with him of many things: but he answered him [d] nothing.
10 The hie Priests also & Scribes stoode forth, and accused him vehemently.
11 And Herode with his [b] men of warre despised him, and mocked him, and araied him in a [c] white, and sent him againe to Pilate.
12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.
13 ¶ Then Pilate called together the hie priests, and the rulers, and the people,
14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people: and behold, I haue examined him before you, and haue found no fault in this man, of those thinges whereof ye accuse him:
15 No, nor yet Herode: for I sent you to him: and loe, nothing worthy of death is done [e] to him.
16 I will therefore chastise him, & let him loose.
17 (For of [f] necessitie he must haue let one loose vnto them at the feast.)
18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs Barabbas:
19 Which for a certaine insurrectiō made in the citie, & murther was cast in prison.
20 Then Pilate spake againe to them, willing to let Iesus loose.
21 But they cryed, saying, Crucifie, crucifie him.
22 And he said vnto them the third time, But what euil hath he done? I finde [g] no cause of death in him: I will therefore chastise him, and let him loose.
23 But they were instant with loud voices, and required that he might be crucified: and the voices of them, and of the hie Priests preuailed.
24 So Pilate gaue sentence, that it should be as they required.
25 And he let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to do with him what they would.
26 ¶ * And as they led him away, they caught one Simō of Cyrene, comming out of the fielde, and on him they layde the crosse, to beare it after Iesus.
27 And there followed him a great multitude of people, and of women, which women bewayled and lamented him.
28 But Iesus turned backe vnto them, and saide, [h] Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.
29 For behold, the daies will come, when men shall say, Blessed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.
30 Then shall they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.
31 * For if they do these things to a [i] greē tree, what shalbe done to the dry?
32 * And there were two others, which were euill doers, ledde with him to be slaine.
33 And when they were come to the place, which is called [k] Caluarie, there they crucified him, and the euill doers: one at the right hande, and the other at [l] the left.
34 Then sayde Iesus, Father, forgiue them: for they know not what they do. And they parted his rayment, and cast lottes.
35 And the people stoode, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christe, the [m] Chosen of God.
36 The souldiers also mocked him, and came and offred him [n] vineger,
37 And saide, If thou be the king of the Iewes, saue thy selfe.
38 And a superscription was also written ouer him, in [o] Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.
39 ¶ And one of the euill doers, which were hanged, rayled on him, saying, If thou be the Christ, saue thy selfe and vs.
40 But the other answered, & rebuked him, saying, [p] Fearest thou not God, seeing thou art in the same condemnation?
41 We are in deede righteously here: for we receiue thinges worthy of that we haue done: but this man hath done nothing amisse.
42 And he said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.
43 Then Iesus saide vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.
44 ¶ And it was about the [q] sixt houre: and there was a darkenes ouer all the land, vntill the ninth houre.
45 And the sunne was darkned, and the vaile of the Temple rent thorough the middes.
46 And Iesus cryed with a loude voyce, and said, * Father, into thine hands I commend my spirit. And when he thus had said, he gaue vp the ghost.
47 ¶ Now when the [r] Centurion sawe what was done, he glorified God, saying, Of a surete this man was iust.
48 And al the people that came together to that sight, beholding the things which were done, smote their breastes, and returned.
49 And al his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.
50 ¶ * And behold, there was a man named Ioseph, which was a Counseller, a good man and a iust.
51 He did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also him selfe [s] waited

[a] Or, miracle.
[d] For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
[b] Or, band, or, traine.
[c] Commonly this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.
[e] Or, in bright colour. Mat. 27.23. mar. 15.14. Iohn. 18.38. & 19.4.
[f] Or, by him.
[f] For the Romanes had giuen such franches & liberties to the Iewes, which was but a tradition, and not according to the word of God.
[g] The iudge giueth sentence vp Christ, before he condemneth him, whereby plainely appeareth Iesus innocencie.
Mat. 27.32. mar. 15.21.
[h] Or, women of Ierusalem.
Isa. 2.19. hose. 10.8. reuel. 6.16.
[i] greē tree, what shalbe done to the dry? 1. Pet. 4.17. h If the innocent be thus handled, what shall the wicked man be?
[k] Mat. 27.38. mar. 15.27. iohn. 19.18.
[l] Or, the place of sculles.
[m] Whom God hath before all others appoynted to be y Messias: otherwise the Scriptures calleth them the elect of god, who he hath chosen before all beginning to life euerlasting.
[n] Mixt with myrrhe and gall to hasten his death.
[o] That the thing might be known to all nations, because these three languages were most common.
[p] The condemnation which thou now suffrest, causeth it thee not to feare God?
[q] Which was midday.
Psalm. 31.5.
[r] Or, captaine.
The Romane Captaine, who had charge ouer an hundreth me.
Mat. 27.57. mar. 15.43. iohn. 19.38.

o *Or, had embraced.*

p He looked for the redemer, by whom all should be restored.

q When men prepared al things ready for ỹ feast. r That is, began the same euening.

52 He went vnto Pilate, and asked the
body of Jesus,
53 And toke it down, and wrapped it in
a linnen cloth, & laid it in a toumbe hewen out of a rocke, wherein was neuer
man yet laid.
54 And that day was the r Preparation, and the Sabbath drewe on.
55 And the women also that followed after, which came with him from Galile,
beheelde the sepulchre, and how his bodye was laid.
56 And they returned, and prepared odours, and ointmentes, and rested the
Sabbath day, according to the commaundement.

CHAP. XXIIII.

1 The women come to the grave. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 And of their daily exercise.

Mat. 28. 1. mar. 16. 1. ioh. 20. 1.

1 NOwe the a first day of the weeke
early in the morning, they came
vnto the sepulchre, and brought
the odours which they had prepared,
and certaine women with them.
2 And they found the stone rolled away
from the sepulchre,
3 And went in, but found not the body
of the Lord Jesus.
4 And it came to passe, that as they were
amased thereat, beholde, b two men
suddenly stoode by them in shining vestures.
5 And as they were afraide, and bowed
downe their faces to the earth, they said
to them, Why seeke ye him that liueth,
among the dead?
6 He is not here, but is risen: remember
*howe he spake vnto you, when he was
yet in Galile,
7 Saying that the Sonne of man must
be deliuered into the handes of sinnefull
men, and be crucified, and the third day
rise againe.
8 And they remembred his wordes,
9 And returned from the sepulchre, and
tolde all these thinges vnto the eleuen,
and to all the remnant.
10 Now it was Marie Magdalene and
Joanna, & Marie the mother of James,
and other women with them, which
tolde these thinges vnto the Apostles.
12 But their wordes seemed vnto them,
as a fained thing, neither beleeued they
them.
12 Then arose Peter, and ran vnto the
sepulchre, and looked in, and saw the linnen clothes laid by themselues, and departed wondering in him selfe at that
which was come to passe.
13 ¶ And beholde, two of them went
that same day to a towne which was
from Jerusalem about c three score furlongs, called Emmaus.

a Two Angels in forme of men.

Cha. 9. 22. mat. 17. 23. mar. 9. 31.

Mar. 16. 12.

c Which is about seuen miles and an halfe.

14 And they d talked together of all these
thinges that were done.
15 And it came to passe, as they communed together, and reasoned, that Jesus
himselfe drewe nere, & went with them.
16 But their eyes e were holden, that
they could not knowe him.
17 And he said vnto them, What maner
of communications are these that ye
haue one to another as ye walke, and
are sad?
18 And the one (named Cleopas) answered, & said vnto him, Art thou onely
a f stranger in Jerusalem, and hast not
knowen the things which are come to
passe therein in these dayes?
19 And he said vnto them, What things?
And they said vnto him, Of Jesus of
Nazaret, which was a Prophet, mightie in deede and in worde before God,
and all the people,
20 And how the hie Priests, & our rulers
deliuered him to be condemned to death,
and haue crucified him.
21 But we g trusted that it had beene hee
that should haue deliuered Israel, and
as touching all these thinges, to day is
the third day, that they were done.
22 Yea, and certaine women among vs
made vs astonied, which came early
vnto the sepulchre,
23 And when they founde not his bodie,
they came, saying, that they had also
seene a vision of Angelles, which saide
that he was alive.
24 Therefore certaine of them which
were with vs, went to the sepulchre, and
founde it euen so as the women had said,
but him they sawe not.
25 Then he saide vnto them, h O fooles
and slowe of heart to beleeue all that
the Prophets haue spoken,
26 Ought not Christ to haue suffred these
things, and to enter into his glorie?
27 And he began at i Moses, and at all
the Prophets, and interpreted vnto
them in all the Scriptures the thinges
which were written of him.
28 And they drewe nere vnto the towne,
which they went to, but hee k made as
though he would haue gone further.
29 But they constrained him, saying, Abide with vs: for it is towardes night,
and the day is farre spent. So he went
in to tarie with them.
30 And it came to passe, as he sate at table with them, he toke the bread, l and
gaue thankes, and brake it, and gaue it
to them.
31 Then their eies were opened, and they
knewe him: but hee was taken out of
their sight.
32 And they sayde betweene themselues,
Did not our hearts burne within vs,
while hee talked with vs by the way,
and when hee opened to vs the Scriptures?
33 And they rose vp the same houre, and
returned to Jerusalem, and founde the
eleuen gathered together, and them

d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

f For the thing was so notorious, that all men might haue knowen it.

g They vnderstoode not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is reproued.

i Christ onely is the interpreter of ỹ scriptures: for both the beginning and end thereof direct vs to him, because he is ỹ Sauiour ỹ is promised.

k Because Christ did both shut their eyes and open them, hee would keepe them in suspense til his time came to manifest him selfe vnto them.

l According to the custome: the which maner of praying before meales they vse to this day.

that were with them,
34 Which said, The Lord is risen in deed, and hath appeared to Simon.
35 Then they told what things were done in the way, and howe he was knowen of them in [m] breaking of bread.
36 ¶ * And as they spake these thinges, Jesus him selfe stoode in the middes of them, and said vnto them, Peace be to you.
37 But they were abashed & afraide, supposing that they had seene a spirit.
38 Then he said vnto them, Why are ye troubled? and wherefore do doubtes arise in your heartes?
39 Behold mine handes and my feete: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.
40 And when he had thus spoken, he shewed them his handes and feete.
41 And while they yet beleeued not for ioye, and wondered, he said vnto them, Haue ye here any meate?
42 And they gaue him a piece of a broiled fish, and of an hony combe,
43 And hee tooke it, and did eate before them.
44 And hee said vnto them, These are the woordes, which I spake vnto you while I was yet with you, That all must bee fulfilled which are written of me in the Lawe of Moses, & in the Prophets, and in the Psalmes.
45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,
46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,
47 And that repentance, and remission of sinnes shoulde bee preached in his Name among all nations, beginning at Jerusalem.
48 Now ye are witnesses of these things.
49 And behold, I wil send the *promes of my Father vpon you: but tarie yee in the citie of Jerusalem, * vntil ye be endued with power from an hie.
50 Afterwarde he led them out into Bethania, and lift vp his handes, and blessed them.
51 And it came to passe, that as he blessed them, * he departed from them, and was caried vp into heauen.
52 And they worshipped him, and returned to Jerusalem with great ioye,
53 And were continually in the Temple, praysing, and lauding God, Amen.

m So soone as he began to breake bread. *Mar 16.14. ioan.20.19.*

Iohn.15.26. act.1.4.

n Which was til Witsontide, when the holy Ghost was sent from heauen.

Mar.16.19. act.1.9.

THE HOLIE GOSPEL OF IESVS CHRIST, according to Iohn.

CHAP. I.

1. 14. 17 *The diuinitie, humanitie, and offices of Iesus Christ.* 15 *The testimonie of Iohn.* 39 *The calling of Andrew, Peter, &c.*

1 [a] IN the beginning was the Woorde, and the Woord was with [b] God, and that Woord was God.
2 The same was [b] in the beginning with God.
3 All thinges were made by it, and [c] without it was made nothing that was made.
4 In it was [d] life, and the life was the * light of men.
5 And the light shineth in [f] the darkenesse, and the darkenes comprehended it not.
6 ¶ * There was a man sent from God, whose name was Iohn.
7 The same came for a witnes, to beare witnes of the light, that all men through him might beleeue.
8 He was not that light, but was sent to beare witnes of the light.
9 That was the true light, which lighteth euery man that [g] commeth into the worlde.
10 He was in the world, & the world was * made by him: and the world [e] knewe him not.
11 He came vnto [h] his owne, & his owne receiued him not.
12 But as many as receiued him, to the hee gaue [i] power to bee the sonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 * And the Word was made [k] flesh, and dwelt among vs, (and we * sawe the glorie thereof, as the glorie of the onely begotten Sonne [l] of the Father) * full of grace and trueth.
15 ¶ Iohn bare witnes of him, & cryed, saying, This was he of whom I spake, He that commeth after me, is preferred before me: for he was [m] before me.
16 And of his fulnes haue al we receiued, and [l] grace for grace.
17 For [p] the Law was giuen by Moses, but grace and trueth came by Iesus Christ.
18 * No man hath seene God at any time: the onely begotten Sonne, which is in the [n] bosome of the Father, he [o] declared him.
19 ¶ Then this is [p] the record of Iohn, when the Iewes sent Priests & Leuites from Jerusalem, to aske him, Who art thou?
20 And he confessed and denied not, and said plainely, I * am not the Christ.
21 And

[a] *Or, before the beginning.*
a Christ is God before al time.
b The Sonne is of the same substance with the Father.
c No creature was made without Christ.
d Whereby all things are quickned and preserued.
e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.
f Mans minde is full of darkenes because of the corruption thereof.

Mat.3.1.mar.1.4.luke 3.2. [g] *Or, is borne. Heb.11.3.* g Because they did not worship him as their God, Rom.1.21. Act.14.15.

h To the Israelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie.
Mat.1.16.luk.2. 7.11.
k He was formed and made man by the operation of the holy Ghost without the operation of man.
Mat.17.2. 2.pet.1.17.
[l] *Or, proceeding from the Father.*
Col.1.19.& 2.9.
[m] *Or, more excellent then I.*
l More abundāt grace then by Moses.
1.Tim.6.16. 1.iohn.4.12.
m Meaning, here is most deare, & straitly ioyned to his Father, not only in loue, but also in nature & vnion.
n And so God that before was inuisible, was made, as it were, visible in christ. *Act.13.25*

21 And they asked him, What then? Art thou Elias? And he saide, I am not. Art thou the *Prophet? And he answered, No.

o Whom they looked for to be such one as Moses was, Deut. 18. 15. *

22 Then saide they vnto him, Who art thou, that we may geue an answere to them that sent vs? what sayest thou of thy selfe?

Isa. 40. 3. mat. 3. 3. luke. 3. 4.

23 He said, I * am the voyce of him that crieth in the wildernes, Make straight the way of the Lorde, as saide the Prophet Esaias.

24 Now they which were sent, were of the Pharises.

25 And they asked him, and sayde vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not.

Mat. 3. 11. mar. 1. 7. Isa. 3. 16. act. 1. 5. & 11. 16. & 19. 4

27 * He it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to vnloose.

28 These thinges were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming vnto him, and sayth, Behold the lambe of God, which taketh away the p sinne of the world.

p Signifying the originall sinne, which is the fountain of al sinnes, and therewith al other sinnes.

30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.

31 And I knewe q him not: but because he should be declared to Israel, therfore am I come, baptising with water.

q That is, by sight, but onely by the reuelation of God.

32 So Iohn bare record, saying, I sawe * the Spirit come downe from heauen, like a dooue, and it abode vpon him.

Mat. 3. 16. mar. 1. 10. luke. 3. 22.

33 And I knewe him not: but he that sent me to baptize with water, he sayd vnto me, Vpon whom thou shalt see the Spirit come downe, and tary still on him, that is he which baptizeth with the r holy Ghost.

r Who gueth the vertue & effect to baptisme, accomplishing & thing which is thereby represented.

34 And I saw, and bare record that this is the Sonne of God.

35 ¶ The next daye, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and said, Behold the s lambe of God.

s He alludeth to & Paschal lambe which was a figure of Christ.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, & saw them folow, and said vnto them, What seke ye? and they sayde vnto him, Rabbi (which is to say by interpretation, Master) t where dwellest thou?

t Or, where is thy lodging? or whyther goest thou? for he dwelled in Nazaret, and was there as a stranger.

39 He sayde vnto them, Come, and se. They came and saw where he dwelt, & abode with him that day: for it was about the u tenth houre.

u That was, two houres before night.

40 Andrew, Simō Peters brother, was one of the two which had heard x it of Iohn, and that followed him.

x How Iohn said, that Iesus was the lambe of God.

41 The same founde his brother Simon first, and said vnto him, We haue found the Messias, which is by interpretatiō, y the Christ.

y Or, the anointed.

42 And he brought him to Iesus. And Iesus beheld him, and sayd, Thou art Simon the sonne of Iona: thou shalt be called z Cephas, which is by interpretation, a stone.

z Or, Petrus.

43 ¶ The day following, Iesus would go into Galile, and found Philippe, and sayde vnto him, Followe me.

44 Nowe Philippe was of Bethsaida, the citie of Andrew and Peter.

45 Philippe found Nathanael, and said vnto him, We haue found him, of whō * Moses did write in the Lawe, and the * Prophets, Iesus of Nazaret b Sonne of Ioseph.

Gen. 49. 10. deu. 18. 18. Isa. 42. & 40. 10. and 42. 1. and 45. 8, 9. ier. 23. 5. and 33. 14. ezec. 34. 23, 24. and 37. 24, 25. dan. 9. 24, 25.

46 Then Nathanael said vnto him, Can there any c good thing come out of Nazaret? Philippe saide to him, Come, and see.

b Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

47 Iesus sawe Nathanael comming to him, and said of him, Behold, in deede an Israelite, in whom is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philippe called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and saide vnto him, Rabbi, thou art d Sonne of God: thou art the king of Israel.

50 Iesus answered, and saide vnto him, Because I said vnto thee, I sawe thee vnder the fig tree, e believest thou? thou shalt see greater thinges then these.

c Or, thou helmest. z Christ openeth & heauens, & we may haue accesse to God, and maketh vs felowes to the Angels.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall yee see heauen f open, and the Angels of God f ascending, and descending vpon the Sonne of man.

Gen. 28. 12.

CHAP. II.

Christ turneth the water into wine. 14 He driueth the byers out, and ouerthrowe the tables of the Temple. 19 He foreseeth manie his death and resurrection. 23 He knoweth euery man, and discouereth none.

AND g the third day, was there a mariage in Cana a towne of Galile, & the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 And when the wine sayled, the mother of Iesus said vnto him, They haue no wine.

4 Iesus sayde vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother sayde vnto the seruantes, Whatsoeuer he sayeth vnto you, do it.

6 And there were set there, six waterpots of stone, after the h manner of the i purifying of the Iewes, containing two or three h firkins a piece.

a Who vsed carnal washings to purifie themselues. Which superstition Meben the heretike would haue brought into & Church, & nowe the Papists haue receiued it.

h Or, measures.

7 And Iesus said vnto them, Fil the waterpots with water. Then they filled them vp to the brim.

8 Then he sayde vnto them, Drawe out nowe and beare vnto the k gouernour of the feast. So they bare it.

b Whereof euery one conteined 15. gallons.

9 Nowe when the gouernour of the feast had tasted the water, that was made wine, (for he knewe not whence it

k Or, steward.

was: but the seruaunts, which drewe the water, knewe) the gouernour of the feast called the bridegroome,

10 And said vnto him, All men at the beginning set forth good wine, and when men haue well dronke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of [f] miracles did Jesus in Cana a towne of Galile, & shewed forth his glory: and his disciples beleeued on him.

[f] Or, signes.

12 After that he went down into Capernaum, he and his mother, and his [g] brethren, and his disciples: but they continued not many dayes there.

[g] Or, cousins.

13 For the Iewes Passeouer was at hand. Therefore Jesus went vp to Jerusalem.

14 * And he founde in the Temple those that solde oxen, and sheepe, & doues, and changers of money, sitting there.

Mat. 21.12. mar. 11.15. luk. 19.45.

15 Then he made a scourge of smal cords, and driue them all out of the Temple with the sheepe and oxen, and powred out the changers money, & ouerthrewe the tables,

16 And said vnto them that solde doues, Take these thinges hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, * The [c] zeale of thine house hath eaten me vp.

Psal. 69.9.

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

18 Then answered the Iewes, & said vnto him, What [f] signe shewest thou vnto vs that thou doest these thinges?

[f] Or, miracle.

19 Jesus answered and said vnto them, *Destroy this Temple, & in three dayes I will raise it vp again.

Mat. 26.61. & 27.40. mark. 14.58. & 15.29.

20 Then said the Iewes, Fourtie and sixe yeres was this Temple a building, & wilt thou reare it vp in three dayes?

21 But he spake of the [d] temple of his body.

d Christs body might iustly bee called the Temple, because the fulnes of the godhead dwelleth in it corporally, Col. 2.9.

22 Assoone therefore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleeued the Scripture, and the worde which Jesus had said.

23 Now when he was at Jerusalem at the Passeouer, at the feast, many beleeued in his name, when they sawe his miracles which he did.

24 But Jesus [e] did not commit himself vnto them, because he knewe them all,

e For he tooke not them for true disciples, as he knew by their inwarde thoughts, what religion soeuer they did pretend outwardly.

25 And had no neede that any should testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God to vs in the worlde. 33 The doctrine and baptisme of Iohn. 38. And the witnes that he beareth of Christ.

1 THere was now a man of the Pharisies named Nicodemus, a ruler of the Iewes:

2 He came to Jesus by night, & said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could do these miracles that thou doest, except God were with him.

3 Jesus answered, and said vnto him, Verily, verily I say vnto thee, except a man be borne againe, he cannot [h] see the [i] kingdome of God.

h To enter therein.

i Which thing is to be assembled and incorporate into the Church of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verily, verily I say vnto thee, except that a man be borne of [k] water & of the Spirite, he cannot enter into the kingdome of God.

c Which is the spirituall water where the holy Ghost doeth washe vs into newnes of life.

6 That which is borne of [l] flesh, is flesh: & that [l] is borne of the Spirit, is spirit.

d As the power of God is manifest by the mouing of the aire, so is it in changing & renuing vs, although the maner be hid from vs.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The [d] winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirite.

e Although he was excellently learned, yet knewe he not those thinges which the very babes in Christs schole ought to know.

9 Nicodemus answered, and said vnto him, How can these thinges be?

10 Jesus answered, and said vnto him, Art thou a teacher of Israel, & [e] knowest not these thinges?

f We may not teach our owne inuentions.

11 Verily, verily I say vnto thee, we speake that we [f] know, and testifie that we haue seene: but ye [g] receiue not our witnes.

g He reproueth him, for that me do teach thinges which they vnderstand not, & yet others beleeue them: but Christ teacheth things most certeine & knowen, and men will not receiue his doctrine.

12 If when I tel you [h] earthly things, ye beleeue not, how should ye beleeue, if I shall tell you of heauenly things?

h Which was after a common & grosse maner.

13 For no man ascendeth vp to heaven, but he that hath descended from heauen, the Sonne of man which is in [i] heaven.

i By reason of the vnion of his Godhead with his manhode. *Nom. 21.9.*

14 * And as Moses lift vp the serpent in the wildernes, so must the Sonne of man be [k] lift vp,

k His power must be manifest which is not yet knowen. *1. Iohn. 4.9. Cha. 9.39. & 12.47*

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 * For God so loued the worlde, that he hath giuen his [l] onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

l The contempt of Christ, and the sinnes of the wicked condemne them: yet Christ as a iust iudge

17 * For God sent not his Sonne into the world, that he should [m] condemne the worlde, but that the [n] world through him might be saued.

m Not onely the Iewes, but whosoeuer should beleeue in him. *Chap. 1.9.*

n The cause & matter of condemnation.

18 He that beleeueth in him, shall not be condemned: but he that beleeueth not, is condemned alreadie, because he beleeueth not in the name of the [o] onely begotten Sonne of God.

o In walking roundly & sincerely.

19 * And this is the [p] condemnation, that light is come into the worlde, and men loued darkenesse rather then light, because their deedes were euill.

p The contempt of Christ, and the sinnes of the wicked condemne them: yet Christ as a iust iudge

20 For euery man that euil doth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But he that doeth [q] truth, cometh to the light, that his deedes might be made

q Not onely the Iewes, but whosoeuer should beleeue in him. *Chap. 1.9.*

n The cause & matter of condemnation.

o In walking roundly & sincerely.

manifest,

manifeſt, that they are wrought [o] / according to God.

22 ¶ After theſe things came Jeſus and his diſciples into the [p] lande of Judea, and there tarried with them, and [q] baptized.

23 And John alſo baptized in Enon beſides Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 Then there aroſe a queſtion betweene Johns diſciples and the Iewes, about [r] purifying.

26 And they came vnto John, and ſayde vnto him, Rabbi, [s] he that was with thee beyonde Iordan, to whom [t] thou bareſt witnes, behold, he baptizeth, and all men come to him.

27 John anſwered, and ſaide, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your ſelues are my witneſſes, that [u] I ſaid, [x] I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegroome: but the friend of the bridegroome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegroomes voyce. This my ioye therefore is fulfilled.

30 He muſt [y] increaſe, but I muſt decreaſe.

31 He that is come from on hie, is aboue all: he that is of the [z] earth, is of the earth, and ſpeaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath ſeene & heard, that he teſtifieth: but no man receiueth his teſtimonie.

33 He that hath receiued his teſtimonie, hath ſealed that [a] God is true.

34 For he whome God hath ſent, ſpeaketh the woords of God: for God giueth him not the Spirit by [b] meaſure.

35 The father loueth the Sonne, & hath [c] giuen all things into his hand.

36 [d] He that beleeueth in the Sonne, hath euerlaſting life, and he that obeyeth not the Sonne, ſhall not ſee life, but [e] wrath of God abideth on him.

CHAP. IIII.

7 The communication of Chriſt with the woman of Samaria. 34 His zeale towarde his Father and his harueſt. 39 The converſion of the Samaritans. 45 And Galileans. 47 How he healeth the rulers ſonne.

1 NOw when the Lord knewe, howe the Phariſies had heard, that Ieſus made and baptized moe diſciples then John,

2 (Though Ieſus him ſelfe baptized not: but his diſciples)

3 He [a] left Iudea, and departed againe into Galile.

4 And he muſt needes goe through Samaria.

5 Then came he to a citie of Samaria called [b] Sychar, nere vnto [f] poſſeſſion that [c] Jacob gaue to his ſonne Ioſeph.

6 And there was Jacobs well. Ieſus then wearied in the iourney, ſate [d] thus on the well: it was about the [e] ſixt houre.

7 There came a woman of Samaria to draw water. Ieſus ſayd vnto her, Giue me drinke.

8 For his diſciples were gone away into the citie, to bye meate.

9 Then ſaid the woman of Samaria vnto him, Howe is it, that thou being a Iewe, aſkeſt drinke of mee, which am a woman of [g] Samaria? For the Iewes meddle not with the Samaritans.

10 Ieſus anſwered and ſaid vnto her, If thou kneweſt the [h] gift of God, & who it is that ſaith to thee, Giue me drinke, thou wouldeſt haue aſked of him, & he would haue giuen thee [i] water of life.

11 The woman ſaid vnto him, Sir, thou haſt nothing to draw with, and the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Jacob, which gaue vs the well, and he him ſelfe dranke thereof, and his children, & his cattel?

13 Ieſus anſwered, and ſayde vnto her, Whoſoeuer drinketh of this water, ſhal thirſt againe:

14 But whoſoeuer drinketh of the [k] water that I ſhall giue him, ſhall neuer be more [l] a thirſt: but the water that I ſhall giue him, ſhall be in him a well of water, ſpringing vp into euerlaſting life.

15 The woman ſaid vnto him, Syr, giue me of that water, [m] I may not thirſt, neither come hither to drawe.

16 Ieſus ſaide vnto her, Goe, call thine huſband, and come hither.

17 The woman anſwered, and ſayde, I haue no huſbande. Ieſus ſayde to her, Thou haſt well ſaid, I haue no huſband.

18 For thou haſt had fiue huſbands, and he whom thou nowe haſt, is not thine huſband: that ſaideſt thou truely.

19 The woman ſaide vnto him, Syr, I [n] ſee that thou art a Prophet.

20 Our fathers worſhipped in this mountaine, and ye ſay, that in [o] Jeruſalem is the place where men ought to worſhip.

21 Ieſus ſaide vnto her, Woman, beleeue me, the houre commeth, when yee ſhall neither in this mountaine, nor at Jeruſalem worſhip the Father.

22 Yee worſhip that which ye [p] knowe not: we worſhip that which we knowe: for ſalnation is of the Iewes.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit, and trueth: for the Father requireth euen ſuch to worſhip him.

24 [q] God is a Spirit and they that worſhip him, muſt worſhippe him in ſpirit and trueth.

25 The woman ſaid vnto him, I knowe well that Meſſias ſhall come, which is called Chriſt: when he is come, he will tell vs all things.

[o] Or, in God.
[p] As they do which ſet God only before their eyes, and folowe the rule of his word.
[q] That is, how they might be made cleane before God, which the waſhings vnder the Law did repreſent.
[r] They were led with ambition, fearing leaſt their maſter ſhould haue loſt his fame.
[s] Chap.1.34.
[t] Chap.1.20.
[u] No man ought to vſurpe any thing further then God giueth him.
[x] And be exalted, and I eſteemed as his ſeruant.
[y] The miniſter compared to Chriſt, is but earth.
[z] Rom.3.4.
[a] For vnto Chriſt was giuen the ful abūdāce of al grace, that we might receiue of him as of the onely fountaine.
[b] Mat.11.27. Habak.2.4. 1.Iohn.5.10.

[a] To giue place to their rage.
[b] Or, Sychem. Gen.33.19. & 48. 22.Ioſh.24.32.
[c] Which was midday.
[d] Euen wearie as he was.
[e] For the Iewes eſteemed the Samaritans as wicked & prophane.
[f] Meaning of himſelfe whom his father had ſent to conuert this woman.
[g] Which is the loue of God in his ſonne powred into our hearts by the holy Ghoſt vnto euerlaſting life, Rom. 5.5.1 Iohn.3.5.
[h] Or, the liuely water.
[i] Of the ſpiritu all grace.
[k] He ſhall neuer be dryed vp or deſtitute.
[l] Till ſhe was liuely touched with her faults, ſhe mocked and would not heare Chriſt.
[m] Deut.12.6.
[n] 2.King.17.29.
[o] 2.Cor.3.17.
[p] God being of a ſpirituall nature, requireth a ſpirituall ſeruice, & agreable to his nature.

26 Iesus ſayde vnto her, I am hée, that ſpeake vnto thée.
27 ¶ And vpon that came his diſciples, and marueyled that hée talked with a woman: yet no man ſayde vnto him, What aſkeſt thou? or why talkeſt thou with her?
28 The woman then left her water pot, and went her way into the citie, & ſaide to the men,
29 Come, ſee a man which hath tolde me all things that euer I did: is not he the Chriſt?
30 Then they went out of the citie, and came vnto him.
31 ¶ In the meane while, the diſciples prayed him, ſaying, Maiſter, eate.
32 But he ſaid vnto them, I haue meate to eate, that ye know not of.
33 Then ſaid the diſciples betweene them ſelues, Hath any man brought him meate?
34 Iesus ſaide vnto them, l My meate is that I may doe the will of him that ſent me, and finiſh his worke.
35 Say not ye, There are yet foure moneths, and then commeth harueſt? Beholde, I ſaye vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harueſt.
36 And he that reapeth, receiueth wages, and gathereth fruite vnto life eternall, that both hée that ſoweth, and hée that reapeth, might m reioyce together.
37 For herein is the n ſaying true, that one ſoweth and another reapeth.
38 I ſent you to reape that, whereon ye beſtowed no labour: o other men laboured, and ye are entred into their labours.
39 Now many of the Samaritans of that citie p beleeued in him, for the ſaying of the woman which teſtified, Hée hath told me all things that euer I did.
40 Then when the Samaritans were come vnto him, they beſought him, that he would tarie with them: & he abode there two dayes.
41 And many mo p beleeued, becauſe of his owne word.
42 And they ſayd vnto the woman, Now we beleeue, not becauſe of thy ſaying: for we haue heard him our ſelues, and know that this is in deede the Chriſt the Sauiour of the world.
43 ¶ So two dayes after, he departed thence, and went into Galile.
44 For Iesus himſelfe had q teſtified that r a Prophet hath none honour in q his owne country.
45 Then when he was come into Galile, the Galileans receiued him, which had ſeene all the things that he did at Ieruſalem at the feaſt: for they went alſo vnto the feaſt.
46 And Iesus came againe into s Cana a towne of Galile, where hée had made of water wine. And there was a certaine t ruler, whoſe ſonne was ſicke at Capernaum.
47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and beſought him that he would u go downe, and heale his ſonne: for he was euen ready to die.
48 Then ſaid Iesus vnto him, Except ye ſee ſignes and wonders, ye will not beleeue.
49 The ruler ſayde vnto him, Syr, goe downe before my ſonne die.
50 Iesus ſayd vnto him, Go thy way, thy ſonne liueth: and the man beleeued the worde that Iesus had ſpoken vnto him, and went his way.
51 And as he was now u going downe, his ſeruants met him, ſaying, Thy ſonne liueth.
52 Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday the ſeuenth houre the feuer left him.
53 Then the father knew, that it was the ſame houre in the which Iesus had ſaid vnto him, Thy ſonne liueth. And he beleeued, and all his houſholde.
54 This ſeconde miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

He healeth the man that was ſicke eight & thirtie yeeres. 10 The Iewes accuſe him. 19 Chriſt anſwereth for him ſelfe, and reproueth them, 32 Shewing by the teſtimonie of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

AFter x that, there was a feaſt of the Iewes, and Iesus went vp to Ieruſalem.
2 And there is at Ieruſalem by y the place of the ſheepe, a z poole called in Ebrewe a Bethesda, hauing fiue porches:
3 In the which lay a great multitude of ſicke folke, of blinde, halt, and withered, waiting for the mouing of the water.
4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.
5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeres.
6 When Iesus ſawe him lie, and knewe that he nowe long time had bene diſeaſed, hée ſaide vnto him, Wilt thou bée made whole?
7 The ſicke man anſwered him, Syr, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another ſteppeth downe before me.
8 Iesus ſayde vnto him, Riſe: b take vp thy bed, and walke.
9 And immediatly the man was made whole, and tooke vp his bed, & walked: and the ſame day was the Sabbath.
10 The Iewes therefore ſaid to him that was made whole, It is the Sabbath day:

l There is nothing, that I hunger for more, or wherein I take greater pleaſure.
Mat.8.17.luk.19.2
m Without grudging & one at the others labour.
Or, prouerbe.
n Meaning the Prophets.
o The Samaritans ſhewed thẽ ſelues willing to receiue his doctrine, who being but ſtrangers, & ſkarcely knowing Chriſt, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offred.
p That is, had the right and true faith.
Mat.13.57. mar. 6.4.luke 4.24.
q Here, by his owne countrey he meaneth Ieruſalem, and the countrey about.
Chap.2.1.
r The word ſignifieth royall, or one of the Kings court: and it ſeemeth, that he was one of Herodes court, who was in great eſtimation with Herode, whom the people called King, *Mat.6.14.*

Lent.17.3. deut.16.1.
Or, the sheepe market.
a Where the sheepe were waſhed, that ſhould be ſacrificed.
b Which ſignifieth the houſe of powring out, becauſe the water ran out by conduites.
c This was, to the end that the miracle might be ſo euident, & no man could ſpeake againſt it.

day:

day: * it is not lawfull for thee to carie thy bed.

Ier.17.22.

11 He answered them, He that made mee whole, he sayde vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayde vnto thee, take vp thy bed, and walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & said vnto him, Beholde, thou art made whole: [d] sinne no more, least a worse thing come vnto thee.

d The afflictions that we endure, are chastisements for our sinnes.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these thinges on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was [e] his [f] Father, and made himselfe equall with God.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their Father, Exod. 4. 22, but because Christ did attribute to himselfe, ỹ he had power ouer all things, and wrought as his Father did, they gathered ỹ Christ did not onely make him selfe the Sonne of God, but also equall with him.

19 Then answered Iesus, and said vnto them, Verely, verely I saye vnto you, The Sonne can do nothing of himself, saue that he seeth ỹ father do: for whatsoeuer things he doth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he himselfe doeth, and he will shew him greater workes then these, ỹ ye shoulde marueile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all [g] iudgement vnto the Sonne,

g That is, he doeth communicate with him, hauing the same power and the same will.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, ỹ houre shall come, and nowe is, when the dead shall heare the voyce of the Sonne of God: and they that [i] heare it, shall liue.

h In giuing him power and rule ouer all.

i They that receiue it by faith.

26 For as the Father hath life in [k] him selfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

k To communicate it with vs.

27 And hath giuen him power also to execute [l] iudgement, in that hee is the Sonne of man.

l That is, to gouerne and rule al things.

28 Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce,

29 And they shal come forth, * that haue done good, vnto ỹ resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

Mat.25.46.

30 I can do nothing of mine own self: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

Chap.8.14. mat.3.17.

31 If I * should beare witnes of my selfe, my witnes were not [m] true.

m Christ had respect to their weakenes, that heard him, and therefore said his owne witnes should not be sufficient.

32 There is another that beareth witnes of mee, and I knowe that the witnes, which he beareth of me, is true.

Chap.1.27.

33 * Ye sent vnto Iohn, and he bare witnes vnto the trueth.

[n] *Or, lampe.*

34 But I receiue not the record of man: nevertheles, these things I say, that ye might be saued.

n But ye left him quickly, & did not persewer.

35 He was a burning, & a shining [n] candle: and ye would for a * season haue reioyced in his light.

36 But I haue greater witnes then the witnes of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witnes of me, that the Father sent me.

Mat.3.17.& 17.5

o In the law and Prophets.

37 And the * Father himselfe, which hath sent me, [o] beareth witnes of mee. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

Deut.4.12. Act.17.11.

p The people are more readie to receiue false prophets, then Iesus Christ.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

q Vaine glory is a great let for a man to come to God.

39 * Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

Chap.12.43.

40 But ye will not come to me, that ye might haue life.

r As Moses shal accuse thē that turst in him: so they shal haue no greater enemies at the day of iudgement, then the virgine Marie and the Saints, vpon whō now they call: but whosoeuer doeth accuse, Christ and their owne conscience shal condemne the reprobate.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, & ye receiue me not: if [p] another shall come in his owne name, him wil ye receiue.

44 Howe can ye beleeue, which [q] receiue * honour one of another, and seeke not the honour that cōmeth of God alone?

45 Do not thinke that I will accuse you to my Father: there is one that [r] accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: * for he wrote of me.

Gen.3.15. & 22.17. and 49.10. deut.18.15.

47 But if ye beleeue not his writings, how shall ye beleeue my wordes?

CHAP. VI.

10 Iesus feedeth fiue thousande men with fiue loaues and two fishes. 15 He departeth away, that they shoulde not make him king. 26 He reproueth the fleshly hearers of his word. 41 The carnal are offended at him. 63 The flesh profiteth not.

1 AFter these things, Iesus went his way ouer the * sea of Galile, or of [a] Tiberias.

a Called the lake of Gennesareth.

b Tiberias, Bethsaida, and Capernaum were on this side ỹ lake in respect of Galile: but it is here said that he went ouer, because there were diuers cricks & turnings, ouer ỹ which men fered.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.
3 Then Iesus went vp into a mountaine, and there he sate with his disciples.
Leui.23.5. deu.16.1. Mat.14.16. mar.6.37. luke 9.13.
4 Nowe the Passeouer, a * feast of the Iewes, was nere.
5 *Then Iesus lift vp his eyes, & seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we bye bread, that these might eate?
6 (And this he said to proue him: for hee him selfe knewe what he would do)
c This summe amounteth to about fiue pound sterling.
7 Philip answered him, c Two hundreth penyworth of bread is not sufficient for them, that euery one of them may take a litle.
8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,
9 There is a litle boy here, which hath fiue barly loaues, and two fishes: but what are they among so many?
10 And Iesus said, Make the people sit downe. (Nowe there was much grasse in that place) Then the men sate downe in nomber, about fiue thousand.
d Prayer and thankesgiuing do sanctifie our meates, wherewith we are nourished.
11 And Iesus tooke the bread, & d gaue thankes, and gaue to the disciples, and the disciples to them p were set downe: and likewise of the fishes as much as they would.
e The abundant store of Gods gifts ought not to make vs prodigall to waste them.
12 And when they were satisfied, he saide vnto his disciples, Gather vp the broken meate which remaineth, that e nothing be lost.
13 Then they gathered it together, & filled twelue baskets vp the broken meate of the fiue barly loaues, which remayned vnto them that had eaten.
14 Then the men when they had seene the miracle that Iesus did, sayde, This is of a trueth the Prophet that shoulde come into the world.
f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished.
15 When Iesus therefore perceyued that they would come, & take him to make him a f king, he departed againe into a mountaine him selfe alone.
16 ¶ When euen was now come, his disciples went downe vnto the sea,
17 * And entred into a shippe, and went g ouer the sea towards Capernaum: & now it was darke, and Iesus was not come to them.
18 And the sea arose with a great winde that blewe.
19 And when they had rowed about fiue and twentie, or thirtie h furlonges, they sawe Iesus walking on the sea, and drawing nere vnto the shippe: so they were afraide.
20 But he said vnto them, It is I: be not afraide.
21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.
22 ¶ The day following, p people which stood on the other side of the sea, sawe that there was none other ship there, sane that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone i alone,
23 And that there came other ships from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thankes.
24 Now when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, & came to Capernaum, seeking for Iesus.
25 And when they had founde him on the k other side of the sea, they sayde vnto him, Rabbi, when camest thou hither?
26 Iesus answered them, and said, Verely, verely I say vnto you, ye seeke me not, because ye sawe the miracles, but because ye ate of the loaues, and were filled.
27 Labour not for the meate which perisheth, but for the meate that l endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath * God the Father m sealed.
28 Then said they vnto him, what shall we doe, that wee might worke the n workes of God?
29 Iesus answered, and said vnto them, * This is the worke of God, that ye beleeue in him, whom he hath sent.
30 Then said therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke.
31 * Our fathers did eate Manna in the desert, as it is * written, He gaue them bread from heauen to eate.
32 Then Iesus saide vnto them, Verely, verely I say vnto you, * Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.
33 For the bread of God is he which cõmeth downe from heauen, and giueth life vnto the worlde.
34 Then they said vnto him, Lord, euermore giue vs this bread.
35 And Iesus said vnto them, I am the bread of life: he that commeth to me, shall not hunger, and * he that beleeueth in me, shal * neuer thirst.
36 But I said vnto you, that ye also haue seene me, and beleeue not.
37 All q that the Father giueth me, shal come to me: and him that commeth to me, I cast not away.
38 For I came downe from heauen, not to do mine own will, but his wil which hath sent me.
39 And this is the Fathers wil which hath sent me, that of all which he hath giuen me, I shoulde lose nothing, but should raise it vp againe at the last day.
40 And this is the wil of him that sent mee, that euery man which seeth the Sonne, and beleeueth in him, shoulde haue euerlasting life: and I will raise him vp at the last day.
41 The Iewes then murmured at him, because he sayde, I am the bread, which

i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a cricke, or arme of ỹ lake, which saued much labour to the that should haue gone about by land.
l Which nourisheth and augmenteth our fayth.
Chap.1.32. mat.3. 17. & 17.5.
m For when he appointed him to be ỹ Mediator he set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God.
1.Iohn.3.23. Exod.16.14,15. num.11.7. Psal.78.24,25. wisd.16.20.
o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1 Cor.10.3. *Eccles.24.24. chap.4.14.*
p He shall neuer want spirituall nourishment.
q God doth regenerate his elect, and causeth them to obey the Gospel.

which is come downe from heauen.

Mat.13.55. 42 And they said, *Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saith he, I came downe from heauen?*

43 Iesus then answered, and saide vnto them, Murmure not among your selues.

e That is, or beleeue in me.
f By lightning his heart with his holy Spirit. *Isa.54.13. Ier.31.33.*

44 No man can e come to me, except the Father, which hath sent me, f draw him: and I wil raise him vp at the last day.

45 It is written in the *Prophets, And they shalbe all taught of God. Euery man therefore that hath heard, & hath learned of the Father, commeth vnto me,

Mat.11.27. 46 Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, He that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

Exod.16.15.
e Then there is no foode that can nourish our soules, but Iesus Christ.
t Which giue life to the world

49 *Your fathers did eate Manna in the wildernes, t and are dead.

50 This is the bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 I am the *liuing bread, which came downe from heauen: if any man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue for the life of the worlde.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eate?

x Where Christ is not, there death reigneth. *1.Cor.11.27.*
y As our bodies are sustained w meat and drink: so are our soules nourished w the bodie and blood of Iesus Christ.
z To eat y flesh of Christ and drink his blood, is to dwell in Christ, and to haue Christ dwelling in vs.
a That is, vnderstand it.
b He meaneth not that his humanitie descended from heauē: but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other. *Chap.3.13.*

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, & drinke his blood, ye haue x no life in you.

54 Whosoeuer *eateth my flesh, and drinketh my blood, hath eternall life, & I will raise him vp at the last day.

55 For my flesh is meat indede, and my blood is drinke indede.

56 He y that eateth my flesh, and drinketh my blood, z dwelleth in me, and I in him.

57 As the liuing Father hath sent mee, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (whē they heard this) saide, This is an hard saying: who can a heare it?

61 But Iesus knowing in him selfe, that his disciples murmured at this, saide vnto them, Doeth this offend you?

62 What then if ye shoulde see the Sonne of man b ascend vp *where he was before?

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, & who shoulde betrap him.

65 And he sayd, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? Thou hast the wordes of d eternall life:

69 And we beleeue and knowe that thou art *the Christ the Sonne of the liuing God.

70 Iesus answered them, Haue not I *chosen you twelue, and e one of you is a deuill?

71 Nowe he spake it of Iudas Iscariot the sonne of Simon: for he it was that should betrap him, though he was one of the twelue.

c To wit, if it be separated frō ỹ Spirit, whereof it hath the force: for it commeth of the power of the Spirit, that the flesh of Christ giueth vs life.
d Then without Christ there is but death: for his word onely leadeth vs to life *Mat.16.16. Mat.26.14.*
e Although your number be smal, yet shall ye be diminished.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the truth. 20 The iniuries they do vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 And chide with Nicodemus for taking his part.

1 AFter these thinges, Iesus walked in Galile, and woulde not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes' *a feast of the Tabernacles was at hand.

Leuit.23.34.
a At this feast they dwelled seuen daies in the tents, which put them in remembrāce, that thei had no citie here permanent, but that they must seeke one to come.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he him selfe seeketh to bee f famous. If thou doest these things, shew thy selfe to the world.

f Or, manifest.

5 For as yet his brethren beleeued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway readie.

7 The world can not hate you: but me it hateth, b because I testifie of it, that g workes thereof are euill.

b Why the world hateth Christ.

8 Goe ye vp vnto this feast: I wil c not go vp yet vnto this feast: for my time is not yet fulfilled.

c Christ doeth not vtterly deny that he woulde go to the feast, but signifieth that as yet he was not re-

9 ¶ These things he said vnto them, & abode still in Galile.

10 But assoone as his brethrē were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was ther-

of him among the people. Some said, Hee is a good man: other said, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the [d] Iewes.

d These were the heads of the people who did enuie Christ.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the [a] Scriptures, seeing that he neuer learned?

a Or, letters.

16 Iesus answered them, and sayde, My doctrine is not [e] mine, but his that sent me.

e In that, that he is man onely.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

f By this marke we may know whether the doctrine be of God or of man.

18 He [f] that speaketh of him selfe, seeketh his owne glorie: but hee that seeketh his glorie that sent him, the same is true, and no [g] vnrighteousnesse is in him.

g Nothing counterfait or vntrue.

19 [h] Did not Moses giue you a Law, and yet none of you keepeth [i] the Law? Why go ye about to kill me?

Exod. 24. 3. Chap. 5. 18.

h Who did not know the fetch of the Scribes.

20 The [k] people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

i Because I did it on the Sabbath day. Leui. 12. 3. Gen. 17. 10.

21 Iesus answered, and sayde to them, I haue done one worke, and ye all [l] maruaile.

22 [m] Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the [n] fathers) and ye on the Sabbath day circuncise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angrie with me, because I haue made a man euery whit whole on the Sabbath day?

Deut. 1. 16, 17.

24 [o] Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this he, whom they go about to kill?

*Or, freely.

26 And beholde, he speaketh [p] openly, & they say nothing to him: doe the rulers knowe in deede that this is the very Christ?

27 Howbeit we know this man whence he is: but when the Christ commeth, no man shall knowe whence he is.

28 ¶ Then cried Iesus in the Temple as he taught, saying, Ye [q] both know me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

q He speaketh this, as it were scornefully.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laid handes on him, because his houre was not yet come.

31 Now many of the people [r] beleeued in him, and said, When the Christ commeth, will he do mo miracles then this man hath done?

r They were well minded to heare him: which prepared them to receiue.

32 The Pharises heard that the people murmured these thinges of him, and the Pharises, and the Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I [s] a litle while with you, and then go I vnto him that sent me.

s He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined. Chap. 13. 33.

34 [t] Ye shall seeke me, and shall not finde me, and where I [u] am, can ye not come.

t Or, shalbe. u Greeke, dispersed.

35 Then said the Iewes amonges themselues, Whither will he go, that we shall not finde him? Will hee goe vnto them that are [x] dispersed among the [y] Grecians, and teach the Grecians?

n Among the Iewes which were scattered here and there among the Gentiles.

36 What saying is this that he sayd, Ye shall seeke me, and shal not find me? and where I am, can ye not come?

37 Now in the last and [z] great day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto me, and drinke.

Leuit. 23. 36.

o The true way to come to Christ, is by faith.

38 He that [a] beleeueth in me, [b] as saith the Scripture, out of his belly shal flow riuers of water [c] of life.

Deut. 18. 15.

p Which shall neuer drie vp. Ioel. 2. 28. Act. 2. 17.

39 (This spake he of the Spirit which they [d] beleeued in him, should receiue: for the [e] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

q These were the visible graces which were giuen to the Apostles after his ascension.

40 So many of the people, when they heard this saying, said, Of a trueth this is the [f] Prophet.

r They looked for some notable Prophet besides the Messias, Chap. 1. 21. Mat. 5. 2. mat. 2. 5.

41 Other said, This is the Christ: & some sayd, But shall Christ come out of Galile?

42 [g] Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man laid handes on him.

45 Then came the officers to the high Priests & Pharises, and they said vnto them, Why haue ye not brought him?

46 The officers answered, [h] Neuer man spake like this man.

f Wherein appeareth the mightie power of Christs word against his enemies.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the [i] rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Lawe, are cursed.

50 Nicodemus (he that came to Iesus by night, and was one of them) said vnto them,

t They alledge the authoritie of man against Gods authoritie. Chap. 3. 1, 2.

51 Doeth our Lawe iudge a man before it heare him, [k] and know what he hath done?

Deut. 17. 8. & 19. 15.

52 They answered & said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

Christ delivereth her that was taken in adulterie. 12 He is the light of the worlde. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Who are free, & who are bond. 34 Of free men and slaues, and their reward. 46 He defieth his enemies. 59 And being persecuted, withdraweth himselfe.

1 And

1 And Jesus went vnto the mount of Olives,
2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.
3 Then the Scribes, and the Pharises brought vnto him a woman, taken in adulterie, and set her in the middes,
4 And said vnto him, Master, this woman was taken in adulterie, in the very acte.
5 * Nowe Moses in the Law commanded vs, that such shoulde be stoned: what sayest thou therefore?
6 And this they said to tempt him, that they might haue whereof to [a] accuse him. But Jesus stouped downe, and wrote his finger wrote on the ground.
7 And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.
8 And againe he stouped downe, & wrote on the ground.
9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Jesus was left alone, and the woman standing in the middes.
10 When Jesus had lift vp him selfe againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She saide, No man, Lorde. And Jesus said, [b] Neither do I condemne thee: go and sinne no more.
12 Then spake Jesus againe vnto them, saying, I * am the light of the world: he that followeth me, shall not walke in darknes, but shal haue the [a] light of life.
13 The Pharises therefore saide vnto him, Thou bearest recorde of thy selfe: thy record is not [a] true.
14 * Jesus answered, and saide vnto the, [c] Though I beare record of my selfe, yet my recorde is true: for I know whence I came & whither I go: but ye cannot tel [d] whence I come, & whither I go.
15 Ye iudge after the flesh: * I iudge no man.
16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.
17 And it is also written in your Lawe, * that the testimonie of two men is true.
18 I am [f] one that beare witnesse of my selfe, and the Father that sent me, beareth witnes of me.
19 Then said they vnto him, Where is thy Father? Jesus answered, Ye neither knowe me, nor my Father. If ye had knowen me, ye should haue knowē my Father also.
20 These woordes spake Jesus in the [g] treasury, as he taught in the Temple, and no man laide handes on him: for his houre was not yet come.
21 Then sayde Jesus againe vnto them, I goe my way, & ye shall seeke me, and shall die in your [h] sinnes. Whither I go, can ye not come.
22 Then saide the Iewes, Will hee kill him selfe because he saith, Whither I go, can ye not come?
23 And he said vnto them, [i] Ye are from beneath: I am from aboue: ye are of this worlde: I am not of this worlde.
24 I sayde therefore vnto you, That ye shall dye in your sinnes: for except ye beleeue, that I am hee, ye shall die in your sinnes.
25 Then sayde they vnto him, Who art thou? And Jesus sayde vnto them, [a] Euen the same thing that I saide vnto you [k] from the beginning.
26 I haue many thinges to say, and to iudge of you: but he that sent mee, is true, and the thinges that I haue heard of him, those speake I to the world.
27 They vnderstoode not that hee spake to them of the Father.
28 Then sayde Jesus vnto them, When ye haue [l] lift vp the Sonne of man, then shall ye [m] knowe that I am [n] hee, and that I doe nothing of my selfe, but as my Father hath taught mee, so I speake these thinges.
29 For he that sent me, is with mee: the Father hath not left me alone, because I do alwayes those thinges that please him.
30 ¶ As he spake these thinges, many beleeued in him.
31 Then saide Jesus to the Iewes which beleeued in him, If ye continue in my woorde, ye are verely my disciples,
32 And shall knowe the truth, and the truth [o] shal make you free.
33 They answered him, [p] We be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shall be made free?
34 Jesus answered them, Verely, verely I saye vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.
35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.
36 If the Sonne therefore shal make you free, ye shalbe free in deede.
37 I [q] know that ye are Abrahams seed, but ye seeke to kill me, because my woord hath no place in you.
38 I speak that which I haue seene with my Father: and ye doe that which yee haue seene with your father.
39 They answered, and saide vnto him, Abraham is our father. Jesus saide vnto them, If ye were Abrahams children, ye would do the [r] woorkes of Abraham.
40 But nowe ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.
41 Ye do the woorks of your father. Then sayde they to him, Wee are not borne of

Leuit.20.10.
a Either for breaking of law, if he did deliuer her, or of lightnes and inconstancie, if he did condemne her.
Deut.17.6,7.
b Jesus would not meddle, but with that which did appertain to his office, to wit, to bring sinners to repentance: & therfore did not abolish the Law against adulterie
Chap.1.5.& 9.5.
[a] *Or, liuely light.*
[a] *Or, iust.*
Chap.5.31.
c That which Christ denyed, Chap. 5.31. here he graunteth, to declare vnto thē their stubburnes, & saith of being God he beareth witnes to his humanitie: likewise doeth God the father witnes the same, which are two distinct persons, though but one God, chap.5.37.
d In that he came from his father, he sheweth that he is not onely man, but God also.
e He would not iudge rashly, as they did.
Deut.17.6. & 19.15.mat.18.16.
2.cor.13.1.
hebr.10.28.
f Which place prooueth Christ to be very God, and man.
g That is, the place where the vessel and other things belonging to the Temple, were kept.
h Because of their rebellion wherein they did perseuere.
i He sheweth the difference betweene the Gospel, and the subtill wit of man.
[a] *Or, from the beginning euen that I said vnto you.*
k That is, who he was, whence he was, and why he came into this world.
l Their endeuours and practises whereby they thinke to destroy him, shal serue to exalt and magnifie his glorie.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For we were slaues to sinne.
p These were not the beleeuing Iewes, but mockers that answered thus.
Rom.6.20.
2.pet.2.19.
q He graunteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liers
r Which were his obedience, charitie & such good workes which proceded of faith.

of fornication: wee haue one Father, which is God.

42 Therefore Iesus saide vnto them, If God were your Father, then woulde ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot t heare my worde.

44 *Ye are of your father the deuill, and the lustes of your father ye will do: hee hath beene a murtherer t from the beginning, and u abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his x owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe ye not beleeue me?

47 *He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayde vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne prayse: but there is one that seeketh it, and y iudgeth.

51 Verely, verely I saye vnto you, If a man keepe my word, he shall neuer z see death.

52 Then sayde the Iewes to him, Now knowe we that thou hast a deuill. Abraham is dead, & the Prophetes, and thou sayest, If a man keepe my worde, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whome ye say, that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I shoulde say I know him not, I shoulde be a liar like vnto you: but I know him, & keep his word.

56 Your father Abraham reioyced to see my a day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere olde, & hast thou seene Abraham?

58 Iesus sayd vnto them, Verely, verely I say vnto you, before Abraham was, b I am.

59 *Then tooke they vp stones, to cast at him, but Iesus hid him selfe, and went out of the Temple ‖.

t For you are carnal and cannot vnderstande spiritual things. 1. *Iohn.* 3.8.

t Since the first creation of mã.

u It followeth then that he was once in § trueth. for he was not created euill.

x According to his wont and custome.

1 *Iohn.* 4.6.

y Who wil reuenge the iniurie that you doe against me, or rather against him.

z For the faithfull euen in death haue life.

a Which was to see § comming of Christ in the flesh: which thing Abraham saw far off with the eyes of faith, Hebr. 11.10.

b Not onely God, but the Mediatour betweene God and man, appointed before al eternitie. *Chap.* 10.31.

‖ And he passed through the midst of them, & so went his way.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blynde.* 39 *To what blindnes Christ giueth sight.*

AND as Iesus passed by, he sawe a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parentes, but that the workes of God shoulde be shewed on him.

4 I must worke the workes of him that sent me, while it is b day: the night cõmeth when no man can worke.

5 As long as I am in the world, *I am the light of the world.

6 Assoone as he had thus spoken, hee c spat on the grounde, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe washe in the poole of Siloam (which is by interpretation, d Sent) He went his way therefore, and washed, and came againe seeing.

8 Howe the neighbours and they that had seene him before, when he was blinde, saide, Is not this he that sate & begged?

9 Some saide, This is he: and others saide, He is like him: but hee him selfe said, I am he.

10 Therefore they saide vnto him, Howe were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and saide vnto me, Goe to the poole of Siloam and wash. So I went & washed, & receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was § Sabbath day, when Iesus made the clay, & opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he saide vnto them, He layed clay vpon mine eyes, and I washed, and do see.

16 Then saide some of the Pharises, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man b is a sinner, doe such miracles? and there was a diuision among them.

17 Then spake they vnto the blinde again, What sayest thou of him, because he hath opened thine eyes? And he saide, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receyued his sight) vntil they had called the parents of him that had receyued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doth he now see then?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes,

a God doeth not alwaies punish men for their sinnes.

b When opportunitie and the season serueth. *Chap.* 1.9. & 8.12. & 12.35.

c This was not for any vertue that was in the earth, in the spittle, or in the clay to make one see: but it only pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

epes, [a] can wee not tell: hee is olde enough: aske him: he shall answere for himselfe.

22 These wordes spake his parentes, because they feared the Iewes: for the Iewes had ordeyned alreadie, that if any man did confesse that hee was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde enough: aske him.

24 Then againe called they the man that had bin blinde, and said vnto him, [b] Giue glorie vnto God: wee knowe that this man is a sinner.

f That is, Consider that nothing is hid from God: therefore tell vs the trueth that god may be glorified therby, Ios.7.19.1.Sam. 6.5.

25 Then he answered, and said, Whether he be a sinner or no, [c] I can not tell: one thing I know, that I was blinde, and now I see.

g He spake this in mockerie.

26 [d] Then sayde they to him againe, What did he to thee? howe opened he thine eyes?

h They thought eyther to driue him from the trueth, or to make him swarue by their oft times examining him: which practise Satans members euer do obserue in examining the Christians.

27 He answered them, I haue tolde you alreadie, & ye haue not heard it: wherefore would ye heare it againe? [e] will ye also be his disciples?

i He derideth their wilfull malice and ignorance.

28 Then checked they him, & said, Thou art his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we knowe not from whence he is.

k They doubted not of his countrey or parents, but of his office and authoritie.

30 The man answered, and sayde vnto them, Doubtles, this is a maruellous thing, that ye [f] know not whence he is, and yet he hath opened mine eyes.

l Or, wicked me, contemners of God, and such as delite in sinne.

31 Now we know that God heareth not [g] sinners: but if any man be a worshipper of God, and doth his will, him heareth he.

m As all astonished he fel down and worshipped him.

32 Since the world beganne was it not heard that any man opened the eyes of one that was borne blinde.

n Meaning, with rule and authoritie, to make the poore blinde to see, and the proude seers blinde. *Chap.3 17.18. & 12.46,47.*

33 If this man were not of God, he could haue done nothing.

34 They answered, and sayde vnto him, Thou art altogether borne in sinnes, & doest thou teach vs? so they cast him out.

o You shoulde not be so much in fault.

35 Iesus hearde that they had [h] cast him out: and when he had founde him, he said vnto him, Doest thou beleue in the Sonne of God?

36 He answered, and sayde, Who is he, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he sayde, Lorde, I beleeue, and [m] worshipped him.

39 And Iesus sayde, I am come vnto [n] iudgement into this worlde, that they which see not, might see: and that they [o] which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and sayde vnto him, Are we blinde also?

41 Iesus saide vnto them, If yee were blinde, [p] ye should not haue sinne: but nowe ye saye, We see: therefore your sinne remaineth.

CHAP. X

Christ is the true shepheard, & the doore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 31 His workes declare that he is God. 34 The princes called gods.

1 VErely, verely I saye vnto you, He that entreth not in by the doore into the sheepefolde, but climeth vp an other waye, he is a theefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he [a] calleth his owne sheepe by name, and leadeth them out.

a That is, there is mutual agreement and consent of faith betweene the pastour and the sheepe.

4 And when he hath sent forth his owne sheepe, hee goeth before them, and the sheepe followe him: for they knowe his voyce.

5 And they will not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then saide Iesus vnto them againe, Verely, verely I saye vnto you, I am the doore of the sheepe.

b He meaneth all the false prophets, who led not mē to Christ, but from him.

8 All, [b] that euer came before mee, are theeues and robbers: but the sheepe did not heare them.

c He shall be sure of his life. *Isa.40.11.ezek. 34.23.*

9 I am the doore: by mee if any man enter in, he shalbe saued, and shall [c] goe in and go out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroye: I am come that they might haue life, & haue it in abundance.

d Christ knoweth his because he loueth them, careth and prouideth for them.

11 [d] I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scatereth the sheepe.

e As the father can not forget him, no more can he forget vs.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

f In that he loueth and approueth me.

14 I am the good shepheard, and [e] know mine, and am knowen of mine.

15 [f] As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe.

g To wit, among the Gentiles, which then were strangers from the Church of God. *Ezek.37.22,24.*

16 [g] Other sheepe I haue also, which are not of this folde: the also must I bring, and they shall heare my voyce: & [h] there shall be one sheepefolde, and one shepheard.

h Christ euen in that that he is man, hath deserued his fathers loue and euerlasting life, not to his flesh onely, but to vs also which by his obedience & perfect iustice are imputed righteous, Rom. 5.19. Phil.2.7. *Isa.53.7. Act.3.24.*

17 [i] Therefore doeth my Father loue me, because [k] I lay downe my life, that I might take it againe.

18 [l] No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this [m] commandement haue I receiued of my Father.

19 [n] There was a dissention againe among the Iewes for these sayings.

20 And

20 And many of them sayde, Yee hath a deuill, and is madde: why heare yee him?
21 Other sayde, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde?
22 And it was at Ierusalem the [i] feast of the [k] Dedication, and it was winter.
23 And Iesus walked in the Temple, in [k] Solomons porche.
24 Then came the Iewes rounde about him, and said vnto him, How long doest thou [l] make vs doubt? If thou bee the Christ, tell vs playnely.
25 Iesus answered them, I tolde you, & ye beleeue not: the workes that I do in my Fathers Name, they beare witnes of me.
26 But ye beleeue not: [l] for ye are not of my sheepe, as I said vnto you.
27 My sheepe heare my voyce, and I know them, and they follow me,
28 And I giue vnto them eternall life, & they shall neuer perish, neither shal any plucke them out of mine hand.
29 My father which gaue them me, is [m] greater then all, and none is able to take them out of my Fathers hand.
30 I and my Father are one.
31 [n] Then the Iewes againe tooke vp stones, to stone him.
32 Iesus answered them, Many good woorkes haue I shewed you from my father: for which of these woorkes doe ye stone me?
33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.
34 Iesus answered them, Is it not written in your Law, [o] I said, ye are [p] gods?
35 If he called them gods, vnto whome [p] word of God was giuen, & the Scripture can not be broken,
36 Say ye of him, whom [p] Father hath sanctified, & sent into the worlde, Thou blasphemest, because I saide, I am the Sonne of God?
37 If I do not the workes of my Father, beleeue me not.
38 But if I doe, then though ye beleeue not me, yet beleeue the woorkes, that ye may knowe and beleeue, that the Father is in me, and I in him.
39 Againe they went about to take him: but he escaped out of their handes,
40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.
41 And many resorted vnto him, & saide, Iohn did [o] no miracle: but all thinges that Iohn spake of this man, were true.
42 And many beleeued in him there.

i Which was institute, that the people myght giue thankes to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted. 1. Mac. 4. 59.
k Which was builded againe after the paterne of that which Solomon builded.
l Or, holdest our minde in suspense.
l The cause wherefore the reprobate can not beleeue.
m Whereby we learne how safely we are preserued against all dangers. Chap. 8. 59.
n Psal. 82. 6.
o Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to mã, much more it appertained to him that is the Sonne of God equall with his Father.
o Whereby they gathered that Christ was more excellent then Iohn.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The high Priests and Pharises gather a counsell against him. 50 Caiaphas propheciseth. 54 Christ getteth him out of the way.

1 And a certaine man was sicke, named Lazarus of Bethania, [p] towne of Marie, and her sister Martha.
2 (And it was [p] Marie which anoynted the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.)
3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.
4 Whē Iesus heard it, he said, This sickenes is not [a] vnto death, but for the glory of God, that the Sonne of God myght be glorified thereby.
5 ¶ Now Iesus loued Martha, and her sister, and Lazarus.
6 And after hee had heard that he was sicke, yet abode he two dayes still in the same place where he was.
7 Then after that, saide he to his disciples, Let vs go into Iudea againe.
8 The disciples sayde vnto him, Master, the Iewes lately sought to [b] stone thee, and doest thou go thither againe?
9 Iesus answered, Are there not [b] twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walke in the myght, hee stumbleth, because there is no light in him.
11 These things spake he, & after he saide vnto them, Our frind Lazarus sleepeth: but I go to wake him vp.
12 Then sayde his disciples, Lorde, if hee sleepe, he [c] shalbe safe.
13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the [c] naturall sleepe.
14 Then said Iesus vnto them plainely, Lazarus is dead.
15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.
16 Then saide Thomas (which is called [d] Didymus) vnto his fellowe disciples, Let vs also goe, that we maye die with him.
17 ¶ Then came Iesus, and founde that he had lien in the graue foure dayes alreadie.
18 (Nowe Bethania was neere vnto Ierusalem, about [e] fiftene furlongs off.)
19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.
20 Then Martha, when she hearde that Iesus was comming, went to meete him: but Marie sate still in the house.
21 Then said Martha vnto Iesus, Lord, if thou haddest beene here, my brother had not beene dead.
22 But now [f] I knowe also, that whatsoeuer thou askest of God, God will giue it thee.
23 Iesus said vnto her, Thy brother shal rise againe.
24 Martha saide vnto him, I knowe that he shal rise againe in the resurrection at the last day.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.
b He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day also, both sommer & winter was with the Iewes deuided into xii. houres.
c They laboured to stay Christ from going into Iudea, as though there had bene no neede.
c Or, slumbring sleepe.
d Which signifyeth in our tongue, a twinne in birth.
e Which were almost two miles
f She sheweth some fayth, which notwithstanding was almost ouercome by her affection.

g Christ restoreth vs from death to giue vs euerlasting life.

25 Jesus said vnto her, g I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.
26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?
27 She said vnto him, Yea, Lorde, I beleeue that thou art the Christ the Sonne of God, which should come into the worlde.
28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.
29 And whē she heard it, she arose quickly, and came vnto him.
30 For Jesus was not yet come into the towne, but was in the place where Martha met him.
31 The Jewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp h hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.
32 Then when Marie was come where Jesus was, and saw him, she fell down at his feete, saying vnto him, Lorde, if thou hadest bene here, my brother had not bene dead.
33 When Jesus therefore saw her weepe, and the Jewes also weepe which came with her, he i groned in the spirit, and was troubled in him selfe,
34 And saide, Where haue ye laid him? They said vnto him, Lord, come, & see.
35 And Jesus k wept.
36 Then said the Jewes, Beholde, howe he loued him.
37 And some of them said, Could not he, which opened the eyes of the blinde, haue made also that this man shoulde not haue died?
38 Jesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was layed vpon it.
39 Jesus sayde, Take ye away the stone. Martha the sister of him that was dead, saide vnto him, Lorde, he stinketh alreadie: for he hath bene dead foure dayes.
40 Jesus said vnto her, Said I not vnto thee, that if thou diddest beleeue, thou shouldest see the l glorie of God?
41 Then they tooke away the stone from the place where the dead was laid. And Jesus lift vp his eyes, and saide, Father, I thanke thee, because thou hast heard me.
42 I knowe that thou heerest me alwayes, but because of the people that stande by, I saide it, that they may beleeue, that thou hast sent me.
43 As he had spoken these thinges, he cryed with a loude voyce, Lazarus, come forth.
44 Then he that was dead, came foorth, bounde hande and foote with bandes, and his face was bound with a napkin. Jesus saide vnto them, Loose him, and let him goe.
45 ¶ Then many of the Jewes, which came to Marie, and had seene p things which Jesus did, beleeued in him.
46 But some of them went their way to the Pharises, and tolde them what things Jesus had done.
47 Then gathered the hie Priestes, and the Pharises a counsel, and said, What shall we do? For this man doeth many miracles.
48 If m we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.
49 Then one of them named Caiaphas, which was the hie Priest n that same yeere, saide vnto them, Ye perceiue nothing at all,
50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.
51 This spake he not of him selfe: but being hie Priest that same yeere, he o prophecied that Jesus shoulde die for the nation:
52 And not for the nation only, but that he shoulde gather together in one the children of God, which were scattered.
53 Then from that day forth they consulted together, to put him to death.
54 Jesus therefore walked no more openly among the Jewes, but went thence vnto a countrey nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.
55 ¶ And the Jewes Passeouer was at hand, and many went out of the countrey vp to Jerusalem before the Passeouer, to p purifie them selues.
56 Then sought they for Jesus, and spake among them selues, as they stood in the Temple, What thinke ye, that he commeth not to the feast?
57 Nowe both the hie Priestes and the Pharises had giuen a commandement, that if any man knewe where he were, he shoulde shewe it, that they might take him.

h Wherein she declared her affection & reuerence that she bare to Christ.

i For compassion: for he felt our miseries, as though he suffred the like.

k We reade not that his affections were so excessiue that he kept no measure, as we do in our sorowes, ioyes and other affections.

l That is, a miracle whereby Gods Name should be glorified.

m They resist God, thinking to hinder his woorke by their owne policies.

n Or, for that present time.

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euē as he did Balaam, to be an instrument of the holy Ghost.

p Because they thought hereby to make them selues more holy against they should eate the Passeouer: but they were not commanded by God to vse this ceremonie.

CHAP. XII.

Christ excuseth Maries fact. 13 The affection of some towardes him, and the rage of others against him & Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 40 The blindnesse of some, and the infirmities of others.

1 Then * Jesus six dayes before the Passeouer, came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.
2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.
3 Then tooke Marie a pounde of oyntment of spikenard very costly, and anointed Jesus q feete, & wiped his feete with

Mat.26.7. mar.14.3.

q Euen from the head to the feet.

with her heare, and the houſe was filled with the ſauour of the ointment.
4 Then ſaid one of his diſciples, euen Iudas Iſcariot Simons ſonne, which ſhould betray him,
5 Why was not this ointment ſolde for [b] three hundreth pence, and giuen to the poore?
6 Nowe he ſaid this, not that he cared for the poore, but becauſe he was a theefe, and * had the bagge, and bare that which was giuen.
7 Then ſaid Ieſus, Let her alone: againſt the day of my burying ſhe kept it.
8 For the poore alwayes ye haue with you, but me ye ſhall not haue alwayes.
9 Then much people of the Iewes knewe that he was there: & they came, not for Ieſus ſake onely, but that they might ſee Lazarus alſo, whome he had raiſed from the dead.
10 The hie Prieſtes therefore conſulted, that they might put Lazarus to death alſo,
11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.
12 ¶ * On the morowe a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Ieruſalem,
13 Tooke branches of palme trees, and went forth to meete him, & cryed, [c] Hoſanna, Bleſſed is the king of Iſrael that commeth in the Name of the Lord.
14 And Ieſus founde a [d] yong aſſe, and ſate thereon, as it is written,
15 * Feare not, daughter of Sion: beholde, thy king commeth ſitting on an aſſes colte.
16 But his diſciples vnderſtoode not theſe thinges at the firſt: but when Ieſus was glorified, then remembred they, that theſe things were written of him, & that they had done theſe thinges vnto him.
17 The people therefore that was with him, bare witneſſe that he called Lazarus out of the graue, and raiſed him from the dead.
18 Therefore met him the people alſo, becauſe they heard that he had done this miracle.
19 And the Phariſes ſaid among themſelues, Perceiue ye howe ye preuaile nothing? Beholde, the * worlde goeth after him.
20 ¶ Now there were certaine * Grekes among them that came vp to worſhip at the feaſt.
21 And they came to Philip, which was of Bethſaida in Gahle, and deſired him, ſaying, Sir, we would ſee Ieſus.
22 Philippe came and tolde Andrewe: and againe Andrewe and Philippe tolde Ieſus.
23 And Ieſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt be [f] glorified.
24 Verely, verely I ſay vnto you, except the wheate corne fall into the grounde and dye, it bideth alone: but if it die, it bringeth forth much fruite.
25 * He that [g] loueth his life, ſhall loſe it, and hee that [h] hateth his life in this worlde, ſhall keepe it vnto life eternall.
26 * If any man ſerue me, let him followe me: for where I am, there ſhall alſo my ſeruant be: and if any man ſerue me, him will my Father honour.
27 Nowe is my ſoule troubled: and what ſhall I ſay? Father, ſaue me from this houre: but therefore came I vnto this houre.
28 Father, glorifie thy Name. Then came there a voyce from heauen, ſaying, I haue both glorified it, and will glorifie it againe.
29 Then ſaide the people that ſtoode by & heard, that it was a thunder: others ſaid, An Angel ſpake to him.
30 Ieſus anſwered, and ſaid, This voice came not becauſe of me, but for your ſakes.
31 Nowe is the [i] iudgement of this worlde: nowe ſhall the prince of this worlde be caſt out.
32 * And [k] I, if I were lift vp from the earth, will draw [l] all men vnto me.
33 Nowe this ſaide he, ſignifying what death he ſhould die.
34 The people anſwered him, We haue heard out of the * Lawe, that the Chriſt abideth for euer: and howe ſayeſt thou, that the Sonne of man muſt be lift vp? who is that Sonne of man?
35 Then Ieſus ſayde vnto them, Yet a litle while is * the light with you: walke while ye haue light, leſt the darkneſſe come vpon you: for hee that walketh in the darke, knoweth not whither he goeth.
36 While ye haue light, beleeue in the light, that ye may bee the children of the light. Theſe thinges ſpake Ieſus, and departed, and hid him ſelfe from them.
37 ¶ And though hee had done ſo many miracles before them, yet beleeued they not on him:
38 That the ſaying of Eſaias the Prophet might be fulfilled, that he ſayde, * Lord, who beleeued our report? and to whome is the [m] arme of the Lord reueiled?
39 Therefore coulde they not beleeue, becauſe that Eſaias ſaith againe,
40 * He hath blinded their eyes, and hardened their heart, that they ſhoulde not ſee with their eyes, nor vnderſtande with their heart, and ſhoulde be conuerted, and I ſhould [n] heale them.
41 Theſe thinges ſaide Eſaias when hee ſawe his glorie, and ſpake of him.
42 Neuertheles euen among the chiefe rulers many beleeued in him: but becauſe of the Phariſes, they did not confeſſe him, leſt they ſhould be [o] caſt out of the Synagogue.
43 * For they loued the [p] prayſe of men, more

b Reade Mar. 14.5.

Chap.13.29.

Mat.21.8. mar.11.8. luke.19.35.

c That is, ſaue, I beſeech thee.

d This doeth wel declare that his kingdome ſhood not in outward things.

Zach.9.9.

* Or, the preaſe.

e They were of the race of the Iewes, and came out of Aſia and Grecia: for els the Iewes would not haue permitted that they ſhould worſhip with them in the Temple.

f Which is, that the knowledge of him ſhould be manifeſt thorow al the worlde.

g Chap.17.24.

h And ſo loſeth it for Chriſtes ſake.

Chap.17.24.

i The reformation and reſtoring of thoſe things, which were out of order.

Chap.3.14.

k The croſſe is the meane to gather the Church of God together, and to drawe men to heauen.

l Not onely the Iewes but alſo the Gentiles.

Pſal.89.36. and 110.4 & 117.2. ezek.37.25. Chap.1.9.

Iſa.53.1. rom.10.16.

m That is, the Goſpel, which is the power of God to ſaluation to euery one that doth beleeue.

Iſa.6.9. mat.13.14. mar.4.12. luke.8.10. act.28.26. rom.11.8.

n By deliuering them from their miſeries, and giuing them true felicitie.

* Or, excommunicate.

Chap.5.44.

o To be eſteemed of men.

more then the praise of God.

44 And Jesus cryed, and said, He that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

Chap.3.19. and 9.39.

46 I * am come a light into the worlde, that whosoeuer beleeueth in me, shoulde not abide in darkenes.

Chap.3.17. [1]Or, condemne. [2]Or, condemneth.

47 * And if any man heare my wordes, and beleeue not, I [1] iudge him not: for I came not to [2] iudge the worlde, but to saue the world.

[1]Or, condemneth. Mar.16.16.

48 He that refuseth me, and receiueth not my wordes, hath one that [2] iudgeth him: * the worde that I haue spoken, it shall iudge him in the p last day.

p For that day shal be the approbation of the Gospel.

49 For I haue not spoken of my self: but the Father, which sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: the things therefore that I speake, I speake them as the Father sayd vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 24 Exhorting them to humilitie and charitie, 21 Telleth them of Judas the traitour, 34 And commaudeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

Mat.26.2. mar.14.1. luke 22.1.

1 NOw * before the feast of the Passouer, when Jesus knewe that his houre was come, that he shoulde depart out of this worlde vnto the Father, for asmuch as he loued his owne which were in the world, vnto the ende he [a] loued them.

a Because he shwe the daunger great which was toward thē, therfore he toke the greater care for them.

2 And when [b] supper was done, (and that the deuill had now put in the heart of Judas Iscariot, Simons sonne, to betrap him)

b Which was the eating of the Passouer.

3 Jesus knowing that the Father had geuen all thinges vnto his handes, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towel, and girded himselfe.

5 After that, he powred water into a basin, and beganne to washe the disciples feete, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lorde, doest thou washe my feete?

7 Jesus answered and sayde vnto him, what I doe, thou knowest not nowe: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Jesus answered him, If I [c] wash thee not, thou shalt haue no part with me.

c And make thee cleane from thy sinnes.

9 Simon Peter said vnto him, Lorde, not my feete onely, but also the handes, and the head.

10 Jesus said to him, He that is washed, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are [e] cleane, Chap.15.3. but not all.

d That is, to be continually purged of his corrupt affections & worldly cares which remaine dayly in vs.

11 For he knewe who shoulde betrap him: therefore sayd he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he sayde vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lorde, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash [e] one anothers feete.

e To serue one another.

15 For I haue giuen you an example, that ye shoulde do, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neyther the ambassadour greater then he that sent him.

Chap.15.20. mat.10.24. luke 6.40.

17 If ye knowe these thinges, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath [f] lift vp his heele against me.

Psal.41.9.

f Vnder pretence of friendship seeketh his destruction.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am [g] he.

g To wit, the Christ and redeemer of the world.

20 * Verely, verely I say vnto you, If I sende any, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

Mat.10.40. luke 10.16.

21 When Jesus had saide these thinges, he was [h] troubled in the Spirit, and [i] testified, and saide, Verely, verely I say vnto you, that one of you shall betrap me.

h For very horrour and indignation of such an abominable acte, as Iudas should commit.

i He did openly affirme.

22 * Then the disciples looked one on an other, doubting of whom he spake.

Mar.26.21. mar.14.18. luke 22.21.

23 Nowe there was one of his disciples, which leaned on Jesus [k] bosome, whom Jesus loued.

k Their fashion was not to sit at table, but hauing their shoes off, & cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

24 To him beckened therefore Simon Peter, that he shoulde aske who it was of whom he spake.

25 He then, as he leaned on Jesus brest, said vnto him, Lord, who is it?

26 Jesus answered, He it is, to whome I shall giue a soppe, when I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons sonne.

27 And after the soppe, [l] Satan entred into him. Then saide Jesus vnto him, That thou doest, doe quickly.

l Satan tooke full possession of him.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had saide vnto him, Bye those thinges that we haue nede of against the feast: or that he shoulde giue some thing to the poore.

30 Assone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Jesus said, * Nowe is the Sonne of man glorified, and God is glorified in him.

m Meaning, that his crosse shall ingender a marueilous glorie, and that in it shal shine the infinite bountie of God.

32 If God be glorified in him, God shall also glorifie him in him selfe, and shall straightway glorifie him.

33 Litle children, yet a litle while am I with you: ye shall seeke me, but as I said vnto the * Iewes, Whither I goe, can ye not come: also to you say I nowe,

Chap.7.34.

34 * n A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that yee also loue one another.

Leuit.19.18. mat.22.39. chap.15.12. 1.iohn 4.21.

n Whereof wee ought to haue continual remẽbrãce as though it were euen newly giuen.

35 By this shal all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter saide vnto him, Lorde, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me nowe: but thou o shalt followe me afterwardes.

o When thou shalt be more strong.

37 Peter saide vnto him, Lorde, why can I not followe thee nowe? * I will laye downe my life for thy sake.

Mat.26.33. mar.14.29.

38 Iesus answered him, Wilt thou laye downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIIII.

1 *He armeth his disciples with consolation against trouble.* 2 *He ascendeth into heauen to prepare vs a place.* 6 *The way, the trueth and the life.* 10 *The Father and Christ one.* 13 *How we should pray.* 23 *The promes vnto them that keepe his word.*

1 AND he saide to his disciples, Let not your heart be troubled: yee beleeue in God, p beleeue also in me.

p For in so beleeuing, no troubles shall ouercome them.

2 In my Fathers house are b many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you.

b So that there is not only place for him, but for all his.

3 And though I goe to prepare a place for you, I wil c come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

c At the latter day, Act.1.11.

4 And whither I goe, ye know, and the way ye know.

5 Thomas saide vnto him, Lorde, wee d know not whither thou goest: howe can we then know the way?

d He was not altogether ignorant, but his knowledge was weake and imperfect.

6 Iesus saide vnto him, I am the * Way, and the Trueth, and the Life. No man commeth vnto the Father, but by me.

e Therefore we must begin in him, continue in him, and ende in him.

7 If ye had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philippe saide vnto him, Lorde, shewe vs thy Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue beene so long time with you, and hast thou not knowen me, Philippe? he that hath seene me, hath seene my Father: how then sayest thou, Shew vs thy Father?

f For the very fulnes of the diuinitie remaineth in Christ.

10 Beleuest thou not, that I am in the Father, and f the Father is in me? the wordes that I speake vnto you, I speak not of my g selfe: but the Father that dwelleth in me, he h doeth the workes.

g In that, that he is man.

h Who declareth his maiestie & vertue by his doctrine and miracles.

11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, i he shall doe also, and greater then these shall yee doe: for I goe vnto my Father.

i This is referred to the whole body of the Church, in whō this vertue of Christ doeth shine & remaine for euer.

13 * And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

Chap.16.23. mat.7.7. mar.11.24. iam.1.5.

14 If ye shal aske any thing in my Name, I will doe it.

15 If ye loue me, keepe my commandements.

16 And I will pray the Father, & he shall giue you another k Comforter, that yee may abide with you for euer,

k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.

17 Euen the Spirit of l truth, whome the worlde can not receiue, because it seeth him not, neither knoweth him: but ye know him: for hee dwelleth with you, and shalbe in you.

l So called, because he worketh in vs the trueth.

18 I will not leaue you comfortles: but I will m come to you.

m Which thing he doeth by the vertue of his Spirit.

19 Yet a litle while, and the worlde shal see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hath my commaundementes, and keepeth them, is he that loueth me: and he that loueth me, n shalbe loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

n If shall sensibly feele that y grace of God abideth in him.

22 Iudas saide vnto him (not * Iscariot) Lord, What is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde?

o But the brother of Iames.

23 Iesus answered, and sayde vnto him, If any man loue me, he wil p keepe my worde, and my Father will loue him, and we will come vnto him, and wyll dwel with him.

p Whereby he aduertiseth the not to haue respect to the world, lest they should be drawen backe by euil example.

24 Yee that loueth me not, keepeth not my wordes, & the word which ye heare, is not q mine, but the Fathers which sent me.

q That is, not his alone: for he had nothing separate from his Father.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whome the Father will sende in my Name, he shall teach you all things, and bring all thinges to your remembrance, which I haue told you.

r All comfort and prosperitie.

27 r Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

s In that, that Christ is become man to be Mediator betweene God and vs.

28 Ye haue heard howe I said vnto you, I goe away, and wil come vnto you. If ye loued me, ye would verely reioyce, because I saide, I goe vnto the Father: for my Father is s greater then I.

t Satan executeth his rage and tyrannie by the permission of God.

29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake manye things vnto you: for the t prince of this worlde commeth, and hath u nought in me.

u Satan shall assaile me with all his force, but he shal not finde y in me which he looketh for: for I am that innocent lambe without spot.

31 But

31 But it is that the worlde may knowe that I loue my Father: & as the Father hath commanded me, so I do. Arise, let vs go hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue betwene Christ and his members vnder the parable of the vine. 18 Of their common afflictions & persecution. 26 The office of ỹ holy Ghost, & the Apostles.

1 I Am the true vine, and my Father is an husbandman.

Mat.15.13. 2 *Euery branch that beareth not fruit in me, he taketh away: & euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.

Chap.13.10. 3 * Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as ỹ branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, [a] except ye abyde in me.

a We can bring forth no fruite, except we be ingrafted in Christ.

5 I am the vine: ye are the branches: he that abideth in mé, and I in him, the same bringeth forth much fruite: for without me can ye do nothing.

6 If a man abide not in mee, hée is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, & my [b] wordes abide in you, aske [c] what ye wil, and it shalbe done to you.

b We must be rooted in Iesus Christ by fayth, which commeth of the word of God.

c So that ye follow Gods word which ye comprehend by faith

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loued mée, so haue I loued you: continue in [d] my loue.

d Wherewith I loue you.

10 If ye shal kéepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, & abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

e Perfect and entier.

12 * This is my commandement, that ye loue one another, as I haue loued you.

Chap.13.34. 1.thes.4.9. 1.iohn.3.11. and.4.21.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friendes, if ye do whatsoeuer I command you.

15 Henceforth, call I you not seruantes: for the seruant knoweth not what his master doeth: but I haue called you friendes: for [f] all thinges that I haue heard of my Father, haue I made knowen to you.

f So that there is nothing omitted that is necessarie for vs, and concerning our saluation.

16 Ye haue not chosen mée, but I haue chosen you, and ordeyned you, * that ye go and bring forth fruit, and that your fruit remaine, that whatsoeuer ye shall aske of the Father in my Name, hee may giue it you.

Mat.28.19.

17 These thinges command I you, that ye loue one another.

18 If the world hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because yee are not of the world, but I haue chosen you out of the worlde, therefore the worlde hateth you.

Chap.13.16. mat.10.24.

20 Remember the worde that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe [g] yours.

Mat.24.9.

g The word also signifieth, to be diligent to espie faults to trip one in.

21 But all these things will they do vnto you for my names sake, because they haue not knowne him that sent me.

22 If I had not come and spoken vnto them, they [h] should not haue had sinne: but nowe haue they no [k] cloke for their sinne.

h Which is the selfe same word, but called theirs because they preach it.

i But shoulde haue seemed to be innocent, if I had not discouered their malice.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among the which none other man did, they had not had sinne: but now haue they both seene, and haue hated both mee, and my Father.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues as if they had bene vene holy and without all sinne.

25 But it is that the worde might be fulfilled, that is written in their [l] Lawe, * They hated me without a cause.

l That is, in the holy Scriptures. *Psal.35.19.*

26 But when the Comforter shall come, * whom I will send vnto you from the Father, euē the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

Chap.14.26. luke.24.49.

27 And ye shall witnes also, because yee haue bene with mee from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of the comming again of Christ. 17 Of his ascension. 23 To aske in ỹ name of Christ. 33 Peace in Christ, and in the world affliction.

THese things haue I said vnto you, that ye should not be [a] offended.

a And so shrinke from me.

2 They shall * excommunicate you: yea, the time shal come, that whosoeuer killeth you, will thinke that hee doeth God seruice.

"Greeke, put you out of the Synagogues.

3 And these thinges will they doe vnto you, because they haue not knowen the Father, nor me.

4 But these thinges haue I told you, that when the houre shall come, yee might remember, that I told you them. And these things [b] said I not vnto you from the beginning, because I was with you.

b He bare with them because they were but weakelings.

5 But nowe I goe my way to him that sent me, and none of you asketh mee, [c] Whither goest thou?

c For if you did consider, ye would reioyce.

6 But because I haue said these thinges vnto you, your hearts are full of sorowe.

7 Yet I tell you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will sende him vnto you.

d Or, conuince. This is to be vnderstand of the comming of the holy Ghost whē his vertue and strength shall shine in the

8 And when he is come, he wil [d] reproue the worlde of sinne, & of righteousnes, and of iudgement.

e His enemies which contemned him, and put him to death, shalbe conuict by their owne conscience, for that they did not beleeue in him, Act. 2. 37. and shall know that without Iesus Christ there is nothing but sinne.

9 Of e sinne, because they beleeue not in me:
10 Of f righteousnes, because I go to my Father, and ye shall see mee no more:
11 Of g iudgement, because the prince of this world is iudged.
12 I haue yet h many things to say vnto you, but ye cannot beare them now.
13 Howbeit, when he is come which is the Spirit of trueth, he will lead you into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he will shew you the things i to come.
14 He shall glorifie me: for he shall receiue of mine, and shall shewe it vnto you.
15 All things that the Father hath, are mine: therefore sayd I, that he shal take of mine, and shew it vnto you.
16 k A litle while, and ye shall not see mée: and againe a litle while, & ye shal see me: for I l go to my Father.
17 Then sayde some of his disciples among themselues, What is this that he sayth vnto vs, A litle while, and ye shall not see me, and againe, a litle while, and ye shall see me, and, For I go to my Father?
18 They said therefore, What is this that he sayeth, A litle while? we knowe not what he sayth.
19 Now Iesus knewe that they would aske him, and sayde vnto them, Doe ye enquire among your selues, of that I sayd, A litle while, and ye shal not see me: and againe, a litle while, and ye shall see me?
20 Verely, verely I say vnto you, that ye shall weepe & lament, & the worlde shall reioyce: and ye shall sorow, but your sorowe shal be turned to ioy.
21 A woman when she trauayleth, hath sorowe, because her houre is come: but as soone as shee is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde.
22 And ye now therefore are in sorow: but I will see you m again, and your hearts shal reioyce, and your ioy shal n no man take from you.
23 And in that day shall ye aske me n o nothing. p Verely, verely I say vnto you, whatsoeuer yée shall aske the Father in my name, he will giue it you.
24 Hitherto haue ye asked p nothing in my Name: aske, and ye shall receiue, that your ioy may be full.
25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.
26 At that day shal ye aske in my Name, & I say not vnto you, that I will q pray vnto the Father for you.
27 For the Father himselfe loueth you, because ye haue loued mee, r and haue beleeued that I came out from God.
28 I am come out from the Father, and came into the worlde: againe I leaue the world, and go to the Father.
29 His disciples said vnto him, Lo, nowe speakest thou plainly, and thou speakest no parable.
30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.
31 Iesus answered them, Do you beleeue nowe?
32 * Beholde, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not s alone: for the father is with me.
33 These things haue I spoken vnto you, that t in mee ye might haue peace: in the worlde ye shall haue affliction, but be of good comfort: I haue ouercome the worlde.

CHAP. XVII.

The prayer of Christ vnto his Father, both for him selfe and his Apostles, and also for all such as receyue the trueth.

1 THese things spake Iesus, and lift vp his eyes to heauen, and sayde, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,
2 * As thou hast giuen him u power ouer all flesh, that he should giue eternall life to all x them that thou hast giuen him.
3 And this is life eternal, that they know thée to be the onely verie God, & whom thou hast sent, Iesus y Christ.
4 I haue z glorified thée on the earth: I haue finished the worke which thou gauest me to do.
5 And nowe glorifie mée, thou Father, with thine owne selfe, with the glorie which I had with thee before the worlde was.
6 I haue declared thy name vnto the men which thou gauest mée out of the world: a thine they were, and thou gauest them mé, and they haue kept thy worde.
7 Nowe they knowe that all thinges whatsoeuer thou hast giuen mée, are of thée.
8 For I haue giuen vnto them b words, which thou gauest mé, and they haue receyued them, * & haue knowen surely that I came out from thée, and haue beleeued that thou hast sent me.
9 I pray for them: I pray not for c the worlde, but for them which thou hast giuen me: for they are thine.
10 And all mine are thine, and thine are mine, and I am glorified in them.
11 And now am I no more in the world, but

q Christ denieth not that he is the Mediatour, but sheweth that they shall obteyne their requests without difficultie or any paine. *Chap.* 17. 8.

Mat. 26. 31. *mar.* 14. 27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

s We haue rest and comfort when we are truely grafted in Christ.

Mat. 28. 18.

t Christ hath all rule and dominion ouer men,
b Which are the elect.
c That is, that they acknowledge both the Father and the Sonne to be verie God.
d A swel by doctrine as miracles.
e Our election standeth in the good pleasure of God, which is the onely foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, & sanctified, Ro. 8. 29. 30. Ephe. 1. 4, 5. *Chap.* 16. 27.
f That is, the reprobate.

l From death I passe to glory, and so will I indue you with mine heauenly vertue. m By the power and vertue of the holy Ghost. n For it shalbe grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue perfite knowledge, and shall no more dout, as ye were wont. *Chap.* 14. 13. *mat.* 7. 7. *and* 21. 22. *mar.* 11. 24. *luke.* 11. 9. *iam.* 1. 5. p In respect of *vs*, that you shall obteyne, if you aske in fayth.

but these are in the worlde, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen me, that they may be one, as we are.

g That they may be ioyned in vnitie of faith and spirit.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the [h] childe of perdition, that the * Scripture might be fulfilled.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end, Act. 1. 16, 18. and 4. 27, 28. *Psal.* 109. 7.

13 And nowe come I to thee, and these things speake I in the worlde, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the world hath hated them, because they are not of the worlde, as I am not of the world.

i But are separated by the Spirit of regeneration.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.

16 They are not of the worlde, as I am not of the world.

Or, consecrate them to thy selfe.

17 [k] Sanctifie them with thy truth: thy word is truth.

k Renue them with thine heauenly grace, that they onely may seeke thy will.

18 As thou diddest send me into the world, so haue I sent them into the worlde.

19 And for their sakes sanctifie I my selfe, that they also may be [l] sanctified through the truth.

l Which thing declareth that Christs holines is ours.

20 I praye not for these alone, but for them also which shall beleeue in me, through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs, that the [m] worlde may beleeue that thou hast sent me.

m That the infidels may by experience be conuicted to cõfesse my glory.

22 And the glorie that thou gauest mée, I [n] haue giuen them, that they may bee one, as we are one,

n I haue shewed them the example and paterne of perfit felicity.

23 I in them, and thou in me, that they may be made perfit in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

Chap. 12. 26.

24 * Father, I will that they which thou hast giuen me, be [o] with me euen where I am, that they may beholde my glorie, which thou hast giuen me: for thou louedst me before the foundation of the world.

o That they may profite, and grow vp in such sort, that in the end they may enioye the eternall glorye with me.

25 O righteous Father, the worlde also hath not knowen thee, but I haue knowen thée, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may bee in them, and I in [p] them.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 *Christ is betrayed.* 6 *The wordes of his mouth smite the officers to the ground.* 10 *Peter smiteth off Malchus eare.* 13 *Iesus is brought before Annas and Caiaphas,* 25 *Where Peter denieth him.* 26 *He talketh Pilate what his kingdome is.*

1 When Iesus had spoken these things, he went forth with his disciples ouer the [a] broke Cedron, where was a garden, into the which he entred, and his disciples.

a Which was a deepe valley through the which a streame ran after a great raine. 1. *Kyng.* 15. 13.

2 And Iudas which betraied him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 * Iudas then after hee had receiued a [b] bande of men and officers of the high Priests, and of the Pharises, came thither with lanternes, and torches, and weapons.

mat. 26. 36. *mar.* 14. 32. *luk.* 22. 39. *Mat.* 26. 47. *mar.* 14. 43. *luk.* 22. 47.

b The which he had obteined of the gouernour of the Temple.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus saide vnto them, I am he. Now Iudas also which betraied him, stode with them.

6 Assone then as he had said vnto them, I am he, they went backwards, and fel to the ground.

7 Then he asked thē again, Whom seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am hee: therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which he spake, * [c] Of them which thou gauest me, haue I lost none.

Chap. 17. 12.

c He both spareth their bodies and also saueth their soules.

10 Then Simon Peter hauing a sword, drewe it, and smote the hie Priests seruant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes toke Iesus, and bound him,

13 And led him away to * [d] Annas first (for he was father in law to Caiaphas, which was the hie Priest * that same yeere)

Luke. 3. 2.

d Who sent Christ vnto Caiaphas the hie Priest bound.

14 * And Caiaphas was hee, that gaue counsell to the Iewes, that it it was expedient that one man should die for the people.

e Although this office was for terme of life by Gods ordinance, yet the ambition & dissension of the Iewes caused the Romanes from time to time to change it either for briberie or fauour.

15 ¶ * Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the high Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stode at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayde the mayde that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He saide, I am not.

Chap. 11. 50. *Mat.* 26. 58. *mark.* 14. 54. *luk.* 22. 54.

18 And the seruantes and officers stode there, which had made a fire of coles: for it was cold, and they warmed themselues. And Peter also stode among them, and warmed himselfe.

19 ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly

f That is, frankly, and plainely.

to the worlde: I euer taught in the Synagogue and in the Temple, whyther the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I spake vnto them: behold, they knowe what I said.

22 When he had spoken these things, one of the officers which stoode by, smote Jesus with his rod, saying, Answerest thou the hie Priest so?

23 Jesus answered him, If I haue euill spoken, beare witnes of the euill: but if I haue wel spoken, why smitest þ me?

Mat.26.57.mar.14.53.luk.22.54. g After that Caiaphas had first sent him to him.

24 ¶ * Now Annas had g sent him bound vnto Caiaphas the hie Priest)

Mat.26.69,70.mar.14.67.luk.22.55,56,57.

25 * And Simon Peter stoode and warmed himselfe, and they sayde vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayde, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

Mat.27.2.mar.15.1.luk.23.1.

28 ¶ * Then led they Jesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, least they shoulde bee * defiled, but that they might eate the Passeouer.

Act.10.28.& 11.3.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we would not haue deliuered him vnto thee.

31 Then sayde Pilate vnto them, Take h ye him, & iudge him after your owne lawe. Then the Iewes saide vnto him, It is not i lawful for vs to put any mã to death.

h He spake this disdainfully, because they were so bent against all right and equitie.

i As if they should say, Thou wilt not suffer vs to do it: for he knewe that it was not permitted to them by ỹ Romanes to punish w̃ death. *Mat.20.19.*

32 It was that the worde of Jesus * might be fulfilled which he spake, signifying what death he should die.

Mu.27 11.mar.15.2.luk.23.3.

33 * So Pilate entred into the common hall againe, and called Jesus, & said vnto him, Art thou þ King of the Iewes?

34 Jesus answered him, Saiest thou that of thy selfe, or did other tel it thee of me?

35 Pilate answered him, Am I a Iewe? Thine owne nation, and the hie priests haue deliuered thee vnto mée. What hast thou done?

k It standeth not in strength of mẽ nor in worldly defence.

36 Jesus answered, My kingdome is not of this k worlde: if my kingdome were of this worlde, my seruants would surely fight, that I shoulde not be deliuered to the Iewes: But now is my kingdome not from hence.

37 Pilate then saide vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

l This was a mocking & disdaineful questiõ.

38 Pilate sayde vnto him, l What is trueth? And when he had said that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

Mat.27 15. mar 15.6. luke.23.17.

39 * But you haue a m custome, that I should deliuer you one loose at þ Passeouer: will ye then that I loose vnto you the King of the Iewes?

m This was one of their blinde abuses: for the Law of God gaue no libertie to quit a wicked trespasser. *Act.3.14.*

40 * Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

CHAP. XIX.

1 *When Pilate could not asswage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hanged betweene two theeues.*
23 *They cast lottes for his garments.* 26 *He commendeth his mother vnto Iohn,* 28 *Calleth for drinke,* 33 *Dieth, and his side is pearced, and taken downe from the crosse.* 38 *He is buried.*

1 Then * Pilate tooke Jesus & a scourged him.

Mat.27.27.mar.15.16,17.

2 And þ Souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And saide, Haile, King of the Iewes. And they smote him with their roddes.

a He thought to haue pacified the furie of the Iewes by some indifferent correction.

4 Then Pilate went forth agayne, and saide vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Jesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, b Beholde the man.

b He spake in mockerie, because Christ called him selfe King.

6 Then when the hie Priestes and officers saw him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a lawe, and by our law he ought to die, because he made him selfe the c Sonne of God.

c Christ was in deede the Sonne of God, & therefore might iustly call himself so without breach of the Lawe: wherefore their coloured accusation was falsely applied.

8 ¶ When Pilate then heard that worde, he was the more afraide,

9 And went agayne into the common hall and saide vnto Jesus, Whence art thou? But Jesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Jesus answerd, Thou couldest haue no d power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

d Hereby he sheweth him, ỹ he ought not to abuse his office and authoritie.

12 From thence forth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh him selfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, he brought Jesus forth, and sate downe in the iudgement seate in a place called the * Pauement, & in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the Preparation of the Passeouer, and about the f sixt houre: and he saide vnto the Iewes, Beholde your King.

f Which was midday.

15 But

15 But they cried, Away with him, away with him, crucifie him. Pilate ſayde vnto them, Shall I crucifie your king? The hie prieſts anſwered, Wee haue no king but Ceſar.
16 Then deliuered he him vnto them, to be crucified. * And they tooke Jeſus, & led him away.
17 And he bare his croſſe, and came into a place named of dead mens Sculles, which is called in Hebrew, a Golgotha:
18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the middes.
19 ¶ And Pilate wrote alſo a title, & put it on the croſſe, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.
20 This title the read many of the Jewes: for the place where Jeſus was crucified, was nere to the citie: and it was written in b Hebrewe, Greeke and Latin.
21 Then ſaid the hie Prieſts of the Jewes to Pilate, Write not, The king of the Jewes, but that he ſayde, I am king of the Jewes.
22 Pilate anſwered, What I haue written, I haue written.
23 ¶ Then the *ſouldiers, when they had crucified Jeſus, toke his garmentes, & made foure partes, to euery ſouldier a part, & his coate: & the coat was without ſeame, wouen from the top throughout.
24 Therfore they ſaid one to another, Let vs not deuide it, but caſt lottes for it, whoſe it ſhalbe. This was that the i ſcripture might bee fulfilled, which ſayeth, * They parted my garments among them, & on my coat did caſt lots. So the ſouldiers did theſe things in deede.
25 ¶ Then ſtoode by the croſſe of Jeſus his mother, & his mothers ſiſter, Marie the wife of k Cleopas, and Marie Magdalene,
26 And when Jeſus ſaw his mother, & the diſciple ſtanding by, whome he loued, he ſaid vnto his mother, Woman, behold thy ſonne.
27 Then ſaid he to the diſciple, Behold thy mother: and from that houre, the diſciple tooke her home vnto him.
28 ¶ After, when Jeſus knew that all things were performed, that the * Scripture might be fulfilled, he ſaid, I thirſt.
29 And there was ſet a veſſel full of vinegre: and they filled a ſponge with vinegre, & l put it about m an hyſſope ſtalke, and put it to his mouth.
30 Now when Jeſus had receiued of the vinegre, he ſaide, n It is finiſhed, and bowed his head, and gaue vp the ghoſt.
31 The Jewes then (becauſe it was the Preparation, that the bodies ſhoulde not remaine vpon the croſſe on the Sabbath daye: for that Sabbath was an o hie day) beſought Pilate that their legges might bee broken, and that they might be taken downe.
32 Then came the ſouldiers & brake the legges of the firſt, & of the other, which was crucified with Jeſus.
33 But when they came to Jeſus, and ſawe that hee was dead alreadie, they brake not his legges.
34 But one of the ſouldiers with a ſpeare p perced his ſide, and foorthwith came there out blood and water.
35 And he that ſawe it, bare recorde, and his record is true: and he knoweth that he ſayth true, that ye might beleeue it.
36 For theſe thinges were done, that the * Scripture ſhould bee fulfilled, Not a bone of him ſhalbe broken.
37 And againe another Scripture ſaith, * They ſhall ſee him whome they haue thruſt through.
38 * And after theſe things, Joſeph of Arimathea (who was a diſciple of Jeſus, but ſecretely for feare of the Jewes) beſought Pilate that he might take down the body of Jeſus. And Pilate gaue him licence. He came then & toke Jeſus body.
39 And there came * alſo Nicodemus (which firſt came to Jeſus by night) & brought of myrrhe & aloes mingled together about an hundreth pounde.
40 ¶ Then toke they the body of Jeſus, q & wapped it in linen clothes with the odours, as the maner of the Jewes is to burie.
41 And in that place where Jeſus was crucified, was a garden, & in the garden a newe ſepulchre, wherein was neuer man yet laid.
42 There then laid they Jeſus, becauſe of the Jewes Preparation day, for the ſepulchre was nere.

a Which was the place of execution.
b Becauſe al nations might vnderſtande it.
c Mat. 27. 35. mar. 15. 24. luk. 23. 34.
d That which was prefigured in Dauid, was accompliſhed in Ieſus Chriſt. e Pſalme 22. 18.
f Or, Cleopas. g Pſalme 69. 22.
h Or faſtened it vpon an hyſſope ſtalke.
i It may appeare that the croſſe was not hie, ſeing a man might reach Chriſtes mouth with an hyſſope ſtalke, which as appeareth, 1. king. 4. 33 was the loweſt among herbs, as the ceder was hieſt among trees.
k Mans ſaluatiō is perfected by the onely ſacrifice of Chriſt: and al the ceremonies of the Law are ended.
l Becauſe the day of the Paſſeouer fel on the Sabbath day.
m Which declareth that he was dead in deede as he roſe again frō death to life.
n Exod. 12. 46. nom. 9. 12.
o Zech. 12. 10.
p Mat. 27. 57. mar. 15. 42, 43. luke. 23. 50, 51.
q That is to ſay, before Chriſts death, but now he declareth him ſelfe manifeſtly. (hap. 3. 2.
r This honorable burial was as a preparation & entrie vnto the reſurrection.

CHAP. XX.

1 Marie Magdalene commeth to the ſepulchre. 3 So do Peter and Iohn. 12 The two Angels appeare. 17 Chriſt appeareth to Mary Magdalene, 19 And to all his diſciples. 25 The incredulitie of Thomas. 28 His confeſſion.

NOwe * the firſt daye of the weeke came Marie Magdalene, earely when it was yet s darke, vnto the ſepulchre, and ſawe the ſtone take away from the toombe.
2 Then ſhe ranne, and came to Simon Peter, and to the other diſciple whome Jeſus loued, and ſaid vnto them, They haue taken away the Lorde out of the ſepulchre, and we knowe not where they haue laid him.
3 Peter therefore went forth, and the other diſciple, and they came vnto the ſepulchre.
4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.
5 And he ſtouped downe, & ſawe the linen clothes lying: yet went he not in.
6 Then came Simon Peter following him, and went into the ſepulchre, and ſawe the linen clothes lie,
7 And the t kercheif that was vpon his head, not lying with the linen clothes,

Mar. 16. 1. luke 24. 1.
s She departed from home before day, and came thither about the ſunne riſing, Mar. 16. 2.
t Or, napkin.

but wrapped together in a place by it selfe.

b That is, Iohn which wrote this Gospell.

8 Then went in also the [b] other disciple, which came first to the sepulchre, and he saw it, and [c] beleeued:

c He beleeued that Christs bodie was taken away, according as Marie reported.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their [1] owne home.

[1] *Or, to their companie.*

11 ¶ *But Marie stoode without at the sepulchre weeping: & as she wept, shee bowed her selfe into the sepulchre,

Mar.28.1. mar.16.5.

12 And saw two Angels in white, sitting, the one at the head, and the other at the feete, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why weepest thou? She saide vnto them, They haue taken away my Lorde, & I know not where they haue laid him.

d Because she was to much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his ascension he remaineth, and where we sit with him at the right hand of y father.

14 When she had thus said, shee turned her selfe backe, and saw Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and saide vnto him, Rabboni, which is to say, Master.

e That is, y disciples: for he was the first borne among many brethren, Psa.22.22, 23.rom.8.29. colos.1.18.

17 Iesus saith vnto her, Touch me not: for I am not yet [d] ascended to my Father: but go to my [e] brethren, and saye vnto them, I ascende vnto my Father, and to your Father, and to my God, & your [f] God.

f He is our Father & our God, because Iesus Christ is our brother.

18 Marie Magdalene came and told the disciples that shee had seene the Lorde, and that hee had spoken these thinges vnto her.

Mar.16.14. luke.24.36. 1cor.15.5.

19 ¶ *The same day then at night, which was the first day of the weeke, and when the [g] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the middes, and saide to them, [h] Peace bee vnto you.

g So that no mā opened him the dores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act.5.19.&12.10

20 And when he had so saide, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

h Or, al prosperitie: which maner of greeting y Iewes vsed.

21 Then said Iesus to the againe, Peace be vnto you: as my Father sent me, so send I you.

i To giue them greater power & vertue to execute that weightie charge y he would commit vnto them.

22 And when he had said that, he [i] breathed on them, and saide vnto them, Receiue the holy Ghost.

Mat.18.18.

23 *Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retepne, they are retepned.

24 ¶ But Thomas one of the twelue, called Didymus, was not [k] them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lorde: but he said vnto them, Except I see in his hands the print of the naples, and put my finger into the [l] print of the nailes, and put mine hand into his side, I will not beleeue it.

[l] *Or, place.*

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, & stood in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, put thy finger here, and see mine handes, and put forth thine hand, & put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and sayde vnto him, Thou art my Lord, & my God.

29 Iesus saide vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue [m] not seene, and haue beleeued.

k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason.

30 ¶ *And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

Chap.21.25.

31 But these thinges are written, that ye might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 *Christ appeareth to his disciples againe.* 15 *Hee commandeth Peter earnestly to feede his sheepe.* 18 *He forewarneth him of his death.* 25 *Of Christs manifold miracles.*

2

AFter these thinges, Iesus shewed himselfe againe to his disciples at the [1] sea of Tiberias: and thus shewed he himself.

[1] *Or, lake of Gennesareth.*

2 There were together Simon Peter, & Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, Wee also wil go with thee. They went their way, and entred into a ship straightway, and that night caught they nothing.

4 But when the morning was nowe come, Iesus stoode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, [2] Syrs, haue ye any meat? They answered him, No.

[2] *Or, Children.*

6 Then he saide vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out, and they were not able at all to drawe it, for the multitude of fishes.

a Albeit they knewe him not, yet they followed his counsel, because thei had all night taken paines in vaine.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, hee girded his [b] coate to him (for he was naked) and cast him selfe into the sea.

b It was some linen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether partes, & also letted not his swimming.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) and they drew the net with fishes.

9 Assoone then as thei were come to land, they sawe hoate coales, and fishe layde thereon, and bread.

10 Iesus saide vnto them, Bring of the fishes,

fishes, which ye haue now caught.
11 Simon Peter stepped forth & drewe the net to lande, full of great fishes, an hundreth, fifte and three: and albeit there were so many, yet was not the net broken.
12 Jesus said vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.
13 Jesus then came, and tooke bread, & gaue them, and fish likewise.
14 This is nowe the third time that Jesus shewed him selfe to his disciples, after that he was risen againe from the dead.
15 So when they had dined, Jesus said to Simon Peter, Simon sonne of Jona, c louest thou me more then these? He saide vnto him, Yea Lorde, thou knowest that I loue thee. He said vnto him, Feede my lambes.
16 He said to him again the second time, Simon the sonne of Jona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.
17 He said vnto him the d thirde time, Simon the sonne of Jona, louest thou me? Peter was sorie because he said to him the thirde time, Louest thou me: & said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Jesus said vnto him, Feede my sheepe.
18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall e gird thee, and leade thee whither thou wouldest not.
19 And this spake he, signifying by what death he should glorifie God. And when he had saide this, he said to him, Followe me.
20 Then Peter turned about, and sawe the disciple whom Jesus loued, following, which had also * leaned on his breast at supper, and had saide, Lorde, which is he that betrayeth thee?
21 When Peter therefore sawe him, he sayde to Jesus, Lorde, what shall this man do?
22 Jesus saide vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.
23 Then went this word abroad among the brethren, that this disciple shoulde not die. Yet Jesus said not to him, He shall not die: but if I wil that he tarie till I come, what is it to thee?
24 This is that disciple, which testifieth of these things, and wrote these things, and wee knowe that his testimonie is true.
25 * Nowe there are also many other things which Jesus did, the which if they should be written euery one, f I suppose the world could not conteine the bookes that should be written. Amen.

c The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke.
d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.
e In steade of a girdle, thou shalt be tyed with bands & cords: & whereas now thou goest at libertie, then thou shalt be drawen to punishment when thy flesh shall after a sort resist. *Chap.* 13. 23.
Chap. 20. 30.
f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

THE ACTES OF THE HOLY APOSTLES, VVRITten by Luke the Euangelist.

THE ARGVMENT.

CHrist, after his ascension, performed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would bee the head and mainteiner thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospell. And here, in the beginning of the Church, and in the encrease thereof, wee may plainely perceiue the practise and malice which Satan continually vseth to suppresse, and ouerthrowe the Gospell: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of crueltie. Againe wee shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospell, that they are fellowes inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheleise God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorowe, ioye: in bondes, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteineth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied tyl the holy Ghost be sent. 26 And of the election of Matthias.

1 THe former treatise, O Theophilus, of all that Iesus began to [a] do, and teach,

2 Until the daye, that he was taken vp, after that hee thorough the holie Ghost, had giuen [b] commandements vnto the [c] Apostles, whō he had chosen:

3 To whome also he presented him selfe aline, after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those thinges which appertaine to the [d] kingdome of God.

4 And when hee had [e] gathered them together, hee commaunded them, that they shoulde not departe from Ierusalem, but to waite for the promise of the Father, * which, saide he, ye haue heard of me.

5 * For Iohn in deede baptized with water, but yee shall bee baptized with the [f] holie Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lorde, wilt thou at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to know the [h] times, or the seasons, which the Father hath put in his own power,

8 But ye shal receiue power of the holy Ghost, whe he shal come on you: and ye shalbe [i] witnesses vnto me both in Ierusalem & in all Iudea, & in Samaria, & vnto the [k] vttermost part of the earth.

9 * And when hee had spoken these things, while they beheld, he was [l] taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, [m] two men stoode by them in white apparell,

11 Which also saide, Ye men of Galile, Why stande yee [n] gasing into heauen? This Iesus which is taken vp from you into heauen, shall [o] so come, as yee haue seene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is nere to Ierusalem, conteining a [p] Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrewe, Philippe, & Thomas, Bartlemewe, and Matthewe, Iames the sonne of Alpheus, and Simō Zelotes, & Iudas Iames brother.

14 These all continued with one [q] accorde in [r] prayer and supplication with the [s] women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stoode vp in the middes of the disciples, and said, (now the nomber of [t] names that were in one place, were about an hundreth & twentie.)

16 Ye men and brethren, this [u] Scripture must needes haue bene fulfilled, which the * holy Ghost by the mouth of Dauid spake before of Iudas, which was * guyde to them that tooke Iesus.

17 For he was nombred with vs, and had obteined [x] fellowshippe in this ministration.

18 Hee therefore hath purchased a fielde with the [y] rewarde of iniquitie: & when he * had throwen downe himselfe headlong, he brast a sunder in the middes, & all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much, that that fielde is called in their owne language, Aceldama, that is, the fielde of blood.

20 For it is written in the booke of Psalmes, * Let his habitation be voyd, and let no man dwell therein: also, * Let another take his [z] charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lorde Iesus was [a] conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from vs, must one of them bee made a witnesse with vs of his [b] resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the heartes of all men, shewe whether of these two [c] thou hast chosen,

25 That he may take the roume of this ministration and Apostleshippe, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lottes: & the lot fell on Matthias, and he was by a common consent counted with the Eleuen Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 Vvhē Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit that Christ is come.

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.

b To preach the Gospel.

c Who as they were called by God, so had they their cōsciences assured by his holy Spirite.

d Whereby God reigneth in vs.

e Because they should be al witnesses of his ascension. *Luke.24.49. iohn.14.26. & 15.26. & 16.7. Mat.3.11. mar.1.8. luke.3.16. iohn.1.26. chap.2.2. and 11.16. and 19.4.*

f That is, with those spirituall graces, which Iesus onely giueth by his Spirite.

g This declareth mans impatiencie, who can not abide quietly till Gods appointed time come, but would haue al things accōplished according to their affections, Reade Zech.6 14.

h For this passeth our capacitie, and God reserueth it to himselfe.

i To stand in the face of the whole worlde, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.

k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. *Luke.24.51.*

l Whereby they knewe certainely whither he went.

m Which were Angels in mens forme.

n And seeking him with carnall eyes.

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.

q A liuely paterne to learne how to dispose our selues to receiue the gifts of the holy Ghost.

r Partly to obteine the holy Ghost, & partly to be deliuered from the present dangers.

s *Or, wiues.*

t *Or, men.*

u The offence, which might haue come by Iudas fal, is here by taken away, because the Scripture had so forewarned. *Psal.41.9. Iohn.13.27. & 18.2,3.*

x *Or, portion.*

y Perpetuall infamie is the reward of al such as by vnlawfully gotten goods bye any thing. *Mat.27.5.*

z *Psal.69.25.*

a *Psal.109.8.*

b *Or, ministerie.*

c *Greeke, went in and went out.*

u In that he mencioneth the principall article of our faith, he comprehendeth also the rest.

x To the intent, that he that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

come. 41 He baptizeth a great nomber that were converted. 42 The godly exercise, charitie, & diuers vertues of the faithfull.

a The holy Ghost was sent when much people was assembled in Ierusalē at the feast, Exo. 23.16. Leu. 23. 16. Deut. 16.9. because ỹ thing might not onely be knowen there, but also through the world.

1 AND when the a day of Pentecoste was come, they were b al with one accorde in one place.

2 And * suddenly there came a sounde from heauen, as of a rushing & mightie c winde, and it filled al the house where they sate.

b That is, the Apostles. *Chap. 1.5. and. 11.15. and. 19.6. mat. 3.11. mar. 1.8. luke. 3.16.*

c Whereby is signified the holy Ghost.

3 And there appeared vnto them clouen d tongues, like e fire, & it sate vpon eche of them.

d This signe agreeth with the thing, which is signified thereby.

e To declare the vertue and force that should be in them.

4 And they were all filled with the holie Ghost, and began to speake with other tongues, as the Spirite gaue them * vtterance.

* *Or, to speake.*

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.

6 Now when this was f noised, the multitude came together and were astonied, because that euery man heard them speake his owne language.

f How the Apostles spake diuers languages.

7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?

8 Howe then heare we euery man our owne language, wherein we were borne?

g For they could speake all languages, so that they were able to speake to euerie man in his owne language.

9 Parthians, and Medes, & Elamites, and the inhabitantes of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

* *Or, those that dwelt at Rome.*

10 And of Phrygia, and Pamphylia, of Egypt, & of the partes of Libya, which is beside Cyrene, & * straungers of Rome,

h Whose ancesters were not of the Iewish natiō, but were cōuerted to the Iewes religion, which their childrē did professe.

i That is, such as were conuerted to the Iewish religion, which were before Painims and idolaters.

and Iewes, and h Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amased, and doubted, saying one to another, What may this be?

13 And others k mocked, and saide, They are full of * newe wine.

k There is no worke of God so excellent, which the wicked scoffers doe not deride.

* *Or, sweete.*

14 ¶ But Peter standing with the Eleuen, lift vp his voyce, & said vnto them, Ye men of Iudea, and ye all that inhabite Ierusalem, be this knowen vnto you, and hearken vnto my woyds.

15 For these are not drunken, as ye suppose, since it is but the thirde houre of the day.

16 But this is that, which was spokē by the l Prophet * Ioel,

17 And it shalbe in the last dayes, sayeth God, I will powre out of my spirit vpō all m flesche, and your sonnes, and your daughters shall prophecie, & your yong men shal see visions, and your * old men shall dreame dreames.

l Ioel. 2.28. *isa* 44.3. m Or man: meaning yong and olde, man and woman. n Meaning, that God will shewe him selfe very familiarly and playnely both to olde and yong.

18 And on my seruantes, and on mine handmaides I will o powre out of my Spirite in those dayes, and they shall prophecie.

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 * The p Sunne shall bee turned into darkenes, and the Moone into blood, before that great and notable daye of the Lorde come.

21 And it shall be, * that whosoeuer shall call on the q Name of the Lorde, shall bee saued.

22 Ye men of Israel, heare these woordes, Iesus of Nazaret, a man approued of God among you with great woorkes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also knowe:

23 Him, I say, haue ye taken by the hands of r the wicked, being deliuered by the s determinate counsell, and * foreknowledge of God, and haue crucified and slaine:

24 Whome God hath raised vp, and loosed the t sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, * I beheelde the Lorde alwayes before me: for he is at my u right hande, that I shoulde not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in x hope,

27 Because thou wilt not leaue my y soule in graue, neither wilt suffer thine holye one to * see corruption.

28 Thou hast shewed me the z wayes of life, and shalt make me full of ioye with thy countenance.

29 Men & brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therefore, seeing he was a * Prophet, and knewe that God had * sworne with an othe to him, that of the fruite of his loynes hee woulde raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that * his * soule shoulde not be left in a graue, neither his flesh should * see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that he by the b right hād of God hath bene exalted, and hath c receiued

o Euen in great abundance. *Ioel. 2.31.*

p God wil shew such signes of his wrath through all the world, that men shalbe no lesse amased thē if the whole order of nature were changed. *Ioel. 2.32.*

rom. 10.13.

q He teacheth this remedie to auoyde ỹ wrath, and threatnings of God, and to obteine saluation.

r God caused their wickednes to set forth his glorie, contrary to their mindes.

s As Iudas treason & the Iewes crueltie towards Christ were most detestable, so were they not onely knowne to the eternall wisdom of God, but also directed by his immutable counsell to a most blessed end

* *Or, prouidence.*

t Both as touching the paine, & also the horrour of Gods wrath and curse. *Psal. 116.8,9.*

u To signifie ỹ nothing can cōfort vs in our afflictions, except we know that God is presēt with vs:

x Our hope standeth in Gods defence.

* *Or, life, or person.*

* *Or, soule.*

y In restoring me from death to life. 1. *King. 2.10. chap. 13.36.*

z And so knew by reuelation and special promes that which else he could not haue knowen. *Psal 132.11. Psal. 16.10. chap. 13.35.*

* *Or, person.*

a The word signifieth a place where one can see nothing

* *Or, soule.*

b By the vertue and power.

c He obtayned of his father power to accomplishe the promes which he made to his Apostles, as touching the holy Ghost to be sent vnto them.

ued

ned of his Father þ promes of the holy Ghoſt, he hath ſhed forth this which ye now ſee and heare.

Pſal.110.1.
d And therefore Chriſt doeth farre excell Dauid.
e Chriſt is the onely redeemer vnto whom al powers are ſubiect and muſt obey.
f That is, hath appoynted as King and ruler: and note, that in al this Sermon Peter ſpeaketh of Chriſts manhode, as he was dead, buried, riſen and aſcended to heauen.
g He ſpeaketh not here of the forme of baptiſme, but teacheth that the whole effect thereof cõſiſteth in Ieſus Chriſt.
h The viſible ſignes.
i Chriſt is promiſed both to the Iewes and Gentiles, but the Iewes haue the firſt place.

34 For Dauid is not aſcended vnto heauen, but he ſayth, *The Lord ſaid to my Lord, d Sit at my right hand,
35 Vntil I e make thine enemies thy footeſtoole.
36 Therefore, let all the houſe of Iſrael knowe for a ſuretie, þ God hath f made him both Lorde, and Chriſt, this Ieſus, I ſay, whom ye haue crucified.
37 Nowe when they heard it, they were pricked in their heartes, and ſayde vnto Peter and the other Apoſtles, Men and brethren, What ſhall we do?
38 Then Peter ſaid vnto them, Amende your liues, and be g baptized euery one of you in the Name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the h gift of the holy Ghoſt.
39 For the promes i is made vnto you, and to your children, & to all that are afarre off, euen as many as the Lord our God ſhall call.
40 And with many other wordes he *beſought and exhorted them, ſaying, Saue your ſelues from this froward generation.
41 Then they that gladly receiued his word, were baptized: and the ſame day, there were added to the Church about three thouſand *ſoules.
42 And they continued in the Apoſtles doctrine, and k fellowſhip, and l breaking of bread, and prayers.
43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.
44 And all that beleeued, were in one place, and had all things *common.
45 And they ſolde their poſſeſſions and m goods, and parted them to all men, as euery one had nede.
46 And they continued daply with one accorde in the Temple, * and *breaking bread *at home, did eate their meate together with gladnes and ſingleneſſe of heart,
47 Prayſing God, and had fauour with all the people: and the Lorde added to the Church o from day to day, ſuch as ſhould be ſaued.

Or, proteſted before God.
Or, perſons.
k Which ſtandeth in brotherly loue, and liberalitie, Rom. 15.26. 2. Cor. 9. 13. Hebr. 13. 16.
l Which was the miniſtration of the Lordes ſupper.

Chap.4.32. m Not that their goods were mingled al together: but ſuch order was obſerued, that euery man frankly relieued anothers neceſſitie. *Chap.20.7.* n They did eat together, and at theſe feaſtes did vſe to miniſter the Lordes ſupper, 1. Cor. 11. 21. Iude 12. *Or, from houſe to houſe.* o Whereby wee ſee that the Apoſtles trauayled not in vayne.

CHAP. III.

7 The lame is reſtored to his feete. 12 Peter preacheth Chriſt vnto the people.

NOw Peter & Iohn went vp together into þ Temple, at the a ninth
a Which is with vs, three a clocke after noone,

houre of prayer.
2 And a certaine man which was a cripple from his mothers wombe, was caried, whome they layde daply at the gate of the Temple called Beautiful, to aſke b almes of them that entred into the Temple.
3 Who ſeeing Peter and Iohn, that they woulde enter into the Temple, deſired to receiue an almes.
4 And Peter earneſtly beholding him with Iohn, ſaid, Looke on vs.
5 And he gaue heede vnto them, truſting to receiue ſome thing of them.
6 Then ſaid Peter, Siluer and gold haue I none, but ſuch as I c haue, that giue I thee: In the d Name of Ieſus Chriſt of Nazaret, riſe vp and walke.
7 And hee tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued ſtrength.
8 And he leaped vp, ſtoode, and walked, and entred with them into the Temple, walking and leaping, and prayſing God.
9 And all the people ſawe him walke, & prayſing God,
10 And they knewe him, that it was he which ſate for the almes at the Beautiful gate of the Temple: and they were amazed, & ſore aſtonied at that which was come vnto him.
11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ranne amazed vnto them in the porche which is called Solomons.
12 So when Peter ſawe it, he anſwered vnto the people, Ye men of Iſrael, why marueile ye at this? or why looke ye ſo ſtedfaſtly on vs, as though by our owne e power or godlineſſe, wee had made this man go?
13 The God of Abraham, and Iſaac, and Iacob, the * God of our fathers hath glorified his Sonne Ieſus, whome ye betrayed, and denied in the preſence of Pilate, when he had iudged him to be deliuered.
14 * But ye denied the holy one and the iuſt, and deſired a f murderer to be giuen you,
15 And killed the Lord of life, whom God hath raiſed from the dead, whereof we are witneſſes.
16 And his g Name hath made this man ſound, whom ye ſee, and know, through faith in * his g Name: and the faith which is by him, hath giue to him this diſpoſition of his whole bodie in the preſence of you all.
17 And nowe brethren, I knowe that h though ignorance ye did it, as did alſo your i gouernours.
18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.
19 Amende your liues therefore, & turne, that your ſinnes maye be put away,

b Becauſe his diſeaſe was incurable, he gaue himſelfe to liue of almes.
c He had the gift of healing ſickneſſes.
d In the vertue of Ieſus: for Chriſt was the authour of this miracle, and Peter was the miniſter.
e He correcteth the abuſe of mẽ, who attribute that to mans holines, which onely appertaineth to God. *Chap.5.30. Mat.27.20. mar.15.11. luke.23.18. iohn.18.40.*
f To wit, Barabbas.
g To wit, Gods Name, whereby it appeareth that they did ſtriue againſt God. *1. Pet.1.21.*
Or, in Chriſt.
h He doeth not excuſe their malice, but becauſe that ignorance & a blinde zeale led many, hee putteth them in hope of ſaluation.
i He meaneth ſome, & not all.

when

k When Iesus shal come to iudge the world, ye shall know ꝧ he will be your redemer, & not your Iudge.
l We therefore beleeue cõstantly, ꝧ he is in none other place.
m Which is begun & continueth but the full accõplishment & perfection is deferred to the last day.
Deut.18.15.chap.7.37.
n Of the stocke of Abraham.
o Because they came of ꝧ same natiõ, & therefore were heires of ꝧ same promise which appertained to ꝧ whole body of ꝧ people *Gen.12.3.gal.3.8.* but in Christ.
r So that our regeneration and newnesse of life is inclosed vnder this blessing.

when the time of refreshing[k] shall come from the presence of the Lord:
20 And he shall send Iesus Christ, which before was preached vnto you:
21 Whom the heauen must containe vntill the time that all things[m] be restored, which God hath spoken by the mouth of all his holy Prophets since ꝧ world began.
22 [*] For Moses saide vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your[n] brethren like vnto me: him shall ye heare in all things, whatsoeuer he shall say vnto you.
23 For it shalbe that euery person, which shall not heare that Prophet, shalbe destroyed out of the people.
24 Also all the Prophets from Samuel, & thencefoorth as many as haue spoken, haue likewise foretold of these dayes.
25 Ye are the[o] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, [*] Euen in thy seede shall all the[p] kinreds of the earth be[q] blessed.
26 First vnto you hath God raysed vp his Sonne Iesus, & him he hath sent to blesse you, in[r] turning euery one of you from your iniquities.

p Both Iewe & Gentile. q None are blessed
CHAP. IIII.

3 Peter and Iohn delivered out of prysõ, preache the Gospel boldly. 10 They confesse playnely the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospell. 32 The increase, vnitie, and charitie of the Church.

1 AND as they spake vnto the people, the Priests & the [a] Captaine of the Temple, and the Sadducees came vpon them,
2 Taking it grieuously that they taught the people, and preached in Iesus Name the[b] resurrection from the dead.
3 And they layd hands on them, and put them in holde, vntill the next day: for it was now euentide.
4 Howbeit, many of them which heard the worde, beleeued, and the number of the men was about[c] fiue thousand.
5 ¶ And it came to passe on the morowe, that their rulers, & Elders, & Scribes were gathered together at Ierusalem,
6 And Annas the chief Priest, and Caiaphas, & Iohn, & Alexander, & as many as were of the kinred of the hie Priests.
7 And when they had set them before thẽ, they asked, [d] By what power, or[e] in what Name haue ye done this?
8 Then Peter full of the[f] holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,
9 Forasmuch as we this day are examined of the[g] good deede done to the impotent man, to wit, by what meanes he is made whole,
10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whome ye haue crucified, whome God raysed from the dead, euen by him doeth this man stand here before you, whole.
11 [*] This is the stone cast of you [h] builders, which is become the head of the[h] corner.
12 Neither is there saluation in any other: for among men there is giuen none other name[i] vnder heauen, wherebye we must be saued.
13 Now when they saw the boldnesse of Peter & Iohn, and vnderstoode that they were vnlearned men and without knowledge, they marueiled, and knewe them, that they had bene with Iesus.
14 And beholding also the man which was healed standing with them, they had nothing to say against it.
15 Then they commaunded them to go aside out of the Counsel, and [k] conferred among themselues,
16 Saying, What shall we do to these men? for surely a manifest signe is done by thẽ, & it is openly knowen to all the that dwell in Ierusalem: & we can not denye it.
17 But that it bee noysed no further among the people, let vs threaten and charge them, that they speake hencefoorth to no man in this[l] Name.
18 So they called them, and commaunded them, that in[m] no wise they should speake or teach in the Name of Iesus.
19 But Peter and Iohn answered vnto them, and sayde, Whether it be right in the sight of God, to obey you rather then God, iudge ye.
20 For we can not but speake the things which we haue[n] seene and heard.
21 So they [*] threatned them, & let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.
22 For the man was aboue fourtie yere olde, on whome this miracle of healing was shewed.
23 Then assone as they were let go, they came to their[p] fellowes, and shewed all that the hie Priests and Elders had sayde vnto them.
24 And when they heard it, they lift vp their voyces to God with one accord, & sayde, O Lord, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.
25 Which [q] by the mouth of thy seruant Dauid hast sayde, [*] Why did the Gentiles rage, and the people imagine vaine things?
26 The kings of the earth assembled, & the rulers came together against the Lord, and against his[t] Christ.
27 For [*] of trueth, against thine holy Sonne Iesus, whõ thou hast [u] anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,
28 To be whatsoeuer thine[v] hand, & thy [a] counsell had determined before to be done.

a It is to be thought that this was the captaine of the Romanes ganison.
b The Sadducees were great enemies to this doctrine.
c The whole Church was increased to this nomber.
d By whose authoritie or commandement?
e For he coulde not haue so spoken of himselfe.
f Iudges ought not to cõdemne, but approue and commend that which is well done.
g Meaning Priests, Elders, & gouernours.
h For to vphold the weight and force of the building.
i That is, none other cause or meane.
k The wicked stil rage against Christ, though their owne conscience do condemne them.
l They gaue commandement to preach Christ no more.
m They preferre their authoritie to the ordinance of God.
n To the intent that we should beare witnes, & preach them.
o God hath put a ring through ꝧ wickeds noses, so that he staieth them from their mischieuous purposes.
p To encourage one another, and to glorifie God.
q They grounde their prayers vpon Gods promes who had assured that he would enlarge the kingdome of Christ.
r This is the verifying of ꝧ prophecie.
t And appoynted to be king.
u Power, and iustice.
v All things are done by ꝧ force of Gods purpose, according to the decree of his will, Ephe. 1.11.

Psal.118.22.isa.28.16.mat.21.42.mar.12.10.luke.20.17.rom.9.33.1.pet.2.7.
Psal.2.1.

done.

29 And now, O Lord, behold their threatnings, and x graunt vnto thy seruantes with all boldnes to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all y filled with the holy Ghost, and they spake the word of God z boldly.

32 And the multitude of them that beleeued, were of one heart, & of one a soule: neither any of them said, that any thing of that which hee possessed, was his b owne, but they had all things * common.

33 And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that c lacked: for as many as were possessours of landes or houses, solde them, and brought the price of the things that were sold,

35 And layed it downe at the Apostles feete, and it was distributed vnto euery man, d according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, & of the d countrey of Cyprus,

37 Where as he had landes, solde it, and brought the money, and laied it downe at the Apostles feete.

x Assuage their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but wher by they may most glorify God

z This was a signe of Gods presence and the performance of his promes.

a This boldnes and constancie declared y their praier tooke effect.

b Of one minde, wil, consent and affection.

c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellowe members to be destitute.

Chap. 2. 44.

d As the Apostles suffered none to lacke, so S. Paul commandeth that no idle loyterers be maintained, 2. Thess. 3. 10.

e The goods were not alike deuided among all, but as euery man had want, so was his necessitie moderately relieued.

CHAP. V

5 The hypocrisie of Ananias & Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bolde confession before the Counsell. 34 The counsel of Gamaliel. 40 The Apostles are beate, and reioyce in trouble.

1 BVt a certain man named Ananias, with Sapphira his wife, solde a possession,

2 And a kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan filled thine hart, that thou shouldest lie vnto the holy b Ghost, & kepe backe part of the price of the possession?

4 Whiles it remained, c appertained it not vnto thee? and after it was solde, was it not in thine owne d power? how is it p thou hast conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.

a Which signified their sacrilledge, distrust, & hypocrisie.

b Who moued thine heart to sel thy possessiō? where as thou turnest part to another vse, as if God did not see thy dissimulatiō.

c His sinne therfore was so much greater in that he committed it willingly.

d Then no man was compelled to sell his possessions, nor to put his money to the common vse.

5 Nowe when Ananias hearde these wordes, he fel downe, & gaue vp the ghost. Then great feare came on al them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it e came to passe about the space of three houres after, that his wife came in ignorant of that which was done.

8 And Peter said vnto her, Tel me, solde ye the lande for so much? And she saide, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together, to f tempt the Spirite of the Lorde? behold, the feete of them which haue buried thyne husbande, are at the doore, & shall carie thee out.

10 Then she fel down straightway at his feete, and pelded vp the ghost: and the yong men came in, and found her dead, and caried her out, & buried her by her husband.

11 And great feare came on al p Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other r durst no man ioyne him selfe to them: neuertheles the people h magnified them,

14 Also the nomber of them that beleeued in the Lorde, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, & all they that were with him (which was the sect of the i Sadduces) and were ful of k indignation,

18 And laide handes on the Apostles, and put them in the common prison.

19 But the Angell of the Lorde, by night opened the prison doores, and brought them forth, and said,

20 Go your way, & stand in the Temple, and speake to the people all the wordes l of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chief Priest came, and they that were with him, & called the Counsel together, and al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned & tolde it,

23 Saying, Certainly we found the prison

e Because that God so disposed it.

f And to mocke him, as if he should not haue knowne your craftie fetch? which declareth that when men do any thing of an euill conscience, they do not only pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they do proue, as it were purposely, whether God be righteous & almightie.

g Because of their owne euill consciences which made them to tremble for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.

h That is, they gaue them great praise.

i Which then were the chiefe among them.

k They were ful of blinde zeale, emulation and iealousie, in defence of their superstition.

l That is, of the lively doctrine, whereby the way to life is declared.

son that as fure as was possible, and the keepers ᵐ standing without before the doores: but when we had opened, we founde no man within.

24 Then when the chefe Priest, and the captaine of ꝑ Temple, & the hie priestes heard these thinges, they doubted of the, whereunto this would growe.

25 Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teache the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should have been stoned)

27 And when they had brought them, they set them before the Counsell, & the chiefe Priest asked them,

28 Saying, Did not we straitely cõmand you, that ye shoulde not teache in this Name? and behold, ye have filled ⁿ Jerusalem with your doctrine, & ye would bring this mans ᵒ blood upon us.

29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then ᵖ men.

30 The ᵠ God of our fathers hath raysed up Jesus, whom ye slewe, and hanged on a tree.

31 Him hath God lift up with his right hand, to be a prince and a ʳ Saviour, to give repentance to Israel, and forgivenes of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whome God hath given to them that obey ˢ him.

33 Nowe when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there up in the Counsell a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And saide unto them, Men of Israel, take heede to your selves, what ye intende to do touching these men.

36 For before these times, rose up ᵗ Theudas boasting him selfe, to whome resorted a nomber of men, about a foure hundreth, who was slaine: & they all which obeyed him, were scattered, & brought to nought.

37 After this man, arose up ᵗ Judas of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him, were scattered abroade.

38 And nowe I saye unto you, refraine your selves from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of ᵘ God, ye can not destroy it, least ye be found even fighters against God.

40 And to him they agreed, & called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Jesus, & let them go.

41 So they departed from the Counsell, rejoycing that they were counted worthie to suffer rebuke for his Name.

42 And daylye in the Temple, and from house to house they ceased not to teache, and preach Jesus Christ.

CHAP. VI.

3 Seven Deacons are ordained in the Church. 8 The graces and miracles of Steven, whom they accused falsly.

AND in those dayes, as the nomber of the disciples grewe, there arose a murmuring of the ᵃ Grecians towardes the Hebrewes, because their widowes were ᵇ neglected in the daily ministring.

2 Then the twelve called the multitude of the disciples together, and said, It is not mete that we should leave ꝑ word of God to serve the ᶜ tables.

3 Wherefore brethren, looke ye out among you seven men of honest reporte, and full of the holy Ghost, and of wisdome, which we may appoynt to this busines.

4 And we will give our selves continually to prayer, and to the ministration of the worde.

5 And the saying pleased the whole multitude: and they chose Steven a man full of ᵈ faith and of the holy Ghost, & ᵉ Philippe, & Prochorus, & Nicanor, & Timon, and Parmenas, and Nicolas a ᶠ proselyte of Antiochia,

6 Which they set before the Apostles: & they prayed, and ᵍ layed their hands on them.

7 And the worde of God increased, and the nomber of the disciples was multiplied in Jerusalem greatly, and a great compame of the Priests were obedient to the ʰ faith.

8 ¶ Now Steven full of faith and power, did great wonders and miracles among the people.

9 Then there arose certeine of the ⁱ Synagogue, which are called Libertines, & Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven.

10 But they were not able to resiste the wisdome, and the Spirit by the which he spake.

11 Then they ᵏ suborned men, which saide, We have heard him speake blasphemous wordes against Moses, and God.

12 Thus they moved the people and the Elders, and the Scribes: and running upon him, caught him, & brought him to the Counsell,

13 And set forth false witnesses, which saide, This man ceaseth not to speake blasphemous wordes against this holy place, and the Law.

14 For we have heard him say, that ˡ this

a Whose ancestors were Iewes and dwelled in Grecia: therefore these spake Greeke & not Hebrewe.

b They were not looked vnto in ꝑ distribution of the almes,

c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.

d He ioyneth faith w the other gifts of the holy Ghost.

e Meaning one ꝑ was turned to the Iewish religion.

f This ceremonie the Iewes obserued in solemne sacrifices, Leui. 3. 2. and also in prayer & priuate blessings, Gen. 48. 14. Likewise in the primitiue Church it was vsed, either whē they made ministers, or gaue the giftes of the holy Ghost: which giftes being now take away, the ceremonie must cease.

g That is, to the Gospel, which is receiued by faith

h Or colledge: diuers nations had colledges at Ierusalem, wherein their youth was instructed and set forth false witnesses: and thus malice seeketh false shiftes when truth faileth her.

i Or colledge.

k They speake this in contempt.

m So that there was no fraude nor deceit, nor negligence, but it liuely setteth forth the power of God and his prouidence for us.

n He accuseth them of rebellio and sedition.

o And so make vs guiltie of Christs death.

p When they commaund, or forbid vs anie thing contrarie to the word of God. *Chap. 5. 13.*

q Meaning, that he is the Mediatour and onely meane betweene God and man.

r That is, Christ.

s This Theudas was aboue thirtie yeres before him, of whome Iosephus mentioneth, li. 20. de Antiq. chap. 4. that was after ꝑ death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this poynt.

t Of him maketh mencion Iosephus, lib. 18. where he speaketh of the taxing, Luke 2. 1.

u He groundeth vpon good principles, but he douteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

Iesus of Nazaret shall destroye this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Counsell, loked stedfastly on him, they sawe his face as it had bene the face of an Angel.

CHAP. VII.

Steven maketh answere by the Scriptures to his accusers. 51 He rebuketh the hardnecked Iewes, 57 and is stoned to death. 58 Saul keepeth the rayment of them that stoned.

1 Then saide the chiefe Priest, Are these things so?

2 And he said, Ye men, brethren & fathers, hearken. The God of a glorie appeared vnto our father Abraham, while he was in b Mesopotamia, before he dwelt in Charran,

3 * And said vnto him, Come out of thy countrey, and from thy kinred, and come into the lande, which I shall shew thee.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charra. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell.

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his * seede should be a sojourner in a straunge land, & that they shoulde keepe it in bondage, and entreate it euill d foure hundreth peres.

7 But the nation to whome they shal be in bondage, will I * iudge, (sayeth God:) and after that, they shal come forth and serue me in this place.

8 * He gaue him also the couenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Iacob, and Iacob the twelue * Patriarkes.

9 And the Patriarkes moued with enuie solde * Ioseph into Egypt: but God was f with him,

10 And deliuered him out of all his afflictions, & * gaue him fauour & wisedome in the sight of Pharao king of Egypt, who made him gouernor ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the lande of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when * Iacob heard that there was corne in Egypt, he sent our fathers first.

13 * And at the seconde tyme, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and called his father to be brought, and all his kinred, euen g threscore and fiftene soules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were remoued into * Sychem, & were put in the sepulchre, that h Abraham had bought * for money of the sonnes of Emmor, sonne of Sychem.

17 But when the tyme of the promes drewe neere, which God had sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another king arose, which knew not Ioseph.

19 The same deale i subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that k they shoulde not remaine aliue.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three monethes.

21 And when he was cast out, Pharaos daughter toke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mightie in words and in deedes.

23 And when he was full fourtie yeere olde, it came into his heart to visite his brethren, the children of Israel.

24 * And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had l harme done to him, and smote the Egyptian.

25 For he supposed his brethren wouldde haue vnderstand, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he shewed himselfe vnto them as they stroue, and wouldde haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the * wildernesse of mount Sina, an Angell of the Lord in a flame m of fire, in a bush.

31 And when Moses sawe it, he wondred at the sight: and as he drewe neere to consider it, the voyce of the Lorde came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, * Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypte, and I haue heard their groning, and am come downe to deliuer them. And nowe come,

a Steven was accused y he denied God, and therefore he is more diligent to purge this crime

b Hereby he is discerned from y false gods.

c He speaketh here of Mesopotamia, as it conteineth Babylon & Chaldea in it. *Gen.*12.1.

*Gen.*15.13.

d Beginning to recken the yeres from the time y Isaac was borne.

e Take vengeance of them and deliuer my people. *Gen.*17.9,10. *Gen.*21.3. *Gen.*25.24,26. *Gen.*29.32,33. & 30.5. & 35.22. *Gen.*37.28.

f That is, preserued & brought all things to a good issue. *Gen.*41.37,39,40

*Gen.*42.1,2.

*Gen.*45.4.

g After the Hebrew, threescore and ten.

*Gen.*46.5,6. *Gen.*49.33.

*Gen.*50.7.

*Iosu.*24.32.

h It is probable y some writer through negligence put in Abraham in this place, in steade of Iacob, who bought this field Gen.33.19. or, by Abraham he meaneth the posteritie of Abraham.

*Gen.*23.16.

*Exod.*1.7.

i He inuented crafty wayes both to destroye the Israelites ouermuch labour, and also to get great profit by them, Exod. 1.10.

k Or, that their seed should fail.

*Exod.*2.2. *hebr.*11.23.

*Exod.*2.11.

*Exod.*2.13.

*Exod.*3.2.

l This fire represented the furnace of affliction, wherein the people of God were.

m Seing this Angel called him selfe God, it declareth that he was Christ the Mediator, who is the eternal God.

n In signe of reuerence, reade Exod.3.5.

Exod.7.8.9.10.11 14.chapters.
Exod.16.1.
Deut.18.15. chap.3.22.
n He proueth that Christ is ỹ end of the Lawe & the Prophets.
Exod.19.2.
o Moses was the Angels or Christs minister, and a guide to the fathers.
p By oracles is ment the sayings that God spake to Moses.
Exod.32.1.
q Figures, or testimonies of the presence of God.
r Yet they knew he was absēt for their commoditie, and so would shortly returne and bring them the Law.
Rom.1.24.
s As the sunne, moone & other starres, Deut. 17.3.
Amos.5.25.
t Your fathers began in wildernes to contemne mine ordinācs, & you now far passe them in impietie.
u And caried it vpon your shoulders.
Leuit.20.2.
x They ought to haue bene cōtent wt this couenant only, & not to haue gone after their lewde fantasies.
Exod 25.40. Hebr 8.5.
Ios.3.14.
1.Sam.13.14.
psal.89.21.
2.Sam.7.2.
psal.132.5.
1.Chro.17.12.
1.king.6.1.
Chap.17.24.
y He reproueth the grosse dulnes of ỹ people, which abused ỹ power of God, in ỹ they would haue cōteined it within the tēple.
Isa.66.1.
z God can not be conteined in any space of place.

come, and I will sende thée into Egypt.
35 This Moses whom they forsoke, saying, Who made thée a prince and a iudge? the same God sent for a prince, and a deliuerer by the hande of the Angell, which appeared to him in the bush.
36 He *brought them out, doing wonders, and miracles in the lande of Egypt, and in the red sea, and in the wilderines *fourtie yeres.
37 This is that Moses, which saide vnto the children of Israel, *A ª Prophet shall the Lorde your God rayse vp vnto you, euen of your brethren, like vnto me: him shall ye heare.
38 *This is he that was in the Congregation, in the wildernes with the ª Angel, which spake to him in mount Sina, and with our fathers, who receyued the ᵇ liuely oracles to giue vnto vs.
39 To whome our fathers wolde not obey, but refused, and in their hearts turned backe againe into Egypt,
40 Saying vnto Aaron, *Make ᵍ vs gods that may goe before vs: for ʿwe knowe not what is become of this Moses that brought vs out of the lande of Egypt.
41 And they made a calfe in those dayes, and offred sacrifice vnto the idole, and reioyced in the workes of their owne handes.
42 Then God turned him selfe away, and *gaue them vp to serue the ʿhost of heauen, as it is written in the booke of the Prophets, * ʿO house of Israel, haue ye offred to me slaine beastes and sacrifices by the space of fourtie yeres in the wildernes?
43 And yée ª toke vp the tabernacle of *Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I wil carry you away beyonde Babylon.
44 Our fathers had the tabernacle of ˣ witnes in the wildernes, as hée had appointed, speaking vnto *Moses, that he shoulde make it according to the facion that he had seene.
45 Which tabernacle also our fathers receiued, and brought in with *Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:
46 *Who found fauour before God, and desired that he might *finde a tabernacle for the God of Iacob.
47 *But Solomon built him an house.
48 Howbeit the most High ʸdwelleth not in ỹ temples made with hands, as saith the *ª Prophet,
49 Heauen is my throne, and earth is my footestoole: what ª house will ye build for me, saith the Lorde? or what place is it that I should rest in?
50 Hath not mine hande made all these things?
51 *Ye stiffenecked and of vncircumcised ª hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.
52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that ᵇ Just, of whome ye are nowe the betrayers and murtherers.
53 * Which haue receiued the Lawe by the ª ordinance of Angels, and haue not kept it.
54 But when they heard these thynges, their hearts brast for anger, and they gnashed at him with their teeth.
55 But he being full of the holy Ghost, ʿlooked stedfastly into heauen, and sawe the glorie of God, and Iesus standing ª at the ᵇ right hand of God,
56 And sayd, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.
57 Then they gaue a shout with a loude voyce, and stopped their eares, & ª ran vpon him all at once.
58 And cast him out of the citie, and stoned him: and the *witnesses laide downe their clothes at a yong mans feete, named Saul.
59 And they stoned Steuen, who called on God, and sayd, Lorde Iesus, receiue my spirite.
60 And hee kneeled downe, and cryed with a loude voyce, *Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

1 *Steuen is lamented and buried.* 3 *The rage of the Iewes and of Saul against them.* 4 *The faithfull scattered, preache here and there.* 9 *Samaria is seduced by Simon the sorcerer, but was conuerted by Philippe, & confirmed by the Apostles.* 19 *The couetousnes and hypocrisie of Simon,* 26 *And conuersion of the Eunuche.*

AND Saul consented to his death. And at that time, there was a great persecution against the Churche which was at Ierusalem, & they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.
2 Then certaine men fearing God, ª caryed Steuen among them, to be buryed, and made great ᵇ lamentation for him.
3 But Saul made hauocke of ỹ Church, and entred into euery house, and drewe out both men and women, & put them into prison.
4 Therefore they that were scattered abroad, went to and fro preaching the word.
5 ¶ Then came Philippe into the citie of Samaria, and preached Christ vnto them.
6 And the people gaue herde vnto those thinges which Philippe spake, with one

Ier.9.26.
ezek.44.9.
a Which neither forsake your old wickednes, nor so much as heare when God speaketh to you, but still rebell.
b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice cōmeth of him.
Exod.19.16.
gala.3.19.
c By their ministerie or office.
d And reigning in his flesh, wherein he had suffred.
e This was done of furious violence, and by no forme of iustice.
Chap.22.20.

Mat.5.44. luke 23.34. 1.cor.4.13.

a From the place where he was stoned.
b When the Church is depriued of any worthie member, there is iust cause of sorrow: & note that here is no mention of any relikes or prayer for the dead, or worshipping.
c The conuersion of Samaria was as it were ỹ first fruits of the calling of the Gentiles.

one accorde, hearing, and seing the miracles which he did.

7 For vncleane spirites crying with a loude voyce, came out of manye that were possessed of them: and many taken with palsies, & that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certayne man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he him selfe was some great man.

10 To whom they [d] gaue heede from the least to the greatest, saying, This man is the great [e] power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philippe, which preached the thinges that concerned the kingdome of God, & the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon him selfe [f] beleeued also and was baptized, and continued with Philippe, and wondred, when he sawe the signes & great miracles which were done.

14 ¶ Nowe when the Apostles, which were at Ierusalem, heard say, that Samaria had receyued the woorde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receyue the [g] holy Ghost.

16 (For as yet, he was come downe on none of them, but they were baptized [h] onely in the Name of the Lord Iesus)

17 Then layd they their handes on them, and they receyued the holy Ghost.

18 And when Simon sawe, that through laying on of the Apostles handes the holy Ghost was giuen, he offred them money,

19 Saying, Giue mee also this power, that on whomsoeuer I lay the handes, he may receiue the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtayned with money.

21 Thou hast neither part nor [i] felowship in this matter: for thine heart is not right in the sight of God.

22 [k] Repent therefore of this thy wickednes, and pray God, that if it be [l] possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art [m] in the gall of [n] bitternes, & in the bond of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, that none of these thinges which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the woorde of the Lorde, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angell of the Lorde spake vnto Philippe, saying, Arise, and goe [o] towarde the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is [p] waste.

27 And hee arose and went on: and beholde, a certaine [q] Eunuch of Ethiopia, Candaces the Queene of the Ethopians chiefe Gouernour, who had the rule of all her treasure, and came to Ierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit sayde vnto Philippe, Goe neere and ioyne thy selfe to ponder charet.

30 And Philippe ran thither, and hearde him reade the Prophet Esaias, & sayde, But vnderstandest thou what thou readest?

31 And he sayde, Howe can I, except I had a guide? And he desired Philippe, that he woulde come vp & sit with him.

32 Nowe the place of the Scripture which he read, was this, [r] He was ledde as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.

33 [s] In his humilitie his [t] iudgement hath beene exalted: but who shall declare his [u] generation? for his life is taken from the [x] earth.

34 Then the Eunuche answered Philippe, and sayde, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philippe [y] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let me to be baptized?

37 And Philippe sayde vnto him, If thou beleeuest with [z] all thine heart, thou mayest. Then he answered, and sayde, I beleeue that Iesus Christ is the Sonne of God.

38 Then hee commanded the charet to stande still: and they went downe both into the water, both Philippe and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirite of the Lorde caught away Philip, that the Eunuche [a] sawe him no more: so hee went on his way reioycing.

40 But Philippe [b] was founde at [c] Azotus, and he walked to & fro preaching in all the cities, til he came to Cesarea.

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d This declareth how much more we are inclined to follow the illusions of Satan, then the trueth of God.

e This is the craft of Satan, to couer al his illusions vnder the Name of God.

f The maiestie of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.

g Meaning the particular giftes of the holy Spirit.

h They had only receyued the common grace of adoption and regeneration which are offered to al the faithful in baptisme, and as yet had not receiued the gift to speake in diuers languages, and to do miracles.

i Thou art not worthie to be of the number of the faithfull.

k That is, turne away from thy wickednes.

l Hereby he woulde make him to feele his sinne, and not to be doubted of Gods mercies, if he could repent.

m Or thine heart is full of despitefull malice, and deuilish poyson of impietie, so the now Satan hath thee tyed as captiue in his bands.

Deut. 29.18.

n After that Alexander had destroyed it, it was not much peopled, as it was before, & therefore in respect was as waste.

o Eunuch signifieth him that is gelded: but because in the East partes great affaires were committed to such, it came in vse that noble men were called Eunuches although they were not gelded: also al maner officers & seruants that were put in credit or necessarie affaires, were called by this name, as Isa. 39.7

p Albeit Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted, Actes. 2. 24.

q The punishment which he suffred, was the beginning of his glorie.

r That is, howe long his age shall endure: for being risen from death, death shal no more reigne, neither shall his kingdome euer haue end: or els we may take generation, for his Church which neuer shall haue ende: for now they sit in the heauenly places with Christ their head, as Ephe. 2. 6.

s And he now reigneth in heauen.

t He declared at length this matter of so great importance.

u With a pure and perfect heart.

x This was, to the intent that he myght know so much the better that Philippe was sent to him by God.

y Some thinke this citie was also called Asdod Ios. 15. 47.

CHAP. IX.

The conuersion of Saul. 15 His vocation to the Apostleshippe. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 He accesse

a Or, perceiued him selfe to be.

apostle to the Apostles. 32 The prosperitie of the Church. 34 Peter healeth Aeneas, 40 Raiseth Tabitha. 43 He conuerteth many to Christ, 43 And lodgeth in a tanners house.

Chap.22.4,5. Gal.1.13.

a He persecuted with a great rage and crueltie the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.

b That is, of that sect, or fort.

Chap.22.6. 1.cor.15.8.

c That is, to resist God when he pricketh and solliciteth our consciences.

d Meaning, Sauls voyce, as Chap.22.9.

e For onely Saul knewe that Iesus spake vnto him.

f For he was blinde.

g He was so rauished with the vision, that he did meditate no thing but heauenly things & therewith was satisfied.

h A worthie seruant of God and endued with excellent graces aboue others.

i To beare me witnes, and set forth my glorie.

1 AND "Saul yet "breathing out threatnings & slaughter against the disciples of the Lord, went vnto the hie priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that "way (either men or women) he might bring them bound vnto Ierusalem.

3 Now as he iourneyed, it came to passe that as he was come neere to Damascus, "suddenly there shined roundeabout him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against "pricks.

6 He then both trembling and astonied, said, Lorde, what wilt thou that I doe? And the Lord said vnto him, Arise and go into the citie, and it shalbe told thee what thou shalt do.

7 The men also which iourneyed with him, stood amased, hearing "his voyce, but "seeing no man.

8 And Saul arose from the ground, and opened his eyes, but "saw no man. Then led they him by the hande, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither "ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 Then the Lord saide vnto him, Arise, and goe into the streete which is called Straight, & seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his handes on him, that he might receiue his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Moreouer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lorde said vnto him, Go thy way: for hee is a "chosen vessell vnto mee, to "beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shewe him, howe many thinges hee must suffer for my Names sake.

17 Then Ananias went his way, & entred into the house, and put his handes on him, and sayd, Brother Saul, "the Lord hath sent me (euen Iesus that appeared vnto thee in the waye as thou camest) that thou mightest receiue thy sight, & be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, & was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that hee was the Sonne of God.

21 So that all that heard him, were amased, & said, Is not this he, that destroied them which called on this Name in Ierusalem, and came hither for that intent, that he should bring them bounde vnto the hie Priests?

22 But Saul increased "more in strength, & confounded the Iewes which dwelt at Damascus, "confirming, that this was the Christ.

23 And after "that many dayes were fulfilled, the Iewes tooke counsel together, to kill him.

24 But their laying await was knowne of Saul: now they "watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assayed to ioyne himselfe with the disciples: but they were all afrayed of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And he "was conuersant with "them at Ierusalem,

29 And spake boldly "in the name of the Lorde Iesus, and spake and disputed with the "Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cesarea, and sent him forth to "Tarsus.

31 Then had the Churches rest through all Iudea, & Galile, and Samaria, and were edified, and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there he founde a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and "make vp thy bed. And he arose immediately.

35 And "all that dwelt at Lydda, and

k Proouing by the conference of the Scriptures.

l That was after three yeres, that he had remayned at Damascus, and in the countrey about, Gal.1.18.

2.Cor.11.32.

m The Gouernour at their request appointed a watche as he declareth to the Corinthians, 2.Cor.11.32.

"Greeke, went in and out.

n With Peter and Iames, Gal.1.18,19.

o Making open profession of the Gospel.

p Which were Iewes, but so called because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authorities.

"Or, trusse thy couch together.

r Meaning the

f A place ſo called, and not a citie.

Saron, ſaw him, and turned to the Lorde.

t That is, a dere, or, roe bucke.

36 There was alſo at Ioppa a certaine woma a diſciple named Tabitha (which by interpretation is called t Dorcas) the was [r] full of good woꝛkes & almes which ſhe did.

[r] Or, riche.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and died: and when they had waſhed her, they layde her in an vpper chamber.

u To the intent they might burie her afterwarde: for this was their cuſtome.

38 Nowe for as much as Lydda was nere to Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that hee would not delay to come vnto them.

39 Then Peter aroſe and came with them: and when hee was come, they wrought him into the vpper chamber, where all the widowes ſtoode by him weeping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them al forth, & kneeled downe, and prayed, & turned him to the body, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſate vp.

x For ſhe was reſtored to life, rather that others might haue occaſion to beleeue, and glorifie God, thē for her owne ſake.

41 Then he gaue her the hande & lift her vp, and called the x ſaintes & widowes, and reſtored her alme.

[s] Or, currier.

42 And it was knowne throughout all Ioppa, & many beleeued in the Lord.

43 And it came to paſſe that he tarped many dayes in Ioppa with one Simō a [s] tanner.

CHAP. X.

3 Cornelius admonished by the Angel. 7 He sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

1 FOrthermoꝛe there was a certayne man in Cesarea called Cornelius, a captaine of the band called the Italian band,

a Who had forſaken all ſuperſtitions and gaue himſelfe to the true ſeruice of God.

2 A deuout man, and [a] one that feared God with all his houſhold, which gaue much almes to the people, and prayed God continually.

3 He ſaw in a viſion euidently (about the ninth houre of the daye) an Angell of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afrayd, and ſaid, What is it, Lord? And he ſaid vnto him, Thy prayers & thyne almes are come [b] vp into remembrance before God.

b That is, God did accept them: whereof it followeth if he had faith: for els it is impoſſible to pleaſe God.

5 Nowe therefore ſende men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: ‖ he ſhall tell thee what thou oughteſt to do.

‖ He ſhal ſpeak woꝛds vnto thee whereby thou ſhalt be ſaued, and all thine houſe.

7 And when the Angel which ſpake vnto Cornelius, was departed, hee called two of his ſeruants, and a ſouldier that feared God, one of them that wayted on him,

8 And told them all thinges, and ſent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the houſe to pray, about the [c] ſixt houre.

c Which was midday.

10 Then wayed he an hungred, & would haue eaten: but while they made ſome thing readie, he fell into a trance.

11 And he ſawe heauen opened, and a certaine veſſell come downe vnto him, as it had bene a great ſheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d] al maner of foure footed beaſtes of the earth, & wilde beaſtes and creeping things, and fowles of the heauen.

d As camels, horſes, dogs, oxen, ſheepe, ſwine and ſuch like, which man nouriſheth for his vſe.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14 But Peter ſaid, Not ſo, Lorde: for I haue neuer eaten any thing that is [e] polluted, or vncleane.

[e] Or, common.

15 And the voyce ſpake vnto him againe the ſecond time, The thinges that God hath [f] purified, ‖ pollute thou not.

e In taking away the difference betwixt vnclean beaſts & cleane, he ſheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted and impure.

16 This was ſo done thryſe: and the veſſel was taken vp againe into heauen.

17 ¶ Now while Peter doubted in himſelfe what this viſiō which he had ſeen, meant, beholde, the men which were ſent from Cornelius, had inquired for Simons houſe, and ſtood at the gate,

18 And called, & aſked, whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaid vnto him, Beholde, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, & go with them, and [g] doubt nothing: for I haue ſent them.

g Then true obedience which proceedeth of fayth, ought to be without doubt or queſtioning.

21 ¶ Then Peter went downe to the men, which were ſent vnto him from Cornelius, and ſayd, Beholde, I am hee whō ye ſeeke: what is the cauſe wherefoꝛe ye are come?

22 And they ſaid, Cornelius the captain, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angell, to ſende for thee into his houſe, and to heare thy woꝛdes.

23 Then called [h] he them in, and lodged them, and the next day, Peter wēt forth with them, and certaine brethren from Ioppa accompanied him.

[h] Or, Peter.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius wayted for them, and had called together his kinſmen, and ſpeciall friends.

25 And it came to paſſe as Peter came in, that Cornelius met him, & fell downe at his feete, and [i] woꝛſhipped him.

i Shewed too much reuerence and farre paſſing decent order, as though Peter had bene God.

26 But Peter tooke him vp, ſaying, Stand vp: for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid vnto them, Ye know that it

it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I should not call any man [g] polluted, or vncleane.

[g] Or, common.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius saide, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stoode before me in bright clothing,

31 And saide, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Nowe therefore are we all here present before God, to heare all things that are commanded thee of God.

Deut.10.17. 2.chro.19.7. iob.34.19. wisd.6.7. ecclu.35.16. rom 2.11. gal.2.6. ephe.6.9. col.3.25. 1.pet.1.17.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that [*] God is no accepter of persons.

35 But in euery nation he that [i] feareth him, and worketh [k] righteousnes, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching [l] peace by Iesus Christ, which is Lorde of all,

i By this speach the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doth hurt to no man, but doeth good to all.

37 Euen the worde, which came throughe all Iudea, [*] beginning in Galile, after the baptisme which Iohn preached,

l Meaning the reconciliation betweene God & man through Christ Iesus, Luke.2.14.

38 To wit, how God [m] anointed Iesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

Luke.4.14.

39 And we are witnesses of all thinges which hee did both in the lande of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.

m That is, endued him with graces & giftes aboue all others. *Iere.31.34. micah.7.11,18. chap.15.9.*

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto [n] witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is [o] ordeined of God a iudge of quicke and dead.

43 To him also giue all the [*] Prophets witnes, that through his Name al that beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [p] forbid water, that these should not be baptized, which haue receiued the holy Ghost, as wel as we?

48 So he commanded them to be baptized in [q] Name of the Lord. Then prayed they him to tarie certaine dayes.

n We ought not to debarre them of baptisme who God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them.

‖ Iesus Christ.

CHAP. XI.

Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophecieth dearth to come, 29 And the remedie.

1 NOw the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision [a] contended against him,

a For they could not yet comprehend this secret, which was hid from the Angels themselues, euen from the creation of the worlde, Ephe.3.8,9. Col.1.26.

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to [b] them, saying,

b He purgeth his fact before the Church.

5 I was in the citie of Ioppa, praying, and in a traunce I saw this vision, A certaine vessell comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me:

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beasts of the earth, & wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto mee, Arise, Peter: slay and eate.

8 And I said, God forbid, Lorde: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The thinges that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should go with them, without doubting: moreouer these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, howe he had seene an Angell in his house, which stoode and sayde to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake words vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I beganne to speake, the holy Ghost fell on them, [*] euen as vpon vs at the beginning.

Chap.2.4. and 4.31.

16 Then I remembred the worde of the

Chap.1.5.& 19.4.mat.3 11.mark.1.8.luk.3.16.joh.1.26.

c That is, indued with the graces of the holy Ghost.

‖ Not to giue them the holy Ghost?

d Their modestie declareth, that they were not ashamed to vnsay that wherof they had vniustly blamed Peter.

e This repentance dependeth vpon faith.

Chap.8.1.

f Or, troub'e.

f He meaneth not the Iewes which being scattered abroad in diuers countries were called by this name, but the Grecians which were Gentiles.

g The power & vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

g Or, continue with the Lord.

i Whereas before they were called disciples, now they are named Christians.

k This prophecie was an occasion to the Antiochians to relieue ỹ necessitie of their brethren in Ierusalem.

l To signifie that it came of a charitable mind towards them.

Lord, how he said, John baptized with water, but ye shal be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God‖?

18 When they heard these things, d they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted e repentance vnto life.

19 ¶ And they which were f scattered abroad because of the g affliction that arose about Steuen, walked thoughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the f Grecians, and preached the Lorde Iesus.

21 And the g hand of the Lord was with them, so that a great nomber beleeued and turned vnto the Lord.

22 Then tidinges of those thinges came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto h Antiochia.

23 Who when he was come & had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would i cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioined themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had founde him, he brought him vnto Antiochia, and it came to passe, that a whole yere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called i Christians in Antiochia.

27 In those dayes also came Prophetes from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, & signified by the k Spirite, that there should be great famine thoughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euery man according to his abilitie, l purposed to sende succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 *Herode persecuteth the Christians.* 2 *He killeth Iames.* 4 *And putteth Peter in prison,* 7 *VVhom the Lord deliuereth by an Angel.* 23 *The horrible death of Herode.* 24 *The Gospel flourisheth.* 25 *Barnabas and Saul returning to Antiochia, take Iohn Marke with them.*

NOwe about that time, a Herode the King stretched forth his hands to vexe certaine of the Church.

2 And he killed Iames the b brother of Iohn with the sworde.

3 And when he sawe that it c pleased the Iewes, he proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he cast him in prison, & deliuered him to d foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 * And beholde, the Angel of the Lorde came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his handes.

8 And the Angel sayd vnto him, Gird thy selfe, and binde on thy e sandales. And so he did. Then he sayd vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, and wiste not that it was true, which was done by the Angell, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed thoughe one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him selfe, he said, Now I know for a trueth, that the Lorde hath sent his Angel, and hath deliuered me out of the hande of Herode, and from all the f waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when she knewe Peters voyce, she opened not the entrie doore for gladnes, but ran in, and tolde howe Peter stoode before the entrie.

15 But they sayde vnto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then said they, It is his g Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckened vnto them with the

a Who was called Agrippa the sonne of Aristobulus: he was nephew vnto Herode the great, and brother of Herodias.

b There was an other so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but only to flatter the people.

d The nomber being sixteene was deuided by foures, to keepe diuers wards.

Chap.5.19.

e Reade Mat.6.9.

f For they thought that Herode woulde haue put him to death, as he had purposed.

g For they did know by Gods worde, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights.

the hand, to hold their peace, and tolde them howe the Lorde had brought hym out of the prison. And he sayd, Go shewe these thinges vnto Iames and to the brethren: and he departed and went into h another place,

18 ¶ Nowe assoone as it was day, there was no smal trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for hym, and founde hym not, hee examined the keepers, and commanded them to bee led to bee punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accorde vnto hym, and i perswaded Blastus the kinges chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, & sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 But immediatly the Angel of ỳ Lord smote him, because he k gaue not glorie vnto God, so that he was eaten l of wormes, and gaue vp the ghost.

24 And the worde of God m grewe, and multiplied.

25 So Barnabas and Saul returned frō Ierusalem, whē they had fulfilled their n office, and tooke with them Iohn, whose surname was Marke.

h Which was lesse suspect, by reason of the brethren.

i Both by flattering wordes, and also by briberie.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride, & tyranny: his grandfather also was eaten of lice.

m The more that tyrants go about to suppresse Gods word, the more doth it increase.

n Which was to distribute the almes sent from Antiochia, Chap. 11.29.

CHAP. XIII.

Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The fayth of the Gentiles. 46 The Iewes resisted. 48 They that are ordeined to life, ỳ beleeue. 52 The fruite of fayth.

1 THere were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas and Simeon called Niger, and Lucius of Cyrene, and o Manahen (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they p ministred to the Lord, & fasted, ỳ holy Ghost sayd, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they & prayed, and layde their handes on them, and let them go.

4 And they, after they were * sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certayne sorcerer, a false prophet, beyng a Iewe, named Bariesus.

o This declareth that God calleth of all sorts both hie and low.

p The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, ỳ they preached, and prophecied. *Chap. 14.26.*

7 Which was with ỳ Deputie Sergius Paulus, a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the sorcerer (for so is his name by interpretation) withstood the, and sought to turne away the Deputie from the fayth.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayd, O full of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnes, wilt thou not cease to peruert the straite q wayes of the Lord?

q Which are the doctrine of the Apostles, that onely leadeth vs to God.

11 Now therefore behold, the hand of the Lord is vpon thee, & thou shalt be blind, & not see the sunne for a season. And immediatly there fell on him a mist and a darkenes, and he went about, seekyng some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphos, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

d This was another Antiochia then that which was in Syria.

14 But whē they departed from Perga, they came to d Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

e This declareth that the Scripture is giuen to teach & exhort vs, & that they refused none that had gifts to set foorth Gods glory & to edifie his people.

15 And after the lecture of the law & prophets, the rulers of ỳ Synagogue sent vnto them, saying, Ye men & brethren, if ye haue any word of e exhortation for the people, say on.

16 Then Paul stood vp & beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when thei dwelt in the land of *Egypt, and with an *high arme brought them out thereof.

Exod. 1.9.
Exod. 13.14.
Exod. 16.1.

f Here is declared the great pacience and long suffering of God before he punisheth.

18 And about the time * of fourtie yeres, suffered he their f maners in the wildernesse.

Iosh. 14.1.

19 And he destroyed seuen nations in ỳ land of Chanaan, & *deuided their land to them by lot.

Iudg. 5.9.

20 Then afterward he gaue vnto them * Iudges g about foure hundreth and fiftie yeres, vnto the tyme of Samuel the Prophet.

g For these 450. yeres were not fully accomplished, but there lacked 3. yeres counting from the birth of Isaac, to the distribution of ỳ land of Chanaan.

21 So after that, they desired a *king, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres.

1. Sam. 8.5.
1. Sam. 9.15, 16, and 10.1.

22 And after he had taken him away, he raised vp * Dauid to be their king, of whō he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all thinges that I will.

1. Sam. 16.13. psal. 89 20, 21. Isa. 11.1.

23 Of this mans seede hath God * accordyng to his promise raised vp to Israel,

Mat.3.1 mar.1.2 luke 3.2,3.

h When his office drew to an ende, he sent his disciples to Christ.

Mat.1.7. iohn.1.20.

i That is, this message and tydings of saluatiō.

k Hee rebuketh them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3.14.

Mat.27.22. mar.15.13. luk.23 23. iohn.19.6.

m In Christ all the promises are Yea, & Amen, 2. Cor. 1.20.

Mat.28.2,6. mar.16.6. luke.24.6. iohn 20.13.

n In that he was borne and incarnate.

Psal.2.7. hebr.1.5. & 5.5.

Isa.55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: & he sheweth that as the grace, which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternal.

Psal.16.10. chap.2.31. 1. King.2.10, chap.2.29. Habak.1.5.

p He reproueth them sharpely, because softnes would not preuaile.

q Which is, vengeance vnspeakable, for the contempt of Gods worde.

the Sauiour Iesus:

24 When *Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his h course, he sayde, *Whom ye thinke that I am, I am not he: but beholde, there commeth one after mee, whose shoe of his fete I am not worthy to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the i word of this saluation sent.

27 For the inhabitantes of Ierusalem, and their rulers, because they k knewe him not, nor yet the wordes of the Prophets, which are l read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, * yet desired they Pilate to kill him.

29 And whē they had m fulfilled al things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God *raised him vp from p dead.

31 And he was seene many daies of thē, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, p touching the promes made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he n raised vp Iesus, euen as it is written in the seconde Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee rayled him vp from the dead, no more to returne to the graue, he hath sayde thus, * I will giue you the o holy thinges of Dauid, which are faithfull.

35 Wherefore hee sayth also in another place, * Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, he * slept, and was layde with his fathers, & saw corruption.

37 But he whom God raised vp, saw no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all thinges, from which ye coulde not bee iustified by the Lawe of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,

41 * Beholde, ye p despisers, and wonder, and vanish away: for I worke a q worke in your dayes, a worke which ye shall not beleeue, if a man woulde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together, to heare the worde of God.

45 But when the Iewes saw the people, they were full of r enuie, and spake against those things, which were spoken of Paul, contrarying them, and raging on them.

46 Then Paul and Barnabas spake boldely, & said, * It was necessarie that the word of God should first haue been spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthie of s euerlasting life, lo, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the ende of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were t ordeined vnto eternall life, beleeued.

49 Thus the word of p Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine u deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, & expelled them out of their coastes.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

r They disdained that the Gentiles should be made equal with them. *Mat.10.6.*

s Which is, to knowe one only God, & whome he hath sent, Iesus Christ. *Isa.49.6. luke.2.32.*

t None can beleeue, but they whome God doeth appoint before al beginnings to be saued.

u He meaneth superstitious women, and such, as were led with a blinde zeale, albeit the commō people esteemed them godly: and therefore Luke speaketh as the world esteemed them. *Mat.10.14. mar.6.11. luke.9.5. chap.18.6.*

CHAP. XIIII.

3 God giueth successe to his worde. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in fayth and patience, 23 Appoint ministers, 26 And passing through many places make report of their diligence at Antiochia.

1 And it came to passe in Iconium, that they went both together into the Synagogue of p Iewes, & so spake, that a great multitude both of p Iewes and of the Grecians beleeued.

2 But the a vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, & spake boldely in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their handes.

4 But the people of the citie were deuided: and some were with the Iewes, & some

a Which would not obey the doctrine, neither suffer thēselues to be perswaded to beleeue the trueth & to imbrace Christ.

some with the Apostles.
5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,
6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region round about,
7 And there were preaching þ Gospell.
8 ¶ Nowe there sate a certaine man at Lystra, unpotent in his feet, which was a creeple from his mothers woombe, who had neuer walked.
9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,
10 Said with a loud voyce, ‖ Stand vpright on thy feete. And he leaped vp, & walked.
11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in þ likenes of men.
12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.
13 Then Iupiters Priest, which was before their citie, brought bulles with [b] garlands vnto the [c] gates, and would haue sacrificed with the people.
14 But when the Apostles, Barnabas and Paul heard it, they [d] rent their clothes, & ranne in among the people, crying,
15 And saying, O men, why do ye these things? We are euen men [e] subiect to the like passions that ye be, and preach vnto you, that ye shoulde turne from these vaine idoles vnto the liuing God, [*] which made heauen and earth, & the sea, and all things that in them are.
16 Who in times past [f] suffered all þ Gentiles to walke in their owne [g] wayes.
17 Neuertheles, he left not hym selfe without [h] witnesse, in that he did good and gaue vs raine from heauen, & fruitfull seasons, filling our heartes with foode, and [h] gladnes.
18 And speaking these thinges, scarse restrained they the people, that they had not sacrificed vnto them ‖.
19 Then there came certaine Iewes frō Antiochia and Iconium, which when they had perswaded the people, ‖ [*] stoned Paul, and drew him out of the citie, supposing he had bene dead.
20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the nexte day he departed with Barnabas to Derbe.
21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,
22 Confirming the disciples hearts, and exhorting them to cōtinue in the faith, affirming that we must through many afflictions enter into the kingdome of God.
23 And when they had ordeyned them Elders by [i] election in euery Church, and prayed, and fasted, they commended them to the Lord in whome they beleeued.
24 Thus they went throughout Pisidia, and came to Pamphylia.
25 And when they had preached the worde in Perga, they came downe to Attalia,
26 And thence sailed to Antiochia, [*] from whēce they had bene commended vnto the grace of God, to the worke which they had fulfilled.
27 And when they were come, and had gathered the Church together, they rehearsed all the thinges that GOD had done [k] by them, and howe he had opened the doore of faith vnto the Gentiles.
28 So there they abode a long time with the disciples.

[i] The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consēte of the people.
[*] Chap. 13. 1, 4.
[k] By their ministerie.

CHAP. XV.

Variance about circumcision. 32 The Apostles sends their determination to the Churches. 35 Paul and Barnabas preache at Antiochia, 39 And separate company because of Iohn Marke.

1 Then came downe [a] certaine from Iudea, and taught the brethren, saying, [*] Except ye be circumcised after the maner of Moses, ye can not be saued.
2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeyned that Paul and Barnabas, and certaine other of them shoulde goe vp to Ierusalem vnto the Apostles and Elders about this question.
3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioye vnto all the brethren.
4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what thinges God had done by them.
5 But said they, certaine of the sect of the [b] Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaunde them to keepe the Law of Moses.
6 Then the Apostles and Elders came together to looke to this matter.
7 And when there had bene great disputation, Peter rose vp, and said vnto them, [*] Ye men & brethren, ye knowe that a good while ago, among vs God chose out me, that the Gentiles by my mouth shoulde heare the worde of the Gospel, and beleeue.
8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holy Ghost, euen as he did vnto vs.
9 And he put no [c] differēce betweene vs and them, after that by faith hee [d] had

[a] As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whēce they came did much preuaile to perswade abroade. Gal. 5. 1, 2.
[b] Which were factious, and giuen to dissension.
[*] Chap. 10. 20. and 11. 13.
[c] As touching adoption and eternall life.

I in soumuch that all the people were mooued at the doctrine. So both Paul & Barnabas remained at Lystra.
I say to thee in the Name of the Lord Iesus Christ.
b That is, trimmed with flowers & garlands.
c He meaneth, before the gates of the house where the Apostles lodged: for the temple was without ỳ town, and therefore ỳ Priest brought the sacrifice (as he thought) to the gods themselues.
d In signe of detesting and abhorring it.
e That is, not without our infirmities & sins, and also subiect to death. Gen. 1. 1. psal. 146. 6. reuel. 14. 7.
Psal. 81. 12, 13. rom. 1. 24.
f To line after their owne fantasies, not prescribing vnto them any religion.
g To take from men all excuse.
h That being satisfied they might reioyce.
‖ but that they should go euery man home. And whiles thei taried and taught, there came, &c.
‖ And disputing boldely perswaded the people to forsake them: for, said they, they say nothing true but lye in all things. 2. Cor. 11. 25.

d By faith God purifieth the heart. *1.Cor.1.2. chap.10.43.*

e They purposely tempt God, which lay greater charges on mens consciences, the they are able to beare. *Mat.23.4.*

f And not by the Lawe: for it is a clog to the conscience, and we can not be deliuered thereby. *2.Pet.1.1.*

Amos.9.11.

g That is, the Church, whereof the Temple was a figure.

h Which are gathered into one familie with the Iewes to the intent they should acknowledge all one God, & one Sauiour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, & there to banket: which S. Paul saith, is to drink the cup of the deuils, 1. Cor 10.21.

k The heathen thought this no vice, but made it a common custome. As touching a strãgled thing & blood, they were not vnlawfull of thẽ selues, & therefore were obserued but for a time.

‖ And whatsoeuer thei would not should be done to themselues, *ẏ* they should not doe it to others.

l Therefore the ceremonies commanded by God could not so soone be abolished, till the liberte of the Gospel were better knowen.

d had purified their hearts.

10 Now therefore, why e tempt ye God, to f lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the g grace of the Lorde Iesus Christ to be saued, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes & wonders God had done among the Gentiles by them.

13 And when they helde their peace, Iames answered, saying, Men & brethren, hearken vnto me.

14 *Simeon hath declared, howe God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 *After this I will returne, and wyll builde againe the s tabernacle of Dauid, which is fallen downe, and the ruines thereof wil I builde agayne, and I wil set it vp,

17 That the residue of men might seeke after the Lord, & all the h Gentiles vpõ whome my Name is called, saith the Lorde which doeth all these things.

18 From the beginning of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstein them selues frõ i filthines of idoles, & k fornication, and that that is strangled, and from blood ‖.

21 For l Moses of olde time hath in euery citie them that preache him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne compayny to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, & Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia send greeting.

24 For asmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, & combred your minds, saying, Ye must be circumcised and keepe the Lawe: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent [illegible] and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and m to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye abstein from thinges offered to idoles and blood, & that that is strangled, & from fornication: ‖ from which if yee keepe your selues, ye shall do well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, n exhorted the brethren with many wordes, and strengthened them.

33 And after they had tarried there a space, they were let goe in o peace of the brethren vnto the Apostles.

34 Notwithstanding * Silas thought good to abide there still ‖.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached the word of *ẏ* Lorde, and see how they do.

37 And Barnabas ‖ counselled to take with them Iohn, called Marke.

38 But Paul thought it not mete to take him vnto their compaine, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 *When Paul had circumcised Timothie, he tooke him with him.* 7 *The Spirit calleth them from one countrey to another.* 14 *Lydia is conuerted.* 28 *Paul and Silas imprisoned, conuert the Layler,* 37 *And are deliuered as Romanes.*

THen came he to Derbe & to Lystra: and behold, a certaine disciple was there, named * Timothe- 1
us, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian.

Of whome the brethren which were at Lystra and Iconium, reported well. 2

Therefore Paul woulde that he should go forth with him, & tooke and q circũcised him, because of the Iewes, which were in those quarters: for they knewe all, that his father was a Grecian. 3

And as they went through the cities, they deliuered thẽ the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem. 4

5 And

m Whom the holy Ghost hath moued and directed to ordaine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinãce, Exod.14-31. iudg.7.20. hag.1.12.

‖ And whatsoeuer ye would not that men should do vnto you, doe not to others.

n *Or, comforted.*

o Hauing desired leaue of the Church, the brethren praied god to prosper their iourney.

p Who for iust causes, changed his minde.

‖ and ouly Iudas went.

‖ would take Iohn, &c.

q God suffereth the most perfite to fall, and yet turneth their infirmities to the setting forth of his glory, as this breache of company caused the word to be preached in mo places.

Rom.16.21. phil.2.19. 1.thess.3.2.

q Least the Iewes should disdaine him as one that were prophane, and without God.

b God chuseth not only men, but also appointeth countreys where his word shalbe preached, & onely as he will.

c Meaning, Asia the lesse.

‖ of Jesus.

d Called also Antigonia, and Alexandria.

e We ought not to credit visions, except wee be assured thereof by the Spirit of God.

f Which is in the borders of Thracia & Macedonia.

g In Greeke and Latine the word is called Colonia, which can not otherwise be wel expressed, but by such circumstance of wordes.

h Where the Christians accustomed to assemble their church, when the infidels persecuted them.

*Leu.*20.27. *deut.*18.10,11. 1.*sam.*28.7.

i Which could geesse and foredeeme of things past, present and to come: which knowledge in many thinges God permitteth to the deuil.

k Satan, although he spake the trueth, yet was his malicious purpose to cause the Apostles to be trowbled as seditious persons, and teachers of strange religion.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of god taught both one doctrine, Read Mar.1.34.

5 And so were the Churches stablished in the faith, and encreased in number daily.

6 ¶ Nowe when they had gone throughout Phrygia, and the region of Galatia, they were [b] forbidden of the holye Ghost to preache the word in [c] Asia.

7 Then came they to Mysia, and sought to go into Bithynia: but ꝑ Spirit ‖ suffred them not.

8 Therefore they passed throughe Mysia, and came downe to [d] Troas,

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to go into Macedonia, being [e] assured that the Lorde had called vs to preache the Gospell vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothacia, and the next daye to [f] Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and [g] whose inhabitantes came from Rome to dwel there, and we were in that citie abyding certeine dayes.

13 And on the Sabbath day, we went out of the citie, beesides a riuer, where they were wont to [h] pray: and we sate downe, & spake vnto the women, which were come together.

14 And a certaine woman, named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lorde opened, that shee attended vnto the thinges, which Paul spake.

15 And when she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide there: and she constrained vs.

16 And it came to passe that as we went to prayer, a certeine maid hauing [a] spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, & cryed, saying, These men are the seruantes of the most high God, which shewe vnto vs the [k] way of saluation.

18 And this did she many dayes: but Paul being grieued, [l] turned about, and saide to the spirit, I commande thee in the Name of Jesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul & Silas, & drew them into the market place vnto ꝑ Magistrates,

20 And brought them to ꝑ Gouernours, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receyue, neyther to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernours rent [m] their clothes, and [n] commanded them to be beaten with rodes.

23 And when they had beaten them sore, they cast them into prison, commanding the iayler to keepe them surely.

24 Who hauing receyued such commandement, cast them into the [o] inner prison, & made their feete fast in the stocks.

25 Nowe at midnight Paul and Silas prayed, and sung a psalme vnto God: & the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, hee drewe out his sword, & would haue killed himself, supposing the prisoners had bene fled.

28 But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, & said, Syrs, what must I do to be saued?

31 And they said, Beleue in the Lord Jesus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

33 Afterwarde hee tooke them the same houre of the night, and washed their [p] stripes, and was baptized with al that belonged vnto him, straightway.

34 And when he had brought them into his house, he [q] set meat before them, & reioyced that he with all his houlholde beleeued in God.

35 And when it was day, ‖ the Gouernours sent the sergeants, saying, Let those men go.

36 The the keeper of the prison told these wordes vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beate vs openly vncondemned, which are [r] Romanes, they haue cast vs into prison, & nowe would they put vs out priuily? nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the Gouernours, who [s] feared when they heard that they were Romanes.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the citie.

40 And then went out of the prison, and entred into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

[m] To wit, the clothes of Paul and Silas. 2.*Cor.*11.25. 1.*Thess.*2.2.

[n] Or, in the bottome of the prison, or in a dungeon.

[o] Or, wounded, or hurtes.

[p] Greeke, he set the table.

‖ the Gouernours assebled together in the market, & remembring the earthquake that was, they feared and sent, &c.

[r] No man had authoritie to beate, or put to death a citizen Romane, but the Romans themselues by the consent of the people.

[s] For the punishment was great against them that did injurie to a citizen Romane.

CHAP.

CHAP. XVII.

1 Paul commeth to Theſſalonica, 4 Where ſome receiue him, & others perſecute him. 11 To ſearch the Scriptures. 17 He diſputeth at Athens, and the fruite of his doctrine.

1 NOwe as they paſſed thyough Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes diſputed with them by the Scriptures,

3 Opening, & alledging that Chriſt muſt haue ſuffred, and riſen againe from the dead: and this is Iesus Chriſt, whome, ſaid he, I preach to you.

4 And ſome of them beleeued, and ioyned in companie with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certeine vagabounds and wicked fellowes, & when they had aſſembled the multitude, they made a tumult in the citie, & made aſſault againſt the houſe of Iaſon, & ſought to bring them out to the people.

6 But when they founde them not, they drewe Iaſon and certeine brethren vnto the heades of the citie, crying, Theſe are they which haue ſubuerted the ſtate of the world, and here they are,

a Like quarelpiking they vſed againſt Chriſt: & theſe be the weapons wherewith the world continually fighteth againſt the members of Chriſt, treaſon and ſedition.

7 Whom Iaſon hath receiued, and theſe all doe againſt the decrees of Cæſar, ſaying that there is another [a] King, one Iesus.

8 Then they troubled the people, and the heades of the citie, when they hearde theſe thinges.

[b] Or, a ſufficient anſwere.

9 Notwithſtanding when they had receiued [b] ſufficient aſſurance of Iaſon and of the other, they let them go.

b Not more excellent of birth, but more prõpt, and couragious in receiuing the worde of God: for he compareth them of Berea with them of Theſſalonica, who perſecuted the Apoſtles in Berea.

10 And the brethren immediatly ſent away Paul and Silas by nyght vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

Iohn. 5. 39.

11 These were alſo [c] more noble men then they which were at Theſſalonica, which receiued the word with al readines, and [d] ſearched the Scriptures daily, [e] whether thoſe thinges were ſo.

c This was not onely to trie if theſe thinges which they had heard, were true, but alſo to confirme theſelues in the ſame, and to increaſe their faith.

12 Therefore many of them beleeued, and of honeſt women, which were Grecians, and men not a fewe.

[d] Or, had the charge to conduct him ſafely.

13 ¶ But when the Iewes of Theſſalonica knew, that the worde of God was alſo preached of Paul at Berea, they came thither alſo, & moued the people.

14 But by and by the brethren ſent away Paul to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that [d] did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus [e] they ſhould come to him at once, they departed.

16 ¶ Now while Paul wayted for them at Athens, his ſpirite was ſtirred in him, when he ſawe the citie [f] ſubiect to idolatrie.

d That citie which was the fountaine of all knowledge, was now the ſinke of moſt horrible idolatrie.

17 Therefore he diſputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily [g] with whomſoeuer he met.

18 Then certeine Philoſophers of the [f] Epicures, and of the [g] Stoikes, diſputed with him, and ſome ſaid, What will this [h] babbler ſay? Others ſaide, He ſeemeth to be a ſetter forth of ſtrange gods (becauſe he preached vnto them Iesus, and the reſurrection.)

e Such was his feruent zeale towards Gods glorie, that he laboured to amplifie the ſame both in ſeaſon, & out of ſeaſon, as he taught afterwarde to Timothie.

19 And they tooke him, and brought him vnto [h] Mars ſtreete, ſaying, May we not know, what this newe doctrine, where of thou ſpeakeſt, is?

f Who helde, that pleaſure was mans whole felicitie.

20 For thou bringeſt certeine ſtrange things vnto our eares: we would know therefore, what theſe things meane.

21 For all the Athenians, and ſtrangers which dwelt there, [i] gaue them ſelues to nothing elſe, but either to tell, or to heare ſome newes.

g Who taught that vertue was onely mans felicitie, which notwithſtanding they neuer attained vnto,

22 Then Paul ſtoode in the middes of [i] Mars ſtreete, and ſaide, Ye men of Athens, I perceiue that in all things ye are too ſuperſtitious.

[i] Or, raſcal, or triſter.

23 For as I paſſed by, and beheelde your deuocions, I founde an altar wherein was written, [k] VNTO THE VNKNOWEN GOD. Whom ye then ignorãtly woſhip, him ſhew I vnto you.

h Where iudgement was giuen of weightie matters, but chiefly of impietie againſt their gods whereof Paul was accuſed: or els was led thither becauſe of the reſort of people, whoſe eares euer tickled to heare newes.

24 God that made the world, & al things that are therein, ſeeing that he is Lorde of heauen and earth, [l] dwelleth not in temples made with hands,

[k] Or, had leiſure.

25 [m] Neither is woſhipped with mẽs hãds, as though he needed any thing, ſeing he giueth to all life and breath & al things,

i Which was alſo called Areopagus.

26 And hath made of one blood all mankinde, to dwell on al the face of the earth, and hath [n] aſſigned the times which were ordeined before, and the boundes of their habitation,

k Hereby Paul taketh an occaſion to bring the to the true God.

27 That they ſhould ſeeke the Lord, if ſo be they might haue groped after him, and found [o] him, though doutles he be not farre from euery one of vs.

Chap. 7. 48. Pſal. 50. 8.

28 For in him we liue, and moue, & haue our being, as alſo certeine of your owne [p] Poets haue ſaide, For we are alſo his generation.

l Before man was created, God had appointed his ſtate and cõdition.

29 [q] Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto [r] golde, or ſiluer, or ſtone grauen by arte & the inuention of man.

30 And the time of this ignorance God regarded not: but now he admonyſheth [s] all men euery where to repent,

m This is meant as when ſome people depart out of a countrey, and others come to dwel therein.

n Men grope in darknes till Chriſt the true light ſhine in their heartes. o As Aratus & others. *Iſa. 40 19.* p He condẽneth the matter & the forme wherewith God is counterfaited. q But pardoned it, & did not puniſh it as it deſerued. r This is ment of the vniuerſall world, and not of euerie particular man: for whoſoeuer ſinneth without the law, ſhal die without the Lawe.

31 Becauſe

31 Because he hath appointed a daye in the which he will iudge the worlde in righteousnesse, by that man whome he hath appointed, whereof he hath geuen An assurance to all men, in that he hath rapsed him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, & other said, We will heare thee agame of this thyng.

33 And so Paul departed from among them.

34 Howbeit certain mē claue vnto Paul, and beleeued: among whom was also Denis [a] Areopagita, & a woman named Damaris, and other with them.

[a] Or, a iudge of Mars streete.

CHAP. XVIII.

Paul laboureth with his handes, and preacheth at Corinthus. 6 He is detested of the Iewes, & Yet receiued of many, 9 And comforted of the Lorde. 14 Gallio refuseth to meddle with religion. 18 Paules vowe. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

1 After these thinges, Paul departed from Athens, and came to Corinthus,

2 And founde a certaine Iewe, named * Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that [a] Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and [b] wrought (for their craft was to make [c] tents.)

4 And hee disputed in the Synagogue euery Sabbath daye, and exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul [d] burned in spirit, testifying to þ Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his rayment, and saide vnto them, [e] Your blood be vpon your owne head: I am cleane: from hencefoorth will I go vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned harde to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lorde with all his houlholde: & many of the Corinthians hearing it, beleeued & were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For [f] I am with thee, & no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and sixe moneths, & taught the word of God among them.

12 ¶ Now when Gallio was deputie of [g] Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the [g] Law.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason maintaine you.

15 But if it be a question of wordes, and names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those thinges.

16 And he draue them from þ iudgement seat.

17 Then tooke all the Grecians [h] Sosthenes þ chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothyng for those things.

18 But when Paul had taried there yet a good while, her tooke leaue of the brethren, and sayled into Syria (and with him Priscilla & Aquila) after that hee had [i] shorne his head in Cenchrea: for he had a * vowe.

19 Then he came to Ephesus, & left them there: but hee entred into þ Synagogue and disputed with the Iewes.

20 Who desired him to tary a loger time with them: but he would not consent,

21 But bade thē farewell, saying, I must needs keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, * if God will. So he sayled from Ephesus.

22 ¶ And when he came downe to [k] Cesarea, he went vp to Ierusalem: & when he had saluted þ Church, he went down vnto Antiochia.

23 Nowe when hee had tarryed there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and [l] mighty in the Scriptures.

25 The same was [l] instructed in the way of the Lorde, and he spake feruently in the spirit, & taught diligently the things of the Lorde, and knewe but the [m] baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and [o] expounded vnto him the * way of God more perfectly.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receyue him: and after he was come thither, he holpe thē much which had beleeued through grace.

28 For mightily he confuted publikely þ Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

The holy Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed

Rom. 16. 3.

[a] This was Claudius Cesar who then was Emperour.

[b] Thus he vsed where euer he came: but principally at Corinthus, because of the false Apostles which preached without wages to win the peoples fauour.

[c] Or, paulions which then were made of skinnes.

[d] And boyled with a certaine zeale.

Chap. 13. 51. mat. 10. 14.

[e] Because they haue none excuse, he denounceth the vengeance of God against them through their owne faulte.

1. Cor. 1. 14.

[f] God promiseth him a speciall protection, whereby he would defende him from the violent rage of his enemies.

[g] Or, Grecia.

[g] They accused him because he transgressed the seruice of God appointed by þ Lawe.

[h] Of whom is spoken, 1. Cor. 1. 1.

[i] Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed: Nom. 6. 18. chap. 21. 24.

1. Cor. 4. 19. iam. 4. 15.

[k] Called Cesarea Stratonis.

1. Cor. 1. 12.

[l] Or, wel instructed.

[l] That is, was somwhat entred.

[m] He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

[n] This great learned and eloquent man disdained not to be taught of a poore crafts man.

[o] The way to saluation.

medy by miracles. 13 *The rashnes, and punishment of the coniurers, and the fruit that came thereof.* 24 *Demetrius raiseth sedition vnder pretence of Diana.* 41 *Yet God deliuereth hir, and appeaseth it by the towne clarke.*

1 And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, & founde certaine disciples,

2 And saide vnto them, Haue ye receiued the [a] holy Ghost since ye beleeued? And they saide vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he saide vnto them, [b] Vnto what were ye then baptized? And they saide, Vnto Iohns baptisme.

4 Then said Paul, [*] Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shoulde beleeue in him, which should come after him, that is, in Christ Iesus.

5 So when they hearde it, they were [c] baptized in the name of the Lorde Iesus.

6 And Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and spake boldely for the space of three moneths, disputing and exhorting to the thinges that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the waye of God before the multitude, hee departed from them, & separated the disciples, & disputed daily in the schole of one [d] Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, [e] kercheses [*] or handkerchefs, and the diseases departed from them, and the euill spirites went out of them.

13 Then certayne of the vagabonde Iewes, [f] exorcistes, tooke in hande to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We [f] adiure you by Iesus, whome Paul preacheth.

14 (And there were certayne sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euill spirite answered, & saide, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whome the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, & the Name of the Lord Iesus was magnified.

18 And many that beleeued, came & confessed, and [g] shewed their workes.

19 Many also of the which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and founde it [h] fifte thousand pieces of siluer.

20 So the word of God grew mightily, and preuailed.

21 ¶ Nowe when these things were accomplished, Paul purposed [i] by the Spirite to passe through Macedonia & Achaia, & to go to Ierusalē, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 And the same time there arose no small trouble about that [k] way.

24 For a certayne man named Demetrius a siluer smith, which made siluer [l] temples of Diana, [l] brought great gaines vnto the crafts men:

25 Whome hee called together, with the workemen of like things, & saide, Sirs, ye knowe that by this craft [m] we haue our goods.

26 Moreouer ye see and heare, that not alone at Ephesus, but almost through out all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, [n] that the state shoulde be reproued, but also that the [o] temple of the great goddesse Diana shoulde bee nothing esteemed, and that it woulde come to passe [p] her magnificence, which all Asia, and the [p] world worshippeth, should be destroyed.

28 Nowe when they heard it, they were full of wrath, & cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, & they rushed into the common place with one assent, & caught [*] Gaius, and [*] Aristarchus, men of Macedonia, and Pauls companyons of his iourney.

30 And when Paul woulde haue entred in vnto the people, the disciples suffred him not.

31 Certayne also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe

a That is, the particular gifts of the Spirit: for as yet they knew not the visible giftes.

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine which he taught, and sealed with the signe of baptism: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, that sinne by Christs death may be abolished, and die in vs, and that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ.

Mat.3.11. mar.1. Luk.3.16. iob.1. 27. chap.1.5. & 2. 2. & 11.16.

c Indued with the visible graces of the holy Ghost.

d That is, of a certaine man so called.

[*] From fiue a clocke vnto ten

[*] *Or, napkins.*

e This was to authorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship him, or his napkins.

[*] *Or, coniurers.*

f They abuse Pauls authoritie, and without any vocation of God, vsurpe that which is not in mans power.

g That is, declared by confession of their sinnes & by their good workes that they were faithfull.

h This monnteth to of our money about 2000 markes.

i By the motion of the holy Ghost, he vndertooke this iourney.

k That is, about the state of the Christians: for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

[*] *Or, shrines.*

l What impietie doeth not couetousnes driue a man vnto?

m He was moued with his profit & the others for their bellies, so that they would rather lose both their liues and religion then their filthie gaine.

n Meaning their arte and occupation.

o Religion is his second argument which he lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the doings of the faithfull: for they preferre religion aboue all.

p He grounded his religion vpō the multitude & authoritie of the world, as doe the Papistes.

Rom.16.23.1.Cor. 1.14. Colos.4.10.

knewe not wherefore they were come together.

q And set him in an hie place where the people could not come nere him, but whence they might wel heare his voyce.

33 And some of the companie q drew forth Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shout almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarke, when he had staied the people, said, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came down from r Iupiter?

r Antiquitie & the couetousnes of the Priests brought in this superstition: for it is written that the Temple being repaired seuen times, this idole was neuer changed, Plin.li. 16.40. by such delusions the world is most easily abused.

36 Seeing then that no man can s speake against these things, ye ought to be appeased, and to do nothing rashly.

s He pacifieth the people by worldly wisedome, and hath no respect to religion.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the crafts men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a lawfull assemblie.

40 For we are euen in icopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

CHAP. XX.

a Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lordes supper and preacheth. 9 At Troas he raiseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towardes Ierusalem.

1 NOw after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone thorough those partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing tarried there three moneths, because the Iewes laide waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

a He remained there these dayes, because he had better opportunitie to teach: also the abolishing of the Lawe was not yet knowen.

4 And there accompanied him into Asia Sopater of Berea, (of them of Thessalonica, Aristarchus, & Secundus, and Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, & Trophimus.

5 These went before, and tarried vs at Troas.

6 And we sailed forth from a Philippi, after the dayes of vnleuened bread, & came vnto the to Troas in fiue dayes, where we abode seuen dayes.

7 And b the first day of the weeke, the disciples being come together to c breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

b Which we call Sonday. Of this place and also of the 1.Cor.16.2. we gather that Christians vsed to haue their solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate the Lords Supper.

8 And there were many lights in an vpper chamber, where d they were gathered together.

9 And there sate in a windowe a certaine yong e man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

Chap.2.46.

d *Or, we.*

10 But Paul went downe, & laid himself vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

e *Or, boy.*

11 So when Paul was come vp againe, & had broken bread, & eaten, he communed a long while till the dawning of the day, and so he departed.

12 And they brought the boye aliue, and they were not a litle comforted.

13 ¶ Then we went forth to ship, and sailed vnto the citie f Assos, that we might receiue Paul there: for so had he appointed, and would himselfe go afoote.

f Which was a citie of Mysia, called otherwise Apollonia. Plin. lib.5.chap.30.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sayled thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next daye we came to Miletum.

16 For Paul had determined to sayle by g Ephesus, because he would not spende the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of h Pentecoste.

g *Or, Vvitsonside.*

e In my vocatiō and ministerie.

f This vertue is contrary to boasting and hie minded: which vices are detestable in the seruants of Iesus Christ.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he sayde vnto them, Ye knowe from the first daye that I came into Asia, after what maner I haue bene with you at all seasons,

g I neither held my tongue for feare, nor dissembled for gaine.

19 i Seruing the Lord with all k modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

h Which is the turning to God by newnesse of life.

20 And howe I kept l backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout euery house,

i Which is the receiuing of the grace, which Christ doeth offer vs.

21 Witnessing both to the Iewes, and to the Grecians the m repentance towarde God, and n faith toward our Lord Iesus Christ.

k That is, by the impulsion and commandement of the holy Ghost, who draweth me as with a band.

22 And now behold, I go o bound in the spirit vnto Ierusalem, and knowe not what things shall come vnto me there,

l By the Prophets.

23 Saue that the holy Ghost p witnesseth in euery citie, saying, that bands and afflictions abide me.

m In my preaching.

n In Ierusalē.

24 But I passe not at all, neyther is my

o *Or, vvithin.*

p *Or, say.*

life deare vnto my selfe, so that I may fulfill my course with ioye, and the ministration which I haue receiued of the Lord Jesus, to testifie the Gospell of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the [m] blood of all men.

27 For I haue kept nothing backe, but haue shewed you [a] all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, wherof the holy Ghost hath made you Ouerseers, to feede the Church of God, which hee hath purchased with his [o] owne blood.

29 For I knowe this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer, of your owne selues shall men arise speaking [p] peruerse things, to drawe disciples after them.

31 Therefore watch and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And nowe brethren, I commend you to God, and to the word of his grace, which [q] is able to builde further, and to giue you an [r] inheritance among al thē, which are sanctified.

33 I haue coueted no mans siluer, nor golde, nor apparell.

34 Yea, ye knowe, that these hands haue ministred vnto my [s] necessities, and to them that were with me.

35 I haue shewed you all things, howe that so labouring, ye ought to support the weake, and to remember the words of the Lord Jesus, howe that he sayde, [t] It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sore for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the ship.

m I am not the occasion of anie of your destructions.

n Which concerneth your saluation.

o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the cōmunion of the proprieties, and vnion of the two natures in one person.

p Through their ambition, which is mother of al heresie and wickednes.

q To increase you with further graces, and to finish his worke in you.

r He promiseth to the faithfull cōtinual increase of grace, til they enter into the possessiō of that inheritance, which is prepared for them. 1.Cor.4.12. 1.thes.2.9. 2.thes.3.8.

s Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philippes foure daughters prophetisses. 33 Pauls constancie to beare the crosse, as Agabus and others forspake, although he was otherwise counselled by the brethren. 28 The great daunger that he was in, and howe he escaped.

1 And as we launched forth, & were departed frō them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aboorde, and set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul [a] through the [b] Spirite, that he should not go vp to Jerusalem.

5 But when the dayes were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course frō Tyrus, we arriued at Ptolemais, and saluted the brethren, & abode with them one day.

8 And the next day, Paul and they that were with him, departed, and came vnto Cesarea: and we entred into ꝑ house of * Philippe the Euangelist, which was one of the [c] seuen Deacons, & abode with him.

9 Now he had foure daughters virgins, which did prophecie.

10 And as we taried there many dayes, there came a certaine Prophete from Judea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdell, and bounde his owne hands and feete, and said, [d] Thus saith the holy Ghost, So shall ꝑ Jewes at Jerusalem [e] binde the man that oweth this girdell, and shall deliuer him into the hands of the Gentiles.

12 And whē we had heard these things, both we and other of the same place besought him that he would not go vp to Jerusalem.

13 Then Paul answered, and said, What do ye weeping & breaking mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 So when he would not be perswaded, we ceased, saying, The will of the Lorde be done.

15 And after those dayes we trussed vp our fardels, & went vp to Jerusalem.

16 There went with vs also certaine of ꝑ disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto [f] James: and all the Elders were there assembled.

19 And when he had embraced them, he tolde by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.

b The holie Spirit reueiled vnto them the persecutions ẏ Paul shoulde haue made against him, and ẏ same Spirit also strengthened Paul to sustaine them.

c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise. *Chap.6.5.*

d God woulde haue his seruats bands knowen, to ẏ intent that no man shoulde thinke that he cast him self into wilful danger.

e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chief or superintendent of the Church of Jerusalem.

ſed the Lorde, and ſaid vnto him, Thou ſeeſt, brother, howe many thouſandes Iewes there are which beleeue, & they are all zelous of the Lawe.

21 Howbeit they are informed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, & ſayeſt, that they ought not to circumcyſe their children, neyther to liue after thes customes.

22 What is then to be done? the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Doe therefore this that we ſay to thee. We haue foure men, which haue made a vowe.

24 Them take, and purifie thy ſelf with them, and contribute with them, that they may * ſhaue their heades: and all ſhall know, that thoſe things, whereof they haue bene informed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Lawe.

25 For as touching the Gentiles, which beleeue, we haue written, and determined * that they obſerue no ſuch thing, but that they keepe them ſelues from things offred to idoles, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul toke the men, & the next day was purified with them, & entred into the Temple, * declaring the accompliſhment of the dayes of the purification, vntill that an offring ſhould be offred for euery one of them.

27 And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſawe him in the Temple) moued all the people, and * layde handes on him,

28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men euery where againſt the people, and the Lawe, and this place: moreouer, hee hath brought Grecians into the Temple, & hath * polluted this holy place.

29 For they had ſeene before Trophimus an Epheſian with him in the citie, whome they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they toke Paul, & drewe him out of the Temple, and forthwith the doores were ſhut.

31 But as they went about to kill him, tydings came vnto the chiefe Captaine of the band, that all Ieruſalem was on an vproare.

32 Who immediatly toke ſouldiers and * Centurions, and ran * downe vnto them: and when they ſawe the chiefe captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and toke him, and commanded him to be bounde with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee coulde not knowe the certaintie for the tumult, he commanded him to be ledde into the caſtle.

35 And when he came vnto the grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhoulde haue bene led into the caſtle, he ſayde vnto the chiefe captaine, May I ſpeake vnto thee? Who ſaid, Canſt thou ſpeake Greeke?

38 Art not thou ꝑ * Egyptian, who before theſe dayes raiſed a ſedition, & led out into the wilderneſſe foure thouſande men that were murtherers?

39 Then Paul ſayde, Doubtleſſe I am a man which am a Iewe, and citizen of * Tarſus, a famous citie in Cilicia, and I beſeech thee, ſuffer me to ſpeake vnto the people.

40 And when hee had geuen him licence, Paul ſtoode on the grieces, and beckened with the hand vnto the people: and when there was made great ſilence, he ſpake vnto them in ꝑ Hebrewe tongue, ſaying,

CHAP. XXII.

Paul rendreth an account of his life and doctrine. 25 He eſcapeth the whippe by reaſon he was a citizen of Rome.

1 YE men, brethren & fathers, heare my * defence now towardes you.

2 (And when they heard that he ſpake in the Hebrewe tongue to them, they kept the more ſilence, and he ſaide)

3 I am verely a man, which am a Iewe, borne in * Tarſus in Cilicia, but brought vp in this citie at the * feete of Gamaliel, and inſtructed according to the perfect maner of the Lawe of the fathers, and was zealous towarde God, as ye all are this day,

4 * And I perſecuted this way vnto the death, binding and deliuering into priſon both men and women,

5 As alſo the chiefe Prieſt doeth beare me witnes, and all the state of the Elders: of * whom alſo I receiued letters vnto the * brethren, and went to Damaſcus to bring them which were there, bounde vnto Ieruſalem, that they might be puniſhed.

6 ¶ And ſo it was, as I iourneyed and was come neere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light rounde about me.

7 So I fell vnto the earth, and heard a voyce, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſayde to me, I am Ieſus of Nazaret, whom thou perſecuteſt.

9 Moreouer they that were with me, ſawe in deede a light and were afraide: but they hearde not ꝑ voyce of him that ſpake vnto me.

10 Then

ꝑ That is, according to the maners that our fathers obſerued, which were commanded by God.

h Who as yet were not well inſtructed in Chriſt.

i The ende of this ceremonie was thankeſgiuing, and was inſtitute by God, and partly of ignorance & infirmitie retained: therefore S. Paul ſupported therein the weaknes of others, and made himſelfe al to al men, not hindring his conſcience. *Num. 6. 18. chap. 18. 18. Chap. 15. 20. Numb. 6. 13. chap. 24. 18.*

k In thinking to appeaſe ꝑ faithfull, and to ſupport the infirme, he falleth into ꝑ hands of his enemies.

l By bringing in ſuch as were not circumciſed.

m Which were vnder captaines and had charge ouer an hundred ſouldiers.

n A notable example of Gods prouidence for the defence of his.

o Ioſeph. li. Antiq. 20. chap. 11. & de bello Iudaic. 2. chap. 12.

Chap. 5. 36.

Chap. 22. 3.

p *Or, reaſon, or excuſe.*

Chap. 21. 39.

a Whereby hee declareth his modeſtie, diligence and docilitie.

Chap. 8. 3.

q *Or, this profeſſion of the Chriſtians.*

Chap. 9. 1, 2.

b To the Iewes to whome the letters were directed.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shal be tolde thee of all thinges, which are appointed for thee to do.
11 So when I could not see for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.
12 And one Ananias, a godly man, as pertayning to the Law, having good reporte of all the Iewes which dwelt there,
13 Came vnto me, and stood, and said vnto me, Brother Saul, receyue thy sight: and that same houre I looked vpō him.
14 And he sayd, The God of our fathers hath [c] appoynted thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voice of his mouth.
15 For thou shalt be his witnes vnto all men of þ thinges, which thou hast seene and heard.
16 Now therefore why tariest thou? Arise, and be baptized, and washe away thy sinnes, in calling on the [e] Name of the Lorde.
17 ¶ And it came to passe, that when I was come againe to Ierusalem, & prayed in the Temple, I was in a trance,
18 And sawe him saying vnto me, Make haste, and get thee quickely out of Ierusalem: for they will not receyue thy witnes concerning me.
19 Then I sayde, Lorde, they knowe that I * pyssoned, and beat in euery Synagogue them that beleeued in thee.
20 And when the blood of thy martyr Steuen was shed, I also *stood by, and consented vnto his death, and kept the clothes of them that slew him.
21 Then he sayde vnto me, Depart: for I wil send thee farre hence vnto the Gentiles.
22 ¶ And they heard him vnto this worde, but then they lift vp their voyces, and said, Away with such a felow from the earth: for it is not meete that he shoulde liue.
23 And as they cryed and cast off their clothes, and threw dust into the ayre,
24 The chiefe captaine commanded him to be led into the Castle, and bade that he shoulde be scourged, and examined, that hee might knowe wherefore they cryed so on him.
25 And as they bound him with thongs, Paul sayde vnto the Centurion that stood by, Is it lawful for you to scourge one that is a [f] Romane, and not condemned?
26 Whē when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.
27 Then the chiefe captaine came, and sayde to him, Tell mee, art thou a Romane? And he sayd, Yea.
28 And the chiefe captayne answered, With a great summe obtayned I this burgesship. Then Paul said, But I was [g] so borne.
29 Then straightway they departed frō him, which should haue examined him: and the chiefe captaine also was afraid, after he knewe that he was a Romane, and that he had bounde him.
30 On the next day, because he woulde haue knowen the certaintie wherefore he was accused of the Iewes, hee loosed him from his bondes, and commanded the hie Priests and all their Counsell to come together: and he brought Paul, and set him before them.

c This may be referred to the eternal counsel of God, or else to the execution & declaration of ỹ same, which seemeth here to be more proper.
d Which is Christ, 1. Iohn. 2. 1.
e He sheweth ỹ sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost.
Chap. 8. 3.
Chap. 7. 58.
f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by ỹ Romanes, and was their Colonia, wherof reade cha. 16. 12
g This priuiledge was oft times giuen in recompence of seruice to thē that were farre off Rome, and to their children, though they were not borne in the citie.

CHAP. XXIII.

The answere of Paul being smit, & the ouerthrow of his enemies. 11 *The Lorde encourageth him.* 23 *And becausē the Iewes layed waite for him, he is sent to Cesarea.*

AND Paul beholde earnestly the Counsell, and sayde, Men and brethren, I haue in all good conscience serued God vntil this day.
2 Then the hie Priest Ananias commāded them that stood by, to smite him on the mouth.
3 Then sayde Paul to him, God [a] will smite thee, thou whited wall: for thou sittest to iudge me according to þ Law, and commandest thou me to be smitten contrary to the Law?
4 And they that stoode by, saide, Reuilest thou Gods hie Priest?
5 Then said Paul, I [b] knowe not, brethren, that he was þ hie Priest: for it is written, * Thou shalt not speake euil of the Ruler of thy people.
6 But when Paul perceyued that the one part were of the Sadducees, and the other of the Pharises, hee cryed in the Counsell, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.
7 And when he had sayd this, there was a dissension betweene the Pharises and the Sadducees, so that the multitude was diuided.
8 * For the Sadducees saye that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse [d] both.
9 Then there was a great crie: and the Scribes of the Pharises part rose vp, and strone, saying, We finde none euil in this man: but if a spirite or an Angell hath spoken to him, let vs not fight against God.
10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castle.
11 ¶ Nowe the night following the Lord stoode by him, and sayd, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome.

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shoulde light vpon him, who vnder pretence of maintaining the Law, doeth transgresse it.
b He made this excuse as it were in mockerie, as if he woulde say, I know nothing in this man worthy the office of the hie Priest.
Exod. 22. 28.
Philip. 3. 5.
chap. 24. 22.
c He denieth not but there were other poyntes, but he expresseth that, for the which ỹ Sadduces that were the chiefe gouernours, hated him most.
Mat. 22. 23.
d Vnderstanding both kindes, the Angels, and the spirits, which he concludeth vnder one, and the resurrection which is the other part.

12 And

12 And when the day was come, certain of the Iewes made an assemblie, and bound themselues with an [e]oth, saying, that they would neither eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and saide, We haue bound our selues with a solemne othe, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the Counsel signifie to the chief captaine, that he bring him foorth vnto you to morowe, as though yee would knowe some thing more perfectly of him, and we, or euer he come nere, will be readie to kill him.

16 But when Pauls sisters [f] sonne heard of their laying awayt, he went, & entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, & saide, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called me vnto him, and praied me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shewe me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morowe vnto the Counsel, as though they would inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then fourtie men, which haue bounde themselues with an othe, that they will neither eate nor drinke, till they haue killed him: and now are they readie, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that he had [g] shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make readie two hundreth souldiers, that they may go to Cesarea, and horsmen three score and ten, and two hundreth with dartes, at the third houre of the night,

24 And let them make readie an horse [h] Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And hee wrote an [i] epistle in this maner:

26 Claudius Lysias, vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of [k] Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, [l] perceiuing that hee was a Romane.

28 And when I would haue knowne the cause, wherefore they accused him, I brought him forth into their counsell.

29 There I perceiued that he was accused of questions of their Lawe, but had no crime worthie of death, or of bondes.

30 And when it was shewed me, howe that the Iewes layde wayte for the man, I sent him straightway to thee, & commanded his accusers to speake before thee the thinges that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsme to go with him, and returned vnto the Castle.

33 Nowe when they came to Cesarea, they deliuered the epistle to the Gouernour, & presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what [i] prouince hee was: and when he vnderstoode that hee was of Cilicia,

35 I will heare thee, saide he, when thine accusers also are come, and commaunded him to be kept in Herodes iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix appointeth him, thinking to haue a bribe, 28 And after leaueth him in prison.

NOw after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour against Paul.

2 And when hee was called foorth, Tertullus began to accuse him, saying, Seeing that we haue obteined great quietnes thrugh thee, and that many worthie thinges are done vnto this nation through thy prouidence,

3 We acknowledge it wholy, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a fewe wordes.

5 Certainely we haue found this man a pestilent fellow, & a mouer of sedition among all the Iewes throughout the worlde, and a chiefe maintener of the [b] sect of the [c] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the [d] chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our handes,

8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that he shoulde speake, answered, I do the more gladly

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e The word signifieth cursing, as when a man either sweareth, voweth or wisheth himselfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in ỹ world, so that the aduersaries cannot conspire so craftily against thē, but he hath infinite meanes to defeat their wicked practises.

g This letter was written partely in the fauour of Paul that his aduersaries might not oppresse him.

h The captaine dissembleth to commend his owne diligence: for he did not knowe that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

i By this name ỹ Romanes called euery countrey which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptian to flight, which raised vp tumultes in Iudea: for these the oratour praiseth him: otherwise he was both cruel & couetous, reade Ioseph. lib. 20. Anti. chap. 11. & 12. & li. 2. de bello Iudaico chap. 12.

b Or heresie: for so ỹ wicked termed the true christian religiō.

c Which taught ỹ people to maintain their liberty against the Romanes: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

d Or, captaine of a thousand.

answere for my selfe, for as much as I knowe that thou hast beene of many yeres a [d] iudge vnto this [e] nation,
11 Seeing that thou mayest knowe, that there are but twelue daies since I came vp [f] to worship in Ierusalem.
12 And they neither found me in ꝑ Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.
13 Neither can they proue the thinges, whereof they now accuse me.
14 But this I confesse vnto thee, that after the way (which they call s heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,
15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shalbe both of iust and vniust.
16 And herein I endeuour my selfe to haue alway a cleare conscience toward God, and toward men.
17 Now after [h] many yeres, I came and brought * almes to my nation and offrings.
18 * At what time, certaine Iewes of Asia found me purified in the Temple,
19 Neither with multitude, nor with tumult.
20 Who [i] ought to haue bene present before thee, and accuse mee, if they had ought against me.
21 Or let these themselues say, if they haue found any vniust thing in mee, while I stoode in the Counsell,
22 Except it bee for this one voyce, that I cried standing among them, * Of the resurrection of the dead am I accused of you this day.
23 Now when Felix heard these things, he deferred them, & saide, When I shall more perfectly know the things which concerne this [s] way, by the comming of Lysias the chiefe Captaine, I will decide your matter.
24 Then he commanded a Centurion to keepe Paul, & that he should haue ease, and that he shoulde forbid none of his acquaintance to minister vnto him, or to come vnto him.
25 ¶ And after certaine dayes, came Felix with his wife Drusilla, which was a [k] Iewesse, and he called forth Paul, and heard him of the faith in Christ.
26 And as hee disputed of righteousnes, and temperance, & of the iudgement to come, Felix [l] trembled, & answered, Go thy way for this time, & when I haue conuenient time, I will call for thee.
27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
28 When two yeres were expired, Porcius Festus came into Felix roome: and Felix willing to [s] get fauour of ꝑ Iewes, left Paul bound.

d Or, gouernor: for before this he ruled Trachonites, Batanea, & Gaulanites.
e So that thou art not ignorant of their fashions.
f Not that his purpose was to worship there, but the Iewes so found him by the counsel of others: for he thought to haue wonne the simple brethren, & to stop the enemies mouthes.
g As the Scribes and Pharises termed the Christians doctrine.
h Meaning, that it was a lõg time since he had bin at Ierusalem, which was when he brought almes.
Chap.11.29. rom.15.26. 2.cor.9.2. Chap.21.27.
i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroade, and durst not themselues appeare.
Chap.23.7.
[s] *Or, sect.*

k By whose counsel Felix called for Paul.

l The word of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

[s] *Or, to do a pleasure.*

CHAP. XXV.

1 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

NOw when Festus was then come into the prouince, after three daies he went vp from Cesarea vnto Ierusalem.
2 Then the hie Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,
3 And [a] desired fauour against him, that he would send for him to Ierusalem: & they laid waite to kill him by the way.
4 But Festus answered, ꝑ Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.
5 Let them therefore, saide he, which among you are [b] able, come downe with vs: and if there be any wickednes in the man, let them accuse him.
6 ¶ Now when he had tarried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.
7 And when he was come, the Iewes which were come from Ierusalē, stoode about him, and laide many & grieuous complaints against Paul, which they could not proue,
8 For answered, [c] that he had neither offended any thing against the Law of the Iewes, neither against the Temple, nor against Cesar.
9 Yet Festus willing to [s] get fauour of the Iewes, answered Paul, and sayde, Wilt thou go vp to Ierusalem, & there be iudged of these things before me?
10 Then said Paul, I stand at [d] Cesars iudgement seat, where I ought to bee [e] iudged: to the Iewes I haue done no wrong, as thou very well knowest.
11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.
12 Then when Festus had spoken with [f] the Counsell, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.
13 ¶ And after certain dayes, king Agrippa and [g] Bernice came downe to Cesarea to salute Festus.
14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the king, saying, There is a certaine man left in prison by Felix.
15 Of whome when I came to Ierusalem, the hie Priests and Elders of the Iewes informed me, & desired to haue iudgement against him.
16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend

a The enuious sute of ꝑ Priests against Paul.
b Which may most commodiously.
c Paul defendeth himselfe in iudgement.
[s] *Or, to do pleasure.*
d Seeing himself betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.
e It is lawfull to require the defence of the Magistrate to maintaine our right.
f Without whose consent he could do nothing.
g This was his owne sister whō he entertained.

defend him selfe, concerning the crime.
17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought forth.
18 Against whome when the accusers stood vp, they brought no crime of such things as I suppose:
19 But had certayne questions against him of their owne [h] superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.
20 And because I doubted of such maner of question, I asked him whether he would goe to Ierusalem, and there be iudged of these things.
21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.
22 Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morow, saide he, thou shalt heare him.
23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the [k] Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought forth.
24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, & here, crying, that he ought not to liue any longer.
25 Yet haue I found nothing worthie of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to sende him.
26 Of whom I haue no certaine thing to write vnto my [l] lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.
27 For me thinketh it vnreasonable to send a prisoner, & not to shewe the causes which are laied against him.

h This word doeth also signifie religion: but he speaketh in contempt of the true doctrine.

k Or, auditorie.

l Flatterers first vsed to call Tyrants by this name, and after it so growed into vse, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

CHAP. XXVI.

1 *The innocencie of Paul is approued by rehearsing his conuersation.* 25 *His modest answere against the iniurie of Festus.*

1 THen Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for him selfe.
2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:
3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseeche thee, [a] to heare me patiently.
4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes.
5 Which knewe me heretofore (if they would testifie) that after the most straite [b] sect of our religion I liued a Pharise.
6 And now I stand and am accused for the hope of the promes made of God vnto our fathers.
7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.
8 Why shoulde it be thought a thing incredible vnto you, that God shoulde rayse againe the dead?
9 I also verely thought in my selfe, that I ought to do many cõtrarie things against the Name of Iesus of Nazaret.
10 * Which thing I also did in Ierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priestes, and when they were put to death, I [c] gaue my sentence.
11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.
12 At which time, euẽ as I went to * Damascus with authoritie, and commission from the high Priests,
13 At midday, O King, I saw in the way a light from heauen, passing the brightnes of the sunne, shine round about me, and them which went with me.
14 So when we were al fallen to y earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.
15 Then I saide, Who art thou, Lorde? And he sayde, I am Iesus whom thou persecutest.
16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,
17 Deliuering thee from the [d] people, and from the Gentiles, vnto whom now I send thee,
18 To [e] open their eyes, that they may turne from darknes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in me.
19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,
20 * But shewed first vnto them of Damascus, and at Ierusalem, & throughout all the coastes of Iudea, and then to the Gentiles, that they shoulde repent, and turne to God, & do workes worthie amendement of life.
21 For this cause the Iewes caught me in the * Temple, and went about to kill me.
22 Neuertheless, I obtayned helpe of God, and continue vnto this day, witnessing both to small & to great, saying

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

Chap. 8. 3.

c That is, I approued their cruelties which they vsed against them.

Chap. 9. 2, 3.

Chap. 9. 4. and 22. 7.

d Of the Iewes.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

Chap. 9. 22, 26. & 13. 14, 16.

Chap. 21. 30.

a Forasmuch as he best vnderstoode the religion, he ought to be more attentiue.

none other thinges, then those which the Prophets & Moses did say shoulde come,
23 To wit, that Christ should suffer, & that he shoulde be the first that shoulde rise from the dead, and shoulde shewe light vnto the people, and to the Gentiles.
24 And as he thus answered for himselfe, Festus saide with a loude voyce, Paul, thou art beside thy self: much learning doeth make thee mad.
25 But he saide, I am not mad, O noble Festus, but I speake þ words of trueth and sobernes.
26 For þ king knoweth of these things, before whom also I speake boldely: for I am perswaded that f none of these things are hid from him: for this thing was not done in a corner.
27 O king Agrippa, beleuest thou the Prophets? I know that thou beleuest.
28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.
29 Then Paul sayde, I woulde to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.
30 And when hee had thus spoken, the king rose vp, and the gouernour, and Bernice, and they that sate with them.
31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothyng worthie of death, nor of bonds.
32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

CHAP. XXVII.

1 *Pauls dangerous voyage and his companie toward Rome.* 44 *How, and where they arriue.*

1 NOw when it was concluded, that we shoulde saple into Italie, they deliuered both Paul, & certaine other prisoners vnto a Centurio named Julius, of the band of Augustus.
2 And * we entred into a shippe of Adramyttium purposing to saile by þ coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.
3 And the next daye wee arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.
4 And from thence we launched, and sayled hard by a Cyprus, because þ winds were contrary.
5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.
6 And there the Centurion found a ship of Alexandria, saylyng into Italie, and put vs therein.
7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffred vs not, we sailed hard by b Candie, neere to Salmone,
8 And with much a doe sailed beyond it, and came vnto a certayne place called the Faire hauens, neere vnto the which was the citie Lasea.
9 So when much time was spent, and saylyng was now ieopardous, because also the c Fast was nowe passed, Paul exhorted them,
10 And said vnto them, Syrs, I see that this voyage will be with hurt & much domage, not of the lading and ship onely, but also of our liues.
11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those thinges which were spoken of Paul.
12 And because þ hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lyeth towarde the Southwest and by West, and Northwest and by West.
13 And when the Southerne winde blew softly, they supposing to obteyne their purpose, loosed neerer, and sayled by Candie.
14 But anon after, there arose by it a stormie winde called d Euroclydon.
15 And when the ship was caught, and could not resist the winde, we let her go, and were caried away.
16 And we ranne vnder a litle Ile named e Clauda, and had much a do to get the boat.
17 Which they tooke vp & vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, & they let downe the f vessell, and so were caryed.
18 The nert daye when we were tossed with an exceeding tempest, they lightened the ship.
19 And the thirde daye we cast out with our owne handes the takling of the ship.
20 And when neyther sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.
21 But after long abstinence, Paul stood forth in the middes of them, and saide, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so shoulde ye haue g gayned this hurt and losse.
22 But nowe I exhort you to be of good courage: for there shalbe no losse of any mans life among you, saue of the ship onely.
23 For there stoode by me this night the Angell of h God, whose I am, & whom I serue,
24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen vnto b thee al that saile with thee.
25 Wherefore, sirs, be of good courage: for

2 *Cor.* 11. 25.

a From Sidon to Myra they should haue sayled North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

f Or, Creta.

b Which was an high hill of Candie bowing to þ seawarde.

c This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in þ deepe of winter which was at hand.

d That is, the Northeast winde or euerie East wind that is furious & stormie.

e This yle was West and by South from Candie straight toward þ goulfe Syrtes, which were certaine boyling sandes that swalowed vp all that they caught.

f Or, boat.

f Or, cast out the wares.

f That is, ye should haue saued the losse by auoyding the danger.

g They coulde not then reproue him of rashnes, seeing that this was þ ordinance of God.

h The graces & blessings, which God giueth to his children, profite many times the enemies, which are vnworthie to receiue the fruit thereof.

for i I beleeue God, that it shall be so as it hath bene tolde me.
26 Howbeit, wee must bee cast into a certaine Ilande.
27 And when the fourteenth night was come, as we were caried to and fro in the k Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,
28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.
29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, & wished that the day were come.
30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ancres out of the foreship,
31 Paul said vnto the Centurion, and the souldiers, Except these abide in þ ship, l ye cannot be safe.
32 Then the souldiers cut off the ropes of the boat, and let it fall away.
33 And when it began to be day, Paul exhorted them al to take meate, saying, This is the fourteenth day that ye haue taried, and continued m fasting, receiuing nothing.
34 Wherefore I exhort you to take meat: for this is for your safegarde: for there shall not a an heare fall from the head of any of you.
35 And when hée had thus spoken, hée tooke bread, and gaue thankes to God, in presence of them al, and brake it, and began to eate.
36 Then were they all of good courage, & also tooke meate.
37 Now we were in the ship in all two hundreth, three score and sixteene soules.
38 And whe they had eaten inough, they lightened the ship, & cast out the wheat into the sea.
39 And when it was day, they knew not the countrey, but they spied a certaine créke with a bank, into the which they were minded (if it were possible) to thrust in the ship.
40 So when they had taken vp the ancres, they committed the ship vnto the sea, and losed the rudder bondes, & hoysed vp the maine saile to the winde, & drewe to the shore.
41 And when they fel into a place, where two seas mette, they thrust in the ship: and the fore parte sticke fast, and could not bee moued, but the hinder part was broken with the violence of the waues.
42 Then the souldiers counsell was o to kill the prisoners, least any of them, when hee had swommne out, should flee away.
43 But the Centurion willing to saue Paul, staied them from this counsell, & commaded that they that could swim, should cast themselues first into the sea, and go out to land:
44 And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

i Faith is grounded vpon the worde of God.

k This sea in Strabos time was take for al þ part, which was about the moũtaines called Ceraunii, and so deuideth Italie frõ Dalmatia, and goeth vp to Venice.

l Paul woulde vse such meanes as God had ordeined, least he should seme to haue tempted him.

m He meaneth an extraordinarie abstinence, which came of the feare of death, & so toke away their appetite.

a By this Hebrew phrase is ment that they should be in all poynts safe and found, 1. Sam. 14. 45. 1. King. 1. 52. Mat. 10. 30.

o This declareth the great & barbarous ingratitude of the wicked, which cãot be wonne by any benefices.

CHAP. XXVIII.

Paul with his companie are gently intreated of the Barbarous people. 5 The viper burteth him not. 3 He healeth Publius father and others, and being furnished by them of thinges necessarie, he fareth toward Rome, 15 Where being receyued of the brethren, he declareth his busines, 30 And there preacheth two yeres.

1 AND when they were come safe, thé they knew that the Ile was called a Melita.
2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euerie one, because of the present shoure, and because of the colde.
3 And when Paul had gathered a nomber of stickes, and laid them on the b fire, there came a viper out of the heate, and lept on his hand.
4 Nowe when the Barbarians saw the worme hang on his hand, they sayde among themselues, This man surely is a c murtherer, whom, though hee hath escaped the sea, yet d Vengeance hath not suffered to liue.
5 But he shooke off the worme into the fire, and felt no harme.
6 Howbeit they wayted when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their mindes, and said, That he was a e God.
7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receyued vs, and lodged vs three daies courteously.
8 And so it was, þ the father of Publius lay sicke of the feuer, & of a bloudy flix: to whom Paul entred in, and when he prayed, he layd his handes on him, and healed him.
9 When this then was done, other also in the ile, which had diseases, came to him and were healed,
10 Which also did vs great honour: and when we departed, they laded vs with thinges necessarie.
11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the ile, whose badge was f Castor and Pollux.
12 And when wee arriued at Syracuse, we taried there three daies.
13 And from thence we fet a compasse, & came to Rhegium: and after one daye, the South winde blewe, & we came the second day to Putioli,
14 Where we found brethren, and were desired to tarie with them seuen dayes, and so we went toward Rome.
15 ¶ And from thence, when the brethren heard of vs, they came to meete

a Now called Malta.

b Or, heate.

c Such is the peruerse iudgement of men, þ they condemne such as they see in any affliction.

c Whome they made a goddesse and called her Dice, or Nemesis.

d Beholde the extremitie of these infidels, & how much they are bent to superstition: for after one rage and errour they fel into another.

e These the Painims fained to be Iupiters children, and goddes of the sea.

vs at the Market of Appius, and at the [f] Three [g] tauernes, whome when Paul saw, he thanked God, and waxed bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was [e] suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes.

18 Who when they had examined me, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake cõtrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope [h] of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethre that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 And when they had appointed him a daye, there came many vnto him into his lodging, to whom he expounded and testified the [i] kingdome of God, & preached vnto them concerning Iesus, both out of the Law of Moses and out of the Prophets, from morning to night.

24 And some were perswaded with the things, which were spoken, and some beleeued not.

25 Therefore whē they agreed not among themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, [k] Go vnto this people, & say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstand with their hearts, & should returne that I might [l] heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had said these things, the Iewes departed, & had great reasoning among themselues.

30 And Paul remained two yeres full in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those thinges, which concerne the Lord Iesus Christ, with all boldnes of speach, without let.

f These places were distant frõ Rome a dayes iourney, or thereabout.

g *Or, shoppes.*

No dout the captaine vnderstoode both by Festus letters, & also by the report of the vndercaptaine, that Paul had committed no fault.

h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redeemer of the world.

i That this kingdome, which was spoken of by the Prophets, was offred vnto them by the cõming of Christ.

Isa.6.9. mat.13.14. mar.4.12. luke.8.10. iohn.12.40. rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubburnnes of the wicked.

l The word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that al might be inexcusable.

THE EPISTLE OF THE APOSTLE

Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared towarde man in Christ Iesus, whose righteousnes is made ours through faith. For when man by reason of his owne corruption could not fulfill the Lawe, yea, committed most abominably, both against the Law of God and nature, the infinite bountie of God, mindful of his promes made to his seruant Abraham, the father of al beleeuers, ordeined that mans saluatiõ should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnes by faith. And to the intent, that none should thinke that the couenant which God made to him, & his posteritie, was not performed: either because the Iewes receiued not Christ, (which was the blessed seede) or elst beleeued not that he was the true redemer, because he did not only, or at least more notably perserue the Iewes, the examples of Ismael and Esau declare, that al are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to bee damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eie: & for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length wil stretche toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground worke of faith and doctrine laid, instructions of Christian maners folow: teaching euery man to walke in roundnes of conscience in his vocation, with al patience & humblenes, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP.

CHAP. I.

1 *Paul sheweth by whome, and to what purpose he is called.* 13 *His ready will.* 16 *What the Gospell is.* 20 *The vse of creatures and wherefore they were made.* 21.24 *The ingratitude, perverstie and punishment of all mankinde.*

1 PAul a seruaunt of Iesus Christ, called to be an Apostle, put apart to preache the Gospell of God,

2 (Which her had promised afore by his Prophets in the holie Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whome wee haue receiued grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the called of Iesus Christ:

7 To all you that be at Rome beloued of God, called to be Saintes: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout the whole worlde.

9 For God is my witnesse (whome I serue in my spirit in the Gospell of his Sonne) that without ceasing I make mention of you

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spiritual gift, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Howbe my brethren, I would that ye should not bee ignorant, howe that I haue often times purposed to come vnto you (but haue been let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and vnto the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospell to you also that are at Rome.

16 For I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation to euerie one that beleeueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousnes of God is reuealed, from faith to faith: as it is written, The iust shal liue by faith.

18 For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnesse of men, which withhold the trueth in vnrighteousnes,

19 For asmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible thinges of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue them vp to their hearts lusts, vnto vncleanes, to defile their own bodies betweene them selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause GOD gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, & man with man wrought filthines, and receiued in them selues such recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murther, of debate, of deceit, taking all things in the euill parte, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill thinges, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such

a Through Gods mercie, & also appoynted by commandement to this Apostleship.

b Or chosen by the eternal counsel of God, or by the declaration of the same counsel. *Act.13.2. Deut.18.15. alles.3.22.*

c The Scriptures onely set forth the great benefite of God promised & performed to the worlde in Iesus Christ.

d Meaning, of posteritie, and of the flesh of the virgin Marie.

e By the Spirit he declareth Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberal benefit to preach the vnsearchable riches of Christ.

g That is, by the mercy of God are adopted in Iesus Christ. *1.Cor.1.3.Galat.1. 3.2.tim.1.2.*

h The free mercy of God, and prosperous successe in al things.

i That is, through al christian Churches.

k Earnestly, and from the heart.

l In preaching of Sonne of God, that is, reconciliation and peace through Christ.

*Chap.*15 23. m Either by Satan, 1.Thessalo 2.18 or by the holy Ghost, Act.16.6. or called to some other place to preach the Gospel, Chap 15.20. n Whereof is spoken, Iohn.15.16.

Or, minister.

Or, Gentile.

o He passeth not for the mocking of the wicked. *1.Cor.1.18.*

p Or, effectuall instrument.

q The perfection & integritie, which whosoeuer hath, appeareth before God holie, blameles, & can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and onely is apprehended by faith which dayly increaseth, Psal.84.7.

r Which God approueth. *Habak.2.4. Galat.3.11. hebr.10.38.*

s He deuided the Law of nature corrupt into vngodlines, and vnrighteousnes. Vngodlines conteineth the false worshipping of God: vnrighteousnes, breache of loue toward man.

t In that they neither worshippe God, as nature partly teacheth them, nor loue one another. *Ephe.4.18.*

u They worshipped him not as he prescribed, but after their good intentions.

x Or deliuered them as a iust iudge.

y Seeing men would not according to the knowledge that God gaue them, worshippe him aright, he smote their hearts with blindnes, that they should not know them selues, but do iniurie one to another, and commit such horrible villenie. *Or, about the Creator.* *Or, appetite.*

z That is, such one as was destitute of all iudgement.

as can

as can neuer be appeased, mercilesse.
31 Which men, though they knewe [a] the [1] Lawe of God, howe that they which commit such thinges, are worthie of death, yet not onely do the same, but also [b] fauour them that do them.

a Which Lawe God writ in their consciences, and the Philosophers called it the Law of nature: & lawyers, the Lawe of nations, whereof Moses Lawe is a plaine exposition.
1 Or, righteousnes.
b Or, consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth al men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Lawe written.

1 THerefore thou art inexcusable, O man, whosoeuer thou art that [a] iudgest: * for in that that thou iudgest another, thou condemnest [b] thy selfe: for thou that iudgest, doest [c] same things.
2 But we knowe that the iudgement of God is according to [c] trueth, against them which commit such things.
3 And thinkest thou this, O thou man, that iudgest the which do such thinges, and doest the same, that thou shalt escape the iudgement of God?
4 Or despisest thou the riches of his bountifulnes, and *patience, and long sufferance, not knowing that the bountifulnes of God leadeth thee to repentance?
5 But thou, after thine hardnesse, and heart that can not repent, *heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgment of God,
6 *Who wil reward euerie man according to his [e] workes:
7 That is, to them which by continuance in well doing seeke glorie, & honour, and immortalitie, eternall life:
8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath,
9 Tribulation and anguishe shalbe vpon the soule of euery man that doeth euil: of the Iewe first, and also of the [f] Grecian.
10 But to euery man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.
11 For there is no * respect of [g] persons with God.
12 For as many as haue sinned without the Lawe, shall perish also [h] without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe,
13 (* For the hearers of the Lawe are not righteous before God: but the doers of the Lawe shalbe iustified.
14 For when the Gentiles which haue not the lawe, do by nature the thinges contained in the Lawe, they hauing not the Lawe, are a Lawe vnto them selues,
15 Which shewe the effect of the Lawe written in their [i] hearttes, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing,)
16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.
17 [k] Beholde, thou art called a Iewe, and restest in the Lawe, and * gloriest in God,
18 And knowest his will, and [l] allowest the thinges that are excellent, in that thou art instructed by the Lawe:
19 And perswadest thy selfe that thou art a guide of the blind, a light of them which are in darkenesse,
20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the [l] fourme of knowledge, & of the trueth in the Law.
21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?
22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacriledge?
23 Thou that glorifiest in the Lawe, through breaking the Lawe dishonourest thou God?
24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.
25 For circumcision verely is profitable, if thou doe the Lawe: but if thou bee a transgressour of the Law, thy [m] circumcision is made vncircumcision.
26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision bee counted for circumcision?
27 And shall not vncircumcision which is by nature (if it keepe the Lawe) [n] iudge thee, which by the [o] letter and circumcision art a transgressour of the Law?
28 For he is not a Iewe, which is one outward: neither is that circumcision, which is outward in the flesh:
29 But he is a Iewe which is one within, and the * circumcision is of the heart, in the [o] spirite, not in the letter, whose praise is not of men, but of God.

Mat.7.22. Iam.1.22.

i For mans conscience sheweth him when he doeth good or euill.
k He awaketh the Iewes, which were a sleepe through a certaine securitie and confidence in the Law.
l Or, teacher of the vnlearned, which hast the fourme of knowledge, & of the trueth in the Law.
m When the Lawe is called § letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is ment as we consider the Lawe of it selfe without Christ.
n In the inward man and heart.

CHAP. III.

Hauing graunted some prerogatiue to the Iewes, because of Gods free and stable promes, 10 He proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.

1 What

a Or, blameth.
a Neither they which do approue euill doers, nor they which reproue thē, are excusable before God. *Mat.7.1,2. 1.cor.4.5.*
b For eyther thou art guiltie of § same faulte or the like.
c For he iudgeth the heart, & regardeth not the outward person. *2.Pet.3.9. Iam.5.3.*
d The wicked shalbe condemned, & the faithfull deliuered. *Psal.62.12. mat.16.27. reuel.22.12.*
e The common sort of men are most vnable to be iustified by their works, seeing Abraham § father of beleeuers hath nothing to glorie of before God, and therefore al mens works shal condēne them, and they only shal be saued, which apprehēd Iesus Christ by faith to be their only iustice and sanctification.
f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iewe. *Deut.10.17. 2.chron.19.7. iob.34.19. act.10.34.*
g As touching any outwarde qualitie: but as the potter before he make his vessels, he doeth appoint some to glorie, and others to ignominie.
h That is, without the knowledge of the Lawe written, which was giuen by Moses.

[a] *Or, wordes. Isa.46.13. chap.9.6.*

[b] *Or, promes. Iohn.3.33.*

Psalme.116.11.

Psalme.51.4.

a That thou mayest be declared iust, and thy goodnes and trueth in performing thy promises may appeare, when man either of cunnoisitie or arrogancie would iudge thy workes.

b He sheweth how the wicked doe reason against God.

c Whose carnal wisdome wil not obey the will of God.

d Lest the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Iewe and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.

Gal.3.22.

Psal.14.1,3. & 53.1,3.

Psalme.5.9.

Psalme.140.3.

Psalme 10.7.

Isa.59.7. prou.1.16.

e A peaceable & innocent life.

Psalme 36.1.

f That is, the olde testament.

g The Lawe doeth not make vs guiltie, but doeth declare we are guilty before God, & deserue condemnation.

Gal.2.16.

h He meaneth the Law, either writte or vnwritte, which commandeth or forbiddeth any thing, whose workes can not iustifie because we cannot performe them. *Chap.1,17.*

1 WHat is the the preferment of the Iewe? or what is the profit of circumcision?

2 Much every maner of way: for chiefly, because vnto them were committed the [a] oracles of God.

3 For what, though some did not beleeue? shal their [b] vnbelief make the [a] faith of God without effect?

4 God forbid: yea, let God be [c] true, and [c] every man a lyar, as it is written, [d] That thou mightest be [e] iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if [f] our vnrighteousnes commend the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake [g] as a man)

6 God forbid: els howe shall God iudge the worlde?

7 For if the veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why doe we not euill, that good may come thereof? whose damnation is iust.

9 What then? [h] are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are [c] vnder sinne,

10 As it is written, [i] There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the waye: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 [k] Their throte is an open sepulchre: they haue vsed their tongues to deceit: [l] the poyson of aspes is vnder their lips.

14 [m] Whose mouth is full of cursing and bitternesse.

15 [n] Their feete are swift to shed blood.

16 Destruction and calamitie are in their waynes,

17 And the [o] way of peace they haue not known.

18 [p] The feare of God is not before their eyes.

19 Nowe we knowe that whatsoeuer the [q] Lawe sayth, it sayth it to them which are vnder the Lawe, that euery mouth may be stopped, and all the worlde be [r] culpable before God.

20 [s] Therefore by the workes of the [t] Law shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.

21 But now is the [u] righteousnes of God made manifest without the Law, hauing witnesse of the Law & of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto al, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are [i] deprined of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Who God hath set forth to be a reconciliation through faith in his blood, to declare his [k] righteousnes, by the forgiuenes of the sinnes that are passed, through the patience of God,

26 To shewe at this time his righteousnes, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the [l] Lawe of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shal iustifie circumcision [m] of faith, and vncircumcision through faith.

31 Do we then make the Law of none effect through fayth? God forbid: yea [n] we establishe the Law.

[i] The word signifieth them which are left behinde in the race and are not able to runne to the marke, that is, to euerlasting life, which here is called the glorie of God.

[k] Or fidelitie in performing his promes.

[l] The Lawe of faith is Gospell which offereth saluatiō with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the Law is (if thou doest all these things) which only Christ hath fulfilled for vs.

[m] Meaning, that they are all iustified by one meanes, and if they wil haue any difference, it onely standeth in wordes: for in effect there is none.

[n] The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which coulde not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

CHAP. IIII.

1.17 He declareth that iustification is a free gift, euen by them themselues, of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Lawe and faith.

WHat shall we saye then, that Abraham our father hath founde [a] concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to [b] reioyce, but not with God.

3 For what sayth the Scripture? Abraham beleeued God, and it was counted to him for righteousnesse.

4 Now to him that [c] worketh, the wages is not counted by fauour, but by dette:

5 But to him that [d] worketh not, but beleeueth in him that [e] iustifieth the vngodly, his faith is counted for rightousnes.

6 Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousnes without workes, saying,

7 [f] Blessed are they, whose iniquities are forgiuen, & whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednes then vpon the [g] circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

10 Howe was it then imputed? when he was circumcised, or vncircumcised? not

[a] That is, by workes.

[b] He might pretend some merit or worke worthy to be recompensed. *Gen.15.6.*

Galat.3.6.

Rom.2.23.

[c] Meriteth by his workes.

[d] That dependeth not on his workes, neither thinketh to merite by them.

[e] Which maketh him that is wicked in himselfe, iust in Christ.

Psal.32.1.

[f] Vnder this excellent sacramēt he comprehendeth the whole Lawe.

Gen.17.11.

g This may not be vnderstand of ỹ fruites of faith: (for thereof ỹ Apostle doth here after expressely intreat) but of the faith it selfe.

h In fulfilling the workes thereof.

i And thinke to performe ỹ same by workes.

k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritãce, then it is in vaine to beleeue the promise: for it serueth to no vse

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleue. *Gen.17.4.*

o By a spirituall kinred which God chiefly accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the nomber of the faithful. *Gen.15.5.*

q But most strõg and constant.

r In that she was past childe bearing.

s For his mercie and truth.

t For our instruction: for we shall be iustified by ỹ same meanes.

u To accõplish & make perfect our iustification.

not when he was circumcised, but whe he was vncircumcised.

11 *After he receiued the signe of circumcision, as the seale of the righteousnes of the fayth which he had, when he was vncircumcised, that he shoulde be the father of all them that beleeue, not being circumcised, ỹ righteousnes might be imputed to them also,

12 And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the s steps of the fayth of our father Abraham, which he had when hee was vncircumcised.

13 For the promes that hee should be the heire of the worlde, was not giuen to Abraham, or to his seede, through the b Lawe, but through the righteousnesse of fayth.

14 For if they which i are of the Lawe, be k heires, fayth is made voyde, & the promise is made of none effect.

15 For the Lawe causeth l wyath: for where no Lawe is, there is no m transgression.

16 Therefore it is by fayth, ỹ it might come by grace, and the promes might be sure to n al the seede, not to that only which is of the Law: but also to that which is of the fayth of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations (euen o before God whõ he beleeued, who quickeneth the p dead, & calleth those things which be not, as though they were.

18 Which Abraham aboue hope, beleeued vnder hope, that he shoulde be the father of many nations: according to that which was spoken to him, * So shal thy seede bee.

19 And he q not weake in the fayth, considered not his owne bodie, which was nowe dead, being almost an hundreth peere olde, neyther r the deadnes of Sara womb.

20 Neither did he doute of the promes of GOD thyough vnbeliefe, but was strengthened in the fayth, and gaue glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnes.

23 Nowe it is not written for him only, that it was imputed to him for righteousnes,

24 But also t for vs, to whom it shall bee imputed for righteousnes, which beleeue in him that raysed vp Iesus our Lorde from the dead.

25 Who was deliuered to death for our sinnes, and u is risen againe for our iustification.

CHAP. V.

1 *He declareth the fruits of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and grounde of the same.*

1 THen being iustified by fayth, wee haue a peace toward God thyough our Lord Iesus Christ.

2 * By whome also wee haue accesse thyough fayth vnto this grace, wherein we stande, and reioyce vnder the hope of the glorie of God.

3 Neither do we so onely, but also we b reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not c ashamed, because the d loue of God is shedde abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength, at his time, dyed for the * vngodly.

7 Doutles one will scarse die for a e righteous man: but yet for a f good man it may be that one dare dye.

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ dyed for vs.

9 Much more then, being nowe iustified by his blood, we shall be saued from wyath thyough him.

10 For if when we were g enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life.

11 And not onely so, but we also reioyce in God thyough our Lord Iesus Christ, by whome we haue nowe receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: for als much as all men haue sinned.

13 For vnto the h time of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned frõ Adam to Moses, euen ouer them also that sinned not i after the like maner of the transgression of k Adam, which was the figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if thyough the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the sentence came of one offence vnto condemnation: but the gift is l of many offences to iustification.

17 For if by the offence of one, death reigned thyough one, much more shall they which receiue the abundance of grace, and of the gift of m righteousnes, reigne in life thyough one, that is, Iesus Christ.

18 Likewise then as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefite

a By peace here is meant that incredible & most constant ioye of minde, when we are deliuered frõ all terrour of conscience, and fully perswaded of the sauour of God: and this peace is the fruit of faith. *Ephe.2.18. Iam.1,3.*

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Heb.9.15. 1.pet.3.18.*

d By this compassion he amplifieth the death of Christ.

e That is, for such one of whõ he hath receiued good.

f Because of sin: yet sinnedes by the grace of Christ.

g From Adam to Moses.

h He meaneth young babes, which ney ther had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: & this may also comprehend the Gentiles.

i Yet all mankinde, as it were, sinned whẽ they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also frõ all such as wee

haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

a Which beleue to be saued in Iesus Christ.

nesse abounded toward a all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shal many also be made righteous.

o The Lawe of Moses.

20 Moreouer the o Lawe entred thereupon that the offence should p abound: nevertheles, where sinne abounded, there grace abounded much more:

p That it might be more manifestly knowen, & set before all mens eyes.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnes vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the Spirit, 3 He sheweth by the vertue and ende of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousnes.

1 WHat shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

a He dieth to sinne in whom the strength of sinne is broken by the vertue of Christ, and so nowe liueth to God.

2 How shall we, that are a dead to sinne, line yet therein?

3 Know ye not, that * all we which haue bene baptized into b Iesus Christ, haue bene baptized into his death?

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.

4 * We are buried the with him by baptisme into his death, that like as Christ was raysed vp from the dead by the glorie of the Father, so we also shoulde c walke in newnes of life.

Gal.3.27.

Col.2.12. Ephe.4.23,24. col.3.8. hebr.12.1. 2.pet.2.1. 1.Cor.6.14. 2.tim.2.11.

5 * For if we bee c grafted with him d to the similitude of his death, euen so shall we be to the similitude of his resurrectiõ,

c The Greeke word meaneth, that we growe vp together with Christ, as we see mosse, yuie, mistletowe, or such like growe vp by a tree and are nourished with the iuyce thereof.

6 Knowing this, that our olde man is crucified with him, that the e bodie of sinne might be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is f freed frõ sinne.

8 Wherefore, if we bee dead with Christ, we beleue that we shal line also vvith him,

9 Knowing that Christ being raysed frõ the dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he died, he died once g to sinne: but in that he liueth, he liueth to h God.

d If wee by his vertue die to sinne. e The flesh wherein sinne sticketh fast. f Because that being dead wee can not sinne. g That he might destroy sinne in our flesh. h And sitteth at the right hand of the Father. i We may gather that we are dead to sinne, when sinne beginneth to die in vs: which is by the participation of Christs death, by whom also being quickned, we liue to God, that is, to righteousnesse. k In that ye are led with the Spirit of God. l The minde first ministreth euill motions, wherby mans will is entised: thence burst forth the lusts, by them the body is prouoked, and the body by his actions doeth solicite the minde: therefore he commaundeth, at the least that we rule our bodies.

11 Likewise thinke yee also, that yee are i dead to sinne, but are aliue k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye shoulde obey it in the l lustes thereof.

13 Neyther giue yee your members as f weapons of vnrighteousnes vnto sin: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnes vnto God.

f Or, *instruments, or armour.*

14 For sinne shall not haue dominion ouer you: for ye are not vnder the m Law, but vnder g grace.

m Which is the declaration of sinne.

15 What then? shal we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

n Indued with the Spirit of Christ.

16 * Knowe ye not, that to whomsoeuer ye giue your selues as seruãts to obey, his seruants ye are to whom ye obey, whether it bee of sinne vnto death, or of h obedience vnto righteousnes?

Iohn.8.34.2.pet. 2.19.

o Shewing that none can be iust, which doeth not obey God.

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the fourme of the doctrine, wherunto ye were i deliuered.

p To conforme your selues vnto it.

18 Being then made k free from sinne, ye are made the seruants of righteousnesse.

q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

19 I speake l after the maner of men, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so nowe giue your members seruantes vnto righteousnes in holines.

r Leaning to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.

20 For when yee were the seruauntes of sinne, ye were freed from righteousnes.

21 What fruit had ye then in those things, wherof ye are now ashamed? for the ende of those things is death.

22 But now being freed from sinne, and made seruãts vnto God, ye haue your fruite in holinesse, and the ende, euerlasting life.

s Or, the reward & recompence.

23 For the s wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an alowance to them that were preferred by the Lawe.

CHAP. VII.

1.7.12 *The vse of the Lawe, 6. 24 And how Christ hath deliuered vs from it. 26 The infirmities of the faithfull. 23 The daungerous fight betweene the flesh and the Spirit.*

KNowe ye not, brethren, (for I speake to them that knowe the Lawe) that the a Lawe hath dominion ouer a man as long as he liueth?

a Meaning the morall lawe. *1.Cor.7.39.*

2 * For the b woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the lawe of the man.

b Both in this first marriage & in the second, the husband and the wife must be cõsidered within our selues: the first husband was Sinne, and our flesh was the wife: their children were the fruits of the flesh, Galat.5.19. In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Gal.5.22. *Mat.5.32.*

3 So then, if while the man liueth, she take another man, she shall be called an * aduoutresse: but if the man be dead, she is free from the Lawe, so that she is not an

an adulteresse, though she take another man.

4 So yée, my brethren, are dead also to the Lawe by the body of Christ, that ye shoulde bée vnto another, euen vnto him that is rayſed vp from the dead, that we ſhould bring forth fruite vnto God.

5 For when we were [d] in the flesh, the [a] motions of ſinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

6 But nowe wee are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that wée ſhoulde ſerue in newnes of Spirit, and not in the oldenesse of the letter.

7 [f] What ſhall we ſay then? Is the Lawe ſinne? God forbid. Nay, I knewe not ſinne, but by the Lawe: for I had not knowen [g] luſt, except the Law had ſaid, [*] Thou ſhalt not luſt.

8 But ſinne tooke an occaſſion by the commandement, and wrought in mée all maner of concupiſcence: for without the Law ſinne is dead.

9 For I once [h] was aliue, without the Lawe: but when the commandement came, ſinne reuiued,

10 But I died: and the ſame commandement which was ordayned vnto life, was founde to be vnto me vnto death.

11 For ſinne tooke occaſion by the commandement, and deceiued me, & therby ſlewe me.

12 Wherefore the Lawe is [*] holy, and the commaundement is holy, and iuſt, & good.

13 Was that then which is good, made death vnto me? God forbid: but ſinne, that it might [i] appeare ſinne, wrought death in me by that which is good, that ſinne might be out of meaſure ſinfull by the commandement.

14 For wee knowe that the Lawe [k] is ſpirituall, but I am carnall, ſolde vnder ſinne.

15 For I alowe not that which I doe: for what I [l] would, that do I not: but what I hate, that do I.

16 If I doe then that which I woulde not, I conſent to the Lawe, that it is good.

17 Nowe then, it is no more I, that do it, but the ſinne that dwelleth in me.

18 For I know, that in me, that is, in my [*] flesh, dwelleth no good thing: for to will is preſent with mee: but I finde no meanes to perfourme that which is good.

19 For I doe not the good thing, which I would, [*] but the euill, which I would not, that do I.

20 Nowe if I do that I would not, it is no more I that do it, but the ſinne that dwelleth in me.

21 I finde then by the Lawe, that when I would doe good, euill is preſent with me.

22 For I delite in the Lawe of God, concerning the [*] inner man:

23 But I ſée another [*] lawe in my [r] members, rebelling againſt the lawe of my mynde, and leading me captiue vnto the lawe of ſinne, which is in my members.

24 O wretched man that I am, who ſhall deliuer me from the [q] body of this death?

25 I thanke God through Ieſus Chriſt our Lord. Then I my ſelf in my [*] minde ſerue the Law of God, but in my [t] flesh the Law of ſinne.

CHAP. VIII.

1 The aſſurance of the faithfull, and of the fruites of the holy Ghoſt in them. 3 The weakeneſſe of the Lawe, and who accompliſhed it, 4 And wherefore. 5 Of what ſort the faithfull ought to be. 6 The fruite of the Spirite in them. 17 Of hope. 18 Of patience vnder the croſſe. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

1 NOw then there is no [a] condemnation to thé that are in Chriſt Ieſus, which walke not [b] after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in [d] Chriſt Ieſus, hath freed me from the law of ſinne and of death.

3 For (that that was impoſſible to the law, in as much as it was [*] weake, becauſe of the flesh) God ſending his own Sonne, in the [e] ſimilitude of ſinfull flesh, and [i] for ſinne, condemned ſinne in the flesh,

4 That the [f] righteouſneſſe of the lawe myght bée fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, ſauour the [s] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wiſedome of the flesh is death: but the wiſedome of the Spirit is lyfe & peace,

7 Becauſe the wiſedome of the flesh is enimitie againſt God: for it is not ſubiect to the Law of God, neither in déede can be.

8 So then they that are in the flesh, can not pleaſe God.

9 Nowe yée are not in the flesh, but in the Spirit, [*] becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

10 And if Chriſt bée in you, the [*] bodie is dead, becauſe of ſinne: but the [h] Spirit is life for righteouſneſſes ſake.

11 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, hée that raiſed vp Chriſt from the dead, ſhal alſo quicke your mortall bodies, becauſe that his Spirit dwelleth in you.

e Which is the Spirit or the ſecond huſband.

d Whē we were deſtitute of the Spirit of God.

[a] *Or, affections.*

e Meaning, to ſinne, our firſt huſband.

f There is nothing more enemie to ſinne, thē the lawe: if ſo be therfore that ſin cage more by reaſon thereof thē before, why ſhould it be imputed to the law which diſcloſeth the ſleights of ſinne her enemy?

g Which is an inward vice not openly knowen. *Exod.20.17 deut. 5.21.*

h He thought himſelfe to be aliue, when he knewe not the lawe. *1.Tim.1.8.*

i Sinne being diſcloſed by the lawe, is ſo much more deteſtable, becauſe it turneth ſ goodnes of ſ lawe to our deſtruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he deſireth to do, & therfore is farre from the true perfection.

m He doeth not excuſe himſelfe, but ſheweth that he is not able to accompliſh that good deſire, which is in him.

[*] *Or, in my nature.*

n The flesh ſtayeth euē the moſt perfect, to runne forward as the ſpirit wilbeth.

o That is, in my ſpirit.

[*] *Or, commaundement.*

p Euen the corruption which yet remaineth.

q This fleſhly lumpe of ſinne and death.

r In ſ part which is regenerate.

ſ Which is the part corrupted.

[*] *Or, if ſo be.* [*] *Or flesh.*

h The ſpirit of regeneration, which aboliſheth ſinne in our flesh, not all at once, but by degrees: wherefore we muſt in the meane time call to God through patience.

i But to liue after the spirit.
k So he nameth the holy Ghost of the effecte, which he causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our hearts by Christs free adoption, if we consider not God now as a rigorous Lord, but as a most mercifull Father. *Gal.4.5,6.*
l So that we haue two witnesses, Gods Spirit and ours, who is certified by the Spirit of God,
m Freely made partakers of the fathers treasures
Or, of like value.
n The creatures shal not be restored before that Gods children be brought to their perfection: in y meane season they sigh.
o That is, to destructiō, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection. *Luk.21.28.*
r Which shalbe in the resurrection, whē we shalbe made conformable to our head Christ.
s By hope is ment that thing, which we hope for.
t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the Sonne of God.

12 Therefore brethren, we are debters not to the flesh, to liue after the i flesh:
13 For if ye liue after the flesh, ye shal die: but if ye mortifie the deedes of the bodie by the Spirit, ye shall liue.
14 For as many as are led by the Spirit of God, they are the sonnes of God.
15 For ye haue not receiued the spirite of bondage to feare againe: but ye haue receiued the Spirit of k adoptiō, whereby we crie * Abba, Father.
16 The same Spirite l beareth witnesse with our spirit, that we are the children of God.
17 If we be children, we are also m heyres, euen the heires of God, and heyres annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.
18 For I count that n afflictions of this present time, are not o worthie of the glorie, which shalbe shewed vnto vs.
19 For the feruent desire of the creature waiteth when the sonnes of God shall be reuealed,
20 Because the p creature is subiect to q vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,
21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.
22 For we knowe that euery r creature groneth with vs also, and trauaileth in payne together vnto this present.
23 And not only the creature, but we also which haue the s first fruits of the Spirit, euen we do sigh in our selues, waiting for the adoption, euen the t redemption of our u bodie.
24 For we are saued by hope: but x hope that is seene, is not hope: for how can a man hope for that which he seeth?
25 But if we hope for that we see not, we do with patience abide for it.
26 Likewise the Spirite also helpeth our infirmities: for we knowe not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which can not be expressed.
27 But he that searcheth y hearts, knoweth what is the meaning of the Spirit: for he z maketh request for the Saintes, according to the will of God.
28 Also we knowe that all things worke together for the best vnto the that loue God, euen to them that are called of his purpose.
29 For those which hee a knewe before, he also predestinate to be made lyke to the image of his Sonne, that he might be the first borne among many brethre.
30 Moreouer whom he predestinate, them also he called, & whome he called, them also he iustified, and whom he iustified, them he also glorified.
31 What shal we then say to these things? If God be on our side, who can be against vs?
32 Who spared not his owne Sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also?
33 Who shal laye any thing to the charge of Gods chosen? it is God that b iustifieth,
34 Who shal condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.
35 Who shall separate vs from the loue of c Christ? shal tribulation or anguish, or persecution, or famine, or nakednes, or perill, or sworde?
36 As it is written, * For thy sake are we d killed all day long: we are counted as sheepe for the slaughter.
37 Neuertheles, in al these things we are more then conquerours through him that loued vs.
38 For I am perswaded that neyther death, nor life, nor Angels, nor e principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature shall be able to separate vs frō the f loue of God, which is in Christ Iesus our Lord.

Isa.50.8.
x Who pronounceth his iust man his sonne Christ.
y Wherewith he loued vs, or God in Christ.
z Which is to signifie the condition of Christes Churche.
a Paul setteth forth by these words the wonderfull nature of the spirites, as well the good, Eph.1.21. Col.1.16. as the euill spirites, Ephe.6.12. Col.2,15.
b That is, wherewith God loueth vs in his sonne Christ Iesus.

CHAP. IX.

1 Hauing testified his great loue towardes his nation, and the signes thereof, 11 He entreateth of the election and reprobation, 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Saye the truth a in Christ, I lie not, my conscience bearing me witnes in the holy Ghost,
2 That I haue great heauinesse, and continuall sorowe in mine heart.
3 For I woulde wish my selfe to be b separated from Christ, for my brethren that are my kinsmen according to the flesh,
4 Which are the Israelites, to whome pertayneth the adoption, and the c glory, and the d * Couenants, and the giuing of the Lawe, and the seruice of God, and the promises.
5 Of whome are the fathers, and of whom cōcerning the flesh, Christ came, who is e God ouer all blessed for euer, Amen.
6 * Notwithstanding it can not be that the worde of God should " take none effect: for al they are not f Israel, which are of Israel:
7 Neyther are they all children, because they are the seede of Abraham: * but, In g Isaac shall thy seede be called:
8 That is, they which are the children of the h flesh, are not the children of

a As becōmeth him that reuerenceth Christ, or whose tongue Christ ruleth, & so taketh Christ for his witnes.
b He would redeeme the reiection of the Iewes with his owne damnatiō, which declareth his zeale towardes Gods glory, read Exod.32.32.
c The Arke of the couenāt, because it was a signe of Gods presence, was called Gods glorie, 1.Sam.4.21. Psa.26.8.
d The two tables of the couenant, Deut.11.9. *Chap.3.17.*

ephe.2.12. e Christ is very God. *Chap.3.28.* " *Greeke, fall away.* f That is, of Iacob whose name was also Israel. *Genes.21.12 hebr.11.18.* g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocation. h As Ismael.

God:

Gal.4.28. God: but the * children of the promes are counted for the seede.

Gen.18.10. 9 For this is a worde of promes, * In this same time will I come, and Sara shall haue a sonne.

Gen.25.21. 10 Neyther he onely felt this, but also * Rebecca when she had conceiued by one, euen by our father Isaac.

11 For per the children were borne, and when they had neyther done good, nor euill (that the purpose of God might remame according to election not by workes, but by him that calleth)

Gen.25.23. 12 It was said vnto her, * The elder shal serue the ponger:

Malac.1.2,3. 13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shal we say then? Is there vnrighteousnes with God? God forbid.

Exod.33.19. 15 For he saith to Moses, * I i will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whom I wil haue compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 For the k Scripture sayth vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, & that my name might be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt saye then vnto me, Why doeth he yet complayne? for who hath resisted his will?

20 But, O man, who art thou which l dest against God? shall the * thing say to him that formed it, Why hast thou made me thus?

21 Hath not the potter [illegible] to make of the same [illegible] to m honour, and [illegible] honour?

22 What and if God would, to shewe his wrath, and to make his power knowe, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of n Iewes onely, but also of the Gentiles,

Hose.2.23. 1.pet.2.10. 25 As he saith also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

Hose.1.10. Isa.10.22,22. 26 And it shalbe in o place where it was said vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.

l God wil make such wast of that people, that the few, which shall remaine, shal be a worke of his iustice, and shall set forth his glorie in his church. 27 Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sande of the sea, yet shall but a remnant be saued.

Isa.1.9. 28 l For he will make his account, & gather it into a short summe with righteousnes: for the Lorde will make a short count in the earth.

29 * And as Esaias saide before, Except the Lord of hostes had left vs a seede, we had bene made as p Sodom, and had bene like to Gomorrha.

30 What shall we saye then? That the Gentiles which followed not righteousnes, haue attained vnto righteousnes, euen the righteousnes which is of faith.

31 But Israel which followed the Lawe of righteousnes, could not attaine vnto the Law of righteousnes.

Isa.8.14. & 28.16 1.pet.2.6. 32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone,

Psal.118.22. 33 As it is written, * Behold, I laye in Sion a q stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

m That is, vtterly lost.

n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

CHAP. X.

1 After that he had declared his zeale towarden them, 3 He sheweth the cause of the ruine of the Iewes. 4 The ende of the Law. 5 The difference betweene the iustice of the Lawe, and of faith. 17 VVhereof faith commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

1 BRethren, mine heartes desire and prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue r the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousnes of God, and going about to stablish [illegible] owne righteousnesse, haue not [illegible] submitted themselues to the righteousnes of God.

4 * For Christ is the s ende of the Lawe for righteousnes vnto euery one that beleeueth.

5 For Moses thus describeth t righteousnes which is of the Law, * That the man which doeth these thinges, shall liue thereby.

6 But u righteousnes which is of faith, speaketh on this wise, c * Saye not in thine heart, Who shall ascend into heauen? (that is to bring Christ frō aboue)

7 Or, Who shall descende into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? * The worde is nere thee, euen in thy mouth, and in thine heart. This is the x worde of faith which we preache.

9 For if thou shalt confesse with thy mouth the Lord Iesus, & shalt beleeue in thine heart, that God raised him vp frō the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnes, and with y the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer

a That is, a certeine affection, but not a true knowledge. Gala.3.24.

b The ende of the lawe is to iustifie them which obserue it: therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. Leui.18.5.

c.ezec.20.11. gala.3.12.

c Because we cannot performe the lawe, it maketh vs to dout, who shal go to heaue, & to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascēded vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs. Deut.30.12.

d That is, Deut.30.14.

e That is, the waye to be saued, is to beleeue with hearte that we are saued onely by Christ, and to confesse the same before the world. Isa.28.16.

beleeueth

Ioel.2.32. act.2.21. Isa.52.7. naum.1.15.

[a] *Or, the comming.*

Isa.53.1. iohn.12.38.

[f] Meaning, the Gospel and the good tidings of saluation which they preached.

[g] That is, by Gods commandement, of whō they are sēt that preach ȳ Gospel. It may be also taken for ȳ very preaching it selfe.

[h] Both ȳ Iewes and Gentiles.

Psal.19.4.

[i] The Hebrewe word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, & setteth forth the worthines of the Creator.

[k] Then seeing al ȳ world knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice.

Deut.32.21. Isa.65.1. Isa.65.2.

[l] *Or, vnbeleeuing.*

beleeueth in him, shall not be ashamed.
12 For there is no difference betweene the Iewe & the Grecian: for he that is Lord ouer all, is rich vnto al, that cal on him.
13 * For whosoeuer shall call vpon the Name of the Lord, shalbe saued.
14 But howe shall they call on him, in whom they haue not beleeued? & howe shall they beleeue in him, of whom they haue not heard? & howe shal they heare without a preacher?
15 And how shal they preach, except they be sent? as it is written, * How beautifull are the [a] feete of them which bring glad tidings of peace, and bring glad tidings of good things!
16 But they haue not al obeyed the Gospel: for Esaias sayth, * Lorde, who hath beleeued our [f] report?
17 Then faith is by hearing, and hearing [g] by the word of God.
18 But I demād, Haue [h] they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the [k] world.
19 But I demand, Did not Israel know God? First Moses sayth, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I wil anger you.
20 * And Esaias is bolde, and sayth, I was founde of them that sought me not, & haue bene made manifest to them that asked not after me.
21 And vnto Israel he sayth, * All the day long haue I stretched forth mine hād vnto a [l] disobedient & gainesaying people.

CHAP. XI.

4 God hath his Church although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The indgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed him selfe to the Gentiles. 18 VVhom hee warneth to humble themselues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

1 I Demand then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.
2 God hath not cast away his people which he [a] knewe before. Know ye not what ȳ Scripture saith of Elias, how he maketh request vnto God [b] against Israel, saying,
3 * Lord, they haue killed thy Prophets, & digged downe thine altars: and I am left alone, and they seeke my life?
4 But what saieth the answere of God to him? * I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.
5 Euen so then at this present tyme is there a remnant through the [d] election of grace.
6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it bee of workes, it is no more grace: or els were worke no more worke.
7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bin hardened,
8 Accordyng as it is written, * God hath geuen them the spirit of [e] slumber: eyes that they should not see, and eares that they should not heare vnto this day.
9 And Dauid sayth, * Let their [d] table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.
10 Let their eyes be darkened that they see not, and [e] bowe downe their backe alwayes.
11 I demaunde then, Haue they stumbled, that they [f] should fal? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to follow them.
12 Wherefore if the fall of them bee the riches of the world, and the diminishing of them the [h] riches of the Gētiles, how much more shal their abundance be?
13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,
14 To trie if by any meanes I might [i] prouoke them of my flesh to followe them, and might saue some of them.
15 For if the casting away of them be the reconciling of the world, what shal the receiuing be, but [k] life from the dead?
16 For if [l] the first fruits be holy, so is the whole lumpe: and if the [m] roote be holy, so are the branches.
17 And though some of the branches bee broken off, and thou being a wilde olyue tree, wast graft in [n] for them, and made partaker of the roote, and fatnes of the [o] olyue tree,
18 Boast not thy selfe against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.
19 Thou wilt say then, The branches are broken off, that I might be graft in.
20 Wel: through vnbeliefe they are broken off, and thou standest by fayth: be not high minded, but [p] feare.
21 For if God spared not the naturall branches, take heede, least he also spare not thee.
22 [q] Beholde therefore the bountifulnes, and seuerite of God: towarde them which haue fallen, seuerite: but toward thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut off.
23 And they also, if they abide not still in vnbeliefe, shalbe graffed in: for God is able to graffe them in againe.
24 For if [r] thou wast cut out of the olyue tree, which was wilde by nature, and wast graffed contrarye to nature in a right olyue tree, howe much more shall they that are by nature, be graffed in their owne olyue tree?

Isa.6.9.mat.13. 14.iohn.12.40. act.28.26.

[d] *Or, pricking. Psal.69.22.*

[a] And elected before all beginning.

[b] He talked with God, not that he should punishe Israel, but yet lamented their falshood and so his words made against them.

1 Kin.19.10. 1.Kin.19.18.

[c] Meaning an infinite number.

[d] *Or, free election.*

[e] Christ by the mouth of the Prophet, wisheth that which came vpon the Iewes, that is, that as birdes are taken where as they thinke to finde food, so the law which the Iewes of a blinde zeale preferred to the Gospell, thinking to haue saluation by it, should turne to their destructiō.

[f] Take from thē thy grace and strength.

[g] Without hope to be restored.

[h] The Iews to follow the Gentiles.

[i] In that the Gentiles haue the knowledge of the Gospel.

[k] That they might be ielous ouer Christ against the Gentiles, and so to be more feruent in loue towarde Christ then the Gentiles.

[l] The Iewes now remaine, as it were, in death for lacke of the Gospel: but whē both they and ȳ Gentiles shall imbrace Christ, the world shalbe restored to a newe life.

[m] Meaning Abraham.

[n] That is, the Church of the Israelites.

[o] Be careful: worship God, & trust in his promise.

[p] He speaketh of the Iewes in generall.

[q] Abraham was not onely sanctified, but his seede also which neglected not the promise.

[r] *Or, in them.*

q Meaning stubburnes & induration against Gods word.
r He sheweth that the time shall come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to ỹ Church of Christ. *Isa.59 20. Isa.27.9. iere.31.33,34.heb. 8.8.& 10.16,17.*
s To whom God giueth his Spirit of adoption, and whome he calleth effectually, he cānot perish: for Gods eternal counsel neuer changeth.
t That is, both Iewes & Gentils *Isa.40.13. wisd.9.13. 1.cor.2.16.*
u He reproueth the rashnesse of mē which murmure against the iudgementes of God.

25 For I wolde not, brethren, that ye should be ignorant of this secrete (lest ye shoulde be arrogant in your selues) that partly q obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.
26 And so r all Israel shalbe saued, as it is written, *The deliuerer shall come out of Sion, and shall turne away the vngodlynes from Iacob.
27 And this is my couenant to them, * When I shall take away their sinnes.
28 As concerning the Gospell, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.
29 For the s gifte and calling of God are without repentance.
30 For euen as ye in time past haue not beleeued God, yet haue nowe obtayned mercy through their vnbeliefe,
31 Euen so nowe haue they not beleeued t by the mercy shewed vnto you, that they also may obteine mercie.
32 For God hath shut vp t all in vnbeliefe, that he might haue mercy on all.
33 O the deepenes of the riches, both of the wisedome, and knowledge of God! howe vnsearcheable are his iudgementes, & his wayes past finding out!
34 * For u who hath knowen the minde of the Lord? or who was his counseller?
35 Or who hath x giuen vnto him first, and he shalbe recompensed?
36 For of y him, and through him, & for him are all thinges: to him be glory for euer. Amen.

Or, that by your mercie.
x That is, prouoked him by his good workes?
y All thinges are created and preserued of God to set forth his glorie.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

a In stead of dead beasts, liuely sacrifice: in steade of the blood of beasts which was but a shadowe, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines & charitie.
b That is, true, lawfull & spirituall, 1.pet.2.5. *Ephe.5.27.*
c Whatsoeuer is not agreeable to Gods wil, is euill, displeasant and vnperfect.
d Two things are required, if we will iudge soberly of Gods gifts in vs: the one, that we do not arrogate to our selues ỹ which we haue not: next, that we boast not of the gifts, but reuerently vse them to Gods honour.
e That is, soberly, not neglecting Gods giftes, but vsing them to his glorie. *1.Cor.12.11. ephe.4.7.*

1 I Beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a a liuing sacrifice, holy, acceptable vnto God, which is your b reasonable seruing of God.
2 And facion not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may * proue what is the c good will of God, and acceptable, and perfect.
3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboue that which is meete to vnderstande, but that he d vnderstande accoyding to e sobrietie, as God hath dealt to euery man the * measure of faith.
4 For as we haue many members in one bodye, and all members haue not one office,
5 So we being many are one bodye in Christ, and euery one, one anothers members.
6 * Seeing then that we haue giftes that are diuers, accoyding to the grace that is giuen vnto vs, whether we haue f prophecie, let vs prophecie accoyding to the proportion of s fayth:
7 Or an office, let vs wayt on the office: or he that teacheth, on teaching:
8 Or he that exhorteth, on exhortation: he ỹ h distributeth, let him do it * with simplicitie: hee that i sheweth mercy, with * cherefulnesse.
9 Let loue be without dissimulation. * Abhorre that which is euill, & cleaue vnto that which is good.
10 * Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,
11 Not slothfull to do seruice: feruent in spirit: seruing k the Lorde,
12 Reioycing in hope, patient in tribulation, * continuing in prayer,
13 * Distributing vnto the necessities of the Saintes: * giuing your selues to hospitalitie.
14 * Blesse them which persecute you: blesse, I say, and curse not.
15 Reioyce with them that reioyce, and weepe with them that weepe.
16 Be of like affection one towardes another: be not hie minded: but make your selues equall to them of the lower sort: * be not wise in l your selues.
17 * Recompense to no man euil for euil: l procure thinges honest in the sight of all men.
18 * If it be possible, as much as in you is, haue peace with all men.
19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I wil repay, sayth the Lord.
20 * Therefore, if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape m coales of fire on his head.
21 Be not ouercome of euill, but ouercome euil with goodnes.

1. *Pet.4.10.*
f By prophecying here he meaneth preaching & teaching, & by office or ministerie, al such offices, as appertaine to ỹ Church, as Elders, Deacōs, &c
g By faith he meaneth the knowledge of God in Christ, with ỹ giftes of the holy Ghost.
h Of these officers some are Deacons, some gouernours, some keepe the poore. *Mat.6.2.*
i He meaneth thē which were appointed to looke vnto the poore, as for the most part were the widowes, *Act.6.1. 1.tim.5.9. 2.Cor.9.7. Amos.5.15. Ephe.4.2. 1.pet.2.17. hebr.13.1.*
k Or, the time. *Luke 18.1. 1 Cor.16.1. Heb.13.2. 1.pet.4.9. Mat.5.44. Prou.3.7. isa.5.21.*
l That is, your own cōceit. *Pro.20.22. mat.5.39. 1.pet.3.9. 1.cor.6.7.*
m For eyther thou shalt winne him with thy benefite, or els his conscience shall beare him witnesse ỹ Gods burning wrath hangeth ouer him.

I Liue so honestly & godly that no man can find fault with you. *Hebr.12.14. Eccles.28.1. mat.5.39. Deut.32.35. hebr.10.30. Prou.25.21,22.*

CHAP. XIII.

The obedience to the Rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

1 LEt * euery soule bee subiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordeined of God.
2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to them selues n iudgement.
3 For Princes are not to be feared for good

Wisd.6.3.rit.3.8 1.pet.2.13,14.
a Not onely the punishment of the iudges, but also the vengeance of God.

Greeke, a reuenger with wrath.

b For no priuate mā can contēne that gouernmēt which God hath appointed, without the breache of his cōsciēce: & here he speaketh of ciuil magistrates: so that antichrist & his cānot wrest this place to establish their tyrānie ouer the cōsciences.

c That is, to defend the good, & to punish ỹ euil.

Mat.22 21.

d He meaneth only the second table.

Exod.20.14 deut.5.18. Leuit.19 18. mat.22.39. gal.5.14. iam.2.8. 1.Tim.1.5.

e Before we beleeued it had bene in vaine to tell vs these things: but now seeing our saluation is neere, let vs take heede ỹ we neglect not this occasion.

f That is, honest maners & godly.

Luke.21.34.

Oryziote.

Gal.5.16.

1 pet.2.11.

a That is, the doctrine of the Gospel.

b Lest he should depart eyther more ignorant then he came, or els with a greater scruple of conscience.

Iam.4.12.

c It is the Lords matter, and not thine.

d We must be assured in our conscience by Gods word in all things ỹ we do: that if we be strong, we may know what is our libertie: & if we be weake, we may learne to profit dayly.

good workes, but for euill. Wilt þ then be without feare of the power? do well: so shalt thou haue prayse of the same.

4 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sword for nought: for he is the minister of God " to take vengeance on him that doeth euil.

5 Wherefore ye must be subiect, not because of wrath onely, but also for b conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same c thing.

7 * Giue to all men therefore their duetie: tribute, to whome ye owe tribute: custome, to whom custome: feare, to whō feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for hee that loueth another, hath fulfilled the d Law.

9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: & if there be any other commandement, it is briefly comprehended in this saying, euē in this, * Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euil to his neighbour: therefore is loue þ * fulfilling of þ Law.

11 And that, considering the season, that it is now time that we ỹ ought to arise frō sleepe: for now is our saluation e nerer, then when we beleeued it.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the f armour of light,

13 So that we walke honestly, as in the day: not in * f gluttonie, & drunkennes, neither in chambering & wantonnes, not in strife and enuying:

14 * But put ye on the Lorde IESVS Christ, and take no thought for the flesh, to fulfill the lusts of it.

CHAP. XIIII.

1 The weake ought not to be despised. 10 No man should offende anothers conscience, 15 But one to support another in charitie and feare.

1 HIm that is weake in the a faith, receiue vnto you, but not b for controuersies of disputations.

2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise hym that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemnest another mans seruant? he standeth or falleth to his owne c master: yea, he shalbe established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be d fully perswaded in his minde.

6 He that c obserueth the day, obserueth it to the f Lord: & he that obserueth not the day, obserueth it not, to the Lorde. He that eateth, eateth to the Lorde: for he giueth God thankes: & he that eateth not, h eateth not, to the Lorde, and giueth God thankes.

7 For none of vs liueth i to him selfe, neither doth any die to him selfe.

8 For whether we liue, we liue vnto the Lorde: or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lordes.

9 For Christ therefore died, & rose againe, & reuiued, that he might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for we shall all appeare before the iudgement seate of Christ.

11 For it is written, * I k liue, saith the Lord, & euery knee shal bow to me, & all tongues shall l confesse vnto God.

12 So then euery one of vs shall giue accountes of him selfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 m I knowe, and am perswaded through the Lord Iesus, þ there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meate, now walkest thou not charitably: * destroy not him with thy meate, for whom Christ dyed.

16 Cause not your n commoditie to bee euill spoken of.

17 For the o kingdome of God is not meate nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.

18 For whosoeuer p in these thinges serueth Christ, is acceptable vnto God, & is approoued of men.

19 Let vs then follow those things which concerne peace, & wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: * all thinges in deede are pure: but it is euill for the man which eateth with offence.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou q fayth? haue it with thy selfe before God: blessed is he that r condemneth not him selfe in that thing which he alloweth.

d That is, with a full perswasion.

e That counteth one day more holy then another.

f Who iudgeth whether he doth well or no.

g Because he thinketh ỹ meats vncleane by the lawe.

h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in ỹ lawe they were not: next, ỹ he reproueth not ỹ condēning of the act, but of the persōs: thirdly, that he meaneth not the stubburne & malicious, whom he calleth dogs and cōcision, but the weake and infirme, to whom as yet God had not reueiled the perfect libertie.

i Both our life & death ought to profite our brother. *2.Cor.5.10. Isa.45.23. phil.2.10.*

k This oth particularly apperteineth to God, who is the true life of himselfe, and giueth it to all others.

l And acknowledge me for their God.

m He preuēteth the obiection which the Christians might vse. *1.Cor.8.11.*

n Which is the benefit of Christian libertie, by abusing whereof ye cause ỹ weaklings to blaspheme the Gospell, which might seeme to them contrary to Gods will, and the doctrine of the lawe.

o God will not reigne ouer his by such obseruations.

p In peace and righteousnesse. *Tit.1.15.1.Cor.8.13.*

q Fayth here is taken for a ful perswasion of the Christian libertie in things indifferent, as the Apostle interpreteth it in the 14. verse.

r Which hath none euil remorse of conscience in his doing.

23 For he þ doubteth, is condemned if he
eate, because he eateth not of faith: and
whatsoeuer is not of f faith, is sinne.

f Meaning, of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercie of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requireth the same of them.

a To edifie, signifieth to do al maner duties to our neighbor, either to bring him to Christ, or if he be wone, that he may growe from faith to fayth: for the faithfull are called the tẽple of God wher in he is resident by his holy spirit, & these faithfull are ỹ stones of the new Ierusalem: that is, the vniuersal church Isa. 54. Reu. 21. of ỹ which building Christ is ỹ chiefe corner stone, Eph. 2. 20.

1 WE which are strong, ought to beare þ infirmities of þ weak, and not to please our selues.
2 Therefore let euery man please his neighbour in that that is good to a edification.
3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell b on mee.
4 For whatsoeuer thinges are written afore time, are written for our learning, that we through patience, & comfort of the Scriptures might haue hope.
5 Now the God of c patience and consolation giue you that ye be * like minded one towardes another, according to Christ Iesus,
6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.
7 Wherefore receiue ye one another, as Christ also receiued vs to the d glorie of God.
8 Now I say, that Iesus Christ was a e minister of the circumcision, for the f trueth of God, to confirme the promises made vnto the fathers.
9 And let the Gentiles praise God for his mercie, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.
10 And againe he saith, * Reioyce, ye Gentiles with his people.
11 And againe, * Praise the Lord, all ye Gentiles, and laude ye him, all people together.
12 And againe Esaias saith, * There shall be a roote of Iesse, & he that shall rise to reigne ouer h the Gentiles, in him shall the Gentiles trust.
13 Now the God of hope fil you with all ioy, & peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.
14 And I my selfe also am persuaded of you, my brethren, that ye also are full of goodnes, & filled with all knowledge, & are able to admonish one another.
15 Neuertheless brethren, I haue somewhat boldely after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,
16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, þ the offering vp of the Gentiles might be acceptable i being sanctified by the holy Ghost.
17 I haue therefore whereof I may reioyce in Christ Iesus in those thinges which perteine to God.
18 For I dare not k speake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and deede,
19 With the power of signes and wonders, by the power of the spirit of God: so that from Ierusalem, and roundeabout vnto Illyricum, I haue caused to abound the Gospell of Christ.
20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.
21 But as it is written, * To whom he was not spoken of, they shall see him, & they þ heard not, shall vnderstand him.
22 Therefore also I haue bene * oft let to come vnto you.
23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeres agone to come vnto you,
24 When I shall take my iourney into Spayne, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your company.
25 But now go I to Ierusalem, to l minister vnto the Saintes.
26 For it hath pleased them of Macedonia & Achaia, to make a certaine distribution vnto the poore Saintes which are at Ierusalem.
27 For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spirituall thinges, their duetie is also to minister vnto them in carnall things.
28 When I haue therefore performed this, & haue m sealed them this n fruite, I will passe by you into Spaine.
29 * And I knowe when I come, that I shall come to you with o abundance of the blessing of the Gospel of Christ.
30 Also brethren I beseech you for our Lord Iesus Christes sake, & for the loue of þ spirit, that ye * woulde striue with me by prayers to God for me,
31 That I may be deliuered from them which are disobedient in Iudea, & þ my seruice which I haue to doe at Ierusalem, may be p accepted of the Saints,
32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.
33 Thus the * God of peace be with you all. Amen.

i The minister offreth vp the people to God by the Gospel.
k God gaue him such ample occasions to set forth his excellent workes ỹ he had done by him that the Apostle need not to seek any other thing to boast vpon.
Isa. 52. 15.
Chap. 1. 13. *1. Thess.* 2. 17, 18.
Chap. 1. 10.
l Which was to carie the almes.
1. Cor. 9. 11.
m I shall faithfully leaue it with them, and as it were sealed most surely.
n Almes is the fruit of faith and charitie, *Chap.* 1. 11.
o His comming shalbe profitable vnto them: for God wil giue him aboundant knowledge of diuine mysteries, to communicate vnto them. *2. Cor.* 1. 11.
p He feared lest flatterous tongues wold haue made his message eyther odious, or lesse acceptable, *Isa.* 9. 6.

Deut. 32. 43. *Psal.* 117. 1. *Isa.* 11. 10.
g Which is Christ who did spring as a young bud out of the dry & dead root
h Then seeing he tooke both the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

CHAP. XVI.

1 After many recommendations, 17 He admonisheth them to beware of false brethren and to be circumspect. 20 He prayeth for them, & giueth thankes to God.

1 I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That

2 That ye receiue her in the Lorde, as it becommeth Saintes, and that ye assist her in whatsoeuer busines she needeth of your aide: for she hath geuen hospitalitie vnto many, and to me also.

Act. 18.2. 3 Greete * Priscilla and Aquila my fellowe helpers in Christ Iesus.

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thankes, but also all the Churches of the Gentiles.)

5 Likewise greete the Churche that is in their house. Salute my beloued Epenetus, which is the [a] first fruites of Achaia in Christ.

a The first which was consecrated to the Lorde by imbracing the Gospell.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus & Iunia my cosins & fellowe prisoners, which are notable among the Apostles, and [b] were in Christ before me.

[1] Or, *Asia.*

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the churches.

8 Greete Amplias my beloued in the Lorde.

9 Salute Vrbanus our fellow helper in Christ, and Stachis my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friendes.

11 Salute Herodion my kinsman. Greete them which are of the friendes of Narcissus which are in the Lord.

12 Salute Tryphena & Tryphosa, which women labour in the Lorde. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Hermetius, & the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, and all the Saintes which are with them.

1.Cor.16.20. *2.cor.13.12.* *1.pet.5.14.* 16 Salute one an other with an * holy kisse. The churches of Christ salute you.

17 I * now I beseech you brethren, marke them diligently which cause deuision & offeces, contrarie to the doctrine which ye haue learned, and * auoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne [d] belies, and with [e] faire speach & flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my companion, & Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus [f] * Chamberlaine of [g] the citie saluteth you, and Quartus a brother.

24 The grace of our Lorde Iesus Christ be with you all. Amen.

25 * To him nowe that is of power to establish you according to my Gospell, and preaching of Iesus Christ, *by the reuelation of the mysterie, which was kept secret since the world began:

26 (But nowe is opened, and published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith)

27 To God, I saye, onely wise, bee praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

d These be markes to know false apostles by.

e The worde signifieth him that promiseth much and performeth nothing who seemeth also to speake for thy profite, but doeth nothing lesse. *Acts 16.1. phil. 2.19.*

1.Cor.1.14.

[2] Or, *treasurer.*

f Corinthus. *Ephe.3.20.* *Ephe.3.9.col.1.26.* *2.tim.1.9.tit.1.2.* *2.pet.1.20.*

g Both as touching the doctrine of the gospel, and also the calling of the Gentiles.

THE FIRST EPISTLE OF PAVL to the Corinthians,

THE ARGVMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospell. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies & ceremonies, they fell to false doctrine and heresies, calling into dout the resurrection from the dead, one of the chiefest poyntes of Christian religion. Against these euilles the Apostle proceedeth, preparing the Corinthians heartes, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, & exhorteth them to concord and humilitie, setting before their eyes the spirituall vertue, and heauenly wisdome of the Gospell, which cannot bee perswaded by worldly wit and eloquent reasons, but is reueyled by Gods Spirite, and so sealed in mens heartes. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, buylding according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which douted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that he neuer sought his owne glorie, ney ther yet howe he might liue, but onely the glorie of Christ, which thing at his

comming he would declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, and therefore suffred most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certeine poynts of the Corinthians letter, as touching single life, duetie of marriage, of discorde and dissension among the married, of virginitie, and seconde marriage. And because some thought it nothyng to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose fayth by that dissembling was hindred, and their consciences wounded, which thing rather then he would do, he would neuer vse that libertie which God had giuen him. But forasmuch as pryde, and selfewill was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vpryghtly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes supper, the abuse of the spirituall giftes, which God hath giuen to maintayne loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to persеuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He prayseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 He beateth downe all pride, and wisdome which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdome of the world.

1 PAul called to be an Apostle of IESVS CHRIST, through the will of God, & our brother Sosthenes,

2 Vnto þ Church of God which is at Corinthus, to them that * [a] are sanctified in Christ Iesus, * [b] Saintes by calling, * with all that [c] cal on the Name of our Lord Iesus Christ in euery place, both their Lorde, and ours:

3 Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ,

5 * That in all thinges ye are made rich [e] in him, in [f] all kind of speach, and in al knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: * waiting for the appearing of our Lorde Iesus Christ.

8 * Who shal also confirme you vnto the end, that ye may be [g] blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the felowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that ye all [h] speake one thing, and that there be no dissentions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you by them that are of the house of [i] Cloe, that there are contentions among you.

12 Nowe this I saye, that euery one of you saith, I am Paules, and I am * Apollos, and I am Cephas, and I am Christes.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and [l] Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houlholde of Stephanas: furthermore knowe I not, whether I baptized any other.

17 For Christ sent me not to [m] baptize, but to preach the Gospell, not with * [n] wisedome of wordes, [o] lest þ crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the * power of God.

19 For it is written, * I will destroy the wisedome of the wise, & will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [p] Scribe? where is the [q] disputer of this world? hath not God made the wisedome of this world foolishnes?

21 For seeing the world by wisedome knew not God in the wisdom of God, it pleased God by þ foolishnes of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisedome.

23 But

All.15.9. 1.Thes.4.7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him.

Rom.1.7. ephe.1.1 col.1.22. 2.tim.1.9. tit.2.3.

b Made holy by the free mercy and calling of God.

2.Tim.2.22.

c Which is to acknowledge him to be verie God, to worship him, and seeke vnto him for helpe.

d For al the benefites which ye haue receiued by the Gospel.

Collos.2.2.7.

e As members of the same body which communicate with their head. f He commendeth those giftes in them, whose abuse after he doth reproue, as eloquence, philosophie, and their knowledge of Gods word. *Philip.3.20. tit.2.13. 1 Thes.3.13. and 5.23.* g For there is no condemnation to them that are grafted in Christ Iesus. *Psal.138.8. 1.thessa.5.24. Rom.15.5. philip.3.16.*

h Disagreeing in wordes ingendereth dissension of minde, whereof proceedeth repugnancie of iudgement, which is þ mother of schisme and herefie.

i Which was a vertuous woman and zealous of Gods glorie, and sought the quietnesse of the Church.

All.18.24.

k Reade the annotation, Act. 3.16. *All.18.8.*

l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom.16.23. there was yet another so called, which was of Derbe, and followed Paul, Act. 20.4.

m That is, chiefly & peculiarly. *Chap.2.13. gal.5.4.*

2 pet.1.16.

n As rhetorick, or arte oratorie.

o When men should attribute that vnto eloquence, which onely belonged to the power of God. *Rom.1.16. Isa.29.14.*

p That is, the interpreter of the Lawe.

q He that is so subtill in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them coulde perceiue by his owne wisdome this mysterie of Christ reuciled in the Gospel. *Mat.12.38.*

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, & vnto the Grecians, foolishnes:

24 But vnto them which are called, both of the Iewes and Grecians wee preach Christ, the power of God, and the wisdome of God.

25 For the [e] foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For ye see your calling, how that not many wise men [f] after the flesh, not many mightie, not many noble are called.

27 But God hath chosē [g] foolish things of the world to confound the wise, and God hath chosen the weake thinges of the worlde, to confounde the mightie thinges.

28 And vile things of the world & things which are despised, hath God chosen, & things [i] which are not, to bring to nought things [k] that are,

29 That no [l] flesh shoulde reioyce in his presence.

30 But ye are of him in Christe Iesus, who of God is made vnto vs [m] wisdome and righteousnes, and sanctification, and redemption,

31 That, according as it is written, [n] He that reioyceth, [o] let him reioyce in the Lord.

Iere.23.5,6.
Iere.9.24.2.cor.10.17.

[p] That is, attribute al things to God with thankesgiuing.

CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenor of the Gospell. 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spiritual.

1 AND I, brethren, when I came to you, came not with [a] excellencie of wordes, or of wisedome, shewing vnto you the [b] testimonie of God.

2 For I esteemed not to know any thing among you, saue Iesus Christ, and him crucified.

3 [c] And I was among you in [d] weakenes, & in feare, and in much trembling,

4 Neither stood my word, and my preaching in the [e] entising speach of mans wisedome, but in plaine euidence of [f] the Spirit and of power,

5 That your faith shoulde not be in the wisedome of men, but in the power of God.

6 And we speake wisdome among them that are [g] perfit: not the wisdome of this world, neyther of the [h] princes of this world, which come to nought.

7 But we speake the wisedome of God in a mysterie, euen [i] hid wisedome, which God had determined before the world, vnto our glorie,

8 Which [k] none of the princes of this worlde hath knowen: for had they knowen it, they woulde not haue crucified the [l] Lord of glorie.

9 But as it is written, [m] The thinges which eye hath not seene, neither eare hath heard, neither [n] came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit [o] searcheth al things, yea, the deepe things of God.

11 For what man knoweth the thinges of a man, saue [p] spirit of a man, which is in him? euen so the thinges of God knoweth no man, but the Spirite of God.

12 Nowe we haue [q] receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the [r] thinges that are giuen to vs of God.

13 Which things also we speake, not in the [s] words which mans wisedome teacheth, but which the holy Ghost teacheth, comparing [t] spirituall thinges with spirituall things.

14 But the [u] natural man perceiueth not the thinges of the Spirite of God: for they are foolishnes vnto him: neither can he know them, because they are spiritually discerned.

15 But he that is [x] spiritual, discerneth all thinges: yet he him selfe is [y] iudged of no man.

16 [z] For who hath knowen the minde of the Lord, that he might instruct him? but we haue the [a] minde of Christ.

Chap.1.17.
[b] Or, mysterie.
[a] That is, the Gospel, whereby God doeth manifest himself to the world, or whereof God is the author, and witnes.
[c] Or, I thought nothing worthie to be known.
Act.18.1.
[d] Herein appeareth his great modestie, who was not glorious but abiect & humble, not ful of vaine boastings and arrogancie, but with feare and trembling set forth the mightie power of God.
Chap.1.17.a pet.1.16.
[e] Or, heauenly, or diuine.
[e] They whose vnderstandings are illuminate by fayth, acknowledge this wisedome, which the world calleth follie.
[d] The word is here taken for them, whom eyther for wisedome, riches or power, men most esteeme.
[e] That is, verie fewe.
[f] He calleth Iesus the mightie God, full of true glorie and maiestie, whom Dauid also calleth the King of glory, Psal.24.7. & Steuen nameth the God of glorie, Act.7.2. and hereby appeareth the diuinitie of Christ, & coniunction of two natures in one person.
Isa.64.4.
[g] Man is not able to thinke Gods prouidence towards his.
[h] For he is one God with the Father and the Sonne.
[i] Mans minde, which vnderstandeth & iudgeth.
[k] We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand in Iesus Christ.
Chap.1.17.2 pet.1.16.
[m] As that which we teache is spirituall, so our kinde of teaching must be spirituall, that the words may agree with the matter.
[n] Whose knowledge and iudgement is not cleared by Gods spirit.
Prou.27.19.
[o] For the trueth of God is not subiect to the iudgement of man.
Isa.40.13. wisd.9.13. rom.11.34.
[p] That is, Christes Spirite, Iohn. 16. 13. rom.8.9.

CHAP. III.

1 Paul rebuketh the sects and authors thereof. 7 No man ought to attribute his salvation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithful.

1 AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto [a] babes in Christ.

2 I gaue you milke to drinke, and not meate: for ye were not yet able to beare it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is among you emuping, & strife, & diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Paules, & another, I am Apollos, are ye not carnall?

5 Who is Paul then? & who is Apollos,

[a] Being ingrafted in Christ by faith, we begin to moue by his Spirit, and as we profit in faith, we grow vp to a ripe age. And here let him take heede that teacheth, least for milke he giue poison: for milke and strong meat in effect are one, but only differ in maner and forme.

but the ministers by whō ye beleeued, and as the Lorde gaue to euery man?
6 I haue planted, Apollos watred, but God gaue the increase.
7 So then, neither is he that planteth, any thing, neither he that watreth, but God that giueth the increase.
8 And hee that planteth, and he that watreth, are [b] one, * and euery man shall receiue his wages, [b] according to his labour.
9 For wee together are Gods [c] labourers: ye are Gods husbandrie, & Gods building.
10 According to [d] grace of God giuen to me, as a [e] skilfull master builder, I haue laide the fundation, & another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.
11 For other fundation can no man lay, then that which is layde, which is Iesus Christ.
12 And if any man build on this fundation, gold, siluer, precious stones, timber, hay, or stubble,
13 Euery mans worke shalbe made manifest: for the [e] day shall declare it, because it shalbe reuealed by the [f] fire: and the fire shall trie euery mans worke of what sort it is.
14 If any mans worke, [g] he hath built vpon, abide, he shall receiue wages.
15 If any mans worke burne, hee shall [g] lose, but he [h] shalbe [i] safe himselfe: neuertheless yet as it were by the fire.
16 * Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?
17 If any man destroye the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.
18 Let no man deceiue him selfe. If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.
19 For the wisedome of this worlde is foolishnes with God: for it is written, * He catcheth the wise [k] in their owne craftines.
20 * And again, The Lord knoweth that the thoughtes of the wise be vaine.
21 Therefore let no man [l] reispce in men: for all things are yours.
22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be thinges present, or things to come, euen all are yours,
23 And ye Christs, and Christ Gods.

Psal.94.11. l But in God who worketh by his ministers to his owne glory and the comfort of his Church.

b He chargeth them with two faultes: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another. *Psal.62.12. gal.6.5.*
c So made by his grace.
d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.
e Or the time: which is, when the light of the truth shal expell the darkenes of ignorance, then the curious ostētation of mans wisdome shall be brought to nought.
f By the tryall of Gods Spirit.
g Both his labor and reward.
h He reproueth them not as false apostles, but as curious teachers of humain sciences, as they which lothing at the simplicitie of Gods word, preach philosophical speculations.
i As touching his life, if he holde fast ỹ fundation. *Chap.6.19. 2.cor.6.16. Iob.5.13.*
k When they themselues are entangled in the same snares, which they laid for others. *Psal.94.11.*

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating down their glory which hindred them to praise that, which they dispraysed in him. 16 He sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

1 LEt a man so thinke of vs, as of the * ministers of Christ, & disposers of the secretes of God.
2 And as for the rest, it is required of the dispōsers, that euery man bee found faithfull.
3 * As touching me, I passe very litle to be iudged of you, or of [a] mans iudgement: no, I iudge not [b] mine owne selfe.
4 For I [c] know nothing by [d] my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.
5 Therefore * iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darknes, & make the counsels of the hearts manifest: and then shall euery man haue praise of God.
6 Now these things, brethren, I haue figuratiuely applyed vnto myne owne selfe and Apollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.
7 For who [f] separateth thee? & what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?
8 Now ye are full: now ye are made rich: ye reigne as kings without vs, & wouldo to God ye did reigne, that we also might reigne with you.
9 For I thinke that God hath set forth vs [g] the last Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men.
10 We are [h] fooles for Christes sake, and ye are wise in Christ: we are weake, and ye strong: ye are honourable, and we are despised.
11 Vnto this houre we both hunger, & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,
12 * And labour, working with our own handes: we are reuiled, & yet we bless: we are persecuted, and suffer it.
13 * We are euill spoken of, & we [i] pray: we are made as the filth of the worlde, the offscowring of al thinges, vnto this time.
14 I write not these things to shame you, but as my beloued children I admonish you.
15 For though ye haue ten thousande [k] instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through ỹ Gospel.
16 Wherefore, I pray you, be ye followers of me.
17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, & faithful in the Lord, which shal put you in remembrance of my waies in Christe as I teache euerie where in euery Church.
18 Some are puffed vp as though I would not come to you.

19 But

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. *Mat.7.1,2.*
1 Greeke, mans day
b Whether I haue great giftes or litle, fewe or manie.
c For as I do not knowe, whereby I should take anie occasion of glorie: so I am certein that before God another maner of iustice is required.
d Concerning mine office. *Mat.7.1.rom.2.1.*
e By our example.
i To wit, from other men and preferreth thee?
g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwardes.
h By this bitter taunting in abiecting him selfe and exalting the Corinthians, he maketh them ashamed of their vaine glorie. *Act.20.34. 1.thess.2.9. 2.thess.3.8. Mat.5.44. luke.23.34. act.7.60.*
2 Or, vse gentle words.
3 Or, pedagogues and schoolemasters.
i Forasmuch as they had so soone forgotten.

Act.18.21.& 19.21. iam.4.15.

k That is, whatsoeuer giftes we haue receiued of God to this end ỹ he may reigne among vs

l Of the holie Ghost.

19 But I will come to you shortly, * if the Lord will, and will knowe, not the speache of them which are puffed vp, but the power.

20 For the [k] kingdome of God is not in woorde, but in [l] power.

21 What will ye? shal I come vnto you with a rodde, or in loue, and in ỹ spirit of meekenes?

CHAP. V.

He reproueth sharpely their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purenesse, 9 And flee wickednes.

a Who would thinke that you would suffer that mischiefe vnpunished, which ỹ most Barbarous nations abhorre to speake of?

Leui.18.8. Col.2.5.

b Hauing nowe receiued the Gospel.

c My wil and consent.

d With inuocation of Gods name, as becommeth thē which procure ỹ Lords busines and not their owne.

1.Tim.1.20.

e Which is, to be as an heathen man and publicane.

f For being wounded with shame and sorow, his flesh or olde man shal die: and the Spirit or newe man shal remaine aliue and enioye the victorie in that day when the Lord shal iudge the quicke and dead,

2.Cor.4.18. 1.Pet.4.6.

g Seeing you suffer such monsterous vices amōg you.

Gal.5.9.

h As euery man particularly is pure, so ỹ whole Church in general may be pure.

Mat.18.17. 2.thess.3.14.

i But he ment of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

k Who to please both parts wold be present at idole seruice, and yet professe the Gospel.

1 Vnto whome the ecclesiastical discipline doth not stretch.

m Which are subiect to Gods word, and to the discipline of the Church.

1 It is heard certainely that there is fornication among you, and such fornication as is not once named among the [a] Gentiles, * that one shoulde haue his fathers wife.

2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deede, might be put frō amōg you.

3 * For I verely as absent in body, but present in spirite, haue determined alreadp as though I were present, that hee that hath [b] thus done this thing,

4 When ye are gathered together, and my [c] spirite, [d] in the Name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,

5 * Bee deliuered vnto [e] Satan, for the [f] destruction of ỹ flesh, ỹ the spirit may be saued in the day of the Loide Jesus.

6 Your reioycing is not [g] good: * knowe ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore ỹ old leauen, that ye may be a newe lumpe, [h] as ye are vnleauened: For Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not wỹ olde leauen, neither in the leauen of maliciousnes and wickednes: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, * that ye shoulde not company together with fornicatours,

10 And i not altogether with the fornicators of this woorlde, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the woorld.

11 But nowe I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or couetous, or [k] an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to do, to iudge them also, which are [l] without? do ye not iudge them that are [m] within?

13 But God iudgeth ỹ that are without. Put away therefore from among your selues that wicked man.

CHAP. VI.

He rebuketh them for going to lawe together before the heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in body, and soule.

1 Are any of you, hauing busines against another, be iudged vnder [a] the vniust, and not vnder the Saints?

2 * Do ye not knowe, that the Saintes shal iudge the woorld? If the woorld then shalbe iudged by you, are ye vnworthy to iudge the smallest matters?

3 Knowe ye not that we shall iudge the [b] Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in ỹ Church.

5 I speake it to your shame. Is it so that there is not a wise mā among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Nowe therefore there is vtterly [a] a fault among you, because ye go to lawe one with another: * why rather suffer ye not wrong? why rather suffer ye not harme?

8 * Nay, ye your selues [e] do wrong, and do harme, and that to your brethren.

9 Knowe yee not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Loide Jesus, and by the Spirit of our God.

12 ¶ * All [f] things are lawfull vnto me: but al things are not profitable. I may do al things, but I will not be brought vnder [g] the power of any thing.

13 Meates are ordeined for the belie, and the belie for the meates: but God shall destroy both it, & them. Now the body is not for [h] fornication, but for the Lord, and the Lord for the bodie.

14 And God hath also raised vp ỹ Lord, and * shall raise vs vp by his power.

15 Knowe ye not, that your bodyes are the members of Christ? shall I then take the members of Christ, and make them the members of an [i] harlot? God forbid.

16 Do

Mat.5.32. Luke.6.29.

rom.12.19. 1.Thess.4.6.

e He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges and desires of reuengeance.

Ephe.5.3.5. 1.tim.1.9,10. Ephe.2.1.2. titus.3.3. 1.pet.4.3. Chap.10.23. eccles.37.27.

f Here he speaketh of things in differēt of their nature, and first as touching carnal libertie.

g For we are subiect to those things which we can not want.

h They abused meates, both in that they offended others thereby, & also prouoked their owne lusts to vncleannes.

i God will be Lord both of ỹ soule & body. *Rom.6.5.*

k Whereby he signifieth, that both we shal see ỹ glory of the resurrection of the iust, and also that dignitie and priuiledge whereby we be made the members of Christ.

a Or, iudges and magistrates, which are infidels.

16 Do ye not knowe, that he which cōpletly ioyneth him selfe with an harlot, is one bodie? * for two, sayth he, shalbe one flesh.
17 But he that is ioyned vnto the Lord, is one spirite.
18 Flee fornication: euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his [l] owne body.
19 Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.
20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

Gen.2.24. mat.19.5. mar.10.8. ephe.5.31.

l That is, he more polluteth his owne bodie, then he that committeth any other sinne.

Chap.3.16. 2.cor.6.16. Chap.7.23. 1.pet.1.15,19.

CHAP. VII.

1 The Apostle answereth to certaine question, which the Corinthians desired to knowe, 2 As of single life, 3 Of the dueties of mariage, 11 Of discordes and dissension in mariage, 13 Of mariage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And seconde mariage.

1 NOw concerning [a] things whereof ye wrote vnto mee, It were [b] good for a man not to touche a woman.
2 Neuertheless, to auoyde fornicatiō, let [b] euery man haue his wife, & let euery woman haue her owne husband.
3 *Let the husbande giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.
4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.
5 Defraude not one another, except it be with consent for a tyme, that ye may giue your selues to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.
6 But I speake this by permission, [d] not by commandement.
7 For I would that al men were euen as I my self am: but euery man hath his proper gifte of God, one after this manner, and another after that.
8 Therefore I say vnto the vnmaried, and vnto the widowes, it is good for them if they abide euen as I do.
9 But if they cannot abstaine, let them marrie: for it is better to marie then to [e] burne.
10 And vnto the maried I commaund, not I, but the Lorde, Let not the wyfe * depart from her husband.
11 But & if she [f] depart, let her remaine vnmaried, or be reconciled vnto her husbande, and let not the husbande put [g] away his wife.
12 But to the remnant I speake, and not [h] the Lord, If any brother haue a wife, that beleeueth not, if shee be content to dwel with him, let him not forsake her.
13 And the woman which hath an husband that beleeueth not, if he be content to dwell [i] with her, let her not forsake him.
14 For the vnbeleeuing husbande is [i] sanctified by the wife, & the vnbeleeuing wife is sanctified by the husbande, els were your children vncleane: but nowe are they [k] holy.
15 But if the vnbeleeuing depart, let him departe: a brother or a sister is not in subiection in [l] such thinges: but God hath called vs in peace.
16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?
17 But as God hath distributed to euerie man, as the Lord hath [m] called euerie one, so let him walke: and so ordeine I, in al Churches.
18 Is any man called being circumcised? let him not [n] gather his vncircumcision: is any called vncircumcised? let him not be circumcised.
19 * Circumcision is nothing, & vncircumcision is nothing, but the keeping of the commandements of God.
20 *Let euery man abide in the same vocation wherein he was called.
21 Art thou called being a seruant? care not for it: but if yet thou maiest be free, vse it rather.
22 For he that is called in the [o] Lorde being a seruant, is the Lordes freeman: likewise also he that is called being free, is Christs seruant.
23 * Ye are bought [p] with a price: be not the seruants of men.
24 Brethren, let euery man, wherein he was called, therein abide [r] with God.
25 Now concerning [s] virgins, I haue no [t] commandement of the Lord: but I giue mine aduice, as one that hath obteined mercy of the Lord to be [u] faithful.
26 I suppose then [x] this to be good for the present [y] necessitie: I meane, that it is good for a man so to be.
27 Art thou bounde vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.
28 But if thou takest a wife, thou sinnest not: & if a virgin marry, she sinneth not: neuertheless such shal haue [z] trouble in the flesh: but I [a] spare you.
29 And this I say, brethren, because the time is short, [b] hereafter that both they which haue wiues, be as though they had none:
30 And they that [c] weepe, as though they wept not: & they that [d] reioyce, as though

a Or, expedient: because marriage, through mans corruptiō, and not by gods institution bringeth cares and troubles.
b Speaking to al men in general.
1.Pet.3.7.
c Which conteineth al dueties pertaining to marriage.
d He sheweth y he commandeth not precisely al mē to marrie, but that God hath granted this remedie vnto them which can not liue chaste.
e With the fire of concupiscēce, y is, when mans will so giueth place to the lust that tempteth, y he cannot call vpon God with a quiet conscience.
Mat.5.32. & 19.9. mar.10.11. luke.16.18.
f For hatred, dissension, anger, &c.
g Saue for whoredome, as Mat.5.32.
h In asmuch as there was nothing expressely spoken hereof in the law, or prophets: or els he spake this moued by y spirit of God as he testifieth in y 25 verse.
i Meaning that the faith of the beleeuer hath more power to sanctifie marriage then the wickednes of the other to pollute it
k They that are borne of either of the parents faithful, are also counted members of Christs Church, because of the promes, Act.2.39.
l When such things come to passe, that the faithful and vnfaithful be married togeather, & the one forsake the other without cause.
m The lawful vocation in outward thinges must not lightly be neglected.
n Which is whē the surgeon by art draweth out y skin to couer the part circumcised, Celsus lib. 7.chap. 25. Epiphan.lib.de ponderibus & mēsuris, 1.Mac.1.16.
o It is al one whether thou be Iew or Gētile
Eph.4.1.2.1.tim.6.1
p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christia: but reioyce, that thou art deliuered by Christ from the miserable slauery of sin & death
q Being seruant by condition is
by
Or, search. r Sincerely as in the presēce of God. s Or, the state of virginitie. t He bindeth no mā to that which God hath left free: but sheweth what is most agreeable to Gods wil, according to the circumstāce of y time, place & persons. u Or, beleeued. x To be single. y In these afflictions and persecutions. z As worldly cares of the children and familie. a He doeth not preferre singlenes as a thing more holie then marriage, but by reason of incommodities, which the one hath more then the other. b In wishing y you could liue without wiues. c Or, it remaineth that. d Which be in prosperitie.

though

though they reioyced not: & they that bye, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the [c] facion of this world goeth away.

32 And I would haue you without care. The vnmaried careth for the things of the Lord, how he may please the Lorde:

33 But he that is married, careth for the things of the [d] worlde, howe he may please his wife.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the thinges of the Lord, that she may be [e] holy, both in body & in spirit: but she that is married, careth for the things of the worlde, howe she may please her husband.

35 And this I speake for your owne commoditie, not to [f] tangle you in a snare, but that ye follow that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke [g] it is vncomely for his virgine, if she passe the flowre of her age, and [h] nede so require, let him do what he wil, he sinneth not: let them be married.

37 Neuertheles he [i] that standeth firme in his heart, that he hath no nede, but hath [k] power ouer his owne will, and hath so decreed in his heart, that he wil keepe his virgine, he doth wel.

38 So then he that giueth her to marriage, doth well, but he that giueth her not to marriage, doeth [l] better.

39 The wife is bound by the [m] Lawe, as long as her husbande [n] liueth: but if her husbande be dead, she is at libertie to marrie with whom she will, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: [o] and I thinke that I haue also the Spirit of God.

I Of matrimonie. *Rom.7.2. 1,Thess.4.8.*

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth howe men ought to behaue them toward such as be weake.

1 AND as touching thinges sacrificed vnto idoles, we knowe that we all haue [a] knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is [a] knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, we knowe that an idole is [b] nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth, (as there be many gods, and many [c] lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all thinges, and we in him: and [a] one Lord Iesus Christ, by whom are all things, and we by him. *Iohn.13.13. chap.12.3.*

7 But euery man hath not knowledge: for some hauing [d] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue we the [e] more, neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this [a] power of yours be an occasion of falling to them that are weake.

10 For if any man se thee which hast knowledge, sit at table in the idoles temple, shal not the conscience of him which is weake, be [f] boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shall the [g] weake brother perishe, for whome Christ died.

12 Now when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offende my brother, I wil eate no flesh while the world standeth, that I may not offende my brother.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begun.

1 AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lorde? are ye not my worke in the Lorde?

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: for ye are the [a] seale of mine Apostleship in the Lord.

3 My defence to them [b] that examine me, is this,

4 Haue we not power to eate, [c] and to drinke?

5 Haue we not power to [d] leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the [f] brethren of the Lord, and Cephas?

6 Or I onely & Barnabas, haue not we power [f] not to worke?

7 Who goeth a warrefare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Lawe the same also?

9 For it is written in the Lawe of Moses, * Thou shalt not muzzel the mouth of the oxe that treadeth out the corne: doth God take [g] care for oxen?

10 Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: & that hee [h] that threshed in hope, should be partaker of his hope.

11 * If we haue sowen vnto you spirituall thinges, is it a great thing if we reape your carnall things?

12 If *Rom.15.27.*

a Of the libertie & God hath giuen vs touching our warde thinges.
[b]Or, taught.
b This he speaketh in their person which bragged so much of their libertie, saying that an image amongs al things that are made, is of no force.
c Which being idols, yet are esteemed of men as Lordes and Seignours.
d In that they thought & meate offred vp to the image, not to be pure, and therefore coulde not eate it & a good conscience.
e This abundance and want is referred to spirituall things, Rom.14.17.
[a]Or, libertie in things indifferent.
[b]Greeke, bolded vp.
f By thine example without anie ground of doctrine. *Rom.14.15.*
g Which eateth against his conscience, or in dout. *Rom.14.21.*
a I need no further declaratiõ, but & works that I haue wrought among you.
b And cal into dout mine office.
c On the church charges.
d The Apostles led their wiues about with the.
e A faithful and Christian wife.
[f]Or, cousins.
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands, as other Apostles. *Deut.25.4. 1.tim.5.18.*
g Had God respect properly to the oxen the selues when he made this lawe and not rather vnto men?

h To liue on other mens charges?
Or, take in worth. Deut. 18. 1.
i For that part that was burnt, was deuoured on ỹ altar, and the other was due vnto the Priests by the law.
k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.
l Seeing he is charged to preache, he must willingly and earnestly folowe it: for if he do it by constraint, he doeth not his duetie.
m That I be not chargeable to them vnto whō I preach, seeing that they thinke that I preach for gaines.
Act. 18. 3. gal. 2. 3.
n As touching the ceremonies.
o In thinges indifferent, as eating of meates, obseruation of feasts and dayes, and such like, he facioned him self to men in such sort as he might best gaine them to Christ.
p That is, kepeth a straict diet, and refraineth from such things as might distemper his bodie.
q Or, olde man which rebelleth against the spirit
r Lest he should be reproued of men when they should see him doe contrarie, or contemne that thing which he taught others to do.

12 If others with you be partakers of this h power, are not we rather? neuertheles, we haue not vsed this power: but i suffer all thinges, that we shoulde not hinder the Gospel of Christ.
13 Do ye not knowe, that they which minister about the * holy thinges, eate of the thinges of the Temple? and they which waite at the altar, are partakers i with the altar?
14 So also hath the Lorde ordeined, that they which preach the Gospel, shoulde liue of the Gospel.
15 But I haue vsed none of these thinges: neither wrote I these thinges, that it shoulde be so done vnto me: for it were better for me to die, then that any man shoulde make my k reioycing vaine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preach not the Gospel.
17 For if I do it willingly, I haue a rewarde: but if I do it against my will, l notwithstanding the dispensation is committed vnto me.
18 What is my rewarde then? verely that when I preach the Gospel, I make the Gospel of Christ m free, that I abuse not mine authoritie in the Gospel.
19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.
20 * And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them ṗ are vnder the Law, as though I were vnder the n Lawe, that I may winne them that are vnder the Law:
21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in ṗ Lawe through Christ) that I may win them that are without Law.
22 To the weake I become as weake, ṗ I may winne the weake: I am made o all things to all men, that I might by al meanes saue some.
23 And this I do for the Gospels sake, that I might be partaker thereof with you.
24 Know ye not, that they which run in a race, runne all, yet one receiueth the price? so runne, that ye may obtaine.
25 And euery man that prouyth masteries, p abstaineth from all things: & they do it to obtaine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.
27 But I beate downe my q body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be r reproued.

CHAP. X.

Hee seareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

1 MOreouer brethren, I would not that ye should be ignorant, that all our fathers were vnder * the cloude, and all passed through the * sea,
2 And were al baptized vnto a Moses, in the cloude, and in the sea,
3 * And did al eate the same b c spiritual meat,
4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke d was Christ.)
5 But with many of them God was not pleased: for they were * ouerthrowē in the wildernes.
6 Now these are ensamples to vs, to the intent that wee shoulde not lust after euil thinges * as they also lusted.
7 Neither be ye idolaters as were some of them, as it is written, * The people sate downe to e eate and drinke, and rose vp to play.
8 Neither let vs committe fornication, as some of them committed fornication, and fel in one * f day three and twenty thousand.
9 Neither let vs tempt g Christ, as some of them also tempted him, & were * destroyed of serpents.
10 Neither murmure ye, as some of them * also murmured, and were destroyed of the h destroyer.
11 Now al these things came vnto them for ensamples, and were written to admonish vs, vpon whome the i endes of the worlde are come.
12 Wherefore, let him that thinketh hee standeth, take heede lest he fal.
13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but k will euen giue the issue with the tentation, that ye may be able to beare it.
14 Wherefore my beloued, flee from idolatrie.
15 I speake as vnto them which haue vnderstanding: iudge ye what I say.
16 The cup of * blessing which we n blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the n communion of the bodie of Christ?
17 For we ṗ are manie, are o one breade and one bodie, because we all are partakers of one bread.
18 Beholde Israel which is after ṗ p flesh:

Exod. 13. 21. nom. 9. 18.
Exod. 14. 16, 22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses
Exod. 16. 15.
b That is, Manna which was the outwarde signe or Sacrament of
c Spiritual grace
d They ate the same meate that we do, because ỹ substance of theirs and our Sacraments is al one.
Exod. 17. 6. nom. 20. 10, 11.
d That is, signified Christ as all Sacraments do.
Nom. 26. 65. Nom. 11. 4. & 16. 64. psal. 106. 14.
Exod. 32. 6.
e Because hereby occasion was taken to forget God, & commit idolatrie, therefore these indifferent things are coūted idolatry.
Nom. 25. 9.
f Moses readeth foure and twentie thousand, which declareth an infinit nūber.
g Who was their leader, and was called the Angel of God.
Nom. 21. 6. psal. 106. 14. Nom. 14. 37.
h Meaning either the good or euil angel whose
i Or, the ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.
k Howe God wil plague vs, if we be subiect to the like vices.
l He that led you into this tentatiō, which cōmeth vnto you either in prosperitie or aduersitie, or for your sinnes past, wil turne it to your cōmoditie, & deliuer you
Or, thanksgiuing.
m Or, prepare to this holye vse with praise & thanksgiuing.
n The effectual badge of our coniunction & incorporation with Christ?
o If we ỹ are many in nomber, are but one body in effect, ioyned with our head Christ, as many cornes make but one loafe, let vs renoūce idolatry which doeth separate our vnitie.
p Which is gouerned according to the ceremonies of the lawe.

are not

are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that ᵖ idole is any thyng? or that that which is sacrificed to idoles, is any thyng?

20 Nay, but that these thinges which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not that ye shoulde haue ᵠ felowshippe with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 * All thinges are lawful for me, but all thinges are not expedient: all thinges are lawful for me, but al thinges edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the ʳ shambles, eate ye, and ˢ aske no question for conscience sake.

26 * For the earth is the Lordes, and all that therein is.

27 If any of them which beleeue not, cal you to a feast, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, & all that therein is)

29 And the conscience I say, not thyne, but of that other: for why shoulde my ᵗ libertie be condemned of another mans conscience?

30 For ᵘ if I thorugh Gods benefite bee partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye do, do all to the glorie of God

32 Giue none offence, neyther to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please ˣ all men ʸ in all thinges, not seeking mine owne profite, but the profit of many, that they might be saued.

CHAP. XI.

He rebuketh the abuse which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lordes supper, 23 Bringing them again to the first institution thereof.

1 BE * ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember ᶻ all my thinges, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye knowe, that Christ is the ᵃ head of euery man: & the man is the womans head: & God is Christs head.

4 Euery man ᵇ praying or ᵇ prophecying hauing any thing on his head, ᶜ dishonoureth his head.

5 But euery woman that prayeth or ᶜ prophecieth bare headed, dishonoureth her head: for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: & if it be shame for a woman to bee ᵈ shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as he is the ᵉ image & glorie of God: but the woman is the ᵉ glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue ᶠ power on her head, because of ᵍ the Angels.

11 Neuertheles, neither is the man without the woman, neyther the woman without the man in the ʰ Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teache you, that if a man haue long ⁱ heare, it is a shame vnto him?

15 But if a woman haue long heare, it is a praise vnto her: for her heare is ᵏ giuen her for a couering.

16 But if any man lust to bee contentious, we haue no such custome, neyther the Churches of God.

17 ¶ Nowe in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of al, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to be true ᵐ in some part.

19 For there must be ⁿ heresies euen among you, that they which are approued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eat the Lords supper.

21 For euery man when they should eat, taketh his owne supper afore, & one is hungrie, and another is drunken.

22 Haue ye not houses to eat & to drinke in? despise ye the Church of God, & shame them that haue not? what shal I say to you? shal I praise you in this? I praise you not.

23 For I haue receiued of the ° Lorde that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that he was betraied, tooke bread:

24 * And when he had giuen thanks, he brake it, and sayde, Take, eate: this

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q Which is to assemble in that company where idoles are called vpon.

Chap.6 12. eccles.37.27.

r For in those dayes they were accustomed to sel certaine of ỹ flesh of beastes sacrificed, in the shambles, and turned the money to the priests profite.

s Or, dout not. *Psal.24.1.*

t We must take heede that through our abuse, our libertie be not condemned.

u If by the benefit of God I may eat any kinde of meat, why should I by my default cause this benefit to be euill spoken of? *Col.3.17.*

x That is, the infirme.

y Which are indifferent.

1.Thess.3.9.

z *Or, in all things remember me. Ephe.5.23.*

a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.

b This tradition was obserued according to the time and place, that all things might be done in comelines & to edification.

c Reade Chap. 14.34.

ᵇ *Or, parled.*

Gen.1.26. & 5.1. and 9.6. eccl.3.10.

d The image of Gods glorie, in whom his maiestie and power shine concerning his authoritie.

e Or receiueth her glory, in cõmendation of man, & therfore is subiect.

Gen.2.18,22.

f Some thing to couer her head in signe of subiection.

g To whom they also shewe their dissolution, and not onely to Christ.

h Who is author and maintainer of their mutuall coniunction.

i For as God made the womã of man, so nowe is man multiplied by ỹ woman.

k As women vse to weare.

l For God hath giuen to woman longer heare thẽ vnto man, to the ende she shoulde trusse it vp about her head, wherebyshe declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not only subiect to dissension as touching orders & maners, but also to heresies as touching doctrine.

o Who ought only to beare authoritie in the Church. *Mat.26.26. mar.14.22 luke.22.19.*

p Signifying the maner of his death, when his bodie should, as it were, be torne & broken with most grieuous torments (albeit not as ỹ thighes of the thieues were) the which thing the breaking of ỹ bread, as a figure, doth most liuely represent.

q By peruerting the true & pure vse of the same. 2.Cor.13.5.

r But as though these holy mysteries of the Lords bodie and blood were common meates, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselues which eyther adde or take away from the Lords institutiõ.

is my bodie, which is broken for you: this do ye in remembrance of me.

25 After the same maner also hee tooke the cuppe, when he had supped, saying, This cup is the new testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cup, ye shewe the Lordes death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cuppe of the Lord q unworthily, shall be guilty of the bodie and blood of the Lord.

28 * Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because hee discerneth not r the Lords body.

30 For this cause many are weake, and sicke among you, and many s sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lorde, because we should not be condemned with the world.

33 Wherefore, my brethren, when yée come together to eat, tarie one for another.

34 And if any man bee hungrie, let him eate at home, ỹ yée come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans bodie serue to the vse one of another.

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, & for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion. *Mar 9.39.*

d As no man ỹ hath the spirite of God, can blaspheme Christ, & worship idols: so none can acknowledge Christ for Lord and God wout the same spirit. *John 13.13. chap.8.6. phil.2.11.*

1 NOwe concerning spirituall gifes, brethren, I woulde not haue you a ignorant.

2 Ye knowe that ye were Gentiles, and were caried away vnto the b domme idoles, as ye were c led.

3 Wherefore, I declare vnto you, that no man * speaking by the d Spirite of God, calleth Jesus * erecrable: also no man can saye that Jesus is the Lorde, but by the holy Ghost.

4 Nowe there are diuersities of gifes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to e profit withall.

8 For to one is giuen by the Spirite the word of wisedome: and to another the word of knowledge, by ỹ same Spirit:

9 And to another is giuen f faith, by the same Spirite: and to another the gifts of healing, by the same Spirit:

10 And to another g the operations of great woorkes: and to another, h prophecie: and to another, i the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these thinges worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one bodie: euen so is Christ.

13 For by one Spirit are we al baptized into k one bodie, whether we be Iewes or Grecians, whether we be bonde, or free, and haue bene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the bodie?

16 And if the eare would say, Because I am not the eie, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But nowe hath God disposed the members euery one of them in the bodie at his owne pleasure.

19 For if they were al one member, where were the body?

20 But now are there many members, yet but l one bodie.

21 And the eye can not say vnto ỹ hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to be m more feeble, are necessarie.

23 And vpon those members of the bodie, which wee thinke most vnhoneste, put we more o honestie on: & our vncomely parts haue more comelines on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen ỹ more honour to that part which lacked,

25 Lest there should be any diuision in the body: but ỹ the members should p haue the same care one for another.

26 Therefore if one member suffer, al suffer with it: if one member be had in honour, al the members reioyce with it.

27 Nowe ye are the body of Christ, and members q r for your part.

28 * And God hath ordayned some in the Church: as first, Apostles, secondlie Prophetes, thirdly teachers, then them that doe miracles: after that, the gifes of healing, s helpers, t gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue al the gifes of healing? doe all speake with tongues?

f That is, the vnderstanding of the Scriptures. g To doe onely miracles by.

h To worke by miracles against Satan and hypocrits, as was done against Ananias, Elymas, &c.

i Meaning the declaration of Gods mysteries.

k To try both the doctrine and the persons. *Rom.12.3. ephe. 4.7.*

l That we might be one body w Christ, and the whole Church one Christ: of ỹ which cõiunctiõ baptisme & the Lords supper are effectuall signes: for by baptisme we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs bodie to be gouerned by the same spirit.

m And therfore whatsoeuer the diuersitie is, yet the profit ought to be common and serue to the edification of the Church.

n Whose vse seemeth to be more vile.

o We are more careful to couer them.

p Euery one in his office for the preseruation of the body.

q For all Churches dispersed throughout the world are diuers members of one bodie.

r *Or, euery one for his part. Ephe.4.11.*

s As Deacons.

t As Elders.

tongues? do al interpret?

Or, do you thi desire the best gifts.

31 But *desire you the best gifts, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office and praise thereof.

a If the Angels had tongues, & I had ☞ vse thereof, and did not bestowe them to profit my neighbour, it were nothing but vaine babbling.

b Faith is here taken for ☞ gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this dwels haue, Iam. 2. 19: and therefore is separated frō charitie, but the faith that iustifieth in effect can not, as 1. Ioh. 2. 9. *Mat. 17. 20. Luke. 17. 6.*

c Not that it suffreth it selfe to be abused, but iudgeth others by al loue and humanitie.

d Which may be without offence of Gods word.

1 Though I speake with ☞ tongues of men and a Angels, and haue not loue, I am as sounding brasse, or a tinckling cymball.

2 And though I had the gift of prophecie, and knewe all secretes & all knowledge, yea, if I had b all faith, so that I could remoue * mountaines and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seketh not her own things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffereth al things: it beleeueth c all things: it hopeth al things: it endureth d al things.

8 Loue doeth neuer fall awap, though that prophecynges be abolished, or the tongues cease, or knowledge vanish away.

9 For e we know f in part, and we g prophecie in parte.

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but whē I became a man, I put awap childish things.

12 For nowe we see h through a glasse darkely: but then shall we see face to face. Nowe I know in part: but then shal I know euen as I am i knowen.

13 And now abideth faith, hope and loue, euen these thre: but ☞ b chiefest of these is loue.

e Knowledge it selfe shalbe perfected in the world to come, and not abolished: but the maner of knowing & teaching shal cease, when we shalbe before Gods presence, where we shall neither neede scholes nor teachers. f That is, imperfectly. *Or, teach.* g The mysteries of God. *Or, taughs of God.* h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

CHAP. XIIII.

He exhorteth to loue, commendeth the gift of tongues, & other spiritual gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

a That is, to expound the word of God to the edification of the Church.

1 Follow after loue, & couet spirituall gifts, & rather ☞ ye may a prophecie:

2 For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man b heareth him: howbeit in the c spirit hee speaketh secret things.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth d him selfe: but he that prophecieth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophecied: for greater is he that prophecieth, then hee that speaketh diuers tongues, except hee expounde it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by e reuelation, or by knowledge, or by prophecying, or by doctrine?

7 Moreouer things without life which giue a sound, whether it be a f pipe or an harpe, except they make a distinction in the soundes, how shal it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shal prepare him selfe to battel?

9 So likewise you, by the tongue, except ye vtter words that haue signification, howe shal it be vnderstand what is spoken? for ye shal speake in the aire.

10 There are so many kindes of voices (g as it commeth to passe) in the world, and none of them is vaine.

11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, h a barbarian, and he that speaketh, shalbe a barbarian vnto me.

12 Euen so, for as much as ye couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray, ☞ he may interpret.

14 For if I pray in a strange tongue, my spirit i prayeth: but mine vnderstanding is without k fruite.

15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will l sing with the spirit, but I will sing with the vnderstanding also.

16 Els, when thou blessest with the spirit, how shall he that occupieth the roome of the vnlearned, say m Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye al.

19 Yet had I rather in the Church to speake n fiue wordes with mine vnderstanding, that I might also instruct others, then ten thousand wordes in a strange tongue.

20 Brethren, be not * children in vnderstanding, but as concerning malicious nes be children, but in vnderstanding be of a ripe age.

b Vnderstādeth him.

c By the spirituall gift, which he hath receiued.

d For he profiteth none saue him selfe.

e The prophecie expoundeth that which God hath reueiled: & the doctrine teacheth ☞ which he hath giuen vs to vnderstand.

f Your wordes shal be lost: for ye shal neither glorifie God thereby, nor profite man.

Or, as the thing requireth.

g That is, they may be able to be vnderstand.

h He condemneth the Corinthians of barbarousnes in that thing, whereby they thought to haue atteined to ☞ greatest praise of eloquence.

i And doeth his part.

k Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

l Or, giue thāks by singing.

m One onely made the prayers & the rest of the people followed in heart his words, and when he had prayed, they al said, Amen, signifying that they beleeued assuredly ☞ God would grant their requests.

n That is, most fewe.

21 In *Mat. 18. 3.*

Isa.28.11. deut.28.49. ier.5.15. ezek.3.6

o He threatneth them most sharpely, that God will punish the contempt of his worde, and their counterfait ignorance, for as much as to speak with vnknowen tongues is a signe of Gods curse towardes the wicked.

21 In the Lawe it is written,* o By men of other tongues, & by other languages wil I speake vnto this people: yet so shall they not heare me, saith the Lorde.
22 Wherefore strange tongues are for a p signe, not to them that beleeue, but to them that beleeue not: but prophesying serueth not for them that beleeue not, but for them which beleeue.
23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wittes?

p Of Gods curse when they are not vnderstand.

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, q he is rebuked of r all men, and is iudged of all.
25 And so are þ secrets of his heart made manifest, and so he wil fal down on his face and worship God, and say plainely that God is in you in deede.

q By hearing his secret faults ript vp, & his sinnes reproued by Gods word, he is compelled by his owne conscience to praise God.

r Which expouñ ȝ word of God.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.
27 If any man speake a strange tongue, let it be by two, or at the ſ moſt, by three, & that by course, and let one interpret.
28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to him selfe, and to God.
29 Let þ Prophets speake two, or three, and let the other iudge.
30 And if any thing be reuelled to another that sitteth by, let the first holde his peace.
31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.
32 And the t spirits of the Prophets are u subiect to the Prophets.
33 For God is not the authour of confusion, but of peace, as we see in all the Churches of the Saintes.
34 * Let your women keepe x silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also * the Law saith.
35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.
36 y Came the worde of God out from you? either came it vnto you only?

s To haue vnderstanding of spiritual things.

37 If any man thinke him selfe to be a Prophet, or z spirituall, let him acknowledge, that þ things, that I write vnto you, are the commandements of the Lord.
38 a And if any man be ignorant, let him be ignorant.
39 Wherefore, brethren, couet to prophecie, and forbid not to speake languages.
40 Let all things be done honestly and by order.

z If any man haue iudgemẽt, let him acknowledge ȝ I speake of the spirite of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shal rise, 52 And the maner how.

1 MOreouer, * brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,
2 And whereby ye are saued, if ye keepe in memorie, after what maner I preached it vnto you, a except ye haue beleeued in vaine.
3 For first of all, I deliuered vnto you þ which b I receiued, how that Christ died for our sinnes according to the * Scriptures,
4 And that he was buried, and that he arose the thirde day, according to the * Scriptures,
5 * And that hee was seene of Cephas, then of the c twelue.
6 After that, he was seene of mo then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are a sleepe.
7 After that, he was seene of Iames: then of al the Apostles.
8 * And last of al he was seene also of me, as of one borne out of due time.
9 For I am * the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.
10 * But by the d grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they al: yet not I, but þ grace of God which is with me.
11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.
12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?
13 For if there be no resurrection of the dead, then is Christ not risen.
14 And if Christ be not risen, then is our preaching e vaine, and your f faith is also vaine.
15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.
16 For if the dead be not raised, then is Christ not raised,
17 And your.

a If you beleeue to be saued by ȝ Gospell, ye must beleeue also the resurrection of ȝ dead, which is one of the principall points ther of, or els your beliefe is but vaine.

b He sheweth ȝ nothing ought to be taught, which we haue not learned by Gods worde.

Isa.53.5. 1.Pet.2.24. Rom.2.1,10. Iohn.20.19.

c Although Iudas wanted, yet they were so called still.

Acts.9.4. rom.6.3. Ephe.3.8. Ephe.3.7.

d For he was but the instrument and minister, and giueth the whole glory to God.

e Christs death is not effectual, except he rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

17 And if Christ be not rayſed, your faith
is a vaine: ye are yet in your b ſinnes.
18 And ſo they which are a ſleepe in
Chriſt, are perished.
19 If in this life c onely we haue hope in
Chriſt, we are of all men the moſt miſe-
rable.
20 But nowe is Chriſte riſen from the
dead, and was made the * firſt d fruites
of them that ſlept.
21 For ſince by man came death, by man
came alſo the reſurrection of the dead.
22 For as in Adam all die, euen ſo in
e Chriſt ſhall f all be made aliue,
23 But euery man in his * owne order:
the firſt fruites is Chriſt, afterward, they
that are of Chriſt, at his comming ſhal
riſe againe.
24 Then ſhall bee the ende, when he hath
g deliuered vp the kingdome to God, e-
uen þ Father, when he hath put downe
all rule, and all authoritie and power.
25 For he muſt reigne * til he hath put all
his enemies vnder his feete.
26 The laſt enemie that ſhalbe deſtroyed,
is death.
27 * For he hath put downe all thinges
vnder his feete. (And whē he ſaith that
all thinges are ſubdued to him, it is ma-
nifeſt that he is excepted, which did put
downe all thinges vnder him.)
28 And when all thinges ſhalbe ſubdued
vnto him, then ſhall the Sonne alſo him
ſelfe be ſubiect vnto him, that did ſub-
due all thinges vnder him, that God
may be h all in all.
29 Elſe what ſhal they do which are bap-
tized i k for dead? if the dead riſe not at
al, why are they then baptized for dead?
30 Why are we alſo in ieopardie euerye
houre?
31 l By our reioycing which I haue in
Chriſt Ieſus our Lorde, I dye dayly.
32 If I haue fought with beaſtes at E-
pheſus after m the maner of men, what
aduantageth it me, if the dead be not
raiſed vp? * let vs eate and drinke: for
to morowe we ſhall die.
33 Be not deceiued: * euil ſpeakings cor-
rupt good maners.
34 Awake to liue righteouſly, and ſinne
not: for ſome haue not the knowledge
of God. I ſpeake this to your ſhame.
35 But ſome man will ſay, Howe are the
dead raiſed vp? and with what bodie
come they forth?
36 O foole, that which thou ſoweſt, is not
quickened, except it die.
37 And that which thou ſoweſt, thou
ſoweſt not that bodie that ſhall be, but
bare corne, as it falleth, of wheate, or of
ſome other.
38 But God giueth it a body at his plea-
ſure, euen to euery ſeede his own body.
39 All fleſh is not the ſame fleſh, but there
is one n fleſh of men, and another fleſh of
beaſtes, and another of fiſhes, & another
of birdes.
40 There are alſo heauenly bodyes, and
earthly bodies: but the glorie of the hea-
uenly is one, and the glorie of the earthly
is another.
41 There is another glorie of the o ſunne,
and another glorie of the moone, and an
other glorie of the ſtarres: for one ſtarre
differeth from another ſtarre in glorie.
42 So alſo is the reſurrection of p dead.
The body is ſowen in corruption, and is
raiſed in incorruption.
43 It is ſowen in q dishonour, and is rai-
ſed in glorie: it is ſowen in weakeneſſe,
and is rayſed in power.
44 It is ſowen a naturall body, and is
rayſed a r ſpiritual body: there is a na-
turall body, and there is a ſpiritual
body.
45 As it is alſo written, The firſt man
* Adam was made a liuing ſoule: and
the laſt Adam was made a s quickening
Spirit.
46 Howebeit that was not firſt made
which is ſpirituall: but that which is
naturall, and afterwarde that which is
ſpirituall.
47 The firſt man is of the earth, earthly:
the ſecond man is the Lorde t from hea-
uen.
48 As is the earthly, ſuch are they that
are earthly: and as is the heauenly, ſuch
are they alſo that are heauenly.
49 And as we haue borne the u image of
the earthly, ſo ſhal we beare the image
of the heauenly.
50 This ſay I, brethren, that x fleſh and
blood can not inherite the kingdome of
God, neither doeth corruption inherite
incorruption.
51 Beholde, I ſhewe you a ſecrete thing,
We ſhall not all ſleepe, but we ſhal all be
y changed,
52 In a moment, in the twinkling of
an eye at the laſt * trumpette: for the
trumpet ſhal blowe, and the dead ſhall
be rayſed vp incorruptible, and we ſhall
be changed.
53 For this corruptible muſt put on in-
corruption: and this mortall muſt put
on immortalitie.
54 So when this corruptible hath put on
incorruption, and this mortal hath put
on immortalitie, then ſhall be brought
to paſſe the ſaying that is written,
* Death is ſwallowed vp into victorie.
55 ‖ * O death, where is thy ſting? O
graue, where is thy victorie?

g As mortifica-
tion & remiſſion
of ſinnes depend
on chriſts death:
ſo our quicke-
ning & reſtoring
to life ſtād in his
reſurrection.
h You are not
forgiuen nor
ſanctified.
a Or, onely for this
liues ſake.
Col. 1. 18.
reuel. 1. 5.
i As by the offe-
ring of the firſt
fruite the whole
fruite is ſanctifi-
ed, ſo by Chriſt
which is the firſt
þ is raiſed, al haue
aſſurance of the
reſurrection.
k Who roſe firſt
from the dead to
take poſſeſſion
in our fleſhe for
vs his members.
l To wit, the
faithfull.
1. Theſſ. 4. 15.
m Chriſt as he is
man and head
of the Church, is
ſaid to be ſubiect
to God: but in
reſpect of the
world, is King of
heauen & earth.
This kingdome
ſtandeth in go-
uerning þ faythe-
full, & ouercom-
ming the aduer-
ſaries, euen death
the chiefeſt:
which done,
Chriſt being per
fected, ẅ all his
members, ſhal as
he is man, and
head of the
Church, with
his felow heires
deliuer his king-
dom, and be ſub-
iect to God ẅ
whom & the
holy Ghoſt in Godhead he is equal. Pſal. 110. 1. alſo. 2. 34, 35. heb. 1.
13. & 10. 13. Pſal. 8. 6. heb. 2. 8. n We ſhalbe perfectly fulfilled ẅ
his glorie & felicitie. o That is, as dead, & becauſe they were
but newely come to Chriſt, would be baptized before they were
p Except theſe things be true of Chriſts kingdome and his ſub-
iection, what ſhal become of them whom the Church daily bap-
tizeth, for to deſtroy death in them which is þ ende of baptiſme,
and ſo they to riſe againe? q I take to witneſſe all my ſorowes
wherin I may iuſtly reioyce in the Lord, þ I haue ſuſteined them
among you. r That is, hauing regard to this preſent life, & not to
Gods glorie, and to life euerlaſting. Iſa. 22. 13. wiſ. 2. 6. * Menander
in Thaide.

s There is one
ſubſtance as tou-
ching the fleſh
both of man and
beaſt, but the
difference is as
touching the
qualitie.
t Euen as the
Sunne and the
Moone being of
one ſubſtance
differ in dignitie
ſo in the reſur-
rection our bo-
dies ſhal haue
more excellent
qualities then
they haue now.
u For what is
more vile to
looke vnto, then
þ dead carkeis?
x Not changing
the ſubſtance,
but made partā-
ker of the di-
uine nature.
Gen. 2. 7.
y Chriſt bring-
eth vs from hea-
uen the Spirit of
life.
z This is attri-
buted to Chriſt
as cōcerning his
diuinitie, not in
reſpect of his hu-
manitie whoſe
fleſh hath this
glory by þ pow-
er of God who
dwelleth in it.
a Both in ſub-
ſtance & forme
we are earthly.
b This naturall
body as it is
nowe, till it be
made newe by þ
Spirit of Chriſt.
c When the
Lord commeth
to iudgement,
ſome of þ Saintes
ſhalbe aliue,
whom he will
change euen as
if they were
dead, ſo that
this change is in ſteade of death to them. Mat. 24. 31. 1. theſſ. 4.
16. Iſa. 25. 8 reuel 7. 17. ‖ O death, where is thy victorie? O
graue, where is thy ſting? Hoſe. 13. 14. hebr. 2. 14.

d Sinne first brought in death and giueth it power ouer vs, and the ſtength of ſinne is the lawe, becauſe it doeth reueale ſ iudgement of God againſt vs: or els ſ chiefe cauſe of our deſtruction is in our ſelues. *1.Iohn.5.5.*

grane, where is thy victorie?
56 The ſting of death is ſinne: and the d ſtrength of ſinne is the Law.
57 * But thankes be vnto God, which hath giuen vs victorie thrugh our Lord Ieſus Chriſt.
58 Therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, abundant alwayes in the worke of the Lorde, for aſmuch as ye knowe, that your labour is not in e vayne in the Lord.

e The hope of reſurrection cauſeth the faithfull to ſurmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ieruſalem. 13 VVe muſt perſeuere in faith, in the loue of Chriſte and our neighbour. 15 After his commendations he wisheth to them all proſperitie.

Acts.11.29. and 12.25. rom.12.13. Act.18.23.

1 COncerning * the gathering for the Saints, as I haue ordeined in the Churches * of Galatia, ſo doe ye alſo.
a Vpon the firſt day of the weeke which the ſcripture calleth the Lords day, others Sunday, theiaccuſtomed not onely in the Church, but at home alſo according to euerie mans zeale, to lay vp ſome piece of money toward ſ releefe of the poore brethren.
2 a Euery firſt day of the weeke, let euery one of you put aſide by him ſelfe, and laye vp as God hath proſpered him, that then there be no gatherings when I come.
3 And when I am come, whomſoeuer ye ſhall alow b by letters, them will I ſend to bring your liberalitie vnto Ieruſalem.
4 And if it be meete that I goe alſo, they ſhall goe with me.
5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia)
6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whitherſoeuer I go.
b Which ye ſhal ſend by them ſ carie the money.
7 For I wil not ſee you now in my paſſage: but I truſt to abide a while with you, if the Lord permit.
8 And I will tarie at Epheſus vntyll Pentecoſt.
9 For a great doore and c effectual is opened vnto me: but there are many aduerſaries.

c Becauſe God bleſſed his labour.

10 ¶ Nowe if Timotheus come, ſee that he be d without feare with you: for he worketh the worke of the Lord, euen as I doe.
11 Let no man therefore e deſpiſe him: but conuey him forth f in peace, that he may come vnto me: for I looke for him with the brethren.
12 As touching our brother Apollos, I greatly deſired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall haue conuenient time.
13 ¶ g Watch ye: ſtande faſt in the faith: quite you like men, and be ſtrong.
14 Let all your things be done in h loue.
15 Nowe, brethren, I beſeeche you (ye knowe the houſe of Stephanas, that it is the i firſt fruites of Achaia, and that they haue giuen them ſelues to miniſter vnto the Saints)
16 That ye be k obedient euen vnto ſuch, and to all that helpe with vs & labour.
17 I am glad of ꝓ comming of Stephanas, and Fortunatus, & Achaicus: for they haue l ſupplied the want of you.
18 For they haue comforted my m ſpirite and yours: acknowledge therefore ſuch men.
19 The Churches of Aſia ſalute you: Aquila & Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.
20 All the brethren greete you. Greete ye one another with an * holy n kiſſe.
21 The ſalutation of me Paul with mine owne hand.
22 If any man loue not the Lord Ieſus Chriſt, let him be had in execration, o yea excommunicate to death.
23 The grace of our Lorde Ieſus Chriſt be with you.
24 My loue be with you all in Chriſt Ieſus, Amen.

d Willing that they ſhoulde defend him againſt the aduerſaries of Chriſt, becauſe it is the Churches duetie to be careful for the preſeruation of their miniſters.
e As though he were too yong to be a miniſter.
f That is, ſafe & ſounde.
g Leſt Satan ſteale vpon you at vnwares.
h For they had euerie man reſpect to himſelfe cõtrary to loue.
i That is, ſ firſt which embraced the Goſpel.
k And reuerence them.
l The griefe that I tooke for your abſence, was greatly aſſwaged by their preſence.

The firſt Epiſtle to the Corinthians, written from p Philippi, and ſent to Stephanas, and Fortunatus, and Achaicus, and Timotheus.

m Or, minde. Rom.16.16. 2.cor.13.12. 1.pet.5.14.
m In token of mutuall loue, which thing was obſerued in the primitiue Church when ſ Lordes Supper was miniſtred.
n Or, Maranatha.
n Or, as is moſt probable, from Epheſus.

THE SECOND EPISTLE OF PAVL to the Corinthians.

THE ARGVMENT.

AS nothing can be written, either ſo perfectly, or with ſo great affection and zeale, which is not vnprofitable to many, and reſiſted by ſome: ſo the firſt Epiſtle written by S. Paul to the Corinthians, beſides the puritie and perfection of the doctrine, ſheweth a loue towarde them far paſſing al natural affections: which did not only not profit al, but hardened the hearts of many to remaine in their ſtubbernes, and contemne the Apoſtles authoritie. By reaſon whereof S. Paul, being let with iuſt occaſions to come vnto them, wrote this Epiſtle from Macedonia, minding to accompliſhe the worke which he had begonne among them. Firſt therefore he wiſheth them wel in the Lorde, declaring that albeit certaine wicked perſons abuſed his afflictions to condemne thereby his authoritie, yet they were neceſſarie ſchoolings, and ſent to him by God for their bettering. And where as they blame his long abſence, it came of no inconſtancie, but to beare with their inhabilitie and imperfection, leaſt contrarie to his fatherly affection, he ſhould haue bene compelled to vſe rigour and ſeueritie. And as touching his ſharpe

writing

writing in the former epistle, it came through their fault, as is nowe euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till hee was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospell in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, & that sorow which engendreth true repentance: to the which is ioyned mercy & compassion towardes our brethren: also wisedome to put difference betwixt the simplicitie of the Gospell, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas he contrariwise, sought them, and not theyr goodes, as those ambitious persons slaundered him: wherefore at his comming he menaceth such as rebell agaynst his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnes, that hee deferred his comming contrarie to his promes, hee proueth his constancie, both by the sinceritie of his preaching, & also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

1 PAul an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus [a] with all the Saints, which are in all [b] Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lorde Iesus Christ.

3 [c] Blessed be God, euen the Father of our Lorde Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.

5 For as the [d] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee bee afflicted, it is for your consolation and [e] saluation, which [f] is wrought in the suffring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we knowe that as ye are partakers of the sufferings, so shal ye be also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed [g] out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we [h] receiued the sentence of death in our selues, because wee shoulde not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [i] great a death, and doeth deliuer vs: in whome wee trust, that yet hereafter hee will deliuer vs,

11 * So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs. *Rom.15.30.*

12 [k] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureness, & not in fleshly wisdome, [l] but by the grace of God we haue had our conuersation in the world, and most of all to you wardes.

13 For we [m] write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust ye shall acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that we are your [n] reioycing, euen as ye are [o] ours, in the [p] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, [q] according to the flesh, that with me should be, [r] Yea, yea, and Nay, nay?

18 Yea, [s] God is faithfull, that our worde toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, [t] is, by me, & Siluanus, & Timotheus, was not Yea, and Nay: but in him it was [u] Yea.

20 For all the promises of God in him are [x] Yea, and are in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also * sealed vs, & hath giuen the [y] earnest of the Spirit in our hearts.

23 Nowe, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we [z] haue dominion ouer your

a meaning the countrie where of Corinthus was the chief citie. *Ephe.1.3. 1.Pet.1.3.*

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffreth in me, Rom.7.5.&8.5. col.1.24.

d For seing him indure so much, they had occasion to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doth he also our saluation by his free mercie, and by such meanes as he hath here left in this life for vs to be exercised in.

f Hereby he sheweth his owne infirmitie, that it might appeare how wonderfully Gods graces wrought in him.

g I was vtterly resolued in my selfe to die.

h So manie dangers of death.

i He rendreth a reason why they ought to pray vnto God for his recouerie.

k Vsing that wisedome which God gaue me from heauen.

l Ye know partly my constancie both by my dwelling w you, & also by my writing vnto you:

m I trust ye shall know me to be the same to the very ende.

n In the gospell so syncerely.

o Because we haue wonne you to Christ.

p Which shall abolish al worldly glorie.

q Now to affirme one thing, and then to denie it, which is a signe of inconstancie.

r He taketh god to witnes, that he preached the trueth.

s He preached nothing vnto them but onely Iesus Christ, who is the most constant & infallible truth of the Father. t They are made & performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Eph.1.13.&4.30. Ephe.1.14.chap.5.5.* u In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you.

x And faith is not in subiection to man.

faith, but we are helpers of your ioy: for by x faith ye stand.

CHAP. II.

He shroweth his loue towards them, 7 Requiring likewise that they would be fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarelpickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrowe of his doctrine.

a Which was giuen to Satan but now doeth repent.

b Which made you and him sorie in my former epistle.

c After this adulterer did repent and amend, Paul did so vtterly cast off al sorow, that he denieth that in maner he was any whit sorie.

d And so should increase his sorowe which I would diminish.

e The adulterer, which interteined his mother in lawe.

f That at my intercession you woulde declare by the publike consent of the Church that you imbrace him againe as a brother: seeing he was excommunicate by the common consent.

g That is, truely, and from mine heart, euen as in the presence of Christ.

h by our rigorous punishing.

x *Or, in my mind.*

i From this place vnto the.6.chap. 11. he entreateth only of the ministers, saue he sometime intermedleth that which apperteineth to the whole church, as chap.3.17.& 18.verses, and not only to the ministers. k In working mightily by vs, he maketh vs partakers of his victorie & triumph. l The preaching of the crosse bringeth death to them which only consider Christes death as a common death, and be thereat offended, or els thinke it follie: and bringeth againe life to them, who in his death behold their life.

1 BVt I determined thus in my selfe, that I woulde not come againe to you in heauines.

2 For if I make you sory, who is he then that should make me glad, but the same which is made a sorie by me?

3 And I wrote b this same thing vnto you, least when I came, I shoulde take heauines of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrot vnto you with many teares: not that ye shoulde be made sorie, but that ye might perceyue the loue which I haue, specially vnto you.

5 And if any hath caused sorow, the same hath not c made me sory, but partly (lest I should d more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise e ye ought rather to forgiue him, & comfort him, lest the same c should be swallowed vp with ouermuch heauines.

8 Wherfore, I pray you, that you would f confirme your loue towards him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the g sight of Christ,

11 Lest Satan should h circumuent vs: for we are not ignorant of his enterprises.

12 ¶ Furthermore, whē I came to Troas to preach Christes Gospel, & a doore was opened vnto me of the Lord,

13 I had no rest i in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 i Now thanks be vnto God which alwaies maketh vs k to triuph in Christ, and maketh manifest the sauour of his knowledge by vs in euerie place.

15 For we are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one we are the l sauour of death vnto death, & to the other the sauour of life, vnto life, and who is sufficient for these thinges?

17 * For wee are not as many, m which make marchandise of the word of God: but as of sincerite, but as of God in the sight of God speake we n in Christ.

Rom.1.16. Rom.16.18.

chap.4.2.

m That is, which preach for gain, and corrupt it to serue mens affections.

n *Or, through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of ỹ truth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7.13 He maketh comparison betwixt the Lawe and the Gospell.

1 DO a we begin to praise our selues againe? or need we as some other, epistles of recōmendatiō vnto you, or letters of recōmendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand & read of all men,

3 In that ye are manifest, to bee the epistle of Christ, b ministred by vs, & written not with inke, but with the spirit of the liuing God, not in c tables of stone, but in fleshly tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the new testament, not of the d letter, but of the e Spirit: for the letter killeth, but the f spirit giueth life.

7 If then the ministration of death written with letters, & ingrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses for the h glorie of his countenance (which glorie is done away)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of i condemnation was glorious, much more doeth the ministration of k righteousnes exceede in glorie.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse l great boldnes of speach.

13 * And we are not as Moses, which m put a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vaile in

a Meaning him selfe, Timotheus and Siluanus.

b Who were Gods pen.

c The hardnes of mans heart before he be regenerate is as a stonie table, Eze.11 19.&36.26: but being regenerat by the Spirite of God, it is as soft as flesh, that the grace of ỹ Gospel may be written in it, as in new tables, Iere. 31.31,32,33.

d Whose ministers Moses was.

e Which Christ gaue.

f Meaning, the spirituall doctrine, which is in our hearts.

g Thus he nameth the law, in comparison of the Gospel.

h After that God had spoken with him, and giuen him the lawe.

i For the lawe declareth all men to be vnder condemnation.

k Meaning, of the Gospell which declareth that Christ is made our righteousnes.

l In preaching the Gospel.

Exod.34.33. m Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: againe the Gospel setteth foorth the glorie of God cleerely, not couering our eyes, but driuing the darkenes away from them.

Christ

n Christ is our mediatour, and author of the New testament, whose doctrine is spirituall, and giueth life to the Lawe.
Iohn.4.24.
o In Christ, who is God manifested in the flesh, we see God the father as in a most cleare glasse.

Christ is put away.
15 But euen vnto this day, when Moses is read, ẏ vaile is laid ouer their hearts.
16 Neuertheles when their heart shall be turned to the Lord, the vaile shalbe take away.
17 Now the Lord is the Spirit, & where the Spirit of ẏ Lord is, there is libertie.
18 But we all beholde as in a mirrour the glorie of the Lorde with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

1 He declareth his diligence and roundnes in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse & afflictions which he endured, he turneth to his great aduantage, 11. 17 Shewing what profit commeth thereby.

1 THerefore, seeing that we haue this ministerie, as we haue receiued mercie, a we faint not:
2 But haue cast from vs the b clokes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of ẏ truethe we approue our selues to euery mans conscience in the sight of God.
3 If our Gospel be then hid, it is hid to them, that are lost.
4 In whom the c god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the d image of God, should not shine vnto them.
5 For we preache not our e selues, but Christ Iesus the Lorde, and our selues your seruants for Iesus sake.
6 For God that * commanded the light to shine out of darkenesse, is he which hath shined in f our hearts, to giue the g light of the knowledge of the glorie of God in the face of Iesus Christ.
7 But we haue this h treasure in earthen vessels, that ẏ excellencie of that power might be of God, and not of vs.
8 We are afflicted on euery side, yet are we not in distresse: in powertie, but not ouercome of powertie.
9 We are persecuted, but not forsaken: cast downe, but we perish not.
10 Euery where we beare about in our bodie the i dying of the Lord Iesus, that the life of Iesus might also bee made manifest in our bodies.
11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh.
12 So then k death worketh in vs, & life in you.

a For any troubles or afflictiõs.
b Meaning, such shiftes and pretẽces as become not them that haue such a great office in hand.
Chap.2.17.
c To wit, Satan, Iohn.12.31. and 14.30. Eph.6.12.
d In whom God doeth shewe him selfe to be seene: and here Christ is called so in respect of his office.
e As they, which preach for gaine, or els which rather seeke to bee seene and knowen, then to edifie.
Gen.1.3.
f Which are your seruants.
g That we hauing receiued light, shoulde communicate the same with others, & therefore Christ calleth them the light of ẏ world, Mat.5.14.
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carie is nothing worse or inferiour.
i All the faithfull, & chiefly the ministers must drinke of this cup, because the world hateth Christ: and also ẏ the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.
k By our death you haue life: so that the fruit of our afflictions commeth to you.

13 And because we haue ẏ same l Spirit of fayth, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,
14 Knowing that hee which hath raised vp the Lord Iesus, shall m raise vs vp also by Iesus, & shal set vs with you.
15 For all things are for your sakes, that most plenteous grace by the thankesgiuing of * many, may redounde to the praise of God.
16 Therefore wee faint not, but though our outwarde man n perish, yet the inward man is o renewed daily.
17 For our p light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glory:
18 While we looke not on ẏ things which are seene, but on the thinges which are not seene: for ẏ things which are seene, are temporall: but the things which are not seene, are eternall.

l The same faith by the inspiration of the holy Ghost.
Psal.116.10.
m In deliuering vs from these dangers, which is as it were a restoring from death to life.
n That I being dead, am restored to you againe, may not only my self giue God thankes for this infinite benefite of deliuerance, but also you al, which are both partakers of mine affliction and comfort, may abundãtly set forth his glory.
o Groweth stronger.
p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vilitie that commeth by the crosse. 4 Howe we ought to prepare our selues vnto it, 5 By whom, 9 And for what ende. 14. 19 He setteth forth the grace of Christ, 20 And the office of ministers, and al the faithful.

1 FOr we knowe that if a our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.
2 For therefore we sigh, desiring to bee clothed with our house, which is from heauen.
3 b Because that if we be clothed, we shal not be found * naked.
4 For in deede we that are in this tabernacle, sigh and are burdened, c because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life.
5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the Spirit.
6 Therefore we are alway d bold, though we know that whiles we are e at home in the bodie, wee are absent from the Lord.
7 (For we f walke by faith, and not by sight)
8 Neuertheless, we are bolde, and loue rather to remoue out of the body, and to dwell with the Lord.
9 Wherefore also wee couet, that both dwelling d at home, & removing e from home, we may be acceptable to him.
10 * For we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his bodie, according to that hee hath done, whether it be g good or euill.
11 Knowing therefore the h terrour of

a After this body shalbe dissolued, it shall be made incorruptible and immortall.
b *Or, if so be we shalbe found clothed, and not naked.*
Reuel.16.15.
c *Or, wherein.*
Chap.1.22.
d Not onely quiet in minde, but also readie to sustaine all dangers: being assured of the good successe thereof.
e *Or, strangers in the body.*
f For here onely we beleeue in God, and see him not.
d In this body.
e Out of this body, to heauen.
Rom.14.10.
f That is, either glory or shame.
g His fearefull

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is, to bring men to Christ.
i By imbracing the same faith which wee preach to others.
k As they, which more esteemed the outward shewe of wisdome and eloquence, then true godlines.
l As the aduersaries saide, which could not abide to heare them praised.
m Out follie serueth to Gods glorie.
n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to the estimation of the world: but as he is guided by the Spirit of God.
q We do not esteeme, nor commende Christ him selfe nowe, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whom God dwelled corporally: and do you thinke, that I will flatter my selfe or any man in setting forth his giftes? Yea, when I prayse my ministerie, I commend the power of God: when I commende our worthie factes, I prayse the myghtie power of God, set foorth by vs wormes and wretches. r Let him be regenerate, & renounce himself, els al the rest is nothing. *Isa.43 19. rom.l.21.5.* s Therefore without Christ we cannot enioy the life euerlasting nor come to God. t That is, a sacrifice for sinne.
u By imputation, when we shalbe clad with Christs iustice.

the Lorde, we [h] perswade men, and wee [i] are made manifest vnto God, and I trust also that we are made manifest in your consciences.
12 For we prayse not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answere against them, which reioyce in the [k] face, and not in the heart.
13 For whether wee be [l] out of our wit, we are it [m] to God: or whether we be in our right minde, we are it vnto you.
14 For the loue of Christ constrayneth vs: because we thus iudge, that if one be dead for all, then were [n] all dead,
15 And he dyed for all, that they [o] which liue, should not henceforth liue vnto them selues, but vnto him which dyed for them, and rose againe.
16 Wherefore, henceforth knowe we no man [p] after the flesh, yea though we had knowen Christ after the flesh, yet nowe henceforth [q] knowe we him no more.
17 Therefore if any man be in Christ, let him be a [r] newe creature. * Olde things are passed away: beholde, all thinges are become newe.
18 And al things are of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.
19 For God was [s] in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.
20 Nowe then are wee ambassadours for Christ: as though God did beseeche you through vs, we pray you in Christs stead, that ye be reconciled to God.
21 For he hath made him to be [t] sinne for vs, which knewe no sinne, that wee should be [u] made the righteousnesse of God in him.

a To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.
b By the infidels, if they sawe no fruite come thereof.
1. Cor. 4.1.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f by the Gospel and the power of God and his owne integritie, he ouerthrewe Satan, and the worlde, as with weapons on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towardes him, as he was towards them.
i Shewe like affection towards me.
k He seemeth to allude to that which is written, Deut. 22.10. where the Lorde commandeth that an oxe and an asse be not yoked together, because y matche is vnequal: so if the faithful marrie with the infidels, or els haue to do with them in any thing vnlawfull, it is here reproued. *Ecclus.13.18.* l Or, *the deuill. 1. Cor. 3.16. and 6.19.* m So called, because he hath not only life in himselfe, but giueth it also to al liuing creatures. *Leuit.26.11,12. Isai.52.11. Iere.31.1.*

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as he doth them. 14 Also to keepe them selues from all pollution of idolatrie both in bo he, and soule, and to haue none acquaintance with idolaters.

1 WE then as workers together beseeche you, that ye receiue not the grace of God in vaine.
2 For he sayth, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde nowe the [a] accepted time, beholde nowe the day of saluation.
3 We giue no occasion of offence in any thing, that our ministerie shoulde not be [b] reprehended.
4 But in all thinges wee approue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,
5 In stripes, in prisons, in tumultes, in labours,
6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the [d] holy Ghost, by [e] loue vnfained,
7 [f] By the worde of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,
8 By honour, and dishonour, by euill report and good report, as deceiuers, and yet true:
9 As vnknowen, and yet knowen: as dying, and beholde, we liue: as chastened, and yet not killed:
10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.
11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.
12 Ye are not kept strait in vs, but ye are kept strait in your owne [h] bowels.
13 Nowe for the same recompence, I speake as to my children, [i] be you also enlarged.
14 [k] Be not vnequally yoked with the infidels: for * what fellowshippe hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse?
15 And what concorde hath Christ with [l] Belial? or what part hath the beleeuer with the infidel?
16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the [m] liuing God: as God hath said, * I will dwell among them, and walke there: and I will be their God, and they shall be my people.
17 * Wherefore come out from among them, and separate your selues, sayth the Lorde: and touche none vncleane thing, and I will receiue you.
18 * And I will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord almightie.

Isa.49.8.

CHAP. VII.

1 He exhorteth them by the promises of God to keepe them selues pure, 3. 7 Assuring them of his loue, 8. 13 And doth not excuse his seueritie toward them, but reioyceth thereat, considering what profite came thereby. 10. Of two sortes of sorowe.

1 Seeing

1 SEeing then we haue these promises, dearely beloued, let vs [a] cleanse our selues from all filthines of the [b] flesh and spirit, and growe vp vnto ful holynes in the feare of God.

2 [c] Receiue vs: wee haue done wrong to no man: we haue consumed no man: we haue [d] defrauded no man.

3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnes of speach toward you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest; but we were troubled on euery side, fightinges [e] without, and terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the cõsolation wherewith he was comforted of you, when hee tolde vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced [f] much more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.

9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godlie, so that in nothing ye were hurt by vs.

10 *For godly sorow causeth repentance vnto saluation, not to bee repented of: but the worldly sorow causeth death.

11 For behold, this thing þ ye haue bene [g] godly sorie, what great care it hath wrought in you: yea, what [h] clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what [i] punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of GOD might appeare vnto you.

13 Therefore wee were comforted, because yée were comforted: but rather we reioyced much more for the ioy of Titus, because his [l] spirite was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euẽ so our boasting vnto Titus was true.

15 And [k] his inward affection is more abundant toward you, when he remembreth the obedience of you all, and howe with feare and trembling yee receiued him.

16 I reioyce therefore that I may [l] put my confidence in you in al things.

a Confidet this wel, ye ỳ serue idoles with your bodies, and yet thinke your consciences pure toward God: God wil one day smite you for your halting.
b Of body and soule.
c That we may touch you.
d By griedy couetousnes.
e He had neyther rest in body nor Spirite: and it seemeth that he alludeth to that which is written, Deut. 32.25. For the crosse to mans eye is common both to the godly & to the wicked, although to contrarie ends.
f This ioy ouercame all my sorowes. 1. *Pet.* 2.19
g Whose heart Gods Spirit doeth touch, he is sorie for his sinnes committed against so mercifull a Father: and these are the fruites of his repentãce, as witnesse Dauids & Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeãce, fal into desperation, as Cain, Saul, Achitophel and Iudas.
h In asking God forgiuenes.
i For in iudging and chastising your selues, you preuented Gods anger.
l *Or, heart.*
k The Greeke worde signifieth his bowels, whereby is meant most great loue and tender affections.
l Both in thinking & reporting wel of you.

CHAP. VIII.

1 *By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saintes, commending their good beginning.* 23 *After he commendeth Titus and his fellowes vnto them.*

WE do you also to wit, brethrẽ, of the [a] grace of God bestowed vpõ the Churches of Macedonia,

2 Because in great trial of affliction their ioy abounded, and their most extreme pouertie [b] abounded vnto their rich liberalitie.

3 For to their power (I beare recorde) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that we would receyue the [c] grace, and felowship * of the ministring which is toward the Saints.

5 And this they did, not as wee looked for: but gaue their owne selues, first to the Lord, & after vnto vs by the wil of God,

6 That we should exhort Titus, that as he had begonne, so he would also accõplish the same grace among you also.

7 Therfore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abounde in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore proone I the naturalnesse of your loue.

9 For ye knowe the grace of our Lorde Iesus Christ, that hee being riche, for your sakes became poore, þ ye through his pouertie might be made rich.

10 And I shew my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to [d] will, a yere agoe.

11 Now therefore performe to do it also, that as there was a readines to wil, euen so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to þ a man hath, and not according to that hee hath not.

13 Neither is it that other men should be eased and you grieued.

14 But vpon like condition, at this time your [e] abundance supplieth their lacke, that also their abundance may bee for your lack, that there may be [f] equalitie:

15 As it is written, * He that gathered much, had nothing ouer, and hee that gathered litle, had not the lesse.

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the [g] exhortation, yea, he was so careful, that of his owne accorde he went vnto you.

18 And wee haue sent also with him the brother, whose prayse is [h] in the Gospell

a This benefite of God appeared in two things: first, that ỳ Macedonians being in so great afflictions were so prompt to helpe others: and next ỳ being in great pouertie, were very liberall towardes others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, eyther because they were the bestowers of Gods graces, or because they receiued them of God freely, & so they desired Paul to see to the distribution thereof. *Chap.* 9.12.
d Euery man may doe good ỳ hath abilitie thereunto: but to will, and haue a minde to doe good, cõmeth of perfect charitie.
e That as you helpe others in their neede, so others shal relieue your want
f That both you and others, as occasion shall serue, may relieue the godly according to their necessities. *Exod* 16.18.
g And willingly offred him selfe to gather your almes.
h In preaching the Gospell. Some vnderstãd this to be spoken of Luke, others of Barnabas.

throughout all the Churches,
19 (And not so onely, but is also chosen of the Churches to be a felow in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and declaration of your prompt minde)
20 Auoyding this, that no man should blame vs in this abundance that is ministred by vs,
21 * Prouiding for i honest thinges, not onely before the Lorde, but also before men.
22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.
23 Whether any do enquire of Titus, hee is my fellowe and helper to youwarde: or of our brethren, they are messengers of the Churches, and the k glorie of Christ.
24 Wherefore shew towarde them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

Rom.12.17.
i His well doing is approued before God and man.

k That is, by whome Christes glorie is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully, 7 Shewing what fruite will come thereof.

1 FOr as touching the ministring to the Saints, it is superfluous for mee to write vnto you.
2 For I knowe your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, & say, that Achaia was prepared a yere a goe, and your zeale hath prouoked many.
3 Now haue I sent the brethren, lest our reioycing ouer you shoulde be in vayne in this behalfe, that ye (as I haue said) be readie:
4 Least if they of Macedonia come with mee, and finde you unprepared, we (I need not to say, you) should be ashamed in this my constant boasting.
5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might be readie, & come as of benevolence, and not as of sparing.
6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.
7 As euerie man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * For God loueth a cherefull giuer.
8 And God is able to make all grace to abound toward you, that ye alwayes hauing a all sufficiencie in all thinges, may abound in euerie b good worke,
9 *As it is written, c He hath sparsed abroad and hath giuen to the poore: his benevolence remaineth for euer.
10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the fruits of your benevolence,
11 That on all partes ye may bee made rich vnto all liberalitie, which causeth though vs thanksgiuing vnto God.
12 For the ministration of this seruice not only supplieth the necessities of the Saintes, but also is abundant by the thanksgiuing of many vnto God.
13 (Which by the experiment of this ministration prayse God for your obedient submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)
14 And by d their prayer for you, e desiring after you greatly, for the abundat grace of God in you.
15 Thankes therefore bee vnto God for his vnspeakeable gift.

Prou.11.25. rom.12.8. Eccles.35.10.
a Lest they should giue but litle, distrusting to inoueriche themselues thereby, he sheweth that God wil so blesse their liberall heartes, that both they shal haue inough for themselues, and also to helpe others withall.
b That ye may do good & helpe others at all times.
Psal.112.9.
c Dauid speaketh of that man which feareth God and loueth his neighbour.

d Besides that by their liberalitie God shalbe praised, they also shalbe commended to God by their prayers who they haue holpen, yea, and al mē shal reuerence them, as being endued with an excellēt gift of God.
e *Or, greatly affectioned toward you.*

CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how hee vseth it.

1 NOw I Paul my selfe beseech you by the meekenes, & gentlenes of Christ, which when I am present among you, am a base, but am bold toward you being absent:
2 And this I require you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked b according to the flesh.
3 Neuertheless, though wee walke in the flesh, yet wee do not warre after the flesh,
4 (For the weapons of our warrefare are not carnall, but mightie though God, to cast downe holdes)
5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, & bringing into captiuitie euery thought to the obedience of Christ,
6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.
7 Looke ye on things after p appearance? If any man trust in him selfe that he is Christs, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.
8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.
9 This I say that I may not seeme as it were to feare you with letters.
10 For the letters, c saith he, are sore and strong, but his bodily presence is weake, and his speach is of no value.
11 Let such one thinke this, that such as we are in word by letters when we are absent, such wil we be also in deed, when we are present.
12 For we dare not make our selues of p nomber,

a These wordes his backbiters vsed, thinking thereby to diminish his authoritie, as vers. 10.
b As though we boasted of our selues by a carnal affection.
c Meaning, a certaine man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthie actes: and if they wil compare with others, let them shew what countries, what cities, & people they haue wõne to the Lord: for who wil praise that souldier, which onely at the table cã fine ly talke of the warres, & when he commeth to the brunt, is neither valiant nor expert? *Ephe.4.7.*

e That is, the giftes and vocation, which God had giuen him to winne others by.

number, or to compare our selues to them, which praise themselues: but they vnderstand not that the [d] measure 13 But wee will not reioyce of things, which are not within our measure, * but according to the [e] measure of the line, wherreof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue wee come in preaching the Gospell of Christ,

15 Not boasting of thinges which are without our measure: that is, of other mens labours: and wee hope, when your fayth shal increase, to be magnified by you according to our line abundantly,

16 And to preache the Gospell in those regions which are beyond you: not to reioyce in [f] another mans line, that is, in the things that are prepared alreadv.

17 * But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not alowed, but hee whome the LORD praiseth.

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreyes where he preached. *Iere.9.24. 1.cor.1.31.*

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The sotches of the false apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praises.

a He calleth the praising of him selfe dotage, to the which thing the arrogancie of the false apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

b To speake in mine owne commendation.

c The minister marrieth Christ and his Church as husband and wife by preaching of the Gospell.

1 WOuld to God, ye could suffer a litle my [a] foolishnes, and in deede, [b] ye suffer me.

2 For I am ielous ouer you, with godly iealousie: for [c] I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should bee corrupt from the simplicitie that is in Christ.

4 For if hee that commeth, preacheth another [d] Iesus then him whome wee haue preached: or if ye receiue another [e] spirit then that which ye haue receiued: either another Gospell, then that ye haue receiued, yee might well haue suffered him.

5 Verely I [f] suppose that I was not inferiour to the very chiefe Apostles.

6 And though I bee [g] rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vtmost, in al things.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I [h] robbed other Churches, and tooke wages of them to do you seruice.

9 And when I was present with you, and had nerde, I was [i] not slothfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I shoulde not * be grieuous to you.

10 [k] The trueth of Christ is in mee, that this reioycing shall not bee shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that wil I doe: that I may cut away occasion from them which desire [l] occasion, that they might be founde like vnto vs in that wherein they reioyce.

13 For such false [m] apostles are deceitfull workers, & transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme them selues, as though they were the ministers of righteousnes, whose end shalbe according to their workes.

16 I say againe, let no man thinke, that I am foolish: or els take mee euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the [n] Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce [o] after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a mã deuour you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 [p] I speake as concerning the reproch, as though that we had bene [q] weake: but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ, (I [r] speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [s] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie stripes * saue one.

h Other Churches relieued me

i He did not onely labour * his hands for his liuing, but in his extreme pouerty preached diligently, without burdening any man, or els waxing slothfull to do his duetie to euery man. *Chap.12.13. alt.20.34.*

k Let not the trueth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.

l To slaunder my ministerie, if I should receiue wages.

m By false apostles here is not ment such as teache false doctrine, (which doutlesse, they would haue growen vnto) but such as were vaineglorious, & did not their duety syncerely.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

o In outward things.

p I note this dishonour, which they do vnto you.

q That is, abiect, vile, miserable, a crafts mã, an idiot, & subiect to a thousand calamities, which things the false apostles obiected against him as most certaine testimonies of his vnworthines. *Phil. 3.5.*

r Put case ye terme it so, yet is it true

s In the present danger of death.

t At fiue seuerall times, euery time, thirtie and nine. *Deut.25.3.*

25 "I

Act.16.22,23.

25 * I was thryse ª beaten with rodes: I was * once stoned: I suffered thryse * shipwracke: night and day have I bene in the deepe sea.

ª Of the Romane Magistrates.

Act.14.19.

Act.27.14.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils amongs false brethren,

27 In wearinesse and paynefulnesse, in watching often, in hunger & thirst, in fastings often, in colde & in nakednes.

28 Beside þ things which are outward, I am combred daily, and have the care of all the Churches.

29 Who is weake, and I am not weak? who is offended, and I burne not?

30 If I must needes reioyce, I will reioyce of mine ˣ infirmities.

ˣ As imprisonments, beating, hunger, thirst, colde, nakednes, and such like: which things the aduersaries condemne as infirme in me,

Act.9.24.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder king Aretas, layed watch in the citie of the Damascens, & would have caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

CHAP. XII.

ˣ *He reioyceth in his preferment, 5. 7 But chiefly in his humblenes, 11 And layeth the cause of his boasting vpon the Corinthians. 14 He sheweth what good will he beareth them, 20 And promiseth to come vnto them.*

1 IT is not expedient for me no doubt to reioyce: for I wil come to visions and reuelations of the Lorde.

Act.9.3.

2 * I knowe a man ª in Christ above fouretene yeeres agone, (whether hee were in the body, I can not tel, or out of the bodie, I can not tell: God knoweth) which was taken vp into the ᵇ third heauen.

ª That is, a Christian: or, I speake it in Christ.

ᵇ That is to say, into the highest heauen.

3 And I knowe such a man (whether in the bodie, or out of the bodie, I cannot tell: God knoweth)

ᶜ Mans infirmitie was not able to declare them, neither were they shewed vnto him for that end.

4 How that hee was taken vp into Paradise, and heard ᶜ wordes which cannot be spoken, which are not ᵈ possible for man to vtter.

ᵈ *Or, lawfull.*

5 Of such a man will I reioyce: of my selfe wil I not reioyce, except it bee of mine infirmities.

ᵈ The Greeke worde signifieth a sharpe piece of wood, as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through busshie & thicke places, and entring into the flesh, cannot be taken out without cutting of the flesh: & this was the rebelling of ỹ flesh against the Spirit, and warned him that Satan was at hand.

6 For though I would reioyce, I should not be a foole: for I wil say the trueth, but I refraine, least any man should be thinke of me above that he seeth in me, or that he heareth of me.

7 And least I should bee exalted out of measure through the abundance of reuelations, there was given vnto mee ᵈ a pricke in the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I besought the Lorde * thrise, that it might depart from me.

9 And he sayde vnto mee, My grace is sufficient for thee: for my power is made ᶠ perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore ᵍ I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

ᶠ Is knowen and euidently seene.

ᵍ He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap.11.9.

Or, chargeable.

11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene ª slothfull to your hinderance? forgiue mee this wrong.

ª That is to say, oftentimes.

14 Beholde, the ʰ thirde time I am ready to come vnto you, and yet will I not bee slothfull to your hinderance: for I seeke not yours, but ⁱ you: for the children ought not to lay vp for the fathers, but the fathers for the children.

ʰ Before time I came vnto them, and then I went to Macedonia, from whence now he appointeth the thirde time to come vnto them.

15 And I will most gladly bestowe, and will bee bestowed for your ª soules: though the more I loue you, the lesse I am loued.

ª That is, you.

ⁱ Which declareth his fatherly affection.

16 But bee it that I charged you not: ᵏ yet forasmuch as I was crafty, I tooke you with guile.

Or, your cause, or persons.

17 Did I pill you by any of them whom I sent vnto you?

ᵏ Thus said his aduersaries, that though he took it not by himselfe, yet he did it by the meanes of others.

18 I have desired ˡ Titus, and with him I have sent a brother: did Titus pill you of any thing? walked we not in þ selfe same spirit? walked wee not in the same steppes?

ˡ To go to you, in Meaning,

19 Againe, thinke ye that wee excuse our selues vnto you? we speake before God in Christ. But we doe all things, deare ly beloued, for your edifying.

20 For I feare least when I come, I shal not finde you such as I would: and that I shal be found vnto you ᵐ such as ye would not, & lest there be strife, enuying, wrath, contentions, backebitings, whisperings, swellings and discorde.

ᵐ sharpe and seuere.

21 I feare least when I come againe, my God ⁿ abase me among you, and I shal bewaile many of them which have sinned already, and have not repented of the vncleannes, and fornication, and wantonnes, which they have committed.

ⁿ There was no thing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory & ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

CHAP. XIII.

He threatneth the obstinate, 5 And declareth what his power is by their own testimonie. 10 Also

So he sheweth what is the effect of this Epistle. 11 After having exhorted them to their duetie, he wisheth them all prosperitie.

a His first coming was his dwelling among them: his second was his first epistle, and nowe he is ready to come the third time: which three cōmings he calleth his three witnesses.

1 This is the a third time that I come vnto you. * In the mouth of two or three witnesses shall every word stand.

2 b I told you before, and tel you before: as though I had bene present the seconde time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that ye seeke experience of Christ, that speaketh in me, which toward you is not weake, but is mightie in you.

4 For though hee was crucified concerning his c infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: d but we shall liue with him, through the power of God toward you.

5 * Proue your selues whether ye are in the fayth: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal know that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not e that we should seeme approued, but that ye should do that which is honest: though we be as f reprobates.

8 For we can not doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, & that ye are g strong: this also we wishe for, euen your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenes, according to the power which the Lord hath given me, to h edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an * holy i kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, & the loue of God, and the communion of the holy Ghost be with you all, Amen.

Deut.19.15. mat.18.16. iohn.8.17. hebr.10.28.

b In my first epistle, chap.4.20.

c In that he hūbled himselfe & tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile and abiect: therefore we that are his members, cannot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. *1.Cor.11.28.*

e In mans iudgemēt who for the most part reiecteth the best, & approueth the worst.

f Hauing abundance of the grace of God.

g Commit not by your negligence, that that which is ordeined to saluation, turne to your destruction. *Rom.16.16.1.cor. 16.20.1.pet.5.14.*

h Which was according to those countreis in those dayes both of the Iewes and of other nations.

THE EPISTLE OF THE APOSTLE Paul to the Galatians.

THE ARGVMENT.

THe Galatians after they had bene instructed by S Paul in the trueth of the Gospell, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende, as though they had bin sent of the chief Apostles, and that Paul had no authoritie, but spake of himselfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come. wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred themselues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his own conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equal with the chiefe Apostles.

1 PAul * an Apostle (not a of men, neither by man, but by Iesus Christ, and God b Father which hath raysed him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lorde Iesus Christ,

4 Which gaue him selfe for our sinnes, that hee might deliuer vs * from this c present euill worlde according to the will of God euen our Father,

5 To whom bee glorie for euer and euer, Amen.

6 I marueile that yee are so soone remoued away vnto another d Gospell, from him that had called you in the e grace of Christ,

Tit.1.3.

a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles.

Luk.1.74.

c Which is, the corrupt life of man without Christ.

d *Or, doctrine.*

e That is, to be partakers of the saluation offered freely by Christ.

7 Which

7 Which is not another Gospel, saue that there bee some which trouble you, and intende to [e] pervert the Gospell of Christ.

8 But though that wee, or an [f] Angel from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be [g] accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For [h] now preache I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * Now I certifie you, brethren, that the Gospell which was preached of me, was not after [k] man.

12 For neither receiued I it of man, neither was I taught it, but by the [l] reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewishe religion aboue many of mine [g] companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it [i] pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne [m] in mée, that I should preach him * among the Gentiles, immediatly I communicated not with [m] flesh and blood:

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visit Peter, and abode with him fiftéene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowē by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard only some say, He which persecuted vs in time past, nowe preacheth the [n] faith, which before he destroyed.

23 And they glorified God for me.

e For what is more contrarie to our free iustification by faith, then the iustification by the Lawe, or our workes? therefore to ioyne these two together, is to ioyne light with darknes, death with life, and doeth vtterly ouerthrowe the Gospel.

f If it were possible, that an Angel should so do: whereby Paul declareth the certaintie of his preaching.

[h] *Or, abominable.*

g Since that of a Phariſe I was made an Apoſtle.

1. Cor. 15. 1.

h That is, doctrine inuented by man, neither by mans authoritie do I preach it.

i By an extraordinarie reuelation.

Act. 9. 1.

[k] *Or, age.*

k That is, of the Lawe of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, & thirdly his calling.

[l] *Or, to me.*

Ephes. 3. 8.

m That is, with any man, as though I had neede of his counsell to approue my doctrine.

n That is, the Gospell which is the doctrine of fayth.

CHAP. II.

Confirming his Apostleshippe to bee of God, 3 How she weth why Titus was not circumcisid, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principal scope, which is to proue that iustification only commeth of the grace of God by fayth in Iesus Christ, and not by the workes of the Lawe.

1 Then fourtéene yéeres after, I went vp againe to Ierusalē with Barnabas, & tooke with me Titus also.

2 And I went vp by reuelation, & [o] communicated with them of the Gospell which I preache among the Gentiles, * but particularly with them that were the chiefe, least by any meanes I should runne, or had runne [p] in vaine:

3 But neyther yet Titus which was with me, though he were a Gréeke, was [b] compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spye out our libertie, which we haue in Christe Iesus, that they might bring vs into bondage.

5 To whom we [c] gaue not place by subiection for an houre, that the trueth of the Gospell might continue with you.

6 And of them which séemed to be great, I was not taught (what they [d] were in time passed: it maketh no matter to me: * God accepteth no mans person) nevertheléesse, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise, when they saw that the Gospel ouer the vncircicision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the [f] right hands of felowship, that we should preache vnto the Gentiles, & they vnto the Circumcision,

10 *Warning only that we should remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstoode him [g] to his face: for he was to be blamed.

12 For before that certayne came from Iames, he ate with the Gentiles: but when they were come, he withdrewe & separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw, that they went not the [p] right waye to the trueth of the Gospel, I said vnto Peter before al me, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to doe lyke the Iewes?

15 We which are Iewes by nature, & not [i] sinners of the Gentiles,

16 Knowe that a man is not iustified by the

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospell) he endeuoured to remedie it, and to proue that they consented with him.

Act. 15. 2.

[o] *Greeke, without profit.*

b Which declareth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had bin conuerſant with Christ aforetime.

Deut. 10. 17.
2. chro. 19. 7.
Iob. 34. 19.
wisd. 6. 7.
eccles. 35. 12.
act. 10. 34.
rom. 2. 11.
ephe. 6. 9.
colos. 3. 25.
1. pet. 1. 17.

e But approued my doctrine perfect in all points.

f In token that we all agreed in doctrine.

Act. 11. 30.
2. cor. 9 3.

g Meaning, before all men.

[p] *Greeke, with a right foote.*

h In bringing their cōsciences into doute by thine example, and authoritie? and here the Apostle commeth to his chiefe poynt.

i For so the Iewes called the Gentiles in reproche.

[h] Or, man. Rom. 3. 19, 20. phil. 3. 9.

[k] Except our fruites be agreeable to our faith, we declare that we haue not Christ.

[l] For he caused them not to sinne, but disclosed it, neyther tooke he away the righteousnes of the Lawe, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

[m] For my doctrine is to destroy sinne by faith in Christ & not to establish sinne.

[n] And feele his strength in me which killeth sinne.

[o] Not as I was once, but regenerate, and chaunged into a newe creature, in qualitie and not in substance.

[p] In this mortall bodie.

[q] As did the false apostles which preached not the faith in Christ.

[r] Or, for nothing.

the woorkes of the Lawe, but by the fayth of Iesus Christ: euen we, I say, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, & not by the woorkes of the Lawe, because that by the woorkes of the Law no [h] flesh shall be iustified.

17 * If then while we seeke to bee made righteous by Christ, we our selues are found [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet [o] not I nowe, but Christ liueth in mee: and in that that I now liue in the flesh, I liue by the faith in the sonne of God, who hath loued me, and giuen himselfe for me.

21 I do not abrogate the [q] grace of God: for if righteousnesse be by the Law, then Christ died [r] without a cause.

CHAP. III.

1 *He rebuketh them sharply,* 2 *And proueth by diuers reasons that iustification is by faith,* 6 *As appeareth by the example of Abraham,* 10.19.24 *And by the office, and the end, both of the Lawe,* 11.25 *And of fayth.*

O foolish Galatians, who hath bewitched you that yee should not obey the trueth, to whom Iesus Christ before [a] was described in your sight, and among you crucified?

[a] To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or else had bene crucified among you.

2 This onely would I learne of you, Receiued ye the [b] Spirit by the woorkes of the Lawe, or by the hearing of [c] faith preached?

[b] Meaning, the giftes of the Spirit.

[c] That is, the doctrine of saluation through faith in Iesus Christ, as chap. 1.22.

3 Are ye so foolish, that after ye haue begonne in the Spirit, ye would now [d] be made perfect by the [e] flesh?

[d] The false apostles taught that Christ profited nothing, except they were circumcised, and that the Lawe was the perfection, and Christs doctrine onely the rudiments thereunto.

4 Haue yee suffered so many thinges in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirite, and woorketh miracles among you, doeth he it through the woorkes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 Knowe yee therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which bee of fayth, are blessed with faithfull Abraham.

10 For as many as are of the [f] woorkes of the Lawe, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Lawe in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the [g] Lawe is not of fayth: but * the man that shal do those things, shal liue in them.

13 Christ hath redeemed vs frō the curse of the Law, when he was made a curse for vs (for it is written, * Cursed is euerie one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the [h] promises of the Spirit through fayth.

15 Brethren, [i] I speake as men doe, * Though it bee but a mans couenant when it is confirmed, yet no man doeth abrogate it, or [k] adde any thing thereto.

16 Nowe to Abraham and his seede were the promises made. He saith not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which [l] is Christ.

17 And this I say, that the Lawe which was foure hundreth and thirtie yeeres after, cannot disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Lawe, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Lawe? It was added because of the [m] transgressions, till the seede came vnto the which the promise was made: & it was ordeined by [n] Angels in the hande of a Mediatour.

20 Now a Mediatour is not a mediatour of [o] one: but God is [p] one.

21 Is the Lawe then against the promise of God? God forbid: for if there had bene a Law giuen which could haue giuen life, surely righteousnesse should haue bene by the Lawe.

22 But the Scripture hath * concluded all vnder sinne, that the promise by the fayth of Iesus Christ should be giuen to them that beleeue.

23 But before [r] fayth came, wee were kept vnder the Lawe, and shut vp vnto the faith, which should afterwarde bee reuealed.

24 Wherefore the * Law was our schole-

[f] Which thinke to be iustified by them.

[g] The Law pronounceth not the iust, which beleeue, but which worke, & so condemneth all the which in all poynts doe not fulfill it.

[h] Which is the Gospel.

[i] I wil vse a common example that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another.

[k] No more is the promise or couenant of God abrogate by the Law, nor yet is the Lawe added to the promise to take any thing away that was superfluous, or to supplie any thing that wanted.

[l] Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede.

[m] That sinne might appeare & be made more abundant, and so all to be shut vp vnder sinne.

[n] Who as ministers gaue it to Moses by the authoritie of Christ.

[o] But serueth both for the Iewes and Gentiles to ioyne them to God.

[p] Constant and alwayes like himselfe.

[q] Both men & al their workes.

[r] The full reuelation of thinges which were hid vnder the shadowes of the Lawe.

[a] Or, for nothing. Gen. 15. 6. rom. 4. 3. iam. 2. 23. Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14.

[b] Except it be confirmed. Gen. 15. 6. rom. 4. 3. iam. 2. 23.

[c] Deut. 27. 26. Habak. 2. 4. rom. 1. 17. hebr. 10. 38.

[d] Leuit. 18. 5. Deut. 21. 23.

[e] Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14.

[f] Or, man.

master

f Not that the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith. *Rom.6.3.*

t So ỹ baptiſme ſucceedeth circũciſion, & ſo thorow Chriſt both Iew and Gentile is ſaued.

u As al one man.

master to bring vs to Chriſt, þ we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder f a ſcholemaſter.

26 For ye are all the ſonnes of God by faith, in Chriſt Ieſus.

27 * For all yee that are t baptized into Chriſt, haue put on Chriſt.

28 There is neyther Iewe nor Grecian: there is neyther bonde nor frée: there is neither male nor female: for ye are all u one in Chriſt Ieſus.

29 And if ye be Chriſts, then are yée Abrahams ſéede, and heires by promes.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordayned. 3 Which being shadowes must ende when Christ the truth commeth. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

a The Church of Iſrael was vnder the lawe as the pupil ſubiect to his tutor, euẽ vnto the time of Chriſt, when ſhe waxed ſtrong, & then her tutelſhip ended.

b That is, ỹ law, which before he called a ſcholemaſter, cha.3.25.

c That is, vnder ỹ law, which was but an a.b.c. in reſpect of the Goſpel.

d That is, who was ſubiect vnto the Law. *Rom.8.14,15.*

e For our adoption vnto Chriſt is ſealed by him.

f He inſtructeth both Iewes and Gentiles to call God their father in euery language, ſo ỹ none are excepted.

g Which maiſt not vſe thy libertie.

h Whẽ ye receiued ỹ Goſpel, ye were idolaters: therfore it is ſhame for you to refuſe liberty, and become ſeruauntes, yea, and ſeeing the Iewes deſire to be out of their tutelſhip.

i Not in deede, but in opinion.

k The Galatians, of Painims began to bee Chriſtians, but by falſe apoſtles were turned backwarde to begin anewe the Iewiſh ceremonies, and ſo in ſteade of going forwarde towarde Chriſt, they ranne backwarde from him.

l Ye obſerue dayes, as Sabbaths, newe moons, &c: ye obſerue moneths, as the firſt & ſeuenth moneth: ye obſerue times, as Eaſter, Witſontide, the feaſt of Tabernacles: ye obſerue yeeres, as the Iubile, or yeere of forgiuenes, which beggerly ceremonies are moſt pernicious to them which haue receiued the ſweete libertie of the Goſpel, and thruſt them back into ſuꝑ ..litious ſlauerie.

1 Then I ſay, that the a heire as long as he is a childe, differeth nothing from a ſeruant, though he be lorde of all,

2 But is vnder b tutors and gouernours, vntill the time appoynted of the father.

3 Euen ſo, wée when we were children, were in bondage vnder the c rudiments of the world.

4 But when the fulneſſe of time was come, God ſent forth his Sonne made of a woman, & made d vnder the Law,

5 That he myght redéeme them which were vnder the Lawe, that we * myght receiue the adoption of the ſonnes.

6 And becauſe ye are ſonnes, God hath ſent forth the e Spirit of his Sonne into your heartes, which cryeth, f Abba, Father.

7 Wherefore, thou art no more g a ſeruãt, but a ſonne: now if thou be a ſonne, thou art alſo the heire of God thrꝫ Chriſt.

8 But euen then, when ye h knewe not God, ye did ſeruice vnto them, which by i nature are not gods.

9 But nowe ſéeing ye knowe God, yea, rather are knowen of God, howe turne k ye againe vnto vnpotent and beggerlie rudimentes, whereunto as from the beginning yée will bée in bondage againe?

10 Ye obſerue l daies, and moneths, and times, and yeres.

11 I am in feare of you, leaſt I haue beſtowed on you labour in vaine.

12 Bée ye as m I: for I am euen as you: brethren, I beſeech you: yee haue not hurt n me at all.

13 And ye knowe, howe thrꝫ o infirmitie of the fleſhe I preached the Goſpel vnto you at the firſt.

14 p And the triall of mee which was in my fleſh, ye deſpiſed not, neither abhorred: but ye receiued me as an q Angel of God, yea, as Chriſt Ieſus.

15 What was then your felicitie? For I beare you recorde, that if it had bene poſſible, yée woulde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, becauſe I tell you the truth?

17 They are iealous ouer you r amiſſe: yea, they would exclude ſ you, that ye ſhould altogether loue them.

18 But it is a good thing to loue earneſtly alwayes in a good thing, and not only when I am preſent with you,

19 My litle children, of whom I trauaile in birth againe, vntil Chriſt be t formed in you.

20 And I would I were with you now, that I myght change my voyce: for I am in dout of you.

21 Tel me, ye that wil be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two ſonnes, * one by a ſeruant, & * one by a frée woman.

23 But hée which was of the ſeruaunt, was borne after the fleſh: and he which was of the frée woman, was borne by promes.

24 By the which things an other thing is ment: for theſe mothers u are the two Teſtamentes, the one which is x Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in y Arabia, and it anſwereth to Ieruſalem which now is) and ſhe is in bondage with her children.

26 But Ieruſalem, which is z aboue, is frée: which is the mother of vs all.

27 For it is written, * Reioyce thou z barren þ beareſt no children: breake forth, and crye, thou that trauaileſt not: for the deſolate hath many moe children, then he which hath an huſband.

28 * Therefore, brethren, we are after the maner of Iſaac, children of the promiſe.

29 But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit, euen ſo it is now.

30 But what ſaith the Scripture? * Put out the ſeruaunt and her ſonne: for the ſonne of the ſeruaunt ſhall not bée heire with the ſonne of the frée woman.

31 Then brethren, wée are not children of the ſeruant, but of the a frée woman.

CHAP. V.

2 He laboureth to draw them away from Circumciſion,

m So friendfull to me, as I am affectioned toward you.

n For I pardon you, if you repent.

o Being in great dangers and afflictions, or without pompe and oſtentation.

p That is, the troubles and vexations which God ſent to trie me while I was among you.

q For my miniſteries ſake.

r For they are but ambitious.

ſ They woulde turne you from me, that you might followe them.

t And imprinted ſo in your hearts that you loue none other. *Gen.16.15. Gen.21.2.*

u That is, ſignifie.

x Agar, and Sina repreſent the Lawe: Sara and Ieruſalem the Goſpel: Iſmael the Iewiſh Synagogue, and Iſaac the Church of Chriſt.

y That is, out of the land of promes.

z *Or, hie and heauenly. Iſa.54.1.*

z Meaning Sara. *Rom.9.8. Gen.21.10.*

a For we are in the Church of Chriſt, which is our mother, and not of the Synagogue which is a ſeruant vnder the Law.

‖ By the libertie wherewith Chriſt hath made vs frée.

cision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruits of the both.

1 STande fast therefore in the libertie wherwith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 * Behold, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bounde to keepe the whole Lawe.

4 Ye are * abolished from Christ: whosoeuer are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit [b] waite for the hope of righteousnes through faith.

6 For in Iesus Christ neither Circumcision auayleth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the perswasion of him that [d] calleth you.

9 * A litle [e] leauen doth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none otherwise [f] minded: but hee that troubleth you, shall beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the [g] slander of the crosse abolished.

12 Would to God they were euen cut off, which do disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [h] all the Lawe is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If ye bite & deuoure one another, take heede lest ye be consumed one of another.

16 Then I say, * walke in the Spirit, and ye shall not fulfil the lusts of the flesh.

17 For the [k] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye would.

18 And if ye be led by the [l] Spirite, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are aduulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which do such things, shall not inherit the kingdome of God.

22 But the fruite of the Spirite is loue, ioye, peace, long suffering, gentlenesse, goodnes, faith,

23 Meekenes, temperancie: against such there is [m] no Law.

24 For they that are Christs, [n] haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirite, let vs also walke in the [o] Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

All.15.1.
a If you ioyne circumcision to the Gospell, as a thing necessarie to saluation.
1.Cor.1.17.
b We liue in hope through that Spirite which causeth faith, and which is giuen to the faithful, that we should by fayth and not by the Law obteine the crown of glorie, which Christ giueth freely.
c Then whatsoeuer is not the word of God, which here he calleth trueth, is very lyes.
d Which is God.
1.Cor.5.6.
e A litle corruption doeth destroy the whole doctrine.
f That ye will imbrace the worde of God purely.
g That is, the doctrine of the Gospell, which the worlde abhorred, as a slaunderous thing, & therewith were offended.
h Meaning the second table.
Leui.19.18.
mat.22.39.
mar.12.31.
iam.2.8.
Rom.13.14.
1.pet.2.11.
i In the man regenerate.
k That is, the natural mā striueth against the Spirit of regeneration.
l If you be guided by the Spirit of adoption, that which ye do, is agreeable to God, although it be not perfect.

CHAP. VI.

He exhorteth them to vse gentlenes towarde the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be [a] fallen by occasion into any fault, ye which are spirituall, restore such one with the spirit of meekenes, considering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is [c] nothing, he deceiueth him selfe in his imagination.

4 But let euery man proue his owne worke, & then shall he haue [d] reioycing in himselfe onely and not in another.

5 * For euery man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his [e] * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that [f] soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 * Let vs not therefore be wearie of well doing: for in due season we shall [g] reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the houshold of faith.

11 ¶ Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a fayre shewe [h] in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [i] crosse of Christ.

a Either by reason of his flesh or Satan.
b Christ exhorteth in sundrie places to mutual loue, and therefore brotherly loue is here called the lawe of Christ, & his cōmandemēt, Ioh. 13.34 & 15.12.
c He sheweth that man hath nothing of himselfe whereof he should reioyce.
d For his reioycing is a testimonie of a good cōscience, 2. Cor. 1. 12. wherein he may reioyce before mē, but not before God.
1.Cor.3.8.
e For it were a shame not to prouide for their corporall necessities which feede our soules with the heauenly deinties,
1.Cor.9.7.
f He proueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to them selues death, and mocke God, who hath giuen them his ministers to teache them heauenly things. *2.Thess.3.13.*
g The fruite which God hath promised.
h By the outwarde ceremonies.
i That is, for preaching Christ crucified.

k That they haue made you Iewes.
l By the worlde he meaneth all outward pompe, ceremonies and thinges which please mens fantasies.
m Which is regenerate by fayth.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they myght reioyce k in your flesh.
14 But God forbid that I should reioice, but in ꝓ crosse of our Lord Iesus Christ, whereby the l worlde is crucified vnto me, and I vnto the worlde.
15 For in Christ Iesus neither circumcision auayleth any thing, nor vncircumcision, but a new m creature.
16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and n vpon the Israel of God.
17 From henceforth let no man o put me to bulnes: for I beare in my bodye the ꝑ markes of the Lord Iesus.
18 Brethren, the grace of our Lorde Iesus Christ be with your spirit, Amen.

n That is, vpon the Iewes, as Rom.10.19.
o Let no man trouble my preaching from hence foorth: for my markes are witnesses how valiantly I haue sought.
p Which are odious to the world, but glorious before God.

¶ Vnto the Galatians written frō Rome.

THE EPISTLE OF PAVL to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie he prayeth God to confirme toward them. And to the intent they should not glorie in themselues, he sheweth them their extreme miserie, wherein they were plonged before they knewe Christ, as people without God, Gentiles to whom the promises were not made, & yet by the free mercie of God in Christ Iesus, they were saued, and he appoynted to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfite vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefits, neyther to bee moued with the false apostles, which seeke to ouerthrowe their fayth, & tread vnder foote the Gospell, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes preserueth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentifull fruites, as innocencie, holines, with all such offices apperteining to godlines. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

1 PAul an Apostle of Iesus Christ, by ꝓ will of God, to the * Saintes, which are at Ephesus, & to the faithfull in Christ Iesus:
2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.
3 * Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly b things in Christ,
4 * As he hath b chosen vs in him, before the foundation of the worlde, that we * shoulde be c holy, and without blame before him in loue:
5 Who hath predestinate vs, to be d adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,
6 To the e prayse of ꝓ glorie of his grace, wherewith he hath made vs accepted in his beloued,
7 By whom we haue redēption through his blood, euen the forgiuenes of sinnes, according to his rich grace:
8 Whereby her hath bene abundant toward vs in al wisdome and vnderstanding,
9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed f in him,
10 That in the dispensation of the fulnes of the times he myght gather together in one g all thinges, both which are in heauen and which are in earth, euen in Christ:
11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all thinges after the counsell of his owne will,
12 That h we, which first trusted in Christ, should be vnto the prayse of his glory:
13 In who also ye haue trusted after that ye heard the worde of trueth, euen the Gospel of your saluation, wherein also after

1.Cor.1.2.
2.Cor.1.3.
1.Pet.1.3.
a As with the knowledge of God in Christ, with faith, hope, charitie, and other giftes.
b Or, places.
2.Tim.1.9.
b. This election to life euerlasting can neuer be changed: but in temporal offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul and Iudas.
Col.1.22.
c When Christes iustice is imputed ours.
d Where as we were not the natural children, he receiued vs by grace, and made vs his children.
e The principal ende of our election is to praise and glorifie the grace of God.
f That is, in Christ.
g By this he meaneth the whole body of the Church, which he deuideth into them, which are in heauen, and them which are in earth: also the faithfull which remaine in earth stand of ꝧ Iewes and the Gentiles.
h To wit, the Iewes.

after that yee beleeued, yee were sealed with the holy Spirit of promise,
14 Which is the earnest of our inheritance, i until the redemption of the possession purchased vnto the praise of his glory.
15 Therefore also, after that I heard of the faith which ye haue in the Lord Iesus, and loue towarde all the Saints,
16 I cease not to giue thankes for you, making mention of you in my prayers,
17 That the God of our Lorde Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of k him,
18 That the eyes of your vnderstanding may be lightened, that ye may knowe what the hope is of his calling, & what the riches of his glorious inheritance is in the Saintes,
19 And what is the exceeding greatnes of his power toward vs, which beleeue, a according to the working of his mightie power,
20 Which he wrought in Christ, when hee raised him from the dead, and b set him at his right hande in the heauenly places,
21 Farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this worlde onely, but also in that that is to come,
22 * And hath made all thinges subiect vnder his feete, and hath appointed him ouer all thinges to bee the head to the Church,
23 Which is his body, euen the m fulnes of him that filleth all in all thinges.

i Though we be redeemed frō the bondage of sinne by ỹ death of Christ, Rom. 6 22. yet we hope for this second redemption which shall be whē we shall possesse our inheritance in the heauens, where of we haue the holy Ghost for a gage, as Chap. 4.30.
k Of Christ. *Col.2.12. chap.3.7.*
l Made him Gouernour of all thinges both in heauen and in earth: so that Christes body is nowe onely there, or else it should not be a true bodie, and his ascension should be but a fantastical thing and onely imagined.
a *Psal.8.6. hebr.2.8.*
m This is the great loue of Christ toward his Church, that hee counteth not him selfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1.Cor.12.12,13.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are nowe in Christ.

1 AND a you hath hee quickened, that were dead in trespasses and sinnes,
2 Wherein, in time past ye walked, according to the course of this worlde, & after the * a prince that ruleth in the aire, euen the spirit, that nowe worketh in the children of disobedience,
3 Among whom wee also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, and of the minde, and were b by nature the children of wrath, as well as others.
4 But God which is riche in mercye, though his great loue wherewith hee loued vs,
5 Euen when we were dead by sinnes, hath quickened vs c together in Christ, by whose grace ye are saued,
6 And hath d raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,
7 That hee might shewe in the ages to come the exceeding riches of his grace, through his kindnesse towarde vs in Christ Iesus.
8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,
9 Not of workes, least any man should boast him selfe.
10 For we are e his workemanship created in Christ Iesus vnto good workes, which God hath ordeyned, that wee should walke in them.
11 Wherefore f remember that ye being in time past Gentiles in the flesh, & called g vncircumcision of them, which are called circumcision in the flesh, made with handes,
12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were h strangers from the couenants of promise, and had no i hope, and were k without God in the world.
13 But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.
14 For he is our peace, which hath made of both one, & hath broken the l stoppe of the partition wall,
15 In abrogating through his m flesh the hatred, that is, the Lawe of commandements which standeth in ordinances, for to make of twaine one new man in him selfe, so making peace,
16 And that he might reconcile both vnto God in one n body by his o crosse, and slaye hatred therby,
17 And came, and preached peace to you which were afarre off, and to them that were neere.
18 * For through him we both haue an entrance vnto p Father by one Spirit.
19 Nowe therefore ye are no more straungers and forreners: but citizens with the Saintes, and of the housholde of God,
20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ him selfe being the chiefe corner stone,
21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,
22 In whom ye also are built together to be the habitation of God by the Spirit.

c Here he meaneth, as concerning grace, and not by nature.
f He sheweth here that the further the Gentiles were off frō the grace of God, the greater detters they are now to the same. *1.Sam.17.26. ezek.44.7. Rom.9.4.*
g It was but one couenāt, but because it was diuers times confirmed and established, therfore here he calleth them Couenāts.
h Where no promise is, there is no hope.
i *Or, Atheists.*
k That is, the cause of the diuision that was betweene the Iewes and the Gentiles.
l For in Christ all thinges were accomplished, which were prefigurated in the Lawe.
m For of the Iewes and the Gentils he made one flocke.
n *Or, death. Rom.5.2.*

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

1 FOr this cause, I Paul am the a prisoner of Iesus Christ for you Gentiles,
2 If ye haue heard of the b dispensation of the grace of God, which is giuen me to you warde,

a He reioyceth in that he suffered imprisonmēt for the maintenance of Christs glorie.
b Which was his vocation to preach vnto the Gentiles.

c That is, in the first chap. of this Epistle vers. 9.

d Although the fathers, and the Prophets had reuelatiõs certain, yet it was not in comparison of ỹ abundãce which was shewed whẽ ỹ Gentiles were called: neither yet was the time nor the maner knowne.
Chap.1.19.
1.Cor.15.9,10.
Gal.1.16.
Rom.16.25.
col.1.26.
2.tim.1.10.tit.1.2
1.pet.1.20.

e The Angels.

f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisdome of God in, who hath turned their particular discordes into an vniuersall concord, & of ỹ Synagogue of bondage, hath made ỹ Church of freedome.

g He that is not of the bodie of christ, is in death.

h The faithfull which dyed before Christ came, were adopted by him, & make one familie wᵗʰ the Saintes which yet remaine aliue.

i For we confesse that which we beleeue.

k Al perfection on euery side is in him.

l That al the graces of God may abounde in you. *Rom.16.25.* m In that we feele Christ in vs.

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote ᶜ aboue in fewe wordes,
4 Whereby when ye reade, ye may know mine vnderstanding in the mysterie of Christ)
5 Which in other ages was ᵈ not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles and Prophets by the Spirit,
6 That the Gentiles shoulde bee inheritors also, and of the same body, and partakers of his promise in Christ by the Gospell,
7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee ᵉ through the working of his power.
8 * Euen vnto me the least of all Saints is this grace giuen, that I shoulde preach among the ᵉ Gentiles the vnsearcheable riches of Christ,
9 And to make cleare vnto all men what the felowship of the ᶠ mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created al thinges by Iesus Christ,
10 To the intent, that nowe vnto ᵉ principalities & powers in heauenly places might be knowen ᶠ by the Church the manifolde wisedome of God,
11 According to ỹ eternal purpose, which he wrought in Christ Iesus our Lord.
12 By whom we haue boldenes and entrance with confidence, by faith in him.
13 Wherefore I desire that ye faint not at my tribulatiõs for your sakes, which is your glorie.
14 For this cause I bowe my knées vnto the Father of our Lord Iesus Christ,
15 (Of whom is named the whole ᵍ familie in ʰ heauen and in earth)
16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,
17 That Christ may dwel in your hearts by faith, that ye, being rooted & grounded in loue,
18 May be able to comprehend with all Saints, what is the ᵏ breadth, & length, and depth, and height:
19 And to know the loue of Christ, which passeth knowledge, that ye may be filled with all ˡ fulnes of God.
20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in ᵐ vs,
21 Be prayse in the Church by Christe Iesus, throughout all generations for euer, Amen.

CHAP. IIII.

He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Euery one to serue and edifie another with the gift that God hath given him, 14 To beware of straunge doctrine, 22 To laye aside the olde conuersation of grosse lustes, and to walke in a newe life.

1 * Therefore, being prisoner in the ᵃ Lorde, pray you that ye walke worthie of the vocation wherunto ye are called,
2 With all humblenesse of minde, and meekenes, with long suffering, supporting one another through loue,
3 Endeuouring to keepe the vnitie of the Spirite in the bond of peace.
4 There is ᵇ one bodie, and one ᶜ Spirite, euẽ as ye are called in one hope of your vocation.
5 There is one Lord, one Faith, one Baptisme,
6 * One God and Father of all, which is ᵈ aboue all, and ᵉ through al, and in you all.
7 * But vnto euery one of vs is giuen grace, according to the measure of the ᶠ gift of Christ.
8 Wherefore he sayth, * When hee ascended vp on high, he ᵍ led captiuitie captiue, and gaue giftes vnto men.
9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?
10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill ʰ all things)
11 * He therefore gaue some to be Apostles, and some Prophets, and some Euangelistes, and some Pastours, and Teachers.
12 For the ⁱ gathering together of the Saints, for the worke of the ministerie, ᵏ and for the edification of the bodie of Christ,
13 Till we all mẽte together (in the vnitie of faith & knowledge of the Sonne of God) vnto a ˡ perfite man, and vnto the measure of the age of the fulnesse of Christ,
14 That wee henceforth be no more children, wauering and caried about with euery wind of doctrine, by the deceit of men, and with craftines, whereby they lay in waite to deceiue.
15 But let vs follow the trueth in loue, and in all thinges growe vp vnto him, which is the ᵐ head, that is Christ,
16 By whom all the body being coupled and knit together by euery ioynt, for ỹ furniture thereof (according to ỹ effectual power, which is in the measure of euery part) receiueth increase of ỹ bodie, vnto the edifying of it selfe in loue.
17 This I say therefore and testifie in the Lorde, that ye henceforth walke not as * other Gentiles walke, in vanitie of their ⁿ minde,
18 Hauing their cogitation darkened, and being strangers from the lyfe of ° God through the ignorance that is in

Phil.1.27.
col.1.10.
1.thes.2.12.

a For the Lords cause.

b Which by dissensions you seperate asunder.

c So that ye cannot dissent one from another, seeing the Spirit, which ioyneth you in one body, cannot dissent from him selfe.
Mal.2.10.

d In power.

e By his prouidence.
Rom.12.3.
1.cor.12.11.
2.cor.10.13.

f Which he giueth vs.
Psal.68.18.

g The Messias came downe, frõ heauen into the earth, to triumph ouer Satan, death and sinne, & led thẽ as prisoners and slaues, which before were conquerers, & kept all in subiection: which victorie he gate and also gaue it as a most precious gift to his Church.

h With his gifts and benefites.
1.Cor.12.27.

i To restore that which was out of order.

k That the bodie of Christ might be perfect

l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.

m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioyntes, so that euery parte hath his iust proportion of foode, that at length the bodie may growe vp to perfection. *Rom.1.21.*

n Man not regenerate hath his minde, vnderstanding and heart corrupt.

o By the which God liueth in his.

them,

p The hardnes of heart is the fountaine of ignorance.
q Or, without remorse of conscience 1 Tim.4.2.
q As they are taught which truely knowe Christ. Col.3.8.
r That is, all the naturall corruption that is in vs. Rom.6.4. col.3.10. hebr.12.1. 1.pet.2.1. & 4.2.
s Which is created according to ỹ image of God. Zech.8.16. Psalm.4.4.
t If so be that ye be angrie, so moderate your affection, that it burst not out into anie euil worke, but be soone appeased. Iames.4.7. Chap.5.3. col.4.6.
u And cause thē to profit in godlines.
x So behaue your selues that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorowe by your abusing of Gods graces. 2.Cor.1.22. Col.3.12,13.

them, because of the p hardnes of their heart:
19 Which being q past * feeling, haue giuen themselues vnto wantonnes, to worke all vncleannesse, euen with greedinesse.
20 But ye haue not so learned Christ.
21 If so be ye haue heard him, and haue bene taught by him, as the truetb is in Iesus,
22 That is, * that ye cast off, concerning the conuersation in time past, the r olde man, which is corrupt through the deceiueable lustes,
23 And be renewed in the spirite of your minde,
24 * And put on the new man, which s after God is created in righteousnes, and true holines.
25 * Wherefore cast off lying, and speake euery man truetb vnto his neighbour: for we are members one of another.
26 * Be t angry, but sinne not: let not the sunne goe downe vpon your wrath,
27 * Neither giue place to the deuill.
28 Let him that stole, steale no more: but let him rather labour, and worke with his handes ỹ thing which is good, that he may haue to giue vnto him that needeth.
29 * Let no corrupt communication procede out of your mouthes: but that which is good to the vse of edifying, that it may minister u grace vnto the hearers.
30 And x grieue not the holy Spirite of God, by whom ye are * sealed vnto the day of redemption.
31 Let all bitternes, and anger, & wrath, & crying, and euill speaking be put away from you, with all maliciousnes.
32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

CHAP. V.

2 *He exhorteth them vnto loue,* 3 *VVarneth them to beware of vncleannes, couetousnes, foolish talking, and false doctrine,* 17 *To be circumspect,* 18 *To auoyde drunkennes,* 19 *To reioyce, and to be thankefull toward God,* 21 *To submit themselues one to another.* 22 *He entreateth of corporall mariage, and of the spirituall betwixt Christ and his Church.*

1 BE ye therefore followers of God, as deare children,
2 * And walke in loue, euē as Christ hath loued vs, and hath giuen himselfe for vs, to be an offring and a sacrifice of a sweete a smelling sauour to God.
3 * But fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints,
4 Neither filthines, neither foolishe talking, neither b iesting, which are

thinges not conuely, but rather giuing of thankes.
5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is c an Idolater, hath anye inheritance in the kingdome of Christ, and of God.
6 * Let no d man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.
7 Bee not therefore companions with them.
8 For ye were once darkenesse, but are nowe light in the Lord: walke as e children of light,
9 (For the fruite of the Spirite is in all goodnes, and righteousnes, and truetb)
10 Approuing that which is pleasing to the Lord.
11 And haue no felowshipe with the vnfruitfull workes of darkenes, but euen f reproue them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But al thinges when they are reproued of the g light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, h Awake thou that sleepest, and stand vp from the dead, & Christ shall giue thee light.
15 Take heed therefore that ye walke circumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes are euill.
17 * Wherefore, be ye not vnwise, but vnderstande what the will of the Lorde is.
18 And be not drunke with wine, wherein is excesse: but bee fulfilled with the Spirit,
19 Speaking vnto your selues in l psalms, and m hymnes, & spirituall songes, singing & making melodie to the Lorde in your n hearts,
20 Giuing thanks alwayes for al things vnto God euen the Father, in ỹ name of our Lord Iesus Christ,
21 Submitting your selues one to another in the o feare of God.
22 ¶ * Wiues, submitte your selues vnto your husbandes, as vnto the Lord.
23 * For the husbande is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of p his q bodie.
24 Therefore as the Church is subiect to Christ, euen so let the wiues be to their husbandes in euery thing.
25 ¶ * Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, and cleanse it by the r washing of water through the word,
27 That he might make it vnto himself a

c Because hee thinketh that his life standeth in his riches. mar.12.5.
d Either in excusing sinne, or in mocking at the menaces and judgements of God.
e Seeing God hath adopted you for his, ỹ ye should be holy.
f And make thē knowne by your honest and godly life.
g The worde of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to drawe the infidels from their blindnes. Col.4.5.
i Selling all worldly pleasures to bye time.
k In these perilous dayes and craftie of the aduersaries, take heede how to bye againe the occasiōs of godlines, which the world hath take from you. Rom.12.2. 1.thes.4.3.
l Or, songs of praise and thanksgiuing.
m And not onely with tongue.
n Except our friendship be ioyned, and knit in God, it is not to be esteemed. Col.3.18. tit.2.5. 1.pet.3.1. 1.Cor.11.3.
o The Church: So the husband ought to nourish, gouerne, & defend his wife from perils. Col.3.19.
p Baptisme is a token that God hath consecrated the Church to himselfe, and made it holy by his word: that is, his promes of free iustification and sanctification in Christ.

a Alluding to the perfumes and incensing in the Lawe. Mar.7.21.cha.4.29. col.3.5. 2.thes.2.17.
b Which is either vaine, or els by example and euil speaking may hurt your neighbour: for otherwise there be diuerse examples in the Scriptures of pleasant talke, which is also godly, as 3.King.18.27.

glorious Church, not hauing ᵖ spotte or wrincle, or any such thing: but that it shoulde be holy and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.

30 For we are members of his body, of his flesh, and of his bones.

31 * For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shalbe one flesh.

32 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 Therefore euery one of you, do ye so: let euery one loue his wife, euen as him selfe, and let the wife see that she feare her husbande.

Gen.2.24.mat.19.5.mar.10.7.1.cor.6.16.

CHAP. VI.

1 *How children shoulde behaue themselues towarde their fathers and mothers,* 4 *Likewise parentes towarde their children,* 5 *Seruantes towarde their maisters,* 9 *Maisters toward their seruants.* 13 *An exhortation to the spiritual battell, and what weapons the (christians should fight withall.*

Col.3.20. 1 Children, * obey your parents in the Lord: for this is right.

Exod.20.12. deut.5.16.ecclus. 3.9.mat.15.4. mar.7.10. 2 * Honour thy father and mother (which is the first commandement with a promes)

a This is the first commandement of the second table, and hath the promes with condition.

3 That it may be well with thée, & that thou mayst liue long on earth.

4 And yée, fathers, prouoke not your children to ᵇ wrath: but bring them vp in ᶜ instruction and information of the Lorde.

b By austeritie.

c That they be not brought vp in wantonnes, but in the feare of the Lord.

5 * Seruantes, be obedient vnto the[m] that are your maisters, ᵈ according to the flesh, with feare and trembling in singlenes of your hearts as vnto Christ,

Col.3.22.tit.2.9. 1.pet.2.18.

d Which haue dominion ouer your bodies, but not ouer the soules.

6 not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

7 With good will seruing the Lorde, and not men.

8 And knowe ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether he be bond or free.

9 And ye maisters, doe the same thinges vnto them, putting away threatning: and know that euen your maister also is in heauen, neither is there * respect of person with him.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the * whole armour of God, that ye may be able to stand against the assaultes of the deuil.

12 For we wrestle not against ᶠ flesh and blood, but against * principalities, against powers, & against the worldely gouernours, the princes of the darkenes of this world, against spirituall wickednesses, which are in the hie places.

13 For this cause take vnto you ᵍ whole armour of God, that ye may be able to resist in the euil day, and hauing finished all things, stand fast.

14 Stand therefore, & your loynes girde about with verite, and hauing on the brest plate of ʰ righteousnes,

15 And your feete shod with the ⁱ preparation of the Gospel of peace.

16 Aboue all, take the shielde of fayth, wherewith ye may quench all the fyrie dartes of the wicked,

17 * And take the helmet of ʲ saluation, & the swoorde of the Spirite, which is the word of God.

18 And pray alwayes ᵏ all maner prayer & supplicatiō in the Spirit: and watch therevnto with all perseuerance & supplication for all Saints,

19 * And for me, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publishe the secrete of the Gospell,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also know mine affaires, & what I do, Tychicus my dere brother & faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that he might comfort your hearts.

23 Peace be with the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their ˡ immortalitie, Amen.

Written from Rome vnto the Ephesians, and sent by Tychicus.

e Whether he be seruant or master.

Or, compleate harnesse.

f The faithfull haue not only to striue against men and themselues, but against Satan the spiritual enemie, who is most dangerous: for he is ouer our heades so that we can not reach him, but he must be resisted by Gods grace.

(hap.2.2.

g Innocencie & godly life.

h That ye may be readie to suffer all things for the Gospel.

Isa.59.17. 1.thess.5.8.

i The saluation purchased by Iesus Christ.

Col.4.2. Col.4.3. 2.thess.3.1.

Or, both yours and their master.

Deu.10.17.2.chro 19.7.iob.34.19. wis.6.7.ecclus. 35. 12,16.act.10.34. rom.2.11.gal.2.6. col.3.25.1.pet.1. 17.

Or, to be without corruption, that is, to haue life euerlasting, which is the end of this grace.

THE EPISTLE OF PAVL
to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauayled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will towarde them, and exhorteth them that his imprisonment make

make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timothens vnto them, who should instruct them in matters more amplie: yea, and that he him selfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whom we haue all thing, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular & generall, with testification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 *S. Paul discouereth his heart toward them,* 3 *By his thankesgiuing,* 4 *Prayer,* 8 *And wishe for their faith & saluation.* 7.12.20 *He sheweth the fruite of his crosse,* 15.27 *And exhorteth them to vnitie,* 28 *And patience.*

1 PAul and Timothens the seruants of Iesus Christ, to all þ Saints in Christ Iesus which are at Philippi, with the [a] Bishops, & Deacons:

2 Grace be with you, & peace from God our Father, and from the Lorde Iesus Christ.

3 * I thanke my God hauing you in perfect memorie,

4 (Alwayes in al my prayers for al you, praying with gladnes)

5 Because of the [b] felowship which ye haue in the Gospell, from the [c] first day vnto nowe.

6 And I am perswaded of this same thing that hee that hath begonne this good worke in you, will perfourme it vntill the [d] day of Iesus Christ,

7 As it becommeth me so to iudge of you al, because I haue you in remembrance [e] that both in my bands, and in my defence, and confirmation of the Gospell you all were partakers of my [f] grace.

8 For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discerne thinges that [g] differ one from another, that ye may be pure, and [h] without offence, vntill the day of Christ,

11 Filled with the fruits of [i] righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would ye vnderstoode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes in [k] Christ are famous throughout all the [l] iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lorde are boldened through my bandes, & dare more frankly speake the l word.

15 Some preach Christ euen through enuie & strife, and some also of good will.

16 The one part preacheth Christ of contention and not [m] purely, supposing to adde more affliction to my bandes:

17 But the others of loue, knowing that I [n] am set for the defence of the Gospel.

18 What then? yet Christ is preached al maner wayes, whether it [o] be vnder a pretence, or sincerely: and I therein ioye, yea, and will ioye.

19 For I knowe þ this shall turne to my saluation through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartily loke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall bee magnified in my bodie, whether it be by life or by death.

21 For Christ is to me both in life, and in death aduantage.

22 And whether to [o] liue in the flesh were profitable for me, and what to chose I know not.

23 For I am greatly in doubt on both sides, desiring to be loosed & to bee with Christ, which is best of all.

24 Nenertheles, to abide in the [p] flesshe, is more nedefull for you.

25 And this am I sure of, that I shall abide, & with you all continue, for your furtherance and ioy of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 * Only let your conuersation be, as it becommeth the Gospell of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that ye [p] continue in one Spirit, and in one mynde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a [r] token of perdition, and to you of saluation, & ¶ that of God.

29 For vnto you it is giuen for Christ, þ not onely ye should beleeue in him, but also suffer for his sake,

30 Hauing the same fight, which ye saw in me, and now heare to be in me.

a By bishops here he meaneth them that had charge of ỹ word, and gouerning, as pastours, doctors, elders: by deacons, such as had charge of the distribution, and of the poore and sicke. 1. *Thes.* 1.2.

b With other Churches.

c That ye receiued the Gospel.

d When you shall receiue the crowne of glorie.

e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euen as if they had bene prisoners w him.

f Of this peculiar benefit, to suffer for Christs sake.

g That you so increase in godlines, that not onely ye can put difference betwene good and euill: but also that ye profite more and more without slipping backe, or standing in a stay.

h Righteousnes is the tree, good works the fruite.

i Which I suffeine for Christs cause.

k That is, in ỹ court or palace of ỹ Emperour Nero.

l Or, professe ỹ Gospel, considering my constancie.

m But with a corrupt minde.

[r] *Or, lie in bands.*

n Their pretece was to preach Christ, and therfore their doctrine was true: but they were ful of ambition and enuie, thinking to deface Paul & preferre them selues.

o To liue in the flesh is to liue in this brittle bodie, till we be called to liue euerlastingly: but to liue according to the flesh or to be in the flesh, signifie, to be destitute of the Spirit, and to be plonged in the filthie concupiscences of the flesh.

[p] *Or, bodie. Ephe.* 4.1. *col.* 1.10 1. *thess.* 3.12.

[p] *Or, stand.*

p The more that tyrants rage against the Gospel, the more manifestly they declare ỹ they runne to their owne destruction: and againe constãt perseuerance for Christs sake is an euident signe of saluation.

q God sheweth by this meanes of bearing the crosse who are his, and who are not.

[r] *Or, Christs cause.*

CHAP. II.

3 *He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintened,* 19 *Promising that hee and Timotheus will speedily come vnto them,* 27 *And excuseth the long tarying of Ephaphroditus.*

a If you so loue me that you desire my comfort.
b From the consent of willes & mindes he proceedeth to the agreement in doctrine, that there might be ful and perfect concorde.
Rom.12.10.
c If Christ being verie God equall with ‡ Father, laide aside his glorie, & being Lord, became a seruãt, & willingly submitted himselfe to most shamefull death, shall we which are nothing but vile slaues, through arrogancie tread downe our brethren, and preferre our selues?
d For he that was God, should haue done none iniurie to the Godhead.
Mat.20.28.
e The poore and weake nature of man.
f He was seene and hearde of men, so that his behauiour and person declared that he was as a miserable man.
Hebr.2.9.
Rom.14.11.
Isa.45.23.
g Worship, and be subiect to him
Ioh.13.13.
1.cor.8.6.
and 12.3.
h Runne forward in that race of righteousnes, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good woorkes, and so to make your vocation sure.
i Which may make you careful and diligent.
k Which is his free grace.
1.Pet.4.9. Mat.5.16.
l As they which in the night set forth a candle to giue light to others.
m The Gospel.
n The worde signifieth to powre out as the drinke offring was powred on the sacrifice.
o To confirme you in your fayth.
Act.16.1.

1 IF there be therefore any a consolation in Christ, if any comfort of loue, if any
2 fellowship of the Spirit, if any compassion and mercie,
Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of b one iudgement,
3 That nothing be done through contention or vaine glory, but that in meekenes of minde *euery man esteeme other better then him selfe.
4 Looke not euery man on his owne things, but euery man also on ‡ things of other men.
5 Let the same mind be in you that was euen in Christ Iesus,
6 Who c being in ‡ form of God, thought it no d robberie to be equal with God:
7 *But he made him selfe of no reputation, & tooke on him the e fourme of a seruant, and was made like vnto men, & was found in f shape as a man.
8 *He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.
9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery name,
10 *That at the Name of Iesus should euery g knee bowe, both of things in heauen, and things in earth, and things vnder the earth,
11 *And that euery tongue should confesse that Iesus Christ is the Lorde, vnto the glory of God the Father.
12 Wherefore my beloued, as ye haue alwaies obeied, not as in my presence only, but now much more in mine absence, so h make an end of your owne saluation with feare and trembling.
13 For it is God which worketh in you, both the will and the deede, euen of his k good pleasure.
14 Doe all things without *murmuring and reasonings,
15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie & crooked nation, among whō ye shine as lights in the world,
16 l Holding forth the *word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neyther haue laboured in vaine.
17 Yea, and though I be n offred vp vpon the sacrifice, & seruice o of your faith, I am glad, and reioyce with you all.
18 For the same cause also be ye glad, and reioyce with me.
19 And I trust in the Lorde Iesus, to send *Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.
20 For I haue no man like minded, who will faithfully care for your matters.
21 * For all p seeke their owne, and not that which is Iesus Christs.
22 But ye knowe the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.
23 Him therefore I hope to sende assoone as I knowe howe it will goe with me,
24 And trust in the Lord, that I also my selfe shall come shortly.
25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, & fellow souldier, euen your messenger, and he that ministred vnto me such things as I wãted.
26 For he longed after all you, and was full of heauines, because ye had heard, that he had bene sicke.
27 And no doubt he was sicke, very nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I should haue sorowe vpon sorowe.
28 I sent him therefore the more diligently, that when ye should see him again, ye might reioyce, and I might be the lesse sorowful.
29 Receiue him therefore in the Lorde with all gladnes, & make much of such:
30 Because that for q the worke of Christ he r was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP. III.

He warneth them to beware of false teachers, 3 Against whom he setteth Christ, 4 Likewise his owne selfe, 9 And his doctrine, 12 And reproueth mans owne righteousnes.

1 MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write * the same thinges to you, and for you it is a sure thing.
2 Beware of b dogges: beware of euill workers: beware of the c concision.
3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence d in the flesh:
4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:
5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, *an Ebrewe of the Ebrewes, * by the ‡ lawe a Pharise.
6 Concerning zeale, I persecuted the church: touching ‡ righteousnes which is in the Lawe, I was vnrebukeable.
7 But ‡ things ‡ were vantage vnto me, ‡ same I counted losse for Christs sake.
8 Yea, doutles I think al things but losse for ‡ excellent knowledge sake of Christ Iesus my Lorde, for whō I haue counted all things losse, & doe iudge them to be doung, that I might winne Christ,
9 And might be e found in him, that is, not hauing mine owne righteousnes, which is

q He calleth it here the worke of Christ, to visit Christ, who was bound in the person of Paul, and was in neede of necessaries.
r He approueth them which hazard their life to relieue the prisoners of Christ.

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision, which is cutting off and tearing asunder of the Church.
d In outward things.
2.Cor.11.22.
Act.21.23.6.
* *Or profession.*

e As one grafted in him by faith.

f That is, to life euerlasting.
g Or haue nowe taken full possession thereof, not that he doubted to attaine vnto it, but because he woulde declare the excellencie thereof.
h We can runne no further then God giueth vs strength, and sheweth vs the way.
i That is, to obteine ye crowne of glorie in the heauens.
k Or, haue more profited then others.
l This perfectiō standeth in forsaking sinne, and to be renewed through faith by him which is onely perfect.
m That is, that this is the true wisdome, and straight rule of liuing *Rom.15.5.1.cor.1.10.*
Rom.16.17,18.
n That is, of the Gospel, which is the preaching of the crosse.
*Or, reward.
o The vaine glorie which they seeke after in this world, shal turne to their confusion and shame.
p In minde, and affection.

is of the law, but that which is through the faith of Christ, euen the righteousnes which is of God through faith,
10 That I may knowe him, & the vertue of his resurrection, and the felowship of his afflictions, and be made conformable vnto his death,
11 If by any meanes I might attain vnto the [f] resurrection of the dead:
12 [g] Not as though I had already attained to it, either were alreadie perfect: but I follow, if that I may comprehend that for whose sake also I am [h] comprehended of Christ Jesus.
13 Brethrē, I count not my self, [h] I haue attained to it, but one thing I do: I forget that which is behinde, & endeuour my selfe vnto that which is before,
14 And follow hard toward the [i] marke, for the prise of the hie calling of God in Christ Jesus.
15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the [m] same vnto you.
16 Neuertheles, in that whereunto we are come, let vs procede by one rule, * that we may minde one thing.
17 Brethren, be followers of me, & looke on them, which walke so, as ye haue vs for an ensample.
18 * For many walke, of whō I haue told you often, and nowe tell you weeping, that they are the enemies of the [n] Crosse of Christ,
19 Whose [o] end is damnation, whose God is their belly, & whose [o] glory is to their shame, which minde earthly things.
20 But our [p] conuersation is in heauen, from whence also we looke for the * Sauiour, euen the Lord Jesus Christ,
21 Who shall change our vile body, that it may be fashioned like vnto his glorious bodie, according to the working whereby he is able euen to subdue all things vnto himselfe.

6 * Be nothing carefull, but in all things let your requestes be shewed vnto God in praier, and supplication with giuing of thankes. *Mat.6.25.*
7 And the peace of God which passeth all vnderstanding, shall [c] preserue your hearts and mindes in Christ Jesus.
8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,
9 Which ye haue both learned and receiued, and heard, and seene in me: those things do, and the God of peace shalbe with you.
10 Now I reioyce also in the Lord greatly, that nowe at the last ye are [d] reuiued againe to care for me, wherin notwithstanding ye were careful, but ye lacked opportunitie.
11 I speake not because of [e] want: for I haue learned in whatsoeuer state I am, therewith to be content.
12 And I can be abased, & I can abound: euery where & in all things I am instructed both to be ful, and to be hungry, and to abounde, and to haue want.
13 I am able to doe all things through the helpe of [f] Christ, which strengtheneth me.
14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.
15 And ye Philippians know also that in the [g] beginning of the Gospell, when I departed frō Macedonia, no Church communicated with me cōcerning the [h] matter of giuing and receiuing, but ye onely.
16 For euen when I was in Thessalonica, ye sent once, and after warde againe for my necessitie,
17 Not that I desire a gift: but I desire the fruite which maye [i] further your reckening.
18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable & pleasant to God.
19 And my God shal fulfil al your necessities through his riches with glorie in Jesus Christ.
20 Vnto God euen our Father be praise for euermore, Amen.
21 Salute al the Saints in Christ Jesus. The brethren, which are with me, greet you.
22 Al the Saints salute you, and most of al they which are of [i] Cesars houshold.
23 The grace of our Lord Jesus Christ be with you all, Amen.

c From Satan, who seeketh to take from vs this peace of cōscience,
d That is, begin a newe to helpe me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free will.
g When I first preached the gospel vnto you
h He had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at leaſt to haue releued him in his necessitie.
*Or, abound toward your count.
i Of such as did belong to the Emperour Nero.

Psalm.69.28.
luke.10.20.
reuel.3.5. and 20.12. and 21.27.
a This booke Ezekiel calleth the writing of ye house of Israel, and the secret of the Lord, Chap. 13.9.
b To succour you.

1 Therefore, my brethren, beloued and longed for, my ioy and my crown, so continue in the Lord, ye beloued.
2 I pray Euodias, and beseeche Syntyche, that they be of one accorde in the Lorde.
3 Yea, and I beseech thee, faythful yoke-fellow, helpe those women, which laboured with me in the Gospell, with Clement also, and with other my fellow labourers, whose names are in the * [a] booke of life.
4 Reioyce in the Lorde alway, againe I say, reioyce.
5 Let your patient mind be knowen vnto all men, The Lord is [b] at hand.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

Written to the Philippians from Rome, and sent by Epaphroditus.

THE EPISTLE OF PAVL to the Colossians.

THE ARGVMENT.

IN this Epistle S. Paul putteth difference betwene the liuely, esse ſtuall and true Christ, & the feyned, counterfeit and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of fayth, to esteeme the excellencie of Gods benefite towarde them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospel. But for as much as the false brethren woulde haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, eternall holinesse, worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices apperteining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

1 PAul an Apostle of Jesus Christ, by the will of God, & Timotheus our brother,

2 To them which are at [a] Colosse, Saints & faythfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 We giue thankes to God euen the Father of our Lord Jesus Christ, alwayes praying for you:

4 Since we hearde of your fayth [b] in Christ Jesus, and of your loue towarde all Saintes,

5 For the hopes sake, which is layde vp for you in heauen, whereof yee haue heard before by the woꝛd of trueth, which is the Gospell,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is also among you, from the daye that yée heard and trulye knewe the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faythfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue [c] by the Spirit.

9 For this cause we also, since the daye wee heard of it, cease not to praye for you, and to desire that ye might be fulfilled with knowledge of [d] his will, in all wisedome, and spirituall vnderstanding,

10 *That ye might walke worthie of the Lorde, and please him in al things, being *fruitfull in all good workes, & increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnes,

12 Giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome * of his deare Sonne,

14 In whō we haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 Who is the *image of the inuisible God, the first borne of euery creature.

16 *For by him were al things created, which are in heauen, and which are in earth, things visible & inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

17 And he is before all things, & in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, * and & the first borne of the dead, that in all things he might haue the preeminence.

19 *For it pleased the Father, that in him should all [h] fulnesse dwell,

20 And by him to reconcile al things vnto him selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past straungers and enemies, because your mindes were set in euil workes, hath he now also reconciled,

22 In the body of his flesh through death, to make you *holy and vnblameable, & without fault in his sight,

23 * If ye continue, grounded and stablished in the fayth, and be not moued awaye from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Nowe reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church,

25 Whereof I am a minister, according to

a Which was a citie of Phrygia.

b For without Christ there is no faith to be saued by, but only a vain opinion.

c Which commeth of the holie Ghost.

d That is, Gods.

Ephe.4.1. philip.1.27. 1.thess.2.12. 1.Cor.1.5.

Mat.3.17.& 17.5 2.pet.1.17. Heb.1.3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created. *Iohn.1.3. 1.Cor.15.20. reuel.1.5.*

g He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a newe birth. *Iohn.1.14. chap.2.9.*

h That the Church, which is his bodye, might receiue of his abūdance.

i That is, the whole Church. *Luke.1.75. 1.cor.1.2. ephe.1.4. tit.2.11,12. Iohn.15.6.*

k Or your commoditie.

l As Christ hath once suffered in him selfe to redeeme his Church, and to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

the dispensation of God, which is giue me vnto youwarde, to fulfil the [m] worde of God,

26 Which is the mysterie hid since the world began, and from *all* ages, but now is made manifest to his [n] Saints,

27 To whom God would make knowen what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, [o] the hope of glorie,

28 Whome we preache, admonishing euery man, and teaching euery man in all wisedome, that we may present euery man perfite in Christ Jesus:

29 Wherevnto I also labour and strive, according to his working which worketh in me mightily.

m Which is the promises of Christ, & of the calling of the Gentiles. *Rom.16.25. ephe.3.9. 2.tim.1.10. tit.1.2. 1.pet.1.20.*

n Whom he hath elected & consecrated to him by Christ. *1.Tim.1.1.*

CHAP. II.

1 Having protested his good will toward them, 4 He admonisheth them not to turne backe from Christ, 8 To the service of Angels or any other invention, or els ceremonies of the Lawe, 17 Which haue finished their office, and are ended in Christ.

FOr I wolde ye knewe what great [a] fighting I haue for you, and for them of Laodicea, and for as many as haue not seene my [b] person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisedome and knowledge.

4 And this I saye, least any man shoulde beguile you with entising words:

5 * For though I be absent in the [b] flesh, yet am I with you in the spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christe Jesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therin with thankesgiuing.

8 Beware least there be any man that spoile you through [c] philosophie, and vaine deceit, through the traditions of men, according to the rudimentes of the worlde, and not after Christ.

9 * For in him dwelleth all the fulnesse of the [e] Godhead [d] bodily.

10 And ye are complete in him, which is the head of all Principalitye and Power:

11 In whome also ye are circumcised with * circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision [f] of Christ,

12 In that ye are * buried with him through baptisme, in whome ye are also raysed vp together through * the faith [g] of the operation of God which raysed him from the dead.

13 * And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing [i] you all your trespaces,

14 And putting out the * [h] hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath [k] spoiled the Principalities, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an [l] holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of thinges to come: but the bodie is in Christ.

18 * Let no man [l] at his pleasure [m] beare rule ouer you by humblenes of minde, and worshipping of Angels, abusing him selfe in those thinges which he neuer sawe, rashly puft vp with his fleshly minde,

19 And holdeth not the head, wherof all the body furnished and knit together by ioyntes and bandes, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye lived in the worlde, are ye burdened with traditions?

21 As, Touche not, Taste not, Handle not:

22 Which all * perish with the vsing, and are after the commandements and doctrines of men.

23 Which thinges haue in deede a shewe of wisedome, in * voluntarie religion and humblenesse of minde, and in not sparing the bodie: [n] neither haue they it in any estimation to satisfie the * flesh.

a Or, paine and care a Me present in bodie. *1.Cor.5.3.*

b In bodie.

c In minde. *1.Cor.1.5.*

d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vse seing Christ is come. *Chap.1.19. iohn.1.14.*

e In saying that the *Godhead* is really in Christ, he sheweth that he is verie God: also saying, *in him*, he declareth two distinct natures, & by this word *dwelleth*, he proueth that it is there for euer.

f Or, *essentially. Rom.2.29.*

g Made by the Spirit of Christ. *Rom.6.4. Ephe.1.19.*

h In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

Ephe.2.1.

i Or, *vs all* our. *Ephe.2.15.*

k Or, *obligation.*

l The ceremonies, and rites were as it were a publike profession, & hand writing of the miserable state of mankinde: for circumcision did declare our naturall pollution: the purifyings, and washings signified the filth of sinne: the sacrifices testified that we were giltie of death, which were all taken away by Christs death.

i As Satan and his angels from whom he hath taken all power.

k Or, distinctiõ, as to make difference betwixt dayes. *Mat.24.4.*

l Meaning, that the hypocrites led them at their pleasure into al superstition, and errour.

m Such as men haue chosen according to their own fantasie.

n They pinche and defraude their bodie to shew them selues greater hypocrites.

Or, defraude you of your prise.

Or, but they are of no value saue for the filling of the flesh.

teyne nothing to the kingdome of God.

CHAP. III.

1 He sheweth where we shoulde seeke Christ. 5 He exhorteth to mortification, 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humbitie.

IF ye then be [a] risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on thinges which are aboue, & not on thinges which [b] are on the earth.

3 For ye are [c] dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, the shall ye also appeare with him in glorie.

a After that ye haue bene dead to beggerly ceremonies.

b Which either serue but for a time, or els are inuented by men

c With Christ.

5 * Mor-

Ephe.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in the flesh.
Rom.6.4.
ephe.4.25.
hebr.12.1.
1.pet.2.1.& 4.1,2
Gen.1.26.& 5.1.
and 9.6.
Ephe.4.32.& 6.11
e He sheweth what fruites are in them that are dead to the world, and are risen againe w Christ.
Or, the bowels of mercies.
f Let it guide al your doings.
Or, gratious, or thankefull.
g The doctrine of the Gospel.
h Psalmes properly conteine complainings to God, narrations and expostulations: hymnes only thankes giuing: songs containe praises, and thankes giuing, but not so largely and amplie, as hymnes do.
Ephe.4.29.
Or, thankesgiuing.
1.Cor.10.31.
Ephe.5.22.
1.Pet.3.7.
ephe.5.25.
Ephe.6.1.
i Which are in the Lord.
k By too much rigour.
Ephe.6.5.
tit.2.9.
1.pet.2.18.
l The cruel master.
Deut.10.17.
wisd.6.7.
ecclus.35.12.
rom.2.11.
gal.2.6.
ephe.6.9.
m Whether he be master or seruant.

5 *d Mortifie therefore your members which are on the earth, fornication, vncleanes, the moldinate affection, euill concupiscence, and couetousnesse which is idolatrie.
6 For the which thinges sakes þ wrath of God commeth on the children of disobedience.
7 Wherein yee also walked once, when ye liued in them.
8 *But nowe put ye away euen all these thinges, wrath, anger, maliciousnes, cursed speaking, filthy speaking, out of your mouth.
9 Lie not one to another, seeing that yée haue put off the olde man with his workes.
10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,
11 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, frée: but Christ is all and in all things.
12 * Nowe therefore, as the elect of God e holy and beloued, put on *tender mercie, kindnes, humblenes of minde, meekenes, long suffring:
13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so do ye.
14 And aboue all these thinges put on loue, which is the bond of perfectnesse.
15 And let the peace of God f rule in your heartes, to the which ye are called in one bodie, and be ye *anuable.
16 Let the g worde of Christ dwel in you plenteously in all wisedome, teaching and admonishing your owne selues, in h psalmes, and hymnes, and spirituall songs, singing with a * i grace in your heartes to the Lorde.
17 *And whatsoeuer ye shal do, in word or deede, do al in the name of the Lord Iesus, giuing thankes to God euen the Father by him.
18 ¶ * Wiues, submit your selues vnto your husbandes, as it is comely in the Lorde.
19 *Husbands, loue your wiues, and be not bitter vnto them.
20 ¶ *Children, obey your parents in i al things: for that is well pleasing vnto the Lord.
21 Fathers, k prouoke not your children to anger, lest they be discouraged.
22 ¶ *Seruants, be obedient vnto them that are your masters according to the flesh in all thinges, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.
23 And whatsoeuer ye do, do it heartily, as to the Lord, and not vnto men,
24 Knowing that of the Lorde ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.
25 But he l that doeth wrong, shall receiue for the wrong that he hath done, and there is no *m respect of persons.

CHAP. IIII.

He exhorteth them to be fervent in prayer, 5 To walke wisely towarde them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

1 YE masters, do vnto your seruants, that which is iust, & equall, knowing that ye also haue a master in heauen.
2 *Continue in prayer, and watch in the same with thanksgiuing,
3 *Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to speake.
5 ¶ *Walke b wisely towarde them that are without, and c redeeme the time.
6 Let your speach be gracious alwayes, and powdred with d salte, that ye may know how to answere euery man.
7 ¶ Tychicus our beloued brother, and faythfull minister, and fellowe seruant in the Lorde, shall declare vnto you my whole state,
8 Whome I haue sent vnto you for the same purpose þ he might knowe your state, and might comfort your hearts,
9 * With Onesimus a faithfull and a beloued brother, who is one of you. They shall shewe you of all things here.
10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements, If he come vnto you, receiue him)
11 And Iesus which is called Justus, which are of the circumcision. These e only are my f workefellowes vnto the kingdome of God, which haue bene vnto my consolation.
12 Epaphras the seruat of Christ, which is one of you, saluteth you, and alwaies striueth for you in prayers, that ye may stand perfect, and full in all the will of God.
13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
14 *Luke the beloued physition greeteth you, and Demas.
15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.
16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise reade the Epistle g written from Laodicea.
17 And say to Archippus, Take heede to the ministerie, that thou hast receyued in the Lord, that thou fulfill it.
18 The salutation by the hande of me Paul. Remember my bands. Grace be with you. Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

Luke.18.1.
1.thess.5.17.
Ephe.6.18.
2.thess.3.1.
a That I may freely preach the Gospel.
Ephe.5.15.
b To the commoditie of your neighbours.
c Bestowe the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Pertaining to edification, and mixt with no vanitie.
Philem.16.
e If they onely did helpe him to preach the Gospel at Rome where was Peter? or those fiue and twenty yeres that they feine he abode at Rome?
f In preaching the Gospell.
2.Tim.4.10,11.
g Either to Paul, or els which they woulde write an answere to this epistle sent to the Colossians.

THE

THE FIRST EPISTLE OF PAVL to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospell, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsly, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch least the sodaine comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospell with such earnestnes, 7 That they are an example to all others.

1 PAul and Syluanus, and Timotheus, vnto the Churche of the Thessalonians, which is in [a] God the Father, and in the Lorde Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

2 We giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembring your [b] effectuall faith, and [c] diligent loue and the patience of your hope in our Lorde Iesus Christe in the sight of God even our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye knowe after what maner we were among you for your sakes.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with [e] ioy of the holy Ghost,

7 So that ye were as [f] ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lorde, not in Macedonia & in Achaia onely: but your faith also which is towarde God, spredde abroade in all quarters, that we nede not to speake any thing.

9 For [f] they themselues shewe of you what maner of entring in we had vnto you, and howe ye turned to God from idoles, to serue the [g] liuing & true God,

10 And to looke for his sonne from heauen, whom he raised frō the dead, euen Iesus which deliuereth vs from the [h] wrath to come.

a For there is no Church which is not ioyned together in God.

2. *Thess.* 1. 3. *Philip.* 1. 3, 4.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most readie and painefull to helpe ỹ poore.

d The effectuall preaching of the Gospel is an euident token of our election.

e To beleeue, & to be fully persuaded to haue ỹ giftes of the holie Ghost, and ioyfully to suffer for Christes sake, are most certaine signes of our election.

[1] Or, *patternes.*

f To wit, all the faithfull.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon ỹ wicked.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 He commendeth his diligence in preaching, 13 And thirst in obeying. 18 Hee excuseth his absence, that he could not come and open his heart to them.

1 FOr ye your selues knowe, brethren, that our entrance in vnto you was not in [a] vayne,

2 But euen after that we had suffred before, and were shamefully entreated at * Philippi (as ye know) we were bolde [b] in our God, to speake vnto you the Gospel of God with much striuing.

3 For our exhortation was not by deceit, nor by vncleannes, nor by guile.

4 But as we were allowed of God, that the Gospell shoulde bee committed vnto vs, so we speake, not as they that [c] please men, but God, which trieth our hearts.

5 Neither yet did we euer vse flattering words, as ye know, nor coloured couetousnes, God is record.

6 Neyther sought we praise of men, neither of you, nor of others,

7 When we might haue bene [1] chargeable, as the Apostles of Christ: but wee were gentle among you, euē as a [d] nource cherisheth her children.

8 Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, * our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 Ye are witnesses, and God also, howe holily, and iustly, and vnblameably wee behaued our selues among * you that beleeue.

11 As ye knowe howe that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee * woulde walke worthy of God, who hath called you vnto his kingdome and glory.

13 For

a Not in outwarde shew and in pompe, but in trauel and in the feare of God. *Act.* 16. 12, 23.

b By his helpe and grace.

c Which declareth a naughtie conscience.

[1] Or, *in authoritie.*

d He humbled himselfe to support all thinges without all respect of lucre: euen as the tender mother which nourseth her children, and thinketh no office too vile for her childrens sake. *Act.* 20. 34. 1. *cor.* 4. 12. 2. *thes.* 3. 8.

e For it is not possible to auoid the reproches of the wicked, which euer hate good doings. *Ephe.* 4. 1. *Phil.* 1. 27. *col.* 1. 10.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the woorde of the preaching of God, ye receiued it not as the word of men, but as it is in deede the woorde of God, which also worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in [i] Christ Iesus, because ye haue also suffred [p] same things of your owne countrey men, euen as they haue of the Iewes,

15 Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary [g] to al men,

16 And forbid vs to preache vnto the Gentiles, that they might be saued, to [h] fulfil their sinnes alwayes: for the wrath of God is [i] come on them, to the vttmost.

17 Forasmuch, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, we * endeuored the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.

19 For what is our hope or ioy, or crown of reioycing? are [k] not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glory and ioye.

CHAP. III.

2 Her sheweth howe greatly hee was affectioned towarde them both in that hee sent Timotheus to them, 10 *And also prayed for them.*

1 Wherefore since we could no longer forbeare, we thought it good to remaine at Athens [a] alone,

2 * And haue sent Timotheus our brother and minister of God, & our labour fellowe in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man shoulde be mooued with these afflictios: for ye your selues know, that we are appointed thereunto.

4 For verily when wee were with you, we tolde you before that we should suffer tribulatiõs, euen as it came to passe, and ye knowe it.

5 Euen for this cause, when [b] I could no loger forbeare, I sent him that I might knowe of your fauth, least the [c] tempter had tempted you in any sort, and that our labour had bene in vayne.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your fauth and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as wee also do you,

7 Therfore, brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For nowe are we [d] aline, if ye [e] stande fast in the Lord.

9 For what thankes can we recompense to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,

10 Night and day * praying exceedingly that we might see your face, and might [f] accomplishe that which is lacking in your faith?

11 Now God him selfe, euen our Father, and our Lorde Iesus Christ, guide our iourney vnto you,

12 And the Lord increase you, and make you abounde in loue one towarde another, and toward all men, euen as wee do toward you:

13 * To make your hearts stable and vnblameable in holines before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saintes.

CHAP. IIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

1 And furthermore we beseeche you, brethren, and exhort you in [p] Lord Iesus, that [a] ye increase more and more, as ye haue receyued of vs, howe ye ought to walke and to please God.

2 For ye know what [b] commaundements we gaue you by the Lord Iesus.

3 * For this is the will of God euen your sanctification, [c] and that ye should abstaine from fornication,

4 That euery one of you should knowe, howe to possesse his [d] vessell in holines and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as we also haue told you before time, and testified.

7 * For God hath not called vs vnto vncleannes, but vnto holines.

8 Hee therefore that despiseth * these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.

9 But as touching brotherly loue, yee neede not that I write vnto you: * for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, which are throughout all Macedonia: but we beseeche you, brethren, that ye increase more and more,

11 * And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your [f] owne handes, as we commanded you,

12 That ye may behaue your selues honestly towarde them that [g] are without, and that nothing be [h] lacking vnto you.

13 ¶ I would not, brethren, haue you ignorant concerning them which are a sleepe,

f In his Name and vnder his protection.
g And would hinder al men from their saluation.
h And heape vp the measure, Mat. 23.32.
i He meaneth not this of al the Iewes in general: but of certeine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers. *Rom.1.11.*
k Therefore I could not forget you, except I would forget my selfe.

a Rather seeking your commoditie then mine owne, in sending of Timotheus to you. *Act.16.1.*

b His great affection toward ỹ smal flocke.
c Meaning Satan.
d If ye remaine constant in faith & true doctrine, I shall thinke ỹ almine afflictiõs be so many ye pleasures, & shal be restored frõ death to life.
e If you persevere in faith.

Rom.1.10. and.15.23.
f We must daily grow from faith to faith.

Chap.5.23. 1.Cor.1.8.

a And as it were, ouercome your selues.
b The Greeke word signifieth such cõmandements as one receyueth from some man to giue them in his name to others. *Rõ.12.2. Ephe.5.17*
c That is, that you should dedicate your selues wholy vnto God.
d That is, his bodie which is prophaned by such filthines. *1.Cor.6.8.*
1.Cor.1.2.
e By these precepts of godly life it appeareth what were the commãdements which Paul gaue vnto them. *1.Cor.7.40. Ioh.13.34.& 15. 12.1.Ioh.2.8.& 4.21.*
2.Thess.3.7.
f And not be idle.
g As strangers and infidels.
h But that ye may be able by your diligence to supplie your want & necessitie.

i He doeth not condemne all kinde of sorowe, but that which procedeth of infidelitie.
k Or haue continued constantly in the faith of Christ.
l By raising their bodies out of the graue.
m Which is in y name of the Lord, and as he should speake himselfe. 1.*Cor.*15.23. *Mat.*24.31. 1.*cor.*15.52.
n Meaning them which shalbe found aliue.

slæpe, that ye i sorow not euen as other which haue no hope.
14 For if we beléeue that Iesus is dead, and is risen, euen so them which slæpe in k Iesus, will God l bring with him.
15 For this saye wée vnto you by the m worde of the Lorde, * that we which liue, & are remayning in the comming of the Lorde, shall not preuent them which slæpe.
16 For the Lorde him selfe shall descende from heauen with a showte, and with the voyce of the Archangell, and * with the trumpet of God: and the dead in Christ shall rise first.
17 Then shall n wée which liue and remayne, be o caught vp with them also in the cloudes, to meete the Lorde in the aire: and so shall wee euer bée with the Lord.
18 Wherefore, comfort your selues one another with these words.

o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies, which shalbe as a kinde of death.

CHAP. V.

1 He informeth them of the day of iudgement and comming of the Lorde, 6 Exhorting them to watch, 12 And to regard such as preache Gods word among them.

a So much the more we ought to beware of all dreames and fantasies of men, which wearie themselues and others in searching out curiously the time y the Lord shall appeare, alledging for them selues a vaine prophecie, and most fallly ascribed to Elias, that 2000. yeere before the Law, 2000. vnder the Lawe, and 2000. after the Lawe the world shall endure.

1 BVt of the * tymes and seasons, bréthren, ye haue no néed that I write vnto you.
2 For yee your selues knowe perfectly, that the * day of the Lorde shal come, euen as a thiefe in the night.
3 For when they shall saye, Peace, and safety, then shall come vpon them sudden destruction, as the b trauaile vpon a woman with childe, and they shall not escape.
4 But ye, bretheren, are not in darkenesse, that that day shoulde come on you, as it were a thiefe.
5 Ye are all the children of light, and the children of the daye: we are not of the night, neither of darkenes.
6 Therfore let vs not c slæpe as do other, but let vs d watch and be sober.
7 For they that slæpe, slæpe in y vnight, and they that be drunken, are drunken in the night.

b That is, suddenly and vnlooked for. c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse. d And not bee ouercome with the cares of the world.

8 But let vs which are of the * daye, bée sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.
9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Iesus Christ,
10 Which died for vs, that whether we wake or e slæpe, we should liue together with him.
11 Wherefore erhorte one another, and edifie one another, euen as ye do.
12 Nowe we beseech you, brethren, that ye knowe them, which labour among you, and are ouer you in the Lorde, and f admonish you,
13 That yee haue them in singular loue for g their workes sake. Be at peace among your selues.
14 We desire you, brethren, admonish them that are vnruly: comfort the feble minded: beare with the weake: bée patient toward all men.
15 * See that none recompense euill for euill vnto any man: but euer followe that which is good, both toward your selues, and toward all men.
16 h Reioyce euermore.
17 * Pray continually.
18 In all thinges giue thankes: for this is the will of God in Christe Iesus toward you.
19 Quench not the i Spirit.
20 Despise not k prophecying.
21 Trie all thinges, and keepe that which is good.
22 Abstayne from all appearance of euill.
23 Now the very God * of peace sanctifie you throughout: and I pray God that your * whole spirit and soule and body, may bee kept blameleslie vnto the comming of our Lord Iesus Christ.
24 * Faithfull is hee which calleth you, which will also do it.
25 Brethren, pray for vs.
26 Greete all the brethren with an holie kisse.
27 I charge you in the Lorde, that this Epistle bee read vnto all the brethren the Saints.
28 The grace of our Lorde Iesus Christ be with you, Amen.

e That is, lightned by the Gospel. *Isa.*59.17. *ephe.*6.17.
f Here it is taken onely to die, and is ment of y faithfull.
g As the flocke is bound to loue the shepheard, so is it his duetie to teach them and exhort them in true religion.
h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Prou.*17.13. and 20.22. *mat.*5.39. *rom.*12.17. 1.*pet.*3.9.
i Haue a quiet minde and conscience in Christ which shal make you reioyce in y middes of sorowes, Rom.5.3. 2.*cor.*6.10.
k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is, by such exhortations as these, and by continual increase in godlines.
l The preaching of the word of God. *Chap.*3.12,13. 1.*cor.*1.8.
m Then is a man fully sanctified and perfect, when his mynde thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing: neyther his bodye doth execute any thing contrary to the will of God. 1.*Cor.*1.9.

The first Epistle vnto the Thessalonians written from Athens.

THE SECOND EPISTLE OF Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians shoulde thinke that Paul neglected them, because he went to other places rather then came to them, hee writeth vnto them and exhorteth them to patience

tience and other fruites of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hande, forasmuch as before that day there shoulde be a falling away from true religion, euen by a great part of the world, and ỹ Antichrist shoulde reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP I.

3 *He thanketh God for their faith, loue, and patience.* 11 *He praieth for the increase of the same,* 12 *And sheweth what fruite shall come thereof.*

1 PAul & Siluanus and Timotheus vnto the Church of the Thessalonians, which is in God our father, and in the Lorde Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *We ought to thanke God alwayes for you, brethren, as it is méete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that wée our selues reioyce of you in the Churches of God, because of your [a] patience and faith in all your persecutions and tribulations that ye suffer,

5 Which is a [b] token of the ryghteous *iudgement of God, that yée may bée counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thyng with God to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs *when the Lord Iesus shal shew himself from heauen with his [c] mightie Angels,

8 In flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall bee punished with [d] euerlasting perdition, from the presence of the Lord, and from the glorie of his power,

10 When hée shall come to be glorified in his Saintes, & to be made marueilous in all them that beléeue (because our testimonie towarde you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, ỹ our God may make you worthy of his calling, & fulfill [e] all the good pleasure of his goodnesse, and the [f] worke of faith with power,

12 That the Name of our Lorde Iesus Christ may be [g] glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 *He sheweth them that the day of the Lorde shall not come, til the departing frō the faith come first,* 9 *And the kingdome of Antichrist,* 15 *And therefore beexhorteth them not to be deceiued, but to stande stedfast in the thinges that he hath taught them.*

1 NOwe we beséech you, brethren, by the comming of our Lorde Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled neyther by [a] spirit, nor by [b] word, nor by letter, as it were from vs, as though the daye of Christ were at hand.

3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a [c] departing first, and that that [d] man of sinne be disclosed, euen the sonne of [e] perdition,

4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in ỹ Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And nowe ye knowe what [f] withholdeth, that he myght bee reuealed in his time.

7 For the mysterie of iniquitie doeth alreadie [g] worke: onely he which [h] nowe withholdeth, shall let vntil hée bée taken out of the way.

8 And then shall the wicked man be reuealed, * whom the Lord shall consume with the [i] Spirite of his mouth, and shall abolish with the brightnesse of his comming,

9 Euen him whose [k] comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therfore God shall send thé strong delusion, that they shoulde beléeue lies,

12 That al they might be damned, which beléeued not the trueth, but had [m] pleasure in vnrighteousnes.

13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lord, because that God hath [o] from the beginning chosen you to saluation, through sanctification of the Spirite, & the faith of [p] trueth,

14 Wherevnto

1. *Thess.* 1. 2.
a Which proceedeth of your faith as a most notable fruite.
b The faithfull by their afflictions see, as in a cleare glasse the end of Gods iust iudgement, whē as they shall reigne with Christ which haue suffred with him, and the wicked shal feele his extreme wrath and vengeance.
Iude. 6.
1. *Thess.* 4. 16.
c By whom he declareth his might.
d As God is euerlasting, so shal their punishment be euerlasting: and as he is most mightie of power, so shall their punishmēt be most sore.
e The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and al these he worketh of his mere grace through Christ.
f Faith is Gods wonderfull work in vs.
g As the head with the bodie.

a As false reuelation, or dreams
b Which are spoken or written. *Ephe.* 5. 6.
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of ỹ Church, & al that abominable kingdome of Satan, wherof some were bears, some lions, others leopardes, as Daniel describeth them, and is called the man of sinne because he setteth him selfe vp against God.
e Who as he destroyeth others, so shal he be destroyed himselfe.
f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was nere, and so the redemption of the church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare them selues to patiēce then to rest and quietnes: for as yet there was a let, that is, that the Gospel shoulde bee preached throughout all, Matth. 24. 14.
g To wit, priuily, and is therfore called a mysterie because it is secret.
h Which shall stay for a time. *Isa.* 11. 4.
i That is, w his word.
k Meaning the whole time that he shal remaine.
l Satans power is limited that he cannot hurt the elect to their destruction.
m Delited in false doctrine.
n The fountaine of our election is the loue of God: the sanctification of the Spirite, and beleeuing the trueth are testimonies of the same election.
o Before the foundation of the world.
p And Gospel.

q By our preaching.

14 Wherevnto hee called you by q our Goſpel, to obtaine the glorie of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt & keepe the r inſtructions, which ye haue bene taught, eyther f by worde, or by our Epiſtle.

r That is, the doctrine, 1. Theſ. 2.2. Chap. 3.6.

f That is, by my preaching of the Goſpell.

16 Now the ſame Jeſus Chriſt our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſhe you in euery worde and good worke.

CHAP. III.

1 He deſireth them to pray for him, that the Goſpell may proſper, 6 And giueth them warning to reproue the idle, 16 And ſo wiſheth them all wealth.

Ephe. 6. 18, 19. Coloſ. 4. 3.

1 FOrthermore, brethren, * pray for vs, that the worde of the Lord may haue free paſſage, and be glorified, euen as it is with you,

2 And that we may be deliuered from vnreaſonable and euill men: for all men haue not a faith.

a Although they boaſt themſelues thereof.

3 But the Lorde is faithfull, which will ſtabliſhe you, and keepe you from b euill.

b From the ſleights of Satan.

4 And we are perſwaded of you through the Lorde, that ye both doe, and will doe the things which we c command you.

c By the worde of God.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

6 We commaunde you, brethren, in the Name of our Lorde Jeſus Chriſt, that ye withdrawe your ſelues from euery brother that walketh inordinately, and not after the d inſtruction, which he receiued of vs.

d Which is, to trauaile, if he wil eate, as verſ. 10.

7 For ye your ſelues knowe * howe ye ought to followe vs: * for we behaued not our ſelues inordinately amog you, 1. Cor. 4. 12. 1. Theſſ. 4. 11. Act. 20. 34.

8 Neither tooke we breade of any man for nought: but we wrought with * labour and trauaile night and daye, becauſe we would not be chargeable to any of you. 1. cor. 4. 12. 1. Theſſ. 2. 9.

9 Not but that we had authoritie, * but that we might make our ſelues an enſample vnto you to followe vs. 1. Cor. 11. 1.

10 For euen when we were with you, this we warned you of, that if there were any, which would not e worke, that he ſhould not eate.

e Then by the worde of God none ought to liue idlely, but ought to giue him ſelfe to ſome vocation, to get his liuing by, and to doe good to others. Galat. 6. 9.

11 For wee hearde, that there are ſome which walke among you inordinately, and worke not at all, but are buſie bodyes.

12 Therefore them that are ſuch, we commande and exhort by our Lorde Jeſus Chriſt, that they worke with quietnes, and eate their owne breade.

13 * And ye, brethren, be not wearie in well doing.

14 If any man obey not our ſayings, note him by a letter, * and haue no company with him, that he may be aſhamed. Mat. 18. 17. 1. cor. 5. 9.

15 Yet count him not as an f enemie, but admonith him as a brother.

f The ende of excommunication, is not to driue from the Church ſuch as haue fallen, but to winne them to the Church by amendment.

16 Nowe the Lorde of peace giue you peace alwayes by al meanes. The Lord be with you all.

17 The ſalutatiō of me Paul, with mine owne hand, which is the g token in euery Epiſtle: ſo I write,

g Whether they be mine epiſtles or other mens.

18 The grace of our Lorde Jeſus Chriſt be with you all, Amen.

¶ The ſecond Epiſtle to the Theſſalonians, written from Athens.

THE FIRST EPISTLE OF PAVL to Timotheus.

THE ARGVMENT.

IN writing this Epiſtle Paul ſeemed not onely to haue reſpect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled againſt him, becauſe of his youth. And therefore he doeth arme him againſt thoſe ambitious queſtioniſtes, which vnder pretence of zeale to the Lawe, diſquieted the godly with fooliſhe and vnprofitable queſtions, whereby they declared, that profeſſing the Lawe they knewe not what was the chiefe ende of the Lawe. And as for him ſelfe, he ſo confeſſeth his vnworthines, that he ſheweth to what worthines the grace of God hath perferred him: and therefore he willeth prayers to bee made for all degrees and ſortes of men, becauſe that God by offering his Goſpell and Chriſt his Sonne to them all, is indifferent to euery ſorte of men, as his Apoſtleſhip, which is peculiar to the Gentiles, witneſſeth. And for as much as God hath left miniſters as ordinarie meanes in his Church to bring men to ſaluation, he deſcribeth what maner of men they ought to be, to whom the myſterie of the Sonne of God manifeſted in fleſhe is committed to be preached. After this he ſheweth him what troubles the Church at all times ſhall ſuſtaine, but ſpecially in the latter dayes, when as vnder pretence of religion men ſhall teache things contrary to the word of God. This done, he teacheth what widowes ſhould be receyued or refuſed to miniſter to the ſicke: alſo what Elders ought to be choſen into office, exhorting him neither to be haſtie in admitting, nor in iudging any: alſo what is the duetie of ſeruantes, the nature of falſe teachers, of vaine ſpeculations, of couetouſnes, of riche men, and aboue all things he chargeth him to beware falſe doctrine.

CHAP.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to see that nothing bee taught but Gods worde, &c. 5 Declaring that faith, with a good conscience, charitie and edification are the ende thereof, 20 And admonisheth of Hymeneus and Alexander.

1 PAul an Apostle of Jesus Christ, by the [a] commaundement of God our Sauiour, and of our Lorde Jesus Christ [*] our hope,

2 Vnto Timotheus my [a] naturall sonne in the faith: Grace, mercie, & peace from God our Father, and from Christ Jesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist command some, that they teach none other doctrine,

4 Neither that they give heede to [*] fables and genealogies, * which are endles, which breede questions rather then godly edifying which is by faith.

5 For [*] the [b] ende of the [c] commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 From [d] which things some haue erred, and haue turned vnto vaine iangling,

7 They would be doctours of the Lawe, & yet vnderstand not what they speake, nether whereof they affirme.

8 * And we know, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a [e] righteous man, but vnto [d] lawlesse and disobedient, to the vngodly, and to [d] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to [e] menstealers, to liars, to the periured, & if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to [d] glorious Gospell of the * blessed God, which is committed vnto me.

12 Therefore [f] I thanke him, which hath made me strog, that is, Christ Jesus our Lord: for he counted me faithfull, and put me in his seruice:

13 When before I was a blasphemer, & a persecuter, and an oppresser: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with [h] faith and [i] loue, which is in Christ Jesus.

15 This is a [k] true saying, & by all meanes worthie to be receiued, that * Christ Jesus came into the worlde to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Jesus Christ should first shewe on me al long suffring vnto the ensample of them, which shal in time to come beleeue in him vnto eternall life.

17 [k] Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophecies, which went before vpon thee, that thou by them shouldest * fight a good fight,

19 Hauing [m] faith & a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, * whome I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

Mat.9.13. mar.2.17.

a That is, of euerie degree, & of all sortes of people.

b Although they persecute the church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be prayed for, Gala.5.12. 1.thessa.2.16. 2.tim.4.14. 1.iohn.5.16. *1.Pet.3.9.*

c As Iewe and Gentile, poore & riche.

d Who will reconcile of al nations, people & sortes to one God.

e Who being God was made man.

f He sheweth that there can be no mediator, except he be also the redeemer. g Which should beleeue. h Which the Prophets testified, that Christ should offer him selfe for the redemption of man, at the tyme that God had determined. 2.*Tim.*1.11. i As testimonies of a pure heart and conscience. 1.*Pet.*3.3. k The word signifieth to plat, to crispe, to broyd, to folde, to bush, to curle, or to laye it curiously: whereby al pompe and wantonnes is condemned, which women vse in trimming their heades.

*1.Cor.5.5.

l It appeareth that the vocatiō of Timothie was approued by notable prophecies, which then were reueiled in the primitiue church, as Paul & Barnabas by ỹ oracle were appointed to go to the Gentiles. *Chap.6.12.*

m That is, sound doctrine.

n Excommunicate, & cast out of the Church.

[a] Or, ordinance. *Coloss.*1.27. *Act.*16.1.

[*] Or, faithfull and assured.

CHAP. II.

1 He exhorteth to pray for al men, 4 Wherefore, 8 And howe. 9 As touching the apparel and modestie of women.

1 I Exhorte therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for [a] all men,

2 For [b] Kings, and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlines and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 * Who wil that [c] all men shalbe saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediatour betweene God and man, which is the [e] man Christ Jesus,

6 Who gaue him selfe a [f] raunsome for all [g] me, to be a [h] testimonie in due time,

7 * Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ and lie not) euen a teacher of the Gentiles in faith and verite.

8 I will therefore that the men praye, [i] euery where lifting vp pure hands without wrath, or douting.

9 * Likewise also the women, that they array the selues in comely apparell, with shamefastnes and modestie, not with [k] broyded heare, or golde, or pearles, or costly apparell,

10 But (as becometh women that pro-

[b] Or, of the Law. *Rom.*7.12.

[c] Whose hearts Gods spirit doth direct to doe that willingly which the Lawe requireth: so ỹ their godly affection is to the as a Lawe without further constraint.

[d] Such as onely delite in sinning.

[e] Which steale away children or seruants. *Chap.*6.15.

[f] He declareth to Timothie the excellent force of Gods spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites. g Not knowing that I fought against God. h Which chased away infidelitie. i Which ouercame cruelnie.

1 Read 1. Cor. 14. 34. *Gen. 1. 27. *Gen. 3. 6.

feste þ feare of God) with good workes.
11 Let the woman learne in silence with all subiection.
12 I permit not a woman to [l] teach, neither to usurpe authoritie ouer the man, but to be in silence.
13 For * Adam was first formed, then Eue.
14 And * Adam was [m] not deceiued, but the woman was deceiued, and was in the [n] transgression.
15 Notwithstanding, through bearing of children she shal be saued, if [o] they continue in fayth, and loue, and holinesse with modestie.

l In the woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shall be saued. n That is, guiltie of the transgression. o *Or, women.*

CHAP. III.

2 He declareth what is the office of Ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

Tit. 1. 6.

1 THis is a true saying, * If any man [a] desire the office of a [b] Bishop, he desireth [c] a worthie worke.
2 A Bishop therefore must be vnreprouable, the husbande of [d] one wife, watching, sober, modest, harberous, apt to teach,
3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne house honestly, hauing children vnder obedience with all [e] honestie.
5 For if any can not rule his owne house, howe shall he [c] care for the Church of God?
6 He may not be a yong [f] scholer, least he being puffed vp fall into the [g] condemnation of the deuill.
7 He must also be well reported of, euen of them which are [h] without, least hee fall into [i] rebuke, and the snare of the deuill.
8 Likewise must Deacons bee honest, not double tongued, not giuen vnto much wine, neither to filthie lucre,
9 * [k] Hauing the mysterie of the fayth in pure conscience.
10 And let them first be proued: then let them minister, if they be founde blamelesse.
11 Likewise their [l] wiues must be honest, not euil speakers, but sober, and faithfull in all thinges.
12 Let the Deacons be the husbandes of one wife, & such as can rule their children well, and their owne houholdes.
13 For they that haue ministred well, get them selues a [m] good degree, and great

a Libertie in the faith, which is in Christ Jesus.
14 These thinges write I vnto thee, trusting to come very shortly vnto thee.
15 But if I tarie long that thou mayest know how thou ought est to behaue thy selfe in þ house of God, which is the Church of the liuing God, the [o] pillar and ground of trueth.
16 And without controuersie, great is the mysterie of godlines, which is, God is manifested in the flesh, [p] iustified in the Spirit, [q] seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in [r] glorie.

n To serue God with greater assurance, because they haue alway a good conscience. o This is spoken in respect of me, for almuch as in this worlde the trueth onely remaineth in the Church, by reason of Gods worde: for otherwise Christ is the foundation and the corner stone, which both beareth, and maintaineth his Church. p Approued iust, in that he was not onely a man, but God also. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

2 He teacheth him what doctrine he ought to flee, 6. 8. 11 And what to follow, 15 And wherein hee ought to exercise himselfe continually.

1 NOw the Spirit speaketh euidently, that in the [a] latter times some shal depart from the fayth, & shal giue heede vnto [a] spirites of errour, and doctrines of deuils,
2 Which speake lies through hypocrisie, & haue their [b] consciences burned with an hot yron,
3 Forbidding to marrie, and commanding to abstaine from meates which GOD hath created to be receiued with giuing thankes of them which beleeue & know the trueth.
4 For euery creature of God is good, and nothing ought to bee refused, if it be receiued with thanksgiuing.
5 For it is [c] sanctified by the woorde of God, and prayer.
6 If thou put the brethren in remembrance of these thinges, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.
7 * But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlines.
8 For [d] bodily exercise profiteth litle: but [e] godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.
9 This is a true saying, and by al meanes worthie to be receiued.
10 For therefore we labour and are reuiled, because we trust in the liuing God, which is the [f] Sauiour of al men, specially of those that beleeue.
11 These things command & teach.
12 Let no man despise thy youth, but be

a False teachers, which boast themselues that they haue the reuelation of the holy Ghost. b Their dul consciences first waxed hard, the after, canker & corruption bred therein, last of al it was burnt off with an hot yron, so that he meaneth such as haue no conscience, Ephe. 4. 19. c Vnto vs, which receiue it, as at Gods hands. *Chap. 1. 4 & 6. 20 2. tim. 2. 16, 23. tit. 3. 9.* d Meaning, to be giuen to ceremonies, and to such things as delite the fantasie of man. e That is, he that hath faith and a good conscience is promised to haue al things necessarie for this life, and to enioy life euerlasting. f The goodnesse of God declareth it selfe toward all men, but chiefely toward the faythful by preseruing them: and here he meaneth not of life euerlasting.

g In godly zeale or giftes of the Spirit.
h And reuelation of the holy Ghoſt.
i Vnder this name he containeth the whole miniſterie of the Church which was at Epheſus.
* *Or, that al may ſee howe thou profiteſt.*
k Thou ſhalt faithfully do thy duetie, which is an aſſurance of thy ſaluation.

vnto them that beléeue, an enſample, in 13 And likewiſe alſo being idle they learne
woꝛde, in conuerſation, in loue, in ſpirit, in faith, and in purenesſe.
13 Till I come, giue attendance to reading, to exhoꝛtation, and to doctrine.
14 Deſpiſe not the gift that is in thee, which was giuen thee [h] by prophecie with the laying on of the handes of the companie of the [i] Elderſhip.
15 Theſe things exerciſe, and giue thy ſelfe vnto them, that [*] it may be ſeene howe thou profiteſt among al men.
16 Take heéde vnto thy ſelfe, and vnto learning: continue therein: foꝛ in doing this thou [k] ſhalt both ſaue thy ſelfe, and them that heare thée.

to go about from houſe to houſe: yea, they are not onely idle, but alſo pratlers and buſie bodies, ſpeaking thinges which are not conuelp.
14 I will therefoꝛe that the ynger woꝛmen marrie, and beare children, and gouerne the houſe, and giue none occaſion to the aduerſarie to ſpeake euil.
15 Foꝛ certaine are alreadie turned backe after Satan.
16 If any faithful man, oꝛ faithful woꝛman haue widowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient foꝛ them that are widowes in [i] deéde.
17 ¶ The Elders that rule wel, are woꝛthie of [*] double honour, ſpecially they which labour in the woꝛd & doctrine.
18 Foꝛ the Scripture ſayth, *Thou ſhalt not mouſell the mouth of the oꝛe that treadeth out the corne: and, *The laboureꝛ is woꝛthie of his wages.
19 Againſt an Elder [k] receiue none accuſation, but vnder two oꝛ three witneſſes.
20 Them that ſinne, [l] rebuke openly, that the reſt alſo may feare.
21 ¶ I charge thee beſoꝛe God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe thinges without [*] preferring one to another, and do nothing partially.
22 Lay hands ſuddenly on no man, [m] neither be partaker of other mens ſinnes: keepe thy ſelfe [n] pure.
23 Drinke no longer water, but vſe a litle wine foꝛ thy ſtomacks ſake, and thyne often infirmities.
24 Some mens ſinnes are open [o] beſoꝛe hande, and goe beſoꝛe vnto iudgement: but ſome mens [p] followe after.
25 Likewiſe alſo the good woꝛkes are manifeſt beſoꝛe hande, and they that are oꝛtherwiſe, cannot be hid.

a Take care for them.
b Paul willeth that the widows put the Church to no charge, which haue eyther children or kinſfolkes, that are able to relieue them, but that the childrē nouriſhe their mother, oꝛ kinſfolkes according as nature bindeth them.
c Which hath no maner of woꝛldly meanes to helpe her ſelfe with.
d Becauſe ſhe is vtterly vnprofitable.
e He meaneth ſuch widowes, which being iuſtly diuorced from their firſt huſbands, married again to the ſlander of the Church: for els he doeth not reproue the widowes that haue bene oftener married then once.
f Forgetting their vocation.
g Not onely haue ſlandered the Church in leauing their charge, but haue forſaken their religion, & therefore ſhalbe puniſhed with euerlaſting death.
h They haue not only done diſhonor to Chriſt in leauing their vocation, but alſo haue broken their faith.
i Which are without al mans helpe and ſuccour.
Deut.5.16.
Deut.25.4.
1.cor.9.9.
Mat.10.10.
luke 10.7.
k Except that he which doeth accuſe him, haue at leaſt two witneſſes which promiſe with the accuſer to proue that which they lay to his charge.
l Chiefly the miniſters and ſo all others.
Chap.6.13.
* *Or, reproue.*
* *Or, without haſty iudgement.*
m In admitting them without ſufficient triall.
n From iuſt offence.
o As Simon the ſorcerer.
p Their ſinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

CHAP. V.

1 *Hee teacheth him howe he ſhal behaue him ſelfe in rebuking al degrees.* 3 *An order concerning widowes.* 17 *The eſtabliſhing of miniſters.* 23 *The gouernance of his bodie,* 24 *And the iudgement of ſinnes.*

1 REbuke not an Elder, but exhoꝛt him as a father, and the ynger men as bꝛethren,
2 The elder women as mothers, the ynger as ſiſters, with all puritie.
3 [a] Honour widowes, which are widowes in deede.
4 But if any widowe haue children oꝛ nephewes, let [b] them learne firſt to ſhew godlines toward their owne houſe, and to recompenſe their kinred: foꝛ that is an honeſt thing and acceptable beſoꝛe God.
5 And ſhe that is a widow [c] in deede, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.
6 But ſhe that liueth in pleaſure, is [d] dead, while ſhe liueth.
7 Theſe things therefoꝛe command, that they may be blameles.
8 If there be any that prouideth not foꝛ his owne, and namely foꝛ them of his houſholde, he denieth the faith, and is woꝛſe then an infidel.
9 Let not a widowe be taken into [e] nomber vnder threeſcoꝛe yeere old, that hath bene the wife of [*] one huſbande,
10 And wel reported of foꝛ good woꝛkes: if ſhe haue nouriſhed her children, if ſhee haue lodged the ſtrangers, if ſhe haue waſhed the Saints feete, if ſhe haue miniſtred vnto the which were in aduerſitie, if ſhe were continually giuen vnto euery good woꝛke.
11 But refuſe the ynger widowes: foꝛ when they haue begun to waxe [f] wanton againſt Chriſt, they will marrie,
12 Hauing [g] damnation, becauſe they haue broken the [h] firſt faith.

The duetie of ſeruantes towarde their maſters. 3 *Againſt ſuch as are not ſatiſfied with the wordes of God.* 6 *Of true godlineſſe, and contentation of minde.* 9 *Againſt couetouſnes.* 11 *A charge giuen to Timothie.*

1 LEt as many [*] ſeruants as are vnder the yoke, count their maſters woꝛthie of all honour, that the Name of God, and his doctrine be not euil ſpoken of.
2 And they which haue beléeuing maſters, let them not deſpiſe them, becauſe they are bꝛethren, but rather do ſeruice, becauſe they are faithfull, and beloued, and partakers of the [a] benefite. Theſe things teach and exhoꝛt.
3 If any man teach otherwiſe, and conſenteth not to the wholſome woꝛdes of our Lord Ieſus Chriſt, and to the doctrine, which is according to godlines,
4 He is puffe vp, and knoweth nothing, but doteth about [*] queſtions & ſtrife of woꝛdes, whereof commeth enuie, ſtrife, railings, euil ſurmiſings,
5 Vaine diſputations of men of corrupt mindes,

Ephe.6.5.
col.3.22.
1.pet.2.18.
a That is, of the grace of God, as their ſeruants are, and hauing the ſame adoption.
Chap.1.4.

minders, & deſtitute of the trueth, which thinke that gaine is godlines: from ſuch ſeparate thy ſelfe.

b They that meaſure religion by riches, are here taught, that onely religion is the true riches. *Iob.1.21. prou.27.24. eccles.5.14.*

6 b But godlines is great gaine, if a man be content with that he hath.

7 * For we brought nothing into the world, and it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and rayment, let vs therewith be content.

c That ſet their felicitie in riches.

9 For they that will be c rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the fayth, and d perced themſelues through with many ſorowes.

d For they are neuer quiet neither in ſoule nor bodie.

11 But thou, O e man of God, flee theſe things, and followe after righteouſnes, godlines, fayth, loue, pacience, & meekenes.

e Whom Gods Spirit doeth rule.

12 Fight the good fight of fayth: lay hold of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt which vnder Pontius Pilate *witneſſed a good confeſſion,

Chap.5.21.

Mat.27.11. iohn.18.37.

14 That thou keepe this commaundement without ſpot, and vnrebukeable, vntill

p appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhal ſhewe, that is * bleſſed and prince onely, f the * king of kings, and Lord of lordes,

Chap.1.11.

f By this mighty power of God the faithful are admoniſhed boldly to ſtande in their vocatiõ, although the world, Satan and hell rage againſt them.

16 Who only hath immortalitie, & dwelleth in the light that none can attame vnto, * whom neuer man ſawe, neyther can ſee, vnto whom be honour & power euerlaſting, Amen.

Reuel.17.14. and 19.16.

17 Charge them that are riche s in this worlde, that they bee not high minded, and that they * truſt not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all thinges to enioy)

Iohn.1.18. 1.iohn.4.12.

18 That they do good, & be rich in good workes, and readie to diſtribute, & communicate,

g In things pertaining to this life.

19 * Laying vp in ſtore for them ſelues a good foundatiõ againſt the time to come, that they may obtayne eternall life.

Mat.4.19. luke 12.15. Mat.6.20. luke 12.33.

20 O Timotheus, keepe h that which is committed vnto thee, and * auoide prophane and vaine babblings, and i oppoſitions of ſcience falſely ſo called,

h The gifts of God for the vtilitie of the Church. *Chap.1.4. & 4.7.*

21 * Which while ſome profeſſe, they haue erred concerning the fayth. Grace bee with thee, Amen.

i As when queſtion engendreth queſtion.

The firſt Epiſtle to Timotheus written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

THE SECOND EPISTLE OF PAVL to Timotheus.

THE ARGVMENT.

THe Apoſtle being now readie to confirme that doctrine with his blood, which he had profeſſed and taught, encourageth Timotheus (and in him all the faythfull) in the fayth of the Goſpell, and in the conſtant and ſyncere confeſſion of the ſame: willing him not to ſhrink for feare of afflictions, but pacienty to attend the iſſue, as do husbandmen, which at length receyue the fruites of their labours, and to caſt off all feare and care, as ſouldiers do which ſeeke only to pleaſe their captaine. ſhewing him briefly the ſumme of the Goſpel, which he preached, commanding him to preach the ſame to others, diligently taking heede of contentions, curious diſputations and vaine queſtions, to the intent that his doctrine may altogether edifie. Conſidering that the examples of Hymeneus and Philetus, which ſubuerted the true doctrine of the reſurrection, were ſo horrible: and yet to the intent that no man ſhould be offended at their fall, being men of authoritie and in eſtimation, he ſheweth that all that profeſſe Chriſt, are not his, and that the Church is ſubiect to this calamitie, that the euill muſt dwell among the good till Gods triall come: yet he reſerueth them whom he hath elected, euen to the end. And that Timotheus ſhould not be diſcouraged by the wicked, he declareth what abominable men, and dangerous times ſhall folow, willing him to arme himſelfe with the hope of the good iſſue that God will giue vnto his, and to exerciſe him ſelfe diligently in the Scriptures, both againſt the aduerſaries, and for the vtilitie of the Church, deſiring him to come to him for certaine neceſſarie affaires, and ſo with his and other ſalutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to ſtedfaſtnes and pacience in perſecution, and to continue in the doctrine, that he had taught him, 12 VVhereof his bondes and afflictions were a gage. 16 A commendation of Oneſiphorus.

1 PAul an Apoſtle of Ieſus Chriſt, by the will of GOD, a according to the promes of life, which is in Chriſt Ieſus,

a Being ſent of God to preache that life which he had promiſed in Chriſt Ieſus.

2 To Timotheus my beloued ſonne: Grace, mercie & peace from God the Father, and from Ieſus Chriſt our Lord.

3 I thanke God, * whom I ſerue from mine b elders with pure conſcience, that without ceaſing I haue remembrance of thee in my prayers night and day,

Actes.22.3.

b Following the ſteppes of mine anceſters, as Abraham, Iſaac, Iacob, and others of whom I am come, & of whō I receyued the true religion in by ſucceſſion.

4 Deſiring to ſee thee, mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfeyned fayth that is in thee, which dwelt firſt in thy grandmother Lois, &

in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherfore, I put thee in remembrance, that thou c ſtirre vp the gift of GOD which is in thee, by the putting on of d mine handes.

7 For GOD hath not geuen to vs the Spirit of c feare, but of power, and of loue, and of a sounde minde.

8 Bee not therefore ashamed of the testimonie of our Lorde, neither of mee his prisoner: but bee partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an * holy c.lling, not according to our * workes, but according to his own purpose and grace, which was geuen to vs through Christ Jesus before the * world was,

10 But is now made manifest by þ f appearing of our Sauiour Jesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel,

11 *Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these thinges, but I am not ashamed: for I knowe whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue g committed to him against that day.

13 Keepe the true paterne of the wholsome wordes, which thou hast heard of mee in fayth and loue which is in Christ Jesus.

14 That h worthie thing, which was committed to thee, keepe through the holie Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that hee may finde mercie with the Lord at that day, and in how many thinges he hath ministred vnto me at Ephesus, thou knowest very well.

c The gift of God is a certein liuely flame kindled in our heartes, which Satan and the flesh labour to quenche, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs.

1. Cor. 1.2. ephe. 1.3,4. Tit. 3.5. Rom. 16.25. ephe. 3.9. col. 1.26. 1it. 1.2. 1. pet. 1.20.

f He speaketh here of his first comming, which though it seemed poore and contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly thinges, to contemplate the maiestie thereof. 1. Tim. 2.7.

g Which is my selfe.

h The graces of the holy Ghost.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholsome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the salvation of his, 19 And the marke thereof.

1 THou therefore, my sonne, be strong in þ grace that is in Christ Jesus.

2 And what thinges thou hast heard of me, i by many witnesses, the same deliuer to faithfull men, which shalbe able to a teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth him selfe with b the affaires of this life, because he woulde please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to do.

6 The husbandman c must labour before he receiue the fruites.

7 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 Remember that Jesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not d bound.

10 Therfore I suffer all thinges, for the * e electes sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glorie.

11 It is a true saying, For if we be * dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: * if we denie him, he also will denie vs.

13 If * we beleeue not, yet abideth he faithfull: he cannot denie himselfe.

14 Of these thinges put them in remembrance, and protest before the Lord, that they striue not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, f dunding the word of trueth aright.

16 * Stay prophane, g vaine babblings: for they shal increase vnto more vngodlines.

17 And their worde shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past alreadie, and do destroy the fayth of certaine.

19 But the fundation of God remaineth sure, and hath this seale, g The Lorde knoweth who are his, and, Let euerie one that calleth on þ name of Christ, depart from iniquitie.

20 Notwithstanding in a h great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from i these, hee shall be a vessell vnto honour, sanctified, and meete for the Lorde, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, and followe after righteousnes, fayth, loue, and peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and k vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lorde must not striue, but must be gentle toward all men,

b As with his household, and other ordinarie affaires.

c So that the paine must go before the recompence.

d Notwithstanding mine imprisonment the word of God hath his race, & increaseth. 2. Cor. 1.4. col. 1.24.

e To confirme their faith, more esteeming the edification of the Church then himselfe. Rom. 6.5. Mat. 10.33. mar. 8.38. Rom. 3.3. & 9.6.

f Giuing to euerie one his iust portion, wherein he alludeth to the Priests of the olde Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his dutie. 1. Tim. 4.7. & 6. 20. tit. 3.9.

g He groundeth vpon Gods election and mans fayth.

h Because the wicked should not couer themselues vnder the name of the Church, he shewe eth by this similitude, that both good and bad may be therein.

i That is, both separate himself from the wicked, and also purge his naturall corruption by Gods Spirit. 1. Cor. 1.2. 1. Tim. 1.4. & 4.7 tit. 3.9.

k Which doe not edifie.

*Or, in the presence of many witnesses.

a So that the trueth of God may remaine perfect.

men, apt to teach, [1] suffring the euil men paciently,

25 Instructing them with meknes that are contrarie [m] minded, prouing if God at any time will giue them repentance, that they may knowe the trueth,

26 And [n] that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

1 Which faile of ignorance.

m He meaneth not this of Apostates or heretikes who he willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance.

n *Or, that being deliuered out of the snare of the deuil, of whom they are taken, they may come to amendment and performe his will.*

CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And howe to auoyde danger, 16 Also what profite commeth of the Scriptures.

1 This knowe also, that in the * last dayes shall come perilous times.

2 For [a] men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankful, vnholy,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, hie minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of [c] corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnes shalbe euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, [d] purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at * Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euil men and [e] deceiuers, shal ware worse and worse, deceiuing, and being deceiued.

14 But continue thou in the thinges which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 * For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct and to instruct in righteousnes,

17 That the [f] man of God may be absolute, being made perfect vnto all good workes.

1.Tim.4.1. 1.pet.3.3. iude.18.

a He speaketh of them which make profession to be Christians.

b As, monkes, friers, and such hypocrites.

Exod.7.11,12.

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde and will was. Act.13.14,50. & 14.1,6,19.

e The worde signifieth them, that by any craftie packing or conueiance beguile men with false colours, flatteries, and illusions, and such God setteth vp to exercise his by them: & here S. Paul admonisheth vs of them.

2.Tim.2.20.

f Which is content to be gouerned by Gods word.

g The onely Scripture sufficeth to leade vs to perfection.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the word, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 And bidde him Timothie come vnto him.

1 I Charge thee therefore before God, and before the Lorde Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: be instant, [a] in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto [b] fables.

5 But watch thou in all thinges: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministerie fully known.

6 For I am nowe readie to be [d] offered, and the tyme of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hencefoorth is layde vp for me the crowne of righteousnesse, which the Lorde the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto me at once.

10 For Demas hath forsaken me, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 * Only Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euil: the Lord [g] rewarde him according to his workes.

15 Of whom beware thou also: for he withstoode our preaching sore.

16 At my first answering [h] no man assisted me, but all forsoke me: I pray God, that it may not be laid to their charge.

1 *Or, aduertise.*

a Leaue none occasion to preach and to profite.

b To false and vnprofitable doctrine.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approoue thee in al things.

d Reade Phil.2.17.

Col.4.10,14.

e Hereby it is manifest that Peter as yet was not at Rome, & if euer he were there, it is vncertaine.

f Some reade coffer: others, booke.

g For Paul sawe in him manifest signes of reprobation.

h If S. Peter had bene there, he would not haue forsaken him.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by mee the preaching might be fully knowen, and that all the Gentiles should heare, and I was deliuered out of the mouth of the i Lion.

i Out of the great danger of Nero.

18 And the Lord will deliuer me from euery k euill worke, and will preserue me vnto his heauenly kingdome: to whom be prayse for euer and euer, Amen.

k That I cõmit nothing vnworthy mine office. *Chap.* 1. 16.

19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, & all the brethren.

22 The Lorde Jesus Christ be with thy spirit. Grace be with you, Amen.

The seconde Epistle written from Rome vnto Timotheus the first Bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF PAVL to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finishe that doctrine which Paul had there begunne, Satan stirred vp certayne which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to bee pastours: others, vnder pretext of Moses Lawe brought in manie trifles. Against these two sorts of men Paul armeth Titus; first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they myght resist the aduersaries, and amongs other thinges he noteth the Iewes which put a certaine holines in meates, and such outwarde ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Agaynst the which if any man rebell or els doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sowe abroade Iewish fables and inuentions of men.

*Or, minister.

1 PAul a *seruant of God, and an Apostle of Jesus Christ, according to the a faith of Gods elect, and the knowledge of the trueth which is according to godlinesse,

a That is, to preach the faith, to encrease their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.

2 Vnder the hope of eternall lyfe, which God that can not lye, hath b promised before the *world began:

b Hath willingly, and of his mere liberalitie promised without foreseeing our faith or workes as a cause to moue him to this free mercie. *Rom.* 16. 25. *ephe.* 3. 9. *col.* 1. 26. 2. *tim.* 1. 9, 10. 1. *peter* 1. 20. *Gal.* 1. 1.

3 But hath made his word manifest in due time through the preaching, which is *committed vnto me, according to the commandement of God our c Sauiour:

c Who both giueth life, and preserueth lyfe.

4 To Titus my naturall d sonne according to the common faith, grace, mercie and peace from God the Father, and from the Lord Jesus Christ our Sauiour.

d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate him as his sonne in faith.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the thinges that remayne, and shouldest ordeyne Elders in euery citie, as I appointed thee.

6 *If any e be vnreprouable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

1. *Tim.* 3. 2.

e That is, without al infamie, whereby his autoritie might be diminished.

7 For a Bishop must be vnreprouable, as f Gods stewarde, not g frowarde, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

f Who hath the dispensation of his giftes.

8 But harberous, one that loueth h goodnesse, wise, i righteous, k holy, temperate,

*Or, *selfewilly.*

Or, good men.

g Toward men.

h Toward God.

9 Holding fast the faithfull worde according to doctrine, that he also may be able to exhort with wholsome doctrine, and conuince them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefely they of the l Circumcision,

i Which were not only § Iewes, but also the Hebionites, and Cerinthians heretikes, which taught that the Law must be

11 Whose mouthes must bee stopped, which subuert whole houses, teaching thinges which they ought not, for filthie lucres sake.

12 One of them selues, even one of their owne k prophets said, The Cretians are

iayned with Christe. k He calleth Epimenides the Philosopher, or Poet, whose verse hee here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, forasmuche as hee had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

alwayes

alwayes liers, euill beaſtes, ſlowe bellies.

13 This witnes is true: wherfore rebuke them ſharpely, that they may be ſound in the faith,

1.Tim.1.4. 14 And not taking heede to * Jewiſh fables and commaundements of men, that turne from the trueth.

Rom.14.20. 15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.

16 They profeſſe that they knowe God, but by [1] workes they denie him, and are abommable and diſobedient, and vnto euerie good worke reprobate.

1 Forasmuch as they ſtay at thinges of nothing, and paſſe not for the, that are of importance, and ſo giue them ſelues to all wickednes.

CHAP. II.

1 *He commendeth vnto him the wholſome doctrine, and telleth him how he ſhal teach al degrees to behaue them ſelues,* 11 *Through the benefit of the grace of Chriſt.*

1 BVt ſpeake thou the thinges which become [a] wholſome doctrine,

2 That the elder men be ſober, honeſt, diſcrete, ſounde in the faith, in loue, and in patience:

3 The elder women likewiſe, that they be in ſuch behauiour as becometh holines, not falſe accuſers, not giuen to much wine, but teachers of honeſt things,

4 That they may inſtruct the yong women to be ſober minded, that they loue their huſbands, that they loue their children,

5 That they be diſcrete, chaſte, [b] keeping at home, good and * ſubiect vnto their huſbands, that the worde of God be not euil ſpoken of.

6 Exhort yong men likewiſe, that they be ſober minded.

7 Aboue all things ſhewe thy ſelfe an enſample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholſome worde, which cannot be reproued, that he which withſtandeth, may be aſhamed, hauing no thing concerning you to ſpeake euill of.

9 * Let ſeruants be ſubiect to their maſters, and pleaſe them in all thinges, not anſwering againe,

10 Neyther pykers, but that they ſhewe all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all things.

11 * For the grace of GOD, that bringeth [c] ſaluation vnto all men, hath appeared,

12 And teacheth vs that we ſhould denie vngodlines, and worldly luſtes, and that wee ſhoulde liue ſoberlye, and righteouſlye, and godly in this preſent worlde,

13 Looking for the bleſſed hope, and appearing of the glorie of the mightie God, and of our ſauiour Jeſus Chriſt,

14 Who gaue himſelfe for vs, that hee might redeme vs from all iniquitie, and purge vs to be a [d] peculiar people vnto himſelfe, zealous of good workes.

15 These things ſpeake, and exhorte, and rebuke with al * authoritie. See that no man deſpiſe thee.

a Wherewith our ſoules are fed and mainteined in health.

b Not running to and fro without neceſſarie occaſions, which is a ſigne of lightneſſe.

Ephe.5.22,23,24

Ephes.6.5. coloſ.3.22. 1.pet.2.18.

1.Cor.1.2. coloſ.1.22.

c Of what condition or ſtate ſo euer they be.

d Moſt dere and precious.

e As becometh the ambaſſadour of God.

CHAP. III.

1 *Of obedience to ſuch as be in authoritie.* 9 *Hee warneth Titus to beware of fooliſh and unprofitable queſtions,* 12 *Concluding with certaine priuate matters,* 15 *And ſalutations.*

PVt them in remembrance that they * [a] be ſubiect to the principalities & powers, & that they be obedient, & readie to euery good worke,

2 That they ſpeake euill of no man, that they be no fighters, but ſoft, ſhewing all meekenes vnto all men.

3 * [b] For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceyued, ſeruing the luſtes and diuers pleaſures, liuing in malicioſnes & enuie, hatefull, and hating one another.

4 But when the bountifulnes and loue of God our Sauiour toward man appeared,

5 * Not [c] by the workes of righteouſnes, which we had done, but accoyding to his mercy he ſaued vs, by the [d] waſhing of the newe birth, and the renewing of the holy Ghoſt,

6 Which hee ſhedde on vs abundantly, through Jeſus Chriſt our Sauiour,

7 That we, being iuſtified by his grace, ſhould be made heires accoyding to the hope of eternall life.

8 This is a true ſaying, and theſe thinges I will thou ſhouldeſt affirme, that they which haue beleeued in God, might be carefull to ſhew forth good workes. These thinges are good and profitable vnto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, and braw lings about the Lawe: for they are vnprofitable and vaine.

10 [e] Reiect him that is an heretike, after once or twiſe admonition,

11 Knowing that he that is ſuch, is [f] peruerted, and ſinneth being damned of his owne ſelfe.

12 When I ſhal ſend Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas [h] the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhew forth good workes for neceſſarie vſes that they be not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the fayth. Grace be with you all, Amen.

To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

Rom.13.1. 1.pet.2.13,14.

a Although the rulers be infidels yet we are boūd to obey them in ciuil policies, and where as they commande vs nothing againſt the worde of God.

1.Cor.6.11.

b For let vs conſider what we our ſelues were when God ſhewed vs fauor.

2.Tim.1.9.

c God doeth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs, but doth preuent vs with his grace & freely accepteth vs.

d Baptiſme is a ſure ſigne of our regeneration, which is wroght by ỹ holy Ghoſt.

1.Tim.1.4.&4.7. 2.tim.2.16,23.

e This commandement is giuen to the minister, & ſo particularly to all men to whō the ſword is not committed: but els the magiſtrate, whoſe chiefe office is to maintein Gods glory in his church, ought to cut off al ſuch rotten & infectuous members frō ỹ body.

f So that there is no hope of amendment.

g Willingly, & wittingly.

h It is probable that he was an interpreter of ỹ Law of Moſes, as Apollos, &c.

THE EPISTLE OF PAVL to Philemon.

THE ARGVMENT.

Albeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witnes, and a declaration of the ſame. For farre paſſing the baſenes of his matter, he flyeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fledde away, whom Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weighтie arguments prouing the dutie of one Chriſtian to another, and ſo with ſalutations endeth.

4 He reioyceth to heare of the faith and loue of Philemon. 9 Whom he deſireth to forgiue his ſeruāt Oneſimus, & louingly to receiue him againe

1 Paul a priſoner of Jeſus Chriſt, and our brother Timotheus, vnto Philemon our deare friende and fellowe helper,

2 And to our deare ſiſter Apphia, and to Archippus our fellowe ſouldier and to the Churche that is in thine houſe:

3 Grace be with you, & peace from God our Father, and from the Lorde Jeſus Chriſt.

1.Theſſ.1.2. 2.theſſ.1.3.

4 I * giue thankes to my God, making mencion alwaies of thee in my prayers,

5 (When I heare of thy loue and fayth, which thou haſt towarde the Lorde Jeſus, and toward all Saints)

a Thy beneuolence toward ỹ Saintes, which procedeth of a liuely and effectuall fayth.

6 That the a felowſhip of thy faith may be made fruitfull, and that whatſoeuer good thyng is in you b through Chriſt Jeſus, may be knowne.

7 For we haue great ioy and conſolation in thy loue, becauſe by thee, brother, the Saints c hearts are comforted.

b That experience may declare that you are the members of Jeſus Chriſt.

c Meaning, their inward parts & affections were through his charitie comforted. *Col.4.9.*

8 Wherefore, though I bee very bolde in Chriſt to commande thee that which is conuenient,

9 Yet for loues ſake I rather beſeech thee, though I be as I am, euen Paul aged, & euen now a priſoner for Jeſus Chriſt.

10 I beſeech thee for my ſonne * Oneſimus, whom I haue begotten in my bonds,

11 Which in time paſt was to thee vnprofitable, but now profitable both to thee and to me,

12 Whō I haue ſent again: thou therfore receiue him, that is mine owne bowels,

13 Whom I would haue retained vnto me, þ in thy ſtead he might haue miniſtred vnto me in the bonds of the Goſpell.

14 But without thy minde would I doe nothing, that thy benefit ſhould not bee as it were of neceſſitie, but willingly.

15 It may be that he therefore d departed for a ſeaſon, that thou ſhouldeſt receiue him for euer,

d He fled away from thee.

16 e Not nowe as a ſeruant, but aboue a ſeruant, euen as a brother beloued, ſpecially to me: how much more then vnto thee, both in the fleſh, and in the Lord?

e For he is thy ſeruāt by condition, and alſo now the Lordes: ſo that both for thine owne ſake and for ỹ Lords, thou oughteſt to loue him.

17 If therefore thou count me thyne f common, receyue him as my ſelfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounte.

19 I Paul haue written this with mine owne hand: I will recompenſe it, albeit I doe not ſay to thee, that thou oweſt vnto me euen thine owne ſelfe.

f That al thine is mine, and all mine is thine.

20 Yea, brother, let me obteine this pleaſure of thee in the Lorde: comfort my g bowels in the Lord.

g Graunt me this benefite, which ſhalbe moſt acceptable vnto me of all others.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I ſay.

22 Moreouer alſo prepare mee lodging: for I truſt through your prayers I ſhal be giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner h in Chriſt Jeſus,

24 Marcus, Ariſtarchus, Demas and Luke, my fellow helpers.

h That is, for Chriſtes cauſe.

25 The grace of our Lorde Jeſus Chriſt be with your ſpirit, Amen.

Written from Rome to Philemon, and ſent by Oneſimus a ſeruant.

THE EPISTLE TO THE HEBREWES.

THE ARGVMENT.

Forasmuch as diuers, both of the Greeke writers and Latines, witneſſe that the writer of this Epiſtle for iuſt cauſes would not haue his name knowne, it were curioſitie of our part to labour much therein. For ſeeing the Spirite of God is the authour thereof, it diminiſheth nothing the authoritie, although wee knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or ſome other, his chiefe purpoſe is to perſwade vnto the Hebrewes (whereby hee principally meaneth them that abode at Ieruſalem, and vnder them all the reſt of the Iewes) that Chriſt Ieſus was not onely the redeemer, but alſo that at his comming all ceremonies muſt haue an ende: forasmuch as his doctrine was the concluſion of all the Prophecies, & therefore not only Moſes was inferiour to him, but alſo the Angels: for they al were ſeruants, and he the Lorde, but ſo Lord, that he hath alſo taken our fleſh, & is made our brother to aſſure vs of our ſaluation through himſelf: for he is ỹ eternal Prieſt, wherof al ỹ Leuitical Prieſts were but ſhadowes, & therefore at his cōming they ought to ceaſe, and all ſacrifices for ſinne to bee aboliſhed, as hee proueth from the 7. Chap. verſ. 11.

vnto

vnto the 12. Chap. vers. 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12 Chap. vers. 18. to the twentie and fiue verse of the same Chapter: yea, and is the King to whome all things are subiect, as appeareth from that Vers 25. to the beginning of the last chap. Wherefore according to the examples of the olde fathers we must constantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly, and courageously persеuere euen to the ende in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may both be thankefull to God, and ductifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 Aboue the Angels, 7 And of their office.

1 GOd, who is euer constant, & mercifull to his church, declared his will in tyme past, not all at once, or after one sort, but frō time to time and in sundrie sorts: but now last of al he hath fully declared al truth to vs by his Sonne.

2 In these [b] last dayes he hath spoken vnto vs by his Sonne, whō he hath made heire of all things, [c] by whom also he made the worldes,

3 * Who being the brightnes of the glorie, and the [d] ingraued forme of his person, and bearing vp all things by his mightie worde, hath by him selfe [e] purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the [f] Angels in as much as he hath obteined a more excellent name then they.

5 For vnto which of the Angels sayde he at any tyme, * Thou art my Sonne, this day begate I thee? and againe, I * will be his Father, and he shall bee my sonne?

6 And againe when hee bringeth in his first begotten Sonne into the worlde, he saith, * And let all the Angels of God worshippe him.

7 And of the Angels hee saith, * He maketh the [h] Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he saith, * O God, thy throne is for euer and euer: the [i] scepter of thy kingdome is a scepter of righteousnes.

9 Thou hast loued righteousnesse and hated iniquitie. Wherefore God, euen thy God, hath [k] anointed thee with the oyle of gladnes aboue thy fellowes.

10 And, * Thou, Lorde, in the beginning hast established the earth, and the heauens are the workes of thine handes.

11 They shall perish, but thou doest remayne: and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shalbe changed: but thou art the same and thy yeres shal not fayle.

13 Vnto which also of the Angels sayde hee at any tyme, * Sit at my right hand, till I make thine enemies thy footestoole? *Psal.* 110.1. *mat.* 22.44. 1.*cor.*15.25. *chap.*10.12.

14 Are they not all ministring spirites, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 He exhorteth vs to bee obedient vnto the newe Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmitie and lowe degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpon him, that he might be like vnto his brethren.

1 WHerefore wee ought diligently to giue heede to the thinges which wee haue heard, least at any [a] time wee should let them slippe.

2 For if the [b] worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 Howe shall wee escape, if we neglect so [c] great saluation, which at the first began to bee preached by the Lorde, and afterward was confirmed vnto vs by [d] them that heard him,

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the [e] woorld to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, [f] What is man, that thou shouldest be mindefull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with [g] glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he [h] left nothing that should not bee subiect vnto him. But now we see not yet all things subiect vnto him.

a We must diligently keepe in memory the doctrine, which we haue learned lest like vessels full of chappes we leake, and runne out on euery part.

b Which was the Law giuen to Moses by the hands of the Angels, Gal. 3.19. Act. 7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Mar.* 16.20.

e Which Esay calleth the newe heauens, and the newe earth, Chap. 65.17. whereof Christ is the father, Isa. 9.6. that is, the head of vs his members. *Psal.* 8.4.

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which nowe they haue onely but in part. g In making him fellow heire with Christ, *Mat.* 28.18. 1. *cor.* 15.27. *phil.* 2.9, 10, 11.

e So that our sinnes can bee purged by none other meanes. f Much more then, then all other things created. *Psal.* 2.7. *chap.* 5.5. *act.* 13.33. g Because hee was at the time appointed, declared to the world. 2. *Sam.* 7.14. 1. *chron.* 22.10. *Psal.* 97.7. *Psal.* 104.4. h He compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.* 45.6,7. i The administration of thy kingdome is iust. k This is ment in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. *Psal.* 102.25.

h To the which obiect that they see not these things accompli shed in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glorie with him.

i To man, as he is of Christ.

k By his vertue which most manifestly appeareth in the Church.

l Iesus Christ by humbling himselfe and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giueth vs assurãce of our saluation.

m Therefore we by afflictions are made like to the Sonne of God.

n The head and the members are of one nature: so Christ which sanctifieth vs, & we that are sanctified, are all one by the vnion of our flesh.

ject vnto him. h But we yet see not all thinges subdued vnto him.

9 But we see Iesus k crowned with glory and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whome are all thinges, and by whome are all thinges, seeing that hee brought many children vnto glorie, that he shoulde consecrate the l Prince of their saluation through m afflictions.

11 For he that sanctifieth, & they which are sanctified, are all n of one: wherefore he is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto my o brethren: in the middes of the Church wil I sing praises to thee.

13 And agame, * I wil put my p trust in him. And againe, * q Beholde, here am I, and the children, which G O D hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy * through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of r death were all their life time subiect to bondage.

16 For he in no sort tooke the s Angels, but he tooke the seede of Abraham.

17 Wherefore t in all thinges it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that hee u suffered, and was tempted, hee is able to succour them that are tempted.

o This proueth Christes humanitie. *Psal.*18.2.

p Meaning, that Christ touching his humanitie put his trust in God. *Isa.*8.18.

q Isaie speaketh this of him selfe and his disciples, but properly it is applied to Christ the head of all ministers. *Hose.*13.14. 1.*cor.*15.55.

r And Gods anger.

s Not the nature of Angels but of man.

t Not onely as touching nature but also qualities, onely sinne except.

u Forasmuch as he is exercised in our miseries, we may bee assured, that at all times in our tentations he will succour vs.

*Psal.*22.22.

CHAP. III.

1 He requireth them to be obedient vnto the worde of Christ, 3 VVho is more worthy then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

a Take heede to his words & receiue him.

b Of that doctrine which we beleeue, and ought to confesse.

c To be the ambassadour and hie priest. *Num.*12.7.

1 Therefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthy of more glorie then Moses, in asmuch as he which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all thinges, is e God.

5 Now Moses verily was faithfull in all his house, as a seruant, for a witnes of the thinges which should bee spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house we are, if we holde fast the confidence and the reioycing of the hope vnto the ende.

7 Wherefore, as the holy Ghost sayth, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the g prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted me, proued mee, and sawe my workes fourty yeres long.

10 Wherefore I was grieued with that generation, and said, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my i rest.

12 Take heede, brethren, least at any time there be in any of you an euil heart, and vnfaithfull, to depart away from the liuing God.

13 But exhorte one another daily, while it is called * To day, least any of you be hardened through the deceitfulnesse of sinne.

14 For wee are made partakers of Christ, if we keepe sure vnto the k ende the l beginning, wherewith we are vpholden,

15 So long as it is sayde, To day if ye heare his voice, harde not your hearts, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whome was hee displeased fourtie yeres? Was hee not displeased with them that sinned, * whose n karkeises fell in the wildernes?

18 And to whome sware hee that they shoulde not enter into his rest, but vnto them, that obeyed not?

19 So we see that they coulde not enter in, because of vnbeliefe.

d Moses was but part of y house, that is, of the Church whereof the pastours are the liuely stones, but christ builded it, and layed the stones: therefore he deserueth more praise.

e That is, christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God working all things by his owne power.

f For in obeying the Sonne, we are made the house of God. *Psal.*95.7,8. *chap.*4.7.

g As when ye prouoked Gods anger in Massa and Meriba, Exod.17.7.

h Meaning by this othe, y they should not enter.

i As disobeying God, they in old time were debarred from the quietnes of the land of Chanaan so they which do not obey Christ, shall not enter into the heauenly rest.

k Which is all that time wherin God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ. a Or, foundation of our assurance. b Or, bodies and members.

m To wit, the Lord. *Numb.*14.37.

CHAP. IIII.

1 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the word of God.

Let vs feare therefore, lest at any time by forsaking the promes of entring into his rest, any of you should seeme to be depriued.

2 For

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare & vnderstand with profite, we must temper or mixe it with faith. *Psalme.95.11.*

b Although that God by his rest, after the creatiō of his workes, signified the spirituall rest of the faithfull, yet he ſware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time.

c The perfection of Gods workes, and so his rest, signifie our heauenly rest. *Gen.2.2. deu.5.14*

d That is, in the psalmes. *Chap.3.7.*

e Meaning Ioshua.

f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

g For it mortally woundeth the rebellious, & in the elect it killeth the old man that they should liue vnto God.

h Where the affections are.

i Which conteineth wil and reason.

k As that thing which is cleft asunder euen through the middes of the backe, and so is made open, that it may be seene throughout. [l] *Or, concerning whom we speake.*

2 For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 For we which haue beleeued, do enter vnto rest, as he saide to the other, * As I haue ſwoorne in my wrath, If [b] they shal enter into my rest: although [c] þ workes were finished from the foundation of the worlde.

4 For he spake in a certayne place of the seuenth day on this wise, * And God did rest the seuenth daye from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remayneth that some must enter therevnto, and they to whom it was first preached, entred not therein for vnbeleefes sake:

7 Againe he appointeth [d] in Dauid a certaine daye by To daye, after so long a time, saying, as it is saide, * This day if ye heare his voyce, harden not your hearts.

8 For if [e] Iesus had giuen them rest, the would he not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, [f] hath also ceased frō his owne works, as God did from his.

11 Let vs studie therefore to enter into that rest, least any man fall after þ same ensample of disobedience.

12 For þ worde of God is liuely, & mightie in operation, and sharper then any two edged swoorde, & entreth through, euen vnto the deuiding asunder of þ soule & the [g] spirit, and of the ioyntes, and the marow, & is a discerner of þ thoughts and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all thinges are naked and [h] open vnto his eyes, [i] with whom we haue [l] to do.

14 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all thinges tempted in like sort, yet without sinne.

16 Let vs therefore goe boldely vnto the throne of grace, that we may receyue mercie, and finde grace to helpe in time of neede.

CHAP. V.

He compareth Iesus Christ with the Leuiticall Priests, shewing wherein they either agree, or disſent. 11 Afterward he reproueth the negligence of the Iewes.

1 For euery hie Priest is taken from among men, and is [a] ordeyned for men, in things pertayning to God, that he may offer both [b] giftes and [c] sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them [d] that are ignorant, and that are out of the way, because that he also is compassed with infirmitie,

3 And for the same sake he is bounde to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but he that saide vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.

6 As he also in another place speaketh, * Thou art a Priest for euer after the [e] order of Melchi-sedec.

7 Which in the [f] dayes of his flesh dyd offer vp prayers and supplications, with [g] strong crying and teares vnto him, that was able to saue him from death, & was also heard [h] in that which he feared.

8 And though hée were the Sonne, yet learned hee obedience, by the thinges which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 [i] Of whom we haue many thinges to saye, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time yee ought to be teachers, yet haue ye nede againe that we teache you þ first [k] principles of the worde of God: and are become such as haue nede of [k] milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the [l] worde of righteousnes: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

CHAP. VI.

1 He proceedeth in reproouing them, and exhorteth them not to faint, 12 But to be stedfast and patient, 18 Forasmuch as God is sure in his promis.

1 Therefore, leauing the doctrine of the [a] beginning of Christ, let vs be led forwarde vnto perfection, not laying agayne the foundation [b] of repentance from dead workes, & of faith toward God,

2 Of

a He sheweth that man can haue none accesse to God without an hie priest, because that of himselfe he is prophane and sinfull.

b Which were of thinges without life.

c As, of beastes which are killed.

d That is, of sinners. *1.Chro.13.10. Psal.2.7. chap.1.5. Psal.110.4. chap.7.17.*

e Who was both Priest and King.

f When he liued in this worlde.

g He meaneth y most earnest prayer which Christ prayed in y garden, where he sweat droppes of blood.

h Being in perplexitie, and fearing the horrors of death.

i Hee digresseth til he come to y beginning of the 7.chap.

[k] *Or, rudiments.*

k Reade 1.Cor. 3.2.

l That is, the Gospel which is y true knowledge that teacheth vs where we haue our iustice.

a That is, the first rudiments of our Christian religion.

b He mentioneth fiue pointes of y catechisme, which was then in vse: the sūme of the faith: a briefe explication of Baptisme, and laying on of handes the article of the resurrection, and the last iudgement.

2 Of

2 Of the doctrine of [c] baptismes, and laying on of handes, and of the resurrection from the dead, and of eternall iudgement.
3 And this will we do [d] if God permit.
4 * For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,
5 And haue tasted of the good woorde of God, and of the powers of the world to come,
6 If they fal awap, should be renewed againe by repentance: seeing they [e] crucifie againe to themselues the Sonne of God and make a mocke of him.
7 For the earth which drinketh in the raine that commeth ofte vpon it, and bringeth foorth herbes meete for them by whom it is dressed, receiueth blessing of God.
8 But that which beareth thornes and briers, is reproued, and is neere vnto cursing, whose ende is to be burned.
9 But beloued we haue perswaded our selues better things of you, and such as accompanie saluation, though we thus speake.
10 For God is not vnrighteous, that he should forget your worke, and labour of loue, which ye shewed towarde his Name, in that ye haue ministred vnto the Saints, and yet minister.
11 And wee desire that euery one of you shewe the same diligence, to the [f] full assurance of hope vnto the ende,
12 That ye be not slouthful, but followers of [g] them, which through faith and patience, inherite the promises.
13 For when God made the promes to Abraham, because he had no greater to sweare by, he sware by him selfe,
14 Saying, * Surely I wil abundantly blesse thee and multiplie thee marueilously.
15 And so after that he had taried patiently he enioyed the promes.
16 For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.
17 So God willing more [h] abundantly to shewe vnto the heires of promes the stablenes of his counsell, bounde himselfe by an othe,
18 That by [i] two immutable thinges, wherin it is impossible that God should lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,
19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,
20 Whither the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

[c] Then [f] vse of Baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.
[d] It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods worde. *Mat.*12.31,32. 2.*pet.*2.20. *chap.*10.26.
[e] They which are apostates, & sinne against the holie Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fall into desperation, and can not repent.
[f] Whereby it may appeare, that you are fully perswaded of life euerlasting.
[g] As the holy fathers, Prophets and martyres, that were before vs. *Gen.*12.2. & 17.4. *and* 22.17.
[h] Because of mans wickednes, which will not beleeue God except he swear.
[i] Gods worde & othe, are two things in him vnchangeable.
[k] He returneth to the comparison betweene Christs Priesthode & the Leuitical which hee had begun in the 5. chap.
[l] Which is heauen whither Christ is gone before to prepare vs place.

CHAP. VII.

[1] *Her compareth the Priesthode of Christ with Melchi-sedec,* [11] *Also Christs Priesthod with the Leuites.*

1 For this Melchi-sedec * was king of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the kings, and blessed him: *Gen.*14.18.
2 To whom also Abraham gaue [a] tithe of all thinges: who first is by interpretatiō king of righteousnes: after that, he is also king of Salem, that is, King of peace,
3 Without [a] father, without mother, without kindred, and hath neyther beginning of his daies, neyther end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.
4 Nowe consider how great this man was, vnto whom euen the [b] Patriarke Abraham gaue the tithe of the spoiles.
5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a * [c] commandement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.
6 But he whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.
7 And without al contradiction the lesse is blessed of the greater.
8 And here men that die, receiue tithes: but there he receiueth them, of whom it is witnessed, that he [f] liueth.
9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.
10 For he was yet in the loynes of his father Abraham, when Melchi-sedec met him.
11 If therefore perfection had bin by the Priesthode of the Leuites (for vnder it the Law was established to the people) what needed it further more, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?
12 For if the Priesthode be changed, the of necessitie must there bee a change of the [g] Lawe.
13 For he of whom these things are spoken, pertepneth vnto another tribe, whereof no man serued at the altar.
14 For it is euident, that our Lord sprong out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthode.
15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp an other Priest,
16 Which is not made Priest after the Lawe [h] of the carnall commandement, but after the power of the endles life.
17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchi-sedec.
18 For the commandement that went afore,

[a] So called, because [f] Moses maketh no mention of his parents or kinsfolkes, but as he had bene suddenly sent of God into the world to be a figure of Christ our euerlasting Priest, & shortly taken out of the world againe: so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.
[b] That is, the chiefe of fathers. *Numb.*18.21. *deut.*18.1,2. *ios.*14.4.
[c] The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.
[d] Were begotte of Abraham.
[e] The Leuites receiued tithes of their brethrē, but Melchi-sedec of Abraham the patriarke: therefore his priesthode is more excellent then [f] Leuitical.
[f] Because there is no mencion of his death.
[g] The Lawe and the priesthode are both of one cōdition: so that both Aarons and Moses office perteine to Christ, which is Priest and Law maker.
[h] Which stoode in outward and corporall ceremonies. *Psal.*110.4. *chap.*5.6.

i For the Lawe hath no vertue nor profit till a man be come to Christ.

afore, is disanulled, because of þ weaknes therof, and unprofitablenes.
19 For the Law made nothing perfit, but
* the bringing in of a better hope made perfite, wherebp wee drawe nere vnto God.
20 And forasmuch as it is not without an othe (for these are made Priestes without an othe:
21 But this, he is made with an othe bp him that sayde vnto him, * The Lord hath swoine, & will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)
22 Bp so much is Jesus made a suertie of a better * Testament.
23 And among them many were made priestes, because they were not suffered to endure, bp the reason of death.
24 But this man, because he endureth euer, hath an k euerlasting Priesthood.
25 Wherefore, he is able also * perfectly to saue them that come vnto God bp him, seeing he euer liueth, to make intercession for them.
26 For such an hie Priest it became vs to haue, which is holy, harmeles, undefiled, separate from sinners, and made hier then the heauens:
27 Which needed not daply as those hie Priestes to offer vp sacrifice, * first for his owne sinnes, & then for the peoples: for that did he m once, when hee offered vp himselfe.
28 For the Lawe maketh men high Priestes, which haue infirmitie: but the word of the othe that was * since the Lawe, maketh the Sonne, who is consecrated for euermore.

k Therefore all others are blasphemous, ý either make them selues his successors, or pretend any other sacrifice.
l The fruite of his Priesthode is to saue, and ý fully & perfectly, not by supplying that that wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmities. *Leuit.16.6.*
m And can not without blasphemie be said to be offred againe, or els by any creature: for none could offer him, but him selfe.
n Not that it was first made after the lawe was giuen: but because the declaration of that eternall othe was then reueiled to the world.

CHAP. VIII.

6 He proueth the abolishing aswell of the Leuiticall Priesthoode, as of the olde Couenant by the spirituall and euerlasting Priesthode of Christ, 8 And by the newe Couenant.

1 NOw of the things which we haue spoken, this is the summe, that we haue such an high Priest, that sitteth at þ right hand of the throne of the maiestie in heauens,
2 And is a minister of the * Sanctuarie, and of the true b Tabernacle which the Lord pight, and not c man.
3 For d euerie hie Priest is ordeyned to offer both giftes and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.
4 For he were not a Priest, if hee were on the earth, seeing there are Priestes that according to the Lawe offer giftes,
5 Who serue vnto the paterne and shadowe of heauenly thinges, as Moses was warned bp God, when hee was about to finishe the Tabernacle. * See, saide he, that thou make all things according to the * paterne, shewed to thée in the mount.
6 But nowe our hie Priest hath obtained a more excellent office, in asmuch as he is the Mediatour of a better * Testament, which is established vpon better promises.
7 For if þ first Testament had bene faultelesse, no place shoulde haue bene sought for the second.
8 For in rebuking them he sayth, * Beholde, the dayes will * come, sayeth the Lord, when I shal make with the house of Israel, and with the house * of Juda a newe Testament:
9 Not lyke the Testament that I made with their fathers, in the day that I tooke them bp the hande, to leade them out of the land of Egypt: for they h continued not in my Testament, and I regarded them not, sayth the Lord.
10 For this is the Testament that I wil make with the house of Israel, After those dayes, sayth the Lorde, I will put my lawes in their minde, and in their heart I will write them, & I wil be their God, and they shalbe my people,
11 And then shall not i teache euery man his neighbour and euery man his bro-ther, saying, Knowe the Lorde: for all shall knowe me, from the least of them to the greatest of them.
12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.
13 In that he saith a newe Testament, hée hath abrogate the old: now that which is disanulled and wayed olde, is ready to vanish away.

e Seing the offerings of the Leuites were but shadowes of heauenly things, as appeareth bp the oracle to Moses, it soloweth then that Christs heauenly Sanctuary, his Tabernacle and office are farre more excellent.
* *Or, couenant. Iere.31.31. rom.11.27. chap.10.16.*
f That is, when Christ shal remit our sinnes by the preaching of the Gospel.
g Signifying that there should be no more diuisiō, but all shall be made one Church.
h Man by transgressing the bands of the couenant, couldc not enioy the commoditie thereof.
i Men shal not in the time of the Gospel be so ignorant as they were before, but shall knowe God much more perfectly through Christ.

CHAP. IX.

1 How that the ceremonies and sacrifices of the Law are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 THen the first * Testament had also * ordinances of religion, and a * worldly Sanctuarie.
2 For the first * Tabernacle was made, wherein was the candlesticke, and the table, and the shew bread, which Tabernacle is called the holy places.
3 And after the b seconde vaile was the Tabernacle, which is called the Holiest of all,
4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with golde, wherein the golden pot which had manna, was, and * Aarons rod that had budded, & the * tables of the Testament.
5 * And ouer the Arke were the glorious Cherubins, shadowing the * mercie seate: of which things we wil not nowe speake particularly.
6 Nowe when these thinges were thus ordayned, the Priestes went alwayes into the first Tabernacle, and accomplished

* *Or, tabernacle.*
* *Or, ceremonies.*
a Not heauenly and spirituall. *Exo.26.1.& 36.1*
b That is, on the inward side of ý vaile which was hid from the people. *Num.17.10. 1 King.8.9. 2.chro.5.10. Exod.25.22.*
* *Or, couer of the Arke.*

a That is, heauē.
b Which is ý bodie of Christ.
c For els it shuld be corruptible.
d He proueth ý Christs bodie is ý true Tabernacle, and that he must needes be made man, to ý intent that he might haue a thing to offer, which was his bodie. *Exod.25.40.all.7 44.*

Exod. 30. 10. Leuit. 16. 2.

[a] Or, errours.

c For so long as the hie Priest offred once a yere for his owne sinnes and for ỹ peoples, and also while this earthly tabernacle stoode, the way to the heauenly Tabernacle, which is made open by Christs blood, could not be entred into.

[b] Or, perfect.

d Neither yet him for whom they were offred.

e Which ceremonies although they were ordained of God, yet considered in themselues, or els compared wt Christ, are but carnall, grosse & earthly, and touch not the soule.

f Till the newe testament was appoynted.

g Which was his body & humane nature.

h Which is heauen.

i For Christ was the sacrifice, the Tabernacle and the Priest.

Leuit. 16. 14. nom. 19. 4.

k The Leuitical Priest offered beasts blood: but Christ the true & eternall Priest offred his owne blood, which was most holy and pure: the Leuitical Priest offred yeerely, and therefore did onely represent the true holines; but Christ by one only sacrifice hath made holy for euer all them that beleue.

l Outwardly in the sight of man.

1. Pet. 1. 19. 1. Iohn. 1. 7. Reuel. 1. 5.

m Which of them selues procure death and are the fruites thereof. Luke. 1. 74. Rom. 5. 6. 1. peter. 3. 18.

n Made betweene God and Christ, who by his death shoulde make vs heires. Gal. 3. 15.

o He proueth that Christ must die, because the couenant or testament is of none effect without the death of the testator.

p Without the death of beasts that were sacrificed, which signified, that Christ would pacifie his Father with his blood.

plished the seruice.

7 But into the seconde went the * high Priest alone, once euery yere, not without blood which he offered for him selfe, and for the [a] ignorances of the people.

8 Whereby the holy Ghost this signified, that the [c] way into the Holiest of al was not yet opened, while as yet ỹ first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offred gifts and sacrifices that could not make [b] holy, concerning the conscience, [d] him that dyd the seruice,

10 Which onely stoode in meates and drinkes, and diuers washings, & [e] carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater & a more perfect [g] Tabernacle, not made with handes, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the [h] Holy place, [i] and obtained eternall redemption for vs.

13 * For if the [k] blood of bulles and of goates & the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the * blood of Christ which through the eternall Spirit offered him selfe without spotte to GOD, purge your conscience from [m] dead workes, * to serue the liuing God?

15 And for this cause is he the Mediatour of the newe Testament, that throwe * death which was for ỹ redemption of the transgressions that were in ỹ [n] former Testament, they which were called, might receyue the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 * For the [o] Testament is confirmed when men are dead: for it is yet of no force as long as he ỹ made it, is aliue.

18 Wherefore neyther was the first ordained without [p] blood.

19 For when Moses had spoken euerie precept to the people, according to the lawe, hee take the blood of calues and of goates, with water and purple woll and hyssope, and sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by ỹ lawe purged with blood, & without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauenly thinges shoulde bee purified with such thinges: but the heauenly thinges them selues are purified with better [q] sacrifices then are these.

24 For Christ is not entred into the holy places that are made with handes, which are [r] similitudes of the true Sanctuarie: but is entred into very heauen, to appeare nowe in ỹ sight of God for vs,

25 Not that hee shoulde offer hym selfe [s] often, as the hie Priest entred into the Holy place euery yere with other blood,

26 (For then must he haue often suffred since the foundation of the worlde) but nowe in the [t] ende of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men ỹ they shall once die, and after that commeth the iudgement,

28 So * Christ was once offered to take away the sinnes of [v] many, and vnto them that looke for him, shal he appeare the seconde time [u] without sinne vnto saluation.

Exod. 24. 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offred, yet because this true and eternall sacrifice is compared with all those which were figuratiue, and is more sufficient then all they, therfore he calleth it in the plural nomber, Sacrifices.

[r] Or, paternes.

r Therefore to make any other offring or sacrifice for sinne after that Christs bodie was once offred, is blasphemie.

s Which is, the latter daies when Christ came. Rom. 5. 8. 1. pet. 3. 18.

t Of the elect.

u That is, without a sacrifice for sinne: or sin abolished.

CHAP. X.

1 The olde Law had no power to clense away sinne, 10 But Christ did it with offring of his body once for all. 22 An exhortation to receiue the goodnesse of God thankefully with patience and stedfast faith.

1 FOr the * Law hauing the [a] shadowe of good thinges to [b] come, and not the very [c] image of the thinges, can neuer with those sacrifices, which they offer yere by yere continually, [d] sanctifie the commers thereunto.

Leuit. 16. 14, 23.

a Which was as it were the first draught & purtrait of the liuely paterne to come.

b Which are eternal.

[c] Or, substance.

[d] Or, make perfit, Leuit. 16. 21.

2 For woulde they not then haue ceased to haue bene offered, because that the offerers once purged, shoulde haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yere.

4 For it is impossible that the blood of bulles and goates shoulde * take away sinnes.

c When Christ was made man. Psal. 40. 6, 7.

5 Wherefore when he [e] commeth into the worlde, he saith, * Sacrifice and offring thou wouldest not: but a [d] body hast thou ordeined me.

d In ỹ Hebrewe it is, thou hast perced mine eares thorowe, that is, hast made me prõpt and readie to heare: and in the Greeke, thou hast made me a body, that is, to obey thee, which both tende to one purpose.

6 In burnt offrings, and sinne offrings thou hast had no pleasure.

7 Then I saide, Lo, I come (In the beginning of the [e] booke it is written of me)

e Or rolle and folding: for in olde time they vsed to folde bookes like rolles.

me) that I should do thy wil, O God.
8 Aboue, when he said, Sacrifice and offring, and burnt offrings, and sinne offrings thou wouldest not haue, neyther hadst pleasure therein (which are offered by the Lawe)
9 Then said he, Lo, I come to do thy wil, O God, he taketh away f the first, that he may stablish the s second.
10 By the which will we are sanctified, euen by the offring of the body of Jesus Christ once made.
11 And euery Priest appeareth daily ministring, and oft times offreth one maner of offring, which can neuer take away sinnes:
12 But this man after he had offred one sacrifice for sinnes, * sitteth for euer at the right hand of God,
13 And from henceforth tarieth, * till his enemies be made his footestoole.
14 For with one offring hath h he cõsecrated for euer them that are sanctified.
15 For the holy Ghost also beareth vs record: for after that he had said before,
16 * This is the Testament that I will make vnto them after those dayes, saith the Lorde, I wil put my Lawes in their heart, and in their mindes I wil write them.
17 And their sinnes and iniquities wil I remember no more.
18 Now where i remission of these things is, there is no more k offring for sinne.
19 Seing therefore, brethren, that by the blood of Jesus we l may be bolde to enter into the Holy place,
20 By the new and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:
21 And seeing wee haue an high Priest, which is ouer the house of God,
22 Let vs draw neere with a true heart in assurance of fayth, n sprinkled in our hearts from an euill conscience, & washed in our bodies with pure water.
23 Let vs keepe p profession of our hope, without wauering (for hee is faythfull that promised)
24 And let vs cõsider one another, to prouoke vnto loue, and to good workes,
25 Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the o day draweth neere.
26 * For if we sinne p willingly after that wee haue receiued p knowledge of the trueth, there remayneth no more sacrifice for sinnes,
27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.
28 He that despiseth Moses lawe, dyeth without mercie * vnder two, or three witnesses.
29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sõne of God, and counteth the blood of p Testament as an vnholy thing, wherewith he was sanctified, and q doeth despite the Spirit of grace?
30 For we knowe him that hath sayde, * Vengeance belongeth vnto me: I wil recompense, sayth the Lord. And again, The Lord shall r iudge his people.
31 It is a fearefull thing to fall into the hands of the liuing God.
32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,
33 Partly whyle you were made a gasing stocke both by reproches & afflictions, & partly whyle ye became s companions of them which were t so tossed to and fro.
34 For both ye sorrowed with me for my bonds, and suffred with ioye the spoyling of your goods, knowing in your selues how that ye haue in heauē a better, and an enduring substance.
35 Cast not awaye therefore your confidence which hath great recompence of reward.
36 For ye haue nede of patience, that after ye haue done the will of God, ye might receiue the promises.
37 For yet a very litle whyle, and he that shall come, will come, and wil not tarry.
38 * Now the iust shal liue by fayth: but if any withdraw him selfe, my soule shal haue no pleasure in him.
39 But wee are not they which withdraw our selues vnto perdition, but followe fayth vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. 9 Without faith we can not please God. 16 The stedfast belefe of the fathers in olde time.

1 NOwe faith is p ground of things, which are hoped for, and the euidence of thinges which are not seene.
2 For by it our Elders were well a reported of.
3 * Through fayth we vnderstande that the worlde was ordained by the worde of God, so that the thinges which we see, are not made of thinges, which b did appeare.
4 By faith Abel * offred vnto God a greater sacrifice then Cain, c by * the which he obteyned witnes that he was d righteous, God testifying of his gifts: by the which faith also he being dead, yet * speaketh.
5 By faith was * e Enoch taken away, p he shoulde not see death: neyther was

f That is, sacrifices.
g Which is, the wil of God to stand content with Christs sacrifice. *Chap.1.13. Psalme.110.1. 1.cor.15.25. chap.1.13.*
h That is, sanctified to God and made perfect. *Ierem.31.33. chap.8.8,10. rom.11.27.*
i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seing therefore that onely Christs death hath washed away all sinnes, and doeth euer afreshe when sinners do repent, there can be none other sacrifice but that, and it can be no more reiterated.
k For the offring of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing, and an offring vp of our selues and ours for the same.
l We by Christ haue that libertie which the ancient fathers could not haue by the Law.
m The blood of Christ is alwayes fresh and liuely before y Father to sprinkle and quicken vs.
n That is, hauing our heartes made pure.
o Of Christs second comming. *Chap.6.4.*
p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the apostate did. *Deut.19.15.mat.18.16.iohn.8.17.2.cor.13.1.*
q Whereby it is euident that the Apostle here onely meaneth y sinne, which is against the holie Ghost, as also Chap.6.4. *Deut.32.35. rom.12.19.*
r Defend the godlie and punish the wicked.
s For the which thing also S. Paul praiseth the Philippians and Thessalonians.
t Or, of that state.

Habak.2.4. rom.1.17. gal.3.11.

a Haue bene approued, and so obtained saluation. *Gen.1.3. iohn.1.10.*
b For God made al things of nothing.
c Meaning faith. *Mat.23.35.*
d Because God receiued him to mercie, therefore he imputed him righteous.
e That is, liueth. *Gen.5.24.ecclus.44.16. and 49.14.*
f For Enochs and Elias taking vp, was such a thing as is spoken of, 1.Cor.15.51. and 1.thess.4.17.

he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must beleeue that God is, and that he is a a rewarder of them that seeke him.

First God must finde vs before we can seek him: then we must seeke him with a pure heart in Christ, who is reueiled in his word: and thereby we learne to beleeue Gods free mercie towards vs in his Sonne, through whome we obtaine the reward of his promes, and not of our deserts.

7 By faith * Noe being warned of God of thinges which were as yet not seene, moued with reuerence, prepared the Arke to the saueing of his houshold, through the which Arke he condemned the worlde, and was made heire of the righteousnes, which is by faith.

Gen.6.13.
ecclus.44.17.

8 By faith * Abraham, when he was called, obeyed God, to goe out into a place, which he should afterwarde receiue for inheritance, and he went out, not knowing whither he went.

Gen.12.4.

9 By faith he abode in the lande of promes, as in a strange countrey, as one that dwelt in tentes with Isaac & Iacob heires with him of the same promes.

10 For he looked for a citie hauing a b foundation, whose builder and maker is God.

b For al things in the world are subiect to corruption.

11 Through faith * Sarra also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised.

Gen.17.19.& 21.2

12 And therefore sprang there of one, euen of one which was c dead, so many as * the starres of the skie in multitude, and as the sande of the sea shore which is innumerable.

i Euen as dead.
Ecclus.44.21.

13 All these dyed in faith, and d receiued not the promises, but saw them a e farre off, and beleeued them, and receiued them thankefully, and confessed that they were f strangers and pilgrims on the earth.

d Which was the enioying of the land of Canaan.
e With the eyes of fayth.
f And therefore put not their confidence in things of this world.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had bene myndefull of g that countrey, from whence they came out, they had leasure to haue returned.

g That is, of Mesopotamia.

16 But nowe they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offred vp Isaac, when he h was tried, and he that had receiued the promises, offered his onely begotten sonne.

Gen.22.10.
ecclus.44.20.
h For it might seeme to the flesh that the promes was contrarie to this commandement, to sacrifice his sonne.

18 (To whome it was saide, * In Isaac shall thy seede be called)

Gen.21.12.
rom.9.7.

19 For he considered that God was able to raise him vp euē from the dead: from whence hee receyued him also after a sorte.

20 By faith * Isaac blessed Iacob and Esau, concerning things to come.

Gen.27.28.
Gen.48.15,16.

21 By faith * Iacob when he was a dying, blessed both the sonnes of Ioseph, and * i leaning on the ende of his staffe, worshipped God.

Gen.47.31.
i *Or, worshipped toward the ende of his staffe.*

22 By faith * Ioseph whē he dyed, made mention of the departing of the childre of Israel, and gaue commandement of his bones.

Gen.50.24,25.

23 * By faith Moses when he was borne, was hid three moneths of his parents, because they sawe hee was a proper childe, neyther feared they the kings * commandement.

Exod.2.2. actes.7.20.
Exod.1.16.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

Exod.2.11.

25 And chose rather to suffer aduersitie wth the people of God, then to enioye the k pleasures of sinnes for a season,

k The intisings of the world, which drawe vs from God, and which we can not vse without prouoking of Gods anger.

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenes of the king: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the * Passeouer and the effusion of blood, least hee that destroyed the first borne, shoulde touch them.

Exod.12.21,22.

29 By faith they * passed through the red sea as by dry land, which when the Egyptians had assayed to doe, they were drowned.

Exod.14.22,23.

30 By faith the * walles of Iericho fell downe after they were cōpassed about seuen dayes.

Iosh.6.20.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

Iosh.6.23.
Iosh.2.1.

32 And what shall I more say? for the time would be too short for me to tell of * Gedeon, of * Barac, and of * Samson, and of * Jephte, also of * Dauid, and Samuel, and of the Prophets:

Iud.6.11.
Iud.4.6.
Iud.13.24.

33 Which through faith subdued kingdomes, wrought righteousnes, obteyned the l promises, stopped the mouthes of Lions,

Iud.11.1,& 12.7.
1.Sam.1.20.& 13.14.
l Or fruite thereof.

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strōg, waxed valiāt in battel, turned to flight the armies of the aliants.

35 The m women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.

m As Elias raised vp the widowe of Sareptas sonne, & Eliseus the Sunamites sonne.

36 And others haue bene tryed by mockings & scourgings, yea, moreouer by bonds and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted and tormented:

n They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

38 Whom the world was not worthy of: they wandred in wildernesses & mountaines, & dennes, & caues of the earth.

39 And these all though fayth obtayned good report, & receiued not the promes,

40 God prouiding a better thing for vs, that they o without vs should not be made perfite.

o For we are all one bodie together.

CHAP.

CHAP. XII.

An exhortation to be patient & stedfast in trouble & aduersitie, vpon hope of euerlasting rewarde. 21 A commendation of the newe Testament aboue the olde.

1 WHerefore, *let vs also, seeing that we are compassed with so great a [a] cloude of witnesses, cast away euery thing that [a] presseth downe, and the sinne that [a] hangeth so fast on: let vs runne with patience the race that is set before vs,

2 [b] Looking vnto Iesus the authour and finisher of our faith, who for the ioye that was set before him, endured the crosse, [c] despised the shame, and is set at the right hande of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least ye shoulde be wearied and faint in your myndes.

4 Ye haue not yet resisted vnto blood, striuing against [c] sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, *My sonne, despise not the chastening of the Lorde, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, hee chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not [d] sonnes.

9 Moreouer we haue had the fathers of our [e] bodies which corrected vs, and wee gaue them reuerence: shoulde wee not much rather be in subiection vnto the Father of [f] spirits, that wee might liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that wee might be partakers of his holines.

11 Nowe no chastising for the present seemeth to be ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousnes, vnto them which are therby exercised.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make straight steppes vnto your feete, lest [g] that which is halting, be turned out of the way, but let it rather bee healed.

14 *Followe peace with all men, and holines, without the which no man shall see the Lorde.

15 Take heede, that no man fall away from the grace of God: let no [h] roote of bitternes spring vp & trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as *Esau, which for a portion of meate solde his birthright.

17 *For ye knowe howe that afterwarde also when he would haue inherited the blessing, he was reiected: for he founde no place to [i] repentance, though he sought the blessing with teares.

18 For ye are not come vnto the *mount that [k] might be touched, nor vnto burning fire, nor to blacknes and darknes, and tempest,

19 Neither vnto the sounde of a trumpet, and the voyce of woordes, which they that heard it, excused them selues, that the woorde shoulde not be spoken to them any more.

20 (For they were not able to abide that which was commanded, *Yea, though a beast touch the mountaine, it shall bee stoned, or thrust thorow with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto [l] mount [l] Sion, and to the citie of the liuing God, the [m] celestial Ierusalem, & to the company of innumerable [n] Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of al, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better thinges then that of *Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on [o] earth: much more shall wee not escape, if wee turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and nowe hath declared, saying, *Yet once more will I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more, signifieth the removing of those thinges, which are shaken, as of thinges which are made with handes, that the thinges which are not shaken, may remayne.

28 Wherefore seeing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence and feare.

29 For * euen our God is a [p] consuming fire.

CHAP. XIII.

He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoide couetousnesse, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankful vnto God, 17 And obedient vnto our gouernours.

LEt * brotherly loue continue.

2 Be not forgetfull to lodge strangers: for thereby some haue *receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

Rom.6.4. ephe.4.23,24. col.3.8. 1.pet.2.1.

[a] *Or, multitude.*

a As riches, cares and such like, & so to become Christes disciples by denying our selues, and taking our crosse to followe him.

[a] *Or, so eastly compasseth vs about.*

b As being our marke.

c Which by reason of our concupiscence assaileth vs on all sides.

Prou.3.11. reuel.3.19.

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirites without any worldly meane, so he doeth instruct & mainteine them by the wonderfull vertue of his Spirit.

g Their halting partly declared their slownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

Rom.12.18.

h As heresies or apostasie.

Gen.25.33. Gen.27.38.

i He was full of despite and disdaine, but was not touched with true repentance to be displeased for his sinnes and so seeke amendment.

Exod.19.16. and 20.21.

k Which might be touched and seene, forasmuch as it was materiall, but God had commaded that none should touch it.

Exod.19.13.

l Whence the word of God must come.

m Which shall be extended through al the worlde.

n By the Gospel we are ioyned with the Angels and Patriarkes.

Gen.4.10.

o Which spake but rudely in comparison of Christ, who preached not the Lawe but the Gospel.

Hag.2.7.

Deut.4.24.

p To destroy them that resist him.

Rom.12.10. 1.pet.4.8. Gen.18.3. and 19.3.

a As incontinencie is a disease common to men of al sortes and degrees, so marriage the remedie is offered by the free mercie of God to al maner of men without respect.

4 a Marriage is honorable among al, and the bed undefiled: but whoremongers & adulterers God wil iudge.

5 Let your conuersation bee without couetousnesse, and be content with those thinges that ye haue: for b he hath said, * I will not faple thee, neyther forsake thee:

6 So that we may boldly say, *The Lord is mine helper, neither wil I feare what man can do vnto me.

b The Lorde. *Ioh.1.9. Psal.118.6.*

7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith followe, considering what hath bene the ende of their conuersation.

c He was, is, and shalbe the foundation of the Church for euer.

8 Iesus Christ c yesterday, and to day, the same also is for euer.

d Whatsoeuer doctrine is not according to the simple trueth of Gods worde, is strange.

9 Be not caried about with diuers and strange d doctrines: for it is a good thing that the heart be stablished with grace, and not with e meates, which haue not profited them that haue bene occupied therein.

e By reproouing them which superstitiously put difference betwixt meates, he condemneth al ye seruice which stood in ceremonies, comparing it with the spirituall worshipping, & regeneration.

10 We haue an altar whereof they haue no authoritie to f eate which serue in the Tabernacle.

11 *For the bodies of those beasts whose blood is brought into the holy place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie ᵹ people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproche.

f They that sticke to the ceremonies of the Lawe, cannot eate, that is, cannot be partakers of our altar, which is thankesgiuing & liberalitie, which two sacrifices or offrings are now onely left to the Christians. *Leuit.4.11. and.6.30. and 16.27.*

g So that the Priests had no piece thereof.

14 * For here haue we no continuing citie: but we seeke one to come. *Micah.2.10.*

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name. *Hos.14.2.*

16 h To doe good, and to distribute forget not: for with such sacrifices God is pleased.

h Thankesgiuing and doing good are our onely sacrifices which please God.

17 Obey them that haue the ouersight of you, and submit your selues: for they watche for your soules, as they that must giue accomptes, that they may doe it with ioye, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in al things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickely.

20 The God of peace that brought again from ᵹ dead our Lorde Iesus, the great i shepheard of the sheepe, through the blood of the euerlasting Couenant,

i Read Act.20. 28.& Ioh 10,11.

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whome bee praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and al the Saints. They of Italie salute you.

25 Grace be with you all. Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

THE *GENERAL EPISTLE of Iames.

*That is, written to no one man, citie or countrey, but to all ᵹ Iewes generally, being now dispersed.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreis, and therefore he exhorteth them to patience & prayer, to embrace the true word of God, and not to be partial, neither to boast of an ydle faith, but to declare a true faith by liuely fruites, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faultes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for al good things frō aboue, 21 To forsake al vice, & thankfully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to do thereafter in deede. 27 VVhat true religion is.

1 IAmes a seruaunt of God, and of the Lorde Iesus Christe, to the twelue Tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fal into diuers ᵗtentations,

ᵗOr, affliction.

3 *Knowing that the a trying of your faith bringeth forth patience.

a Afflictions trie our faith and ingender patience.

4 And let patience haue her b perfect worke, that ye may be pefect & entier, lacking nothing.

b Our patience ought to continue to the ende, til by working it hath polished vs & made vs perfect in Christ.

5 If any of you lacke wisedome, let him aske of God, which giueth to al men liberally, and reprocheth no man, and it shalbe giuen him.

6 *But let him aske in faith, and waner

c To endure patiently whatsoeuer God layeth vpon him.

Mat.7.7. mar.11.24. luke 11.9 ioh.14.13. and.16.23.

not:

not: for he that wauereth, is like a wane of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that hée shall receiue any thyng of the Lorde.

8 A[d] wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is [e] exalted:

10 Agayne he that is riche, in that hee is made [f] low: for as the flower of þ grasse shall he * vanish away.

11 For as when the sunne riseth with heate, then the grasse withereth, and his flower falleth awap, and the beautie of the fashion of it perisheth: euen so shall the riche man fade awap in all his [g] wayes.

12 * Blessed is the man, that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is [g] tempted, I am tempted of God: for God can not be tempted with euil, neither tempteth he any man.

14 But euery man is tempted, when hée is drawen awap by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good [h] giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whom is no variablenes, neither [i] shadowing by turning.

18 Of his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, * let euery man be [k] swift to heare, slowe to speake, and [l] slowe to wrath.

20 For the wrath of man doth not accomplish the [m] righteousnes of God.

21 Wherefore lay apart all filthines, and superfluitie of maliciousnes, and receiue with meekenesse the worde that is [n] graffed in you, which is able to saue your soules.

22 * And be ye doers of the worde, and not hearers only, deceiuing your owne selues:

23 For if any heare the worde, and do it not, he is like vnto a man, that beholdeth his naturall face in a [o] glasse.

24 For when he hath considered himself, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of libertie, & continueth therein, he not being a forgetfull hearer, but a doer of the worke, shalbe blessed [p] in his deed.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vayne.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, & widowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regard the poore as wel as the rich, 8 To bee louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead faythe, where good workes followe not.

1 My brethren, haue not the faith of our glorious Lorde Iesus Christ [a] in [b] respect of persons.

2 For if there come vnto your companie a man with a golde ring, and in goodly apparel, and there come in also a poore man in vile rayment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partial in your selues, & are become iudges of euill [b] thoughts?

5 Hearken my beloued brethren, hath not [c] God chosen the poore of this worlde, that they should be rich in faith, & heires of the kingdome which he promised to them that loue him?

6 But ye haue dispised the poore. Do not the rich oppresse you by tyrannie, and do not they draw you before the iudgement seates?

7 Do not they blaspheme the [d] worthie Name after which ye be named?

8 But if ye fulfill the * royall Law according to þ Scripture, which saith, * Thou shalt loue thy neighbour as thy selfe, ye do well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 For * whosoeuer shal keepe the whole Law, and yet fayleth in one point, he is giltie of all.

11 For he that said, * Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 So speake ye, and so do, as they that shalbe iudged by the [f] Law of libertie.

13 For there shalbe iudgement merciles to him that sheweth no mercie, & mercy reioyceth against iudgement.

14 What auaileth it, my brethre, though a man saith he hath [h] faith, whe he hath no workes? can the faith saue him?

15 For if a brother or a sister be * naked

a As esteeming faith and religio by the outwarde appearance of men.

b Or, acceptation.

c That is, are ye not euill affectioned?

d Seeing God esteemeth them, we may not contemne them.

e The Name of God and Christ, whereof you make profession: and in that they dishonour God, it is not meete § you his children should honour them.

f Which is here taken prouerbially, for the hie or broade way, wherein there is no turnings, and euerie man can go: so euerie mā is our neighbour, as well the poore as § riche. *Leuit.19.18.*

mat.22.39. mar.12.31. rom.13.9. gal.5.14. Leuit.19.15.

deut.1.17. & 16.19. Mat.5.19. Exod.20.14. deut.5.18.

f By the mercie of God which deliuereth vs frō § curse of § Law.

g And feareth it not.

h S. Paul to § Romanes and Galatians, disputeth against them, which attributed iustification to the workes: and here S. Iames reasoneth against thē, which vtterly condemne workes: therefore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how we are iustified: here howe we are knowne to be iustified: there works are excluded as not the cause of our iustification: here they are approued as effectes proceeding thereof: there they are denied to go before them that shalbe iustified: and here they are said to follow them that are iustified. *Luke.3.11.1.ioh.3.17.*

d Douting in doctrine, or of Gods wil.

[a] *Or, double.*

e That he is called to the companie of Christ and his Angels.

f Or contemptible to the world. *Eccles.14.18. isa.40.6. 1.pet.1.24.*

[a] *Or, in all his thoughts & deedes Iob.5.17.*

[b] *Or, moued to euil.*

g He meaneth now of the inward tentations as of our disordered appetites, which cause vs to sinne.

h Seing al good things come of God, we ought not to make him the authour of euil.

i He alludeth vnto the Sunne which in his course and turning sometime is cleare and bright, sometime dark & cloudie: but Gods liberalitie is euer like it selfe, bright & continually shining. *Prou.17.27.*

k That is, prōpt to learne.

l For we cannot heare God except we be peaceable, & modest.

m But hindereth Gods worke in vs.

n By hearing the word preached. *Mat.7.21. rom.2.13.*

o So Gods word is a glasse wherin we must behold our selues and become like vnto him.

p In so behauing him selfe.

and destitute of dayly foode,
16 And one of you say vnto them, Depart
i In thine owne opinion. in peace: warme your selues, & fill your
bellies, notwithstanding ye giue them
not those things which are needfull to
the bodie, what helpeth it?
k Here deedes are considered as ioyned with true faith. 17 Euen so the faith, if it haue no workes,
is dead in it selfe.
l So that faith was not idle. 18 But some man might say, Thou hast
[a] the faith, and I haue workes: shew me
thy faith out of thy [a] [b]workes, and I will
shew thee my faith by my workes.
m The more his faith was declared by his obedience and good works, the more was it knowen to men to be perfect, as the goodnes of a tree is knowen by her good fruite, otherwise no man can haue perfection in this worlde: for euerie man must pray for remissiō of his sinnes, and increase of faith. *Gen.15.6. rom.4.3. gal.3.6.* 19 Thou beleeuest that there is one God:
thou doest well: the deuils also beleeue
it, and tremble.
20 But wilt thou vnderstande, O thou
vaine man, that the faith which is with-
out workes, is dead?
21 Was not Abraham our father iustifi-
ed through workes, when he offred Is-
saac his sonne vpon the altar?
22 Seest thou not that the faith [b] wrought
with his workes? & through the workes
was the faith made [m] perfit.
n Is so knowne and declared to man. 23 And the Scripture was fulfilled
which saith, * Abraham beleeued God,
and it was imputed vnto him for right-
eousnes: and he was called the friende
of God.
24 Ye see then how that of works a man
is [n] iustified, and not [o] of faith onely.
25 Likewise also was not * [p] Rahab the
harlot iustified through workes, when
she had receiued the messengers, and
sent them out another way?
o Of that barren and dead faith whereof ye boast. *Ioh.2.1.* 26 For as the bodie without the spirite
is dead, euen [q] so the faith without
workes is dead.

p Meaning hereby all them that were not Iewes, and were receyued to grace. q Wherefore we are iustified onely by that liuely fayth, which doeth apprehende the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honour aboue our brethren. 3 He describeth the properties of the tongue, 15.16. And what difference there is betwixt the wisdome of God, and the wisdome of the world.

a Vsurpe not through ambition authoritie ouer your brethren. 1 My brethrē, be not [a] many masters,
knowing that we shal receiue the
greater condemnation.
[q] *Or, stumble.* 2 For in many things we [q] [b] sinne al. * If
any man sinne not in [c] worde, hee is a
perfit man, and able to bridle all the
bodie.
b He that well considereth him selfe, shal not be rigorous toward his brethren. *Eccles.14.1 and 19.16. and 25.8.* 3 Beholde, we put bittes into the horses
mouthes that they should obey vs, and
we turne about all their bodie.
c He that is able to moderate his tongue, hath attained to an excellent vertue. 4 Beholde also the ships, which though
they be so great, and are driuen of fierce
windes, yet are they turned about with
a verie small rudder, whithersoeuer the
gouernour listeth.
[b] *Or, matter.* 5 Euen so the tongue is a litle member,
and boasteth of great things: beholde,
howe great a [b] thing a litle fire kind-
leth.
d An heape and full measure of al iniquitie. 6 And the tongue is fire, yea, a [d] worlde
of wickednes: so is the tongue set amōg
our members, that it defileth the whole
body, and [e] setteth on fire the course of
nature, and it is set on fire of hell.
e The intemperancie of the tongue is as a flame of hel fire. 7 For the whole nature of beasts, and of
birds, and of creeping things, & things
of the sea is tamed, and hath bene ta-
med of the nature of man.
8 But the tongue can no man tame. It is
an vnruly euill, full of deadly poyson.
9 Therewith blesse we God euen the
Father, and therewith curse wee men,
which are made after the similitude of
God.
10 Out of one mouth proceedeth blessing
and cursing: my brethren, these things
ought not so to be.
11 Doeth a fountayne sende forth at one
place swéete water and bitter?
12 Can the figge tree, my brethren, bring
forth olives, either a vine figges? so can
no fountaine make both salt water and
sweete.
13 Who is a wise man and endued with
knowledge among you? let him shewe
by good conuersation his workes in
meekenes of wisedome.
14 But if ye haue bitter enuying, & strife
in your hearts, reioyce not, neither bee
liars against the trueth.
f Without mistion and dissimulation. 15 This wisedome descendeth not from
aboue, but is earthly, sensuall, and di-
uelish.
g And examining things with extreme rigour as hypocrites, who only iustifie thēselues, & cōdemne al others. 16 For where enuying & strife is, there is
sedition, and all maner of euill workes.
17 But the wisdome that is from aboue,
is first [f] pure, thē peaceable, gentle, easie
to be entreated, full of mercie and good
fruites, without [g] iudging, and with-
out hypocrisie.
h So that their life is according to their profession. 18 And the [h] fruit of righteousnes is sowē
in peace, of them that make peace.

CHAP. IIII.

1 Hauing shewed the cause of all wrong, and wickednes, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depende on Gods prouidence.

a For the Lawe of the members continually fighteth against the Lawe of the minde. FRom whence are warres & contentions among you? are they not
hence, euen of your lusts, that [a] fight
in your members?
b He calleth adulterers here after the maner of ỹ Scriptures, which preferre the pleasures of ỹ worlde to ỹ loue of God. *1.Ioh.2.15.* Ye lust, and haue not: ye ennie, & haue
indignation, & cannot obteine: ye fight
and warre, and get nothing, because ye
aske not.
2 Ye aske, & receiue not because ye aske
amisse, that ye myght consume it on
your lustes.
c The imagination of mans heart is wicked, Gen.6.5 & 8.21. *Pro.3.34.1.pe.5.5* 4 Ye adulterers [b] adulteresses, know ye
not that the amitie of the worlde is the
enmitie of God? * Whosoeuer there-
fore will be a friende of the worlde, ma-
keth himselfe the enemie of God.
5 Do ye thinke that the Scripture sayth
in vaine, The [c] spirit that dwelleth in
vs, lusteth after enuie?
6 But the Scripture offereth more grace,
and therefore sayth, * God resisteth the
proud,

proud, and giueth grace to the humble.
Ephe.4.27. 7 *Submit pour ſelues to God: reſiſt the deuill, and he will flée from you.
8 Draw nére to God, and he will draw nére to you. Cleanſe your hands, ye ſinners, and purge your hearts, ye wauering minded.
d The Greeke word ſignifieth that heauines, which is ioyned with a certaine ſhamefaſtnes, as appeareth in the countenance. *1.Pet.5.6.*
9 Suffer afflictions, and d ſorow ye, and weepe: let your laughter bee turned into mourning, and your ioye into heauines.
10 *Caſt downe your ſelues before the Lord, and he will lift you vp.
11 Speake not euill one of another, bre-thren. He that ſpeaketh euill of his bro-ther, or hee that condemneth his bro-ther, ſpeaketh euil of the Lawe, & e con-demneth the Lawe: and if thou con-demneſt the Lawe, thou art not an ob-ſeruer of the Lawe, but a iudge.
e In vſurping § authoritie of iudging, which is due to the Lawe.
f He ſheweth that this ſeuere iudging of o-thers is to de-priue God of his authoritie. *Rom.14.4.*
12 There is one f Lawgiuer, which is able to ſaue, and to deſtroy. *Who art thou that iudgeſt another man?
g We ought to ſubmit our ſelues to the pro-uidence of God. *Actes 18.21. 1.cor.4.19.*
13 Go to now ye that ſay, g To day or to morow we will go into ſuch a citie, and continue there a yere, and buy and ſell, and get gaine,
h He anſwereth to them, which ſaid they knewe what was good, but they woulde not do it.
14 (And yet ye can not tel what ſhalbe to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vaniſheth away)
15 For that ye ought to ſay, *If the Lord will, and, If we liue, we will doe this or that.
16 But now ye reioyce in your boaſtings: all ſuch reioycing is euill.
17 Therefore, h to him y knoweth how to do well, & doeth it not, to him it is ſinne.

CHAP. V.

He threatneth the wicked rich men, 7 Exhorteth vnto patience, 12 To beware of ſweating, 16 One to knowledge his faults to another, 20 And one to labour to bring another to the trueth.

a He menaceth them with the vengeance of God, which ſhall not onely make them to weepe, but to howle & deſpaire.
1 GO to nowe, ye rich men: weepe, and a howle for your miſeries that ſhall come vpon you.
2 Your riches are corrupt: and your gar-ments are mothe eaten.
3 Your golde and ſiluer is cankred, and the ruſt of them ſhalbe a b witneſſe a-gainſt you, and ſhall eat your fleſh as it were fire. *Ye haue heaped vp treaſure for the c laſt dayes.
b And kindle the wrath of God againſt you. *Rom.2.5.*
c To ſuffice til § end of the world.
4 Beholde, the hire of § labourers, which haue reaped your fieldes (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lorde of hoſtes.
5 Ye haue lined in pleaſure on the earth, and in wantonnes. Ye haue nouriſhed your hearts, as in a day of d ſlaughter.
6 Ye haue condemned and haue killed the iuſt, and he hath not reſiſted you.
d Which were § dayes of the ſa-crifices, or feaſts when they vſed to banket and feede more a-boundantly then other daies.
7 Be patient therefore, brethren, vnto the comming of the Lorde. Beholde, the huſbandman waiteth for the precious fruite of the earth, and hath long pati-ence for it, until he receiue the e former, and the latter raine.
e Which is whē the corne is ſowen, and a litle before it is mowen.
8 Be ye alſo patient therefore and ſtable your hearts: for the comming of the Lord draweth nerre.
9 f Grudge not one againſt another, bre-thren, leſt ye be condemned: beholde, the iudge ſtandeth before the dore.
f Be not grieued nor aſke ven-geance. *Mat.5.34.*
10 Take, my brethren, the Prophets for an enſample of ſuffering aduerſitie, and of long patience, which haue ſpoken in the name of the Lord.
g That which muſt be affir-med, affirme it ſimply & with-out othe: like-wiſe that which muſt be denied: by this he ta-keth not from § magiſtrate his authoritie, who may require an othe for the maintenance of iuſtice, judge-ment, and trueth.
11 Behold, we count them bleſſed which endure. Ye haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitifull and mercifull.
12 But before all thinges, my brethren, g *ſweare not, neyther by heauen, nor by earth, nor by any other oth: but let your ſ yea, be yea, and your nay, nay, leſt ye fall into h condemnation.
Or, hypocriſie.
h The gift of healing was then in the Church. *Mar.6.13.*
13 Is any among you afflicted? Let him pray. Is any merry? Let him ſing.
14 Is any ſicke among you? Let him call for the i Elders of the Church, and let them pray for him, & anoynt him with * i oyle in the k Name of the Lord.
i Which in thoſe daies was a ſigne of § gift of hea-ling, but now the gift being taken away, the ſigne is to no vſe.
k In calling on § name of § Lord. Open § which grieueth you, that a remedie may be found: and this is com-manded both for him that co-plaineth, and for him that hea-reth, § the one ſhould ſhew his griefe to § other.
15 And the prayer of faith ſhall ſaue the ſicke, and the Lorde ſhall raiſe him vp: and if he haue committed ſinne, it ſhall be forgiuen him.
16 Acknowledge l your faultes one to another, and pray one for another, that ye may bee healed: for the prayer of a righteous man auaileth much, if it bee feruent.
l Open § which you haue done a-gainſt one another, and pray for one another, that ye may be ſaued. *1.Reg.17.1.Eze-chiel.48.3.Iud.4.25*
17 *Helias was a man ſubiect to like paſſions as we are, and he prayed earneſtly that it might not rayne, and it rained not on the earth for three yeres and ſixe moneths.
18 And he prayed agayne, and the hea-uen gaue raine, and the earth brought forth her fruite.
19 Brethren, if any of you hath erred frō the trueth, and ſome man hath conuer-ted him,
20 Let him know that he which hath cō-uerted the ſinner from going aſtray out of his way, ſhal ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.

THE FIRST EPISTLE GENE-rall of Peter.

THE ARGVMENT.

HE exhorteth the faithful to denie themſelues, and to contemne the world, that being de-liuered from al carnal affections and impediments, they may more ſpeedily atteine to the heauenly kingdome of Chriſt, whereunto we are called by the grace of God reuealed to vs

in his Sonne, and haue alreadie receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this fayth shoulde not faynt, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular poyntes, teaching subiectes howe to obey their gouernours, and seruants their masters, and howe maried folkes ought to behaue themselues. And because it is appoynted for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth howe the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 *And howe fayth must be tryed,* 10 *That the saluation in Christ is no newes, but a thing prophecied of old.* 13 *He exhorteth them to a godly conuersation, forasmuch as they are new borne anewe by the word of God.*

1 PEter an Apostle of Iesus Christ, to [a] the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirite, [c] through obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 Blessed bee God euen the Father of our Lorde Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God through fayth vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, though nowe for a season (if need [g] require) ye are in heauinesse, through manyfolde tentations,

7 That the tryall of your fayth, being much more precious then gold that perisheth (though it bee tryed with fire) might be founde vnto your prayse, and honour and glory, at the [h] appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom nowe, though ye see him not, yet doe you beleeue, and reioyce with ioye vnspeakeable and glorious,

9 Receiuing the [i] ende of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should folowe.

12 Vnto whom it was reuealed, that [i] not vnto themselues, but vnto vs they should minister the thinges which are nowe shewed vnto you by them which *haue preached vnto you the Gospell by the holy Ghost sent down from heauen, the which thinges the Angels desire to beholde.

13 Wherefore, [k] girde vp the *loynes of your minde: be sober, and trust perfectly on [l] grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in *all maner of conuersation,

16 Because it is written, *Be ye holy, for I am holy.

17 And if ye call him Father, which without *respect of person iudgeth according to euery mans *worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible thinges, as siluer and gold, from your vaine conuersation, receiued by the traditions of the [o] fathers,

19 *But with [p] precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was *ordained before [p] foundation of the worlde, but was declared in the [p] last times for your sakes,

21 Which by his meanes doe beleeue in God that raised him from the dead, and gaue him glory, that your fayth and hope might be in God.

22 Seeing your soules are purified in [n] obeying the truth through the spirit, to *loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anewe, not of mortall seede, but of [q] immortall, by the worde of God, who liueth and endureth for euer.

24 For all *flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lorde endureth for euer: and this is the word which is preached among you.

CHAP.

a Which were Iewes to whom he was appoynted to be an Apostle.
b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectuall calling is § formal cause, & the finall cause is our sanctificatiō.
[c] Or, vnto obedience.
c To wit, of Christ.
2 *Cor.*1.3. *ephe.*1.3.
d For it is but dead and vaine hope which is without Christ.
e Therfore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And neede doeth so require, when it pleaseth God to lay his crosse vpon his, for to drawe thē from earthly things & make them partakers of his heauenly graces.
h At his second comming.
[i] Or, reward.

i Their ministerie was more profitable to vs then to them: for we see the things accomplished which they prophecied. *Actes.*2.4.
k Prepare your selues to the Lord. *Luke.*12.35.
l Vntil his second comming.
m When you were in ignorance & knewe not Christ. *Luke.*1.75. *Leuit.*11.44.& 19.2.& 20.7. *Deut.*10.17. *rom.*2.11. *gal.*2.6.
n According to the synceritie of the heart.
o Read Ezekiel 20.18. 1 *Cor.*6.20. & 7.23. *hebr.*9.14. 1. *iohn.*1.7. *reuel.*1.5. *Rom.*16.25. *ephe.*3.9. *col.*1.26. 2. *tim.*1.9. *tit.*1.2.
p When Christ appeared vnto the world, & when the Gospell was preached. *Rom.*12.10. *ephe.*4.2. *chap.*2.17.
q Therefore we must renounce our former nature. *Isa.*40.6. *eccles.*14.18. *iam.*1.10.

CHAP. II.

1 He exhorteth them to lay aside al vice, 4 Shewing that Christe is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine from fleshly lusts, 13 To obey the rulers. 18 How servants should behave themselves toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

Rom.6.4. ephes.4.23,25. col.3.8. hebr.12.1.

1 WHerefore, * laying aside al maliciousnes & al guile, and dissimulation, and envie, and all evil speaking,

a In this their infancie & newe comming to Christ, he willeth thē to take heede lest for ỹ pure milke, which is the first beginnings of learning the sincere worde, they be not deceiued by them which chop and chāge it, and give poyson in steade thereof.

2 As newe borne babes desire a the sincere milke of the worde, that per may grow thereby,

3 If so be that pe have tasted how bountifull the Lorde is.

4 To whome pee come as unto a living stone disalowed of men, but chosen of God and precious.

5 And pe as lively stones, be made a spirituall house, and holy * Priesthode to offer up spirituall sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is conteined in the Scripture, * Behold, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeveth therein, shall not be ashamed.

*Or, the milke of understanding which is without deceit.

Revel.1.6. Isa.28.16. rom.9. 33.

7 Unto you therefore which beleeve, it is precious: but unto them which be disobedient, the * stone which the c builders disalowed, the same is made the head of the corner,

b Meaning that God hath appointed Christ to be chiefe and head of his Church.

Psal.118.22. mat.21.42. act.4.11.

8 And a * stone to stumble at, and a rocke of offence, even to them which stumble at the word being disobedient, unto the which thing they were even ordeined.

c The Prieſtes, Doctours & Ancients of the people.

9 But ye are a chosen generation, a d royal all * Priesthood, an holy nation, a * peculiar people, that ye should shew forth the vertues of him that hath called you out of darkenes into his marvelous light,

Isa.8.14. rom.9.33.

10 * Which in time past were not a people, yet are now ỹ people of God: which in time past were not under mercie, but nowe have obteyned mercie.

d That is, partakers of Christes Priesthoode and kingdome.

11 Dearly beloved, I beseeche you, as strangers and pilgrims, * abstayne from fleshly lustes, which fight agaynst the soule,

Exod.19.6. revel.5.10.

12 * And have your conversation honest among the Gentiles, that they which speake evil of you as of evil doers, may by your * good workes which they shall see, glorifie God in the day of e the visitation.

Or gotten by purchase.

13 * Submit your selves unto al a maner ordinance of man for the Lordes sake, whether it bee unto the king, as unto the superiour,

Hosea.2.23. rom.9 25. Galat.5.16. rom.13 14. Chap.3.16. Mat.5.16.

14 Or unto governours, as unto them that are sent of him, for the punishment of evill doers, and for the praise of them that do well.

e Your good cōversation shalbe as a preparatiue against that day that God shal shew mercie vnto them and turne them.

15 For so is the will of God, that by well doyng ye may put to silence the ignorance of the foolish men,

16 As free, and not as having the liberty for a cloke of maliciousnes, but as the servants of God.

17 Honour al men: * love b brotherly fellowship: feare God: honour the king.

Rom.13.7. Chap.1.22. rom.12.10.

18 * Servants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the a frowarde.

19 * For this is thanke worthie, if a man for b conscience towarde God endure griefe suffering wrongfully.

Ephe.6.5. col.3.22.

20 For what praise is it, if when ye be buffeted for your faultes, ye take it patiently? but and if when ye do well, ye suffer wrong and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leaving vs an ensample that ye should follow his steps.

22 * Who did not sinne, neither was there guile found in his mouth.

23 Who when he was revyled, revyled not again: when he suffered, he threatned not, but committed it to him that judgeth righteously.

24 * Who his owne selfe bare our sinnes in his bodie on the tree, that we being delivered frō sinne, should live in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are nowe returned unto the shepherd and bishop of your soules.

Isai 53.9. 1.John.3.5. Isa.53.5. mat.8.17.

CHAP. III.

1 Howe wives ought to order themselves towards their husbandes, 3 And in their apparell. 7 The duetie of men towarde their wives. 8 He exhorteth all men to vnitie and love, 14 And patiently to suffer trouble by the example and benefite of Christ.

1 LIkewise * let the wives bee subiect to their husbandes, that even they which obey not the worde, may without the word be wonne by the conversation of the wives,

Col.3.18. ephes.5.22.

2 While they beholde your pure conversation, which is with feare.

3 * Whose apparelling let it not be outwarde, as with broyded heare, and golde put about, or in putting on of apparell.

1.Tim.2.9.

4 But let the hid man of the heart bee uncorrupt, with a meeke and quiet spirit, which is before God a thing much set by.

5 For even after this maner in time past did the holy women, which trusted in God, tier themselves, and were subiect to their husbands.

Gen.18.12.

a But willingly do your duetie: for your condition is not the worse for your obedience.

b By neither keping them too straite, nor in giving them too much libertie.

6 As Sarra obeyed Abraham, and * called him a Syr: whose daughters ye are, whiles ye do well, not being a afraid of any terrour.

Or, master.

7 * Likewise ye husbandes, dwell with them as men of b knowledge, c giving honour

c Taking care, and prouding for her.

1 Or, publike gouernment.

d Man ought to loue his wife, becauſe they leade their life together, alſo for that ſhe is the weaker veſſel, but chiefly becauſe that God hath made them as it were fellowe heires together of life euerlaſting.

e For they cannot pray when they are at diſſenſion.

Pro.17.13. & 20. 22.mat.5.39. rom.12.17. 1.theſſ.5.15.

f God hath made vs when we were his enemies, heires of his kingdom, & ſhal not we for giue our brethrē a ſmall fault?

Pſal.34.13. Iſa.1.16.

g To take vengeance on him.

Mat.5.10.

h That is, when they thinke to make you afraid by their threatnings.

Iſa.8.13.

i Giue him praiſe and depend on him.

Chap.2.12. Rom.5.6. hebr.9 15,28.

k By the power of God.

l Chriſt being from the beginning head & gouernour of his Church, came in the dayes of Noe, not in bodie, which then he had not, but in ſpirit, & preached by the mouth of Noe for ſpace of 120. yeres to the diſobedient, which would not repent, and therefore are now in priſon reſerued to the laſt iudgement. *Gen.6.14. mat.24.3. luke.17.26.*

honour vnto the woman, as vnto the weaker veſſel, euen as they which are [d]heires together of the grace of life, that your [e]prayers be not interrupted.

8 Finally, be ye all of one minde: one ſuffer with another: loue as brethren: be pitiful: be curteous,

9 * Not rendring euil for euil, neither rebuke for rebuke: but contrariwiſe bleſſe, knowing that yee are thereunto called, that ye ſhoulde be [f] heires of bleſſing.

10 *For if any man long after life, and to ſee good dayes, let him reſtrayne his tongue from euill, and his lippes that they ſpeake no guile.

11 * Let him eſchew euill, and do good: let him ſeeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord [g] is vpon them that do euill.

13 And who is it that will harme you, if ye followe that which is good?

14 * Notwithſtanding bleſſed are ye, if ye ſuffer for righteouſnes ſake. Yea, [h] feare not their feare, neither be troubled.

15 *But [i] ſanctifie the Lorde God in your hearts: and be readie alwayes to giue an anſwere to euery man that aſketh you a reaſon of the hope that is in you,

16 *And that with meekenes & reuerence, hauing a good conſcience, that when they ſpeake euil of you as of euil doers, they may bee aſhamed, which blame your good converſation in Chriſt.

17 For it is better (if the wil of God be ſo) that ye ſuffer for well doing, then for euill doing.

18 * For Chriſt alſo hath once ſuffred for ſinnes, the iuſt for the vniuſt, that he myght bring vs to God, and was put to death concerning the fleſh, but was quickened in the [k] ſpirit.

19 By the which [l] he alſo went & preached vnto the ſpirits that are in priſon.

20 Which were in time paſt diſobedient, whē once the long ſuffering of God abode in the dayes of * Noe, while the arke was preparing, wherein few, that is, eight [m] ſoules were ſaued in the water.

21 To the which alſo the figure that now ſaueth vs, euen Baptiſme agreeth (not the putting away of the filth of the fleſh, but in [n] that a good conſcience maketh requeſt to God) by the reſurrection of Jeſus Chriſt,

22 Which is *at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are ſubiect.

mat.24.3. luke.17.26. [m] *Or, perſons.* [n] *Or, the taking to witnes of a good conſcience, Heb.1.3.*

CHAP. IIII.

1 He exhorteth men to ceaſe from ſinne, 2 To ſpend no more time in vice, 7 To bee ſober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man ſuffer as an euill doer, 16 But as a Chriſtian man, and ſo not to be aſhamed.

1 FOrasmuch then as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame [a] mind, which is that he which hath ſuffered in the fleſh, hath ceaſſed from ſinne,

2 That he henceforward ſhould liue (as much time as remaineth in the [b] fleſh) not after the luſts of men, but after the will of God.

3 *For it is ſufficient for vs that we haue ſpent the time paſt of the life, after the luſt of the Gentiles, walking in wantonneſſe, luſtes, drunkennes, in glutonie, drinkings, and in abominable idolatries.

4 Wherein it ſeemeth to them ſtrange, that yee runne not with them vnto the ſame exceſſe of riot: therfore ſpeake they euill of you.

5 Which ſhall giue accompts to him, that is readie to iudge quicke and dead.

6 For vnto this purpoſe was the Goſpel preached alſo vnto the [c] dead, that they might be condemned, according to men, in the fleſh, but might liue according to God, in the ſpirit.

7 Now the ende of al things is at hand. Be ye therefore ſober, and watching in prayer.

8 But aboue al things haue feruent loue among you: * for [d] loue couereth the multitude of ſinnes.

9 *Be ye harborous one to another, without grudging.

10 * Let euery man as he hath receiued the gyft, miniſter the ſame one to another, as good diſpoſers of the manifold grace of God.

11 If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him do it as of the abilitie which God miniſtreth, that God in all things may be glorified through Jeſus Chriſt, to whome is praiſe and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not ſtrange concerning the fiery triall, which is among you to proue you, as though ſome ſtrāge thing were come vnto you:

13 But reioyce, in aſmuch as ye are partakers of Chriſts ſuffrings, that when his glorie ſhall appeare, ye may be glad and reioyce.

14 *If ye be rayled vpon for the Name of Chriſt, bleſſed are ye: for the ſpirite of glorie, and of God reſteth vpon you: which on their [e] part is euill ſpoken of: but on your part is glorified.

15 But let none of you ſuffer as a murtherer, or as a thiefe, or an euill doer, or as a buſie body in other mēs matters.

16 But if any man ſuffer as a Chriſtian, let him not be aſhamed: but let him glorifie God in this behalfe.

17 For the time is come, that [f] iudgement muſt beginne at * the houſe of God. If it firſt begin at vs, what ſhal the ende be of

a Our ſanctification ſtandeth in two pointes, in dying to ſinne, and liuing to God.

[b] *Or, body.*

Epheſ.4.22.

b Although the wicked thinke this Goſpel new, and vexe you that imbrace it: yet hath it bene preached to thē of time paſt, which now are dead, to the intent that they might haue bin condemned, or dead to ſinne in the fleſhe, & alſo might haue liued to God in the Spirite, which two are the effect of the Goſpel.

Prou.10.12.

c As hate moueth vs to reproche our brother when he offendeth vs: ſo loue hideth and pardoneth the faults which he committeth againſt vs, though they be neuer ſo many.

Rom.12.13. hebr.13.2. Rom.12.6. phil.2.14. Mat.5.10.

d That is, by the infidels.

[f] *Or, punishment.*

Iere.25.29. luke.23.31.

of them which obey not the Gospell of God?

*Prou.*11.31. 18 * And if the righteous scarcely be
e As concerning this lyfe where he is punished. e saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in wel doyng, as vnto a faithfull Creator.

CHAP. V.

1 The duetie of Pastours is to feede the flocke of Christ, and what rewarde they shall haue if they be diligent. 5 He exhorteth yong persons to submit them selues to the elders, 8 To be sober, & to watch that they may resist the enemie.

a By elders he vnderstandeth all them which preache, teache, or minister in the Churche. b *Or, Christ.* c *Or, which is committed vnto you, or asmuch as in you lieth.*

1 THe a elders which are among you, I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed,

2 Feede the flocke of b God, which c depending vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory.

5 Likewise ye ponger, submit your selues vnto the elders, & submit your selues euery man, one to another:

* decke your selues inwardly in lowlynesse of minde: for God * resisteth the proude, & giueth grace to the humble. *Rom.*12.10. *Iam.*4.6.

6 Humble * your selues therefore vnder the mightie hand of God, that he may exalt you in due time. *Iam.*4.10.

7 Cast * all your care on him: for he careth for you. *Psal.*55.22. *wisd.*12.13.

8 Be sober and watch: for * your aduersarie the deuill as a roaring lyon walketh about, seeking whom hee may deuoure: *mat.*6.25. *luke.*12.22. *Luke.*22.31.

9 Whome resist stedfast in the fayth, knowing b that the same afflictions are accomplished in your brethren which are in the worlde. b Nothing cōmeth vnto vs, which we see not to appertaine to the rest of Christes members: & therefore we ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stande.

13 The Church that is at c Babylon elected together with you, saluteth you, & Marcus my sonne. c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcisiō. *Rom.*16.16. *1.cor.*16.20. *2.cor.*13.12.

14 Greet ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

THE SECOND EPISTLE generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here is to exhort them which haue once professed the true fayth of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towardes men, moueth them to holynes of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deathes doore, exhorteth them to approue their vocation, not setting their affections on worldly thinges (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And lest they shoulde promes to themselues quietnes by professing the Gospel, he warneth them both of troubles which they should susteine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue themselues vnspotted agaynst the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen them al thinges pertaining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good workes, and fruites of fayth. 14 He maketh mention of his owne death, 17 Declaring the Lorde Iesus to be the true Sonne of God, as he himselfe had seene vpon the mount.

a In that he declared himselfe iust and faithfull in accomplishing his promes by Christ.

1 SImon Peter a seruāt & Apostle of Iesus Christ, to you which haue obteined like precious fayth with vs by the a righte-

2 Grace and peace bee multiplied to you, by the knowledge of God and of Iesus our Lorde,

3 According as his b godly power hath giuen vnto vs all things that pertaine vnto c life and godines, d through the knowledge of him that hath called vs e vnto glory and vertue. b He speaketh of Christ as he is God and Sauiour. c That is, saluation. d The summe of our saluation & religion is to be led by Christ to

4 Wherebye most great, and precious promises are giuen vnto vs, that by them ye shoulde bee partakers of the the Father, who calleth vs in the Sonne. e *Or, through his glory.*

* godly

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth, are dead to sinne and are not in the flesh.
f Godly maners.

g The Greeke worde signifieth him, that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly thinges which are farre off, purblinde, or sandblinde.
h Albeit it be sure in it self forasmuch as God cannot change: yet we must confirme it in our selues by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, & iustifieth vs.
i For God wil euer vpholde you.
k In this bodie, 2.Cor.5.3,4. Iohn.21.18. 2.Cor.1.17. and 2.1.
l Or, sophisticall and craftie. Mat.17.5.
l For by Christs presence it was for the time holy.
m That is, the doctrine of the Prophets.
n A persiter knowledge then vnder the Law.
o Meaning, Christ the sunne of iustice, by his Gospel. 2.Tim.3.16.
p Commeth not of men,
q Or, interpretation

godly nature, in that ye flee the corruption, which is in the world through lust.
5 Therefore giue euen al diligence thereunto: ioyne moreouer [f] vertue vnto your faith: and with vertue, knowledge:
6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:
7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.
8 For if these thinges be among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the knowledge of our Lorde Iesus Christ.
9 For he that hath not these thinges, is blinde, and [g] cannot see farre off, and hath forgotten that hee was purged from his olde sinnes.
10 Wherefore, brethren, giue rather diligence to make your calling and election [h] sure: for if ye doe these thinges, ye shall neuer [i] fall.
11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.
12 Wherefore, I will not be negligent to put you alwayes in remembrance of these thinges, though that ye haue knowledge, and bee stablished in the present trueth.
13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance,
14 Seeing I knowe that the time is at hande that I must lay downe this my tabernacle, euen as our Lorde Iesus Christ hath [l] shewed me.
15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these thinges after my departing.
16 For we followed not [*] deceiuable fables when we opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:
17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glory, [*] This is my beloued Sonne, in whome I am well pleased.
18 And this voyce we hearde when it came from heauen, being with him in the [l] holy mount.
19 We haue also a most sure [m] worde of the Prophets, to the which ye do well that ye take heede, as vnto a light that shineth in a darke place, until the [n] day dawne, and the [o] day starre arise in your hearts,
20 [*] So that ye first know this, that no prophecie in the Scripture is of [p] any priuate [r] motion.
21 For the prophecie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

1 But [*] there were false prophets also among the people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon themselues swift damnation. *Act.20.29. 1.Tim.4.1. Iude.4. and 18.*
2 And many shall followe their [s] damnable wayes, by whome the way of trueth shalbe euil spoken of,
3 And through couetousnes shall they with fained wordes make [t] marchandise of you, whose iudgement long agone is not farre off, and their damnation slepeth not.
4 For if God spared not the [*] Angelles, that had sinned, but cast them downe into hell & deliuered them into chaines of darknes, to be kept vnto damnation:
5 Neither hath spared the olde worlde, but saued [*] noe the eight person a preacher of righteousnes, and brought in the flood vpō the world of the vngodly,
6 And [*] turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after shoulde liue vngodly,
7 [*] And deliuered iust Loth vexed [u] with the vncleanly conuersation of the wicked,
8 (For he being righteous, & dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)
9 The Lorde knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:
10 And chiefly them that walke after the flesh, in the lust of vncleannes, and despise the gouernment, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.
11 Where as [p] Angels which are greater both in power and might, [*] giue not [b] railing iudgement against them before the Lord.
12 But these, as [c] brute beasts, led with sensualitie and made to be taken, and destroyed, speake euill of those thinges which they knowe not, and shal perish through their owne corruption,
13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spottes they are and blottes, [d] delighting them selues in their deceiuings, [*] in feasting with you,
14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised [v] with couetousnes, cursed children,
15 Which forsaking the right way, haue gone astray, following the way of [*] Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes.
16 But *Iude.11.* *Num.22.23.*

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successour of Simō Peter, but of Simon Magus. *Iob.4.18. Iude.6. Gen.7.1. Gen.19.24,25. Gen.19.16. 1.King.22.22. Iob.1.12.*
b Albeit the Angels condēne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.
c As beastes without reason or wit, follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitie, & as they are vessels made to destruction, & appointed to this iudgement, so they fall into the snares of Satan to their destruction.
d For in your holy feasts they sit as members of the Church, whereas in deed they be but spots, and so deceiue you, reade Iude.12.

16 But he was rebuked for his iniquitie: for the dumme asse speaking with mans voice, forbade the foolishnes of the prophete.

Iude.11.

17 * These are welles without water, and c cloudes caried about with a tempest, to whom the blacke darkenes is reserued for euer.

c They haue some appearāce outwarde, but within they are drie and barren, or at most they cause but a tempest.

18 For in speaking swelling words of vanitie, they beguile with wantonnes thrugh the lustes of the fleshe them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are them selues the * seruants of corruptiō: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

Iohn.8.34. rom.6.20.

20 * For if they, after they haue escaped from the filthines of the world, thrugh the f knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the begnning.

Matth.12.45. hebrew.6.4,5,6. and 10.26,27.

f Which commeth by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowen the way of righteousnes, then after they haue knowen it, to turne from the holy g commandement giuen vnto them.

g *Or, doctrine.*

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the myer.

Prou.26.11.

CHAP. III.

3 He sheweth the impurite of them which mocke at Gods promises. 7 After what sort the ends of the world shalbe. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thankes to Christ Iesu.

a For we fall quickly a sleepe and forget that which we are taught. *1.Tim.4.1. 2.tim.3.1. iude.18.*

1 THis seconde Epistle I nowe write vnto you, beloued, wherewith a I stirre vp, and warne your pure mindes,

2 To cal to remembrance the words, which were told before of the holy Prophets, & also the cōmandement of vs the Apostles of the Lord and Sauiour.

b He meaneth them which had once professed Christian religion, but became afterwarde contemners & mockers, as Epicurians & Atheists.

3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, Where is the promes of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they b willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Wherefore the c world that then was, perished, ouerflowed with the water.

c As touching the beautie therof, and things which were therin, except them which were in the Arke. *Psal.90.4. Ezek.33.11. 1.tim.2.4.*

7 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the daye of iudgement, and of the destruction of vngodly men.

8 Deare beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres, as one day.

d He speaketh not here of the secret and eternall counsell of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby al are called and bidden to the banket. *Mat.24.44. 1.thess.5.2. rom.3.3.& 16.15 Isa.65.17.and 66.22. reue.21.1.*

9 The Lorde is not slacke concerning his promise (as some men count slackines) but is patient toward vs, and * d would haue no man to perishe, but would all men to come to repentance.

10 * But the day of the Lorde will come as a theefe in the night, in the which the heauens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlines,

12 Looking for, and hasting vnto the coming of the day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shal melt with heate?

13 But we looke for * newe heauens, and a new earth, according to his promise, wherein dwelleth righteousnes.

reue.21.1.

e In quiet conscience.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be founde of him in e peace, without spot and blameles.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to f you,

Rom.2.4.

f Albeit his epistles were written to peculiar Churches, yet they conteine a general doctrine apperteyning to all men.

16 As one, that in all his Epistles speaketh of these thinges: among the which some things are hard to be vnderstād, which they that are vnlearned and vnstable, g peruert, as they do also other Scriptures vnto their owne destructiō.

g As no man cōdemneth the brightnes of the Sunne because his eye is not able to susteine the clearenesse thereof: so the hardnes which we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

17 Ye therefore beloued, seeing ye knowe these things before, beware, least ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

g *Or, wreste.*

18 But grow in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him be glorie both nowe and for euermore, Amen.

THE FIRST EPISTLE GENERALL OF IOHN.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, howe that our whole saluation doth consist only in Christ, lest that any man should thereby take a boldenes to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himself to keepe his cōmandements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirites. Last of all he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP.

CHAP. I.

1 *True witnes of the euerlasting worde of God.* 7 *The bloud of Christ is the purgation of sinne.* 10 *No man is without sinne.*

THat which was [a] from the beginning, which wee [b] haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our handes haue handled of the Worde [c] of life,

2 (For the life appeared, and we haue seene it, and beare witnes, and shewe vnto you the eternal life, which was [d] with the Father, and appeared vnto vs)

3 That, I saye, which we haue seene and heard, declare we vnto you, that ye may also [e] haue fellowship with vs, and that our fellowship also may be with [f] the Father, and with his Sonne Iesus Christ.

4 And these thinges write we vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God [g] is light, and in him is no darkenes.

6 If we say that we haue fellowship with him, & walke in [h] darkenes, we lie, and do not truely:

7 But if we walke in the light as he is in the light, we haue fellowship [i] one with another, and the [k] bloode of Iesus Christ his Sonne cleanseth vs from all sinne.

8 [l] If we say that we haue no sinne, wee deceiue our selues, and trueth is not in vs.

9 If we [m] acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.

10 If wee say we haue not sinned, wee make him a liar, and his [n] worde is not in vs.

a That is, Christ God eternal.
b That is, Christ being man.
c Which giueth life and had it in himselfe, Ioh. 1.4
d Before al beginning.
e The effect of the Gospell is, that we all being ioyned together in Christ by faith, should be the sonnes of God. *Ioh. 8.12.*
f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie and light, wil not haue felowship with thē which lye in sinne and darkenes.
g In an euil conscience & without the feare of God.
h That is, Christ with vs, and we with our selues. *Hebr. 9.14. 1. pet. 1.19. 1. Ioh. 1.5. 2. Kin. 8.46. 2. chro. 6.36. prou. 20.9. eccle. 7.22.*
i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners.
[n] *Or, doctrine.*

CHAP. II.

1 *Christ is our Aduocate.* 10 *Of true loue, and howe it is tried.* 18 *To beware of Antichrist.*

MY babes, these thinges write I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Iesus Christ, the Iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.

3 And hereby wee are sure that wee [c] knowe him, if we keepe his commandements.

4 He that saith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But he that keepeth his worde, in him is [d] the loue of God perfect in deede: hereby we knowe that we are in him.

6 He that saith hee remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe [e] commandement vnto you: but an olde commandement, which ye haue had from the [f] beginning: the [g] olde commandement is the word, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him and also in you: for the darkenes is past, and the true light nowe shineth.

9 He that saith that he is in the light, & hateth his brother, is in darkenes vntil this time.

10 [h] He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenes, & walketh in darkenes, and knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 [i] Litle children, I write vnto you, because your sinnes are forgiuen you for [k] his Names sake.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue ouercome the [l] wicked. I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, & the worde of God abideth in you, & ye haue ouercome the [l] wicked.

15 Loue not the [m] world, neither [n] the things that are in the world. If any man loue the [m] worlde, the loue of the Father is not in him.

16 For all that is in the worlde (as the lust of the [k] flesh, the [l] lust of the eyes, & the [m] pride of life) is not of the Father, but is of the worlde.

17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen nowe are there many Antichristes: whereby wee knowe that it is the last time.

19 [o] They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

20 But ye haue an [p] ointment from him, that is [q] Holy, and ye haue knowen all things.

21 I haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth.

22 Who

a Christ is our onely Aduocate and atonement: for the office of intercession and redemption are ioyned together.
b That is, of thē which haue embraced the Gospel by faith in al ages, degrees, and places: for there is no saluation without Christ.
c That is, by fayth and so obey him: for knowledge can not be without obedience.
d Whereby hee loueth God: so that to loue God is to obey his worde.
[e] *Or, doctrine.*
e Whē the Law was giuen.
f Loue thy neighbour as thy selfe, is the olde commandement taught in the Lawe: but when Christe saieth, So loue one another as I haue loued you, he giueth a newe commandement only as touching the forme, but not as touching the nature or substance of the precept. *Chap. 3.14.*
g He nameth all the faithful, children, as he being their spirituall Father, attributing to old men knowledge of great things, to young men strength, to children obedience and reuerence to their gouernours.
h For Christes sake.
[k] *Or, the deuill.*
[l] *Or, the deuill.*
i As it is aduersarie to God. *Iam. 4.4.*
k To hue in pleasure.
l Wantonnesse.
m Ambition and pride.
n Which seemed to haue bene of our nomber, because for a time they occupied a place in the Church.
o The grace of the holy Ghost.
p Which is Christ.
q In this Epistle which I newe write vnto you.

r He that taketh away or diminisheth eyther of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betweene the person of ☞ Sonne, and also he that beleeueth not to haue remission of sinnes by his only sacrifice, denieth Christ to be the true Messias. ſ Then the infidels worship not the true God. ‖ But he ☞ confesseth ☞ Sõne, hath also the Father. t Christ communicateth him selfe vnto you, & teacheth you by the holy Ghoſt & his ministers. u *Or, in Christ.* u By this name he meaneth the whole Church of Christ in generall.

22 Who is a lyer, but hee that denieth that Iesus is r Christ? the same is the Antichriſt that denieth the Father and the Sonne.
23 Whoſoeuer denieth the Sonne, the same ſ hath not the Father‖.
24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, ſhall remaine in you, yee alſo ſhall continue in the Sonne, and in the Father.
25 And this is the promes that hée hath promiſed vs, euen eternall life.
26 These thinges haue I written vnto you, concerning them that deceiue you.
27 But the anoynting which ye receiued of him, dwelleth in you: and ye need not that any man teache you: but as the same t anoynting teacheth you of all thinges, & it is true, and is not lying, and as it taught you, ye ſhall abide u in him.
28 And nowe, u little children, abide in him, that when he ſhall appeare, wee may be bolde, and not be aſhamed before him at his comming.
29 If yee knowe that hee is righteous, knowe ye that he which doeth righteouſly, is borne of him.

CHAP. III.

1 *The ſingular loue of God toward vs, 7 And howe we againe ought to loue one another.*

1 BEhold, what loue the Father hath ſhewed on vs, that we ſhoulde bee a called the ſonnes of God: for this cauſe the worlde knoweth you not, becauſe it knoweth not him.
2 Dearely beloued, nowe are wée the ſonnes of God, but yet it doeth not appeare what we ſhall be: and we know that when b he ſhall appeare, wée ſhall be c like him: for we ſhal ſee him as he is.
3 And euery man that hath this hope in him, purgeth him ſelfe, euen as he is pure.
4 Whoſoeuer d committeth ſinne, tranſgreſſeth alſo the Lawe: for ſinne is the tranſgreſſion of the Lawe.
5 And ye knowe that hée appeared that he might * take away our ſinnes, and in him is no ſinne.
6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer ſinneth, hath not ſeene him, neither hath knowen him.
7 Little children, let no man deceiue you: he that doeth righteouſneſſe, is righteous, as he is righteous.
8 He that * committeth ſinne, is of the deuill: for the deuill ſinneth from the e beginning: for this purpoſe appeared the Sonne of God, that hee might looſe the workes of the deuil.
9 Whoſoeuer is borne of God, ſinneth not: for his ſ ſéed remaineth in him, neither can hee t ſinne, becauſe he is borne of God.
10 In this are ☞ children of God knowen, and the children of the deuil: whoſoeuer doeth not righteouſneſſe, is not of God, neither he ☞ h loueth not his brother.
11 For this is the meſſage, that ye heard from the beginning, that * wee ſhoulde loue one another,
12 Not as * Cain which was of that wicked, & ſlewe his brother: and wherefore ſlew he him? becauſe his owne workes were euil, and his brothers good.
13 Marueile not, my brethren, though the world hate you.
14 We know that we are tranſlated from death vnto life, becauſe we loue the brethren: * he that loueth not his brother, abideth in death.
15 Whoſoeuer hateth his brother, is a manſlayer: and ye knowe that no manſlayer hath eternal life abiding in him.
16 * Hereby haue we perceiued loue, that he laide downe his life for vs: therefore we ought alſo to laye downe our liues for the brethren.
17 * And whoſoeuer hath this worldes good, and ſeeth his brother haue néede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of God in him?
18 My little children, let vs not loue in worde, neyther in tongue onely, but in k déede and in trueth.
19 For thereby we knowe that we are of the trueth, and ſhall before him aſſure our hearts.
20 For if our l heart condemne vs, God is greater then our heart, and knoweth all things.
21 Beloued, if our heart cõdemne vs not, then haue we boldnes toward God.
22 * And whatſoeuer wée aſke, wee receiue of him, becauſe we kéepe his commandements, & do thoſe things which are pleaſing in his ſight.
23 * This is then his commandement, That wée beléeue in the Name of his Sonne Ieſus Chriſt, and loue one another, as he gaue commandement.
24 * For he that kéepeth his commandements, dwelleth in him, and he in him: & hereby we knowe that hée abideth in vs, euen by the ſpirit which he hath giuen vs.

a Being made ☞ ſonnes of God in Chriſt, hee ſheweth what qualities we muſt haue to be diſcerned from baſtards.
b That is, Chriſt.
c As the members and head are, which make one perfect body
d That is, in whom ſinne doth reigne, ſo ☞ he ſeeketh not to be ſanctified. *Iſa.53.4,9. 1.pet. 2.22. Iohn 8.44.*
e As appeared by Adam.
f Which is the holy Ghoſt.
g He can not be vnder the power of ſinne, becauſe the Spirit of God correcteth his euil and corrupt affections.
h He deſcendeth from the firſt table of the cõmandements to the ſecond. *Iob.13.34. & 15.12. Gen.4.8.*
i This loue is the ſpecial fruite of our faith, and a certaine ſigne of our regeneration. *Chap.2.10. Iewit. 19.17,18. Iob.15.13. ephes. 5.2. Luk.3.11.*
k Which is not the cauſe, wherfore we are the ſonnes of God, but a moſt certaine ſigne.
l If our conſcience being guiltie of any thing, be able to cõdemne vs, much more the iudgement of God which knoweth our hearts better then we our ſelues, is able to condemne vs. *Iohn.15.7. and 16.23. mat.21.22. chap.5.14. Iob.6.29. & 17.3 Iob.13.34. and 15.10*

CHAP. IIII.

1 *Difference of ſpirits. 2 How the ſpirit of God may be knowen from the ſpirit of errour. 7 Of the loue of God and of our neighbours.*

1 DEarly beloued, beléeue not euerie ſpirite, but trie the a ſpirites whether they are of God: for many falſe prophetes are gone out into the world.
2 Hereby ſhall yée knowe the ſpirite of God, Euery ſpirite that confeſſeth that Ieſus b Chriſt is come in the fleſh, is of God.
3 And euery ſpirite which confeſſeth not that Ieſus Chriſt is come in the fleſhe, is not of God: but this is the ſpirite of Antichriſt, of whome yee haue hearde, howe

a Them which boaſt that they haue the Spirit to preach or prophecie.
b Who being verie God came from his Father and tooke vpon him our fleſh. He that confeſſeth or preacheth this truely, hath the Spirit of God, els not.

c He began to builde the myſterie of iniquitie
d Satan ſ prince of the world.

Iohn 8.47.
e With pure affection and obedience.

Iohn.3 16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath paſſed all other.
g By his onely death.
Ioh.1.18.1.Iim.6.16.

h So that his confeſſion proceedeth of faith.

a Or, toward vs.
i By inſpiring it into vs.

k Such as ſhould trouble the conſcience.

l For God preſenteth him ſelfe to vs in them, which beare his image.
Ioh.13 34.and.15 12.

m Is regenerate by the vertue of his Spirit.

howe that he ſhould come, and c nowe already he is in the world.
4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then d he that is in the world.
5 They are of the world, therefore ſpeake they of the worlde, & the world heareth them.
6 Wee are of God, * hee that knoweth God, e heareth vs: hee that is not of God, heareth vs not. Hereby know wee the Spirite of trueth, and the Spirit of errour.
7 Beloued, let vs loue one another: for loue commeth of God, & euery one that loueth, is borne of God, and knoweth God.
8 Hee that loueth not, knoweth not God: for God is loue.
9 * In f this appeared the loue of God toward vs, becauſe God ſent his onely begotten Sonne into the worlde, that we might liue through him.
10 Herein is loue, not that wee loued God, but that he loued vs, and ſent his Sonne to be a g reconciliation for our ſinnes.
11 Beloued, if God ſo loued vs, we ought alſo to loue one another.
12 * No man hath ſeene God at any time. If wee loue one another, GOD dwelleth in vs, and his loue is perfect in vs.
13 Hereby knowe we, that wee dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.
14 And wee haue ſeene, and doe teſtifie, that the Father ſent the Sonne to bee the Sauiour of the world.
15 Whoſoeuer h confeſſeth that Ieſus is the Sonne of GOD, in him dwelleth God, and he in God.
16 And wee haue knowen, and beleeued the loue that God hath a in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.
17 Herein is the loue perfect in vs, that we ſhould haue boldeneſſe in the day of iudgement: for as he is, euen ſo are we in this world.
18 There is no k feare in loue, but perfect loue caſteth out feare: for feare hath paynefulneſſe: and he that feareth, is not perfect in loue.
19 Wee loue him, becauſe hee loued vs firſt.
20 If any man ſay, I loue God, and hate his brother, he is a lyar: for l howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?
21 * And this commandement haue wee of him, That he which loueth God, ſhoulde loue his brother alſo.

CHAP. V.

1.10.13 *Of the fruites of faith.* 14.20 *The office, authority & diuinitie of Chriſt.* 21 *Againſt images.*

1 WHoſoeuer beleeueth that Ieſus is the Chriſt, is m borne of God, and euery one that loueth him which begate, loueth him alſo which is begotten of him.
2 In this wee knowe that wee loue the children of God, when we loue b God, and keepe his commandements.
3 For this is the loue of God that wee keepe his commandements: & his * commandements are not c grieuous.
4 For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the worlde, euen our faith.
5 * Who is it that ouercommeth the worlde, but hee which beleeueth that Ieſus is the Sonne of God?
6 This is that Ieſus Chriſt that came by d water e and blood, not by water onely, but by water and blood: and it is the f ſpirite, that beareth witnes: for the ſpirit is g trueth.
7 For there are three, which beare recorde in heauen, the Father, the Word, and the holy Ghoſt: and theſe three are one.
8 And there are three, which beare record in the earth, the ſpirit and the water and the blood: and theſe three agree in one.
9 If we receiue the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which he teſtified of his Sonne.
10 * Hee that beleeueth in the Sonne of GOD, hath the witnes ‖ in him ſelfe: hee that beleeueth not GOD, hath made him a lyar, becauſe hee beleeued not the recorde, that God witneſſed of his Sonne.
11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.
12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.
13 Theſe thinges haue I written vnto you, that beleeue in the Name of the Sonne of God, that yee may knowe that ye haue eternall life, and that yee may beleeue in the Name of the ſonne of God.
14 And this is the aſſurance, that wee haue in him, * that if wee aſke any thing according to his will, he heareth vs.
15 And if we knowe that he heareth vs, whatſoeuer we aſke, we knowe that we haue the petitions that we haue deſired of him.
16 If any man ſee his brother ſinne a ſinne, that is not vnto death, let him aſke, and he ſhall giue him life for them that ſinne not h vnto death. * There is a ſinne i vnto death: I ſaye not that thou ſhouldeſt pray for it.
17 All vnrighteouſnes is ſinne, but there is a ſinne not vnto death.
18 We knowe that whoſoeuer is borne of God, k ſinneth not: but he that is begotten of God, l keepeth himſelfe, and the m wicked n toucheth him not.

19 Wee

b The loue of God muſt go before, or els we can not loue aright.
Mat.11.30.
c They are eaſie to the ſonnes of God, which are led with his Spirit: for they delite therein.
1.Cor.15.57.
d That is, regeneration.
e The water and blood that came out of his ſide, declare that we haue our ſinnes waſhed by him, and he hath made full ſatisfaction for the ſame.
f Our minde inſpired by ſ holy Ghoſt.
g Which teſtifieth to our hearts, that we be the children of God.
Iohn 3.36.
‖ Of God.

Mat.7.7.& 21.22 chap.3.22.
h Although euery ſinne be to death, yet God through his mercie pardoneth his in his Sonne Chriſt.
Mat.12.31. mark 3.29.luk.12.10.
i As there is whom God doeth ſo forſake that they fall into vtter deſpaire
k Gineth not himſelfe ſo ouer to ſinne, that he forgetteth God.
l Taketh heede that he ſinne not
m That is, Satan.
n With a mortal wound.

o That is, all men generally, as of themselues lye as it were buried in euil. *Luke.* 24 45.

19 Wee knowe that we are of God, and the whole worlde o lyeth in wickednes.
20 But we knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: & we are in him that is true, that is, in his Sonne Iesus Christ: this same is very God, and eternall life.
21 Babes, keepe your selues frō idoles, Amen.

p Christ verie God.
q Meaning from euerie forme & fashion of thing which is set vp for any deuotion to worshippe God.

THE SECOND EPISTLE of Iohn.

He writeth vnto a certaine Ladie, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 VVarneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.

1 THe Elder to the [a]elect Lady, & her children, whom I loue in [b] the trueth: and not I onely, but also all p haue knowen the truth,
2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, mercy and peace from God the Father, and from p Lord Iesus Christ the Sonne of the Father, with [c] trueth and loue.
4 I reioyced greatly, that I found of thy children walking [d] in truth, as we haue receiued a commandement of p Father.
5 And now beseech I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we * loue one another.
6 And this is the loue, that we shoulde walke after his [e] cōmandements. This commandement is, that as yee haue heard from the beginning, yee should walke in it.
7 For many deceiuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.
8 Looke to your selues, that we [f] lose not the things which wee haue done, but that we may receiue a full reward.
9 Whosoeuer [g] transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, & bring not this doctrine, * receiue him not to house, neither bid him, [h] God speede.
11 For he that biddeth him, God speede, is partaker of his euil deedes.
12 Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be full.
The sonnes of thine [i] elect sister greete thee, Amen.

[a] Or, worthie, and noble.
a According to godlinesse and not with any worldly affection.
b We cannot receiue ye grace of God, except we haue the true knowledge of him, of ye which knowledge loue proceedeth.
c According to Gods worde. *Iohn.* 15. 12.
d By suffring our selues to be seduced.
e He that passeth the limites of pure doctrine.
f Haue nothing to doe with him, neither shewe him any signe of familiaritie or acquaintance. *Rom.* 16. 17.
[i] Or, worthy.

THE THIRD EPISTLE OF IOHN.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

1 THe Elder vnto p beloued Gaius, whome I loue in the trueth.
2 Beloued, I wishe chiefly that thou prosperedst and faredst wel, as thy soule prospereth,
3 For I reioyced greatly when p brethren came, and testified of the truth that is in thee, howe thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in [a] veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers,
6 Which bare witnes of thy loue before the Churches. Whome if thou bringest on their iourney as it [c] becommeth according to God, thou shalt do well,
7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which he doeth, prattling against vs with malicious wordes, and not therewith content, neither he himselfe receiueth the brethren, but forbiddeth them that would, & thrusteth them out of the Church.
11 Beloued, followe not that which is euil, but that which is good: he that doth well, is of God: but he that doeth euil, hath not [a] seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare recorde, & ye know that our recorde is true.
13 I haue many things to write: but I wil not with inke & pen write vnto thee.
14 For I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace be with thee. The friendes salute thee. Greete the friendes by name.

a That is, in godly conuersation as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.
[a] Or, known.

THE

THE GENERAL EPISTLE of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the heartes of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to persèuere in the doctrine of the Apostles of Iesus Christ.

1 IVde a seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you to exhort you, that ye should earnestly [c] contend for the maintenance of the faith, which was [d] once giuen vnto the Saintes.

4 For there are certeine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and [*] denie God the only Lord, and our Lord Iesus Christ.

5 I wil therefore put you in remembrãce, forasmuch as ye once knew this, how [f] the Lord, after that he had deliuered the people out of Egypt, [*] destroyed them afterward which [f] beleeued not.

6 The [*] Angels also which kept not their first [g] estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknes vnto [f] the [g] iudgement of the great day.

7 As [*] Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed [h] strange fleih, are set forth for an ensample, and suffer the vengeance of eternal fire.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, & despise gouernement, and speake euill of the that are in authoritie.

9 Yet [k] Michael the Archangel, when he stroue against the deuil, and disputed about the bodye of Moses, durst not blame him with cursed speaking, but said, [l] The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoeuer things they know naturally, as beasts, which are without reason, in those things they corrupt themselues.

11 Wo be vnto them: for they haue followed the way [*] of Cain, and are cast awap

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn.17.6.
c Against the assaults of Satan and heretikes.
d That ye should keepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinat coũsel of God. 2.Pet.2.1. Num.14.37.
f Their incredulitie was the fountaine of all their euil. 2.Pet.2.4.
*Or, original.
g Then shalbe their extreme punishment. Gen.19.24,25.
h Most horrible pollutions.
i Which shewe themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Nom.21.14. Ios.10.13.2.chro.9.29. l In Zacharie,3.1. Christ vnder ỹ name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God. m By their carnall iudgement. Gene.4.8.

by ỹ deceit * of Balaams wages, & perithe in the [m] gayneſaying * of Core.

12 These are spottes * in your feastes of charitie: whe they feast with you, without feare, feeding them selues: * cloudes they are without water, caried about of winds, corrupt trees, & without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging wawes of ỹ sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknes of darknes for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * [q] Behold, the Lorde cõmeth with thousands of his Saints,

15 To giue iudgement against all men, & to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, & of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complayners, walking after their own lusts: * whose mouthes speake proud things, hauing mens persons in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How ỹ they told you that there should be mockers * in ỹ last time, which should walke after their owne vngodly lustes.

19 These are makers of sectes, fleihly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 And haue compassiõ of some, [s] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the * garment spotted by the fleih.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to presente you [u] faultles before the presence of his glorie with ioye,

25 That is, to God only wise, our Sauiour, be glory, and maiestie, and dominion, & power, both now and for euer, Amen.

Num.22.23.
n For as Core, Dathan & Abiram rose vp and spake against Moses, so doe these against them that are in authoritie.
Num.16.1,2.
o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. Chap.39.
p Eyther of God, or of his Church.
2.Pet.2.17. Reuel.1.7.
q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of al times, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the fayth of Iesus Christ to saluation, Iohn.20.31.
‖ In vngodlines and iniquitie.
Psal.17.10. 1.Tim.4.1. 2.tim.3.1. 2.pet.3.3.
r Of regeneration.
s Some may be wonne with gentlenes, other by sharpenes.
t By sharpe reproofes to draw them out of dãger.
u He willeth not onely to cut off the euil, but also to take away al occasiõs which are as preparatiues, and accessaries to the same.

THE

THE REVELATION * OF IOHN the Diuine.

* Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holy Ghost woulde as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the coming of Christ, adding also such thinges as shoulde be expedient, aswell to forewarne vs of the dagers to come, as to admonish vs to beware some, & encourage vs against others. Herein therfore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what thinges the Spirit of God aloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defend them, which beare witnes to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limitted, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shal giue praise to God for the victorie: neuertheless for a season God wil permit this Antichrist and strumpet, vnder colour of faire speach and pleasant doctrine, to deceiue the worlde: wherefore he aduertiseth the godly (which are but a small portion) to auoyde this harlots flatteries, and brags, whose ruine without mercie they shall see, and with the heauenly companies sing continuall praises: for the Lambe is maried: the word of God hath gotte the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithful (which are the holy citie of Ierusalem, and wife of the Lambe) shal inioy perpetual glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

1 *The cause of this reuelation.* 3 *Of them that reade it.* 4 *Iohn writeth to the seuen Churches.* 5 *The maiestie and office of the sonne of God.* 20 *The vision of the candlesticks and starres.*

1 THE * reuelation of IESVS CHRIST, which b God gaue vnto him, to shewe vnto his seruantes things which must shortly be done: which he sent, and shewed by his Angell vnto his seruant Iohn,

2 Who bare recorde of the woorde of God, and of the testimonie of Iesus Christ, and of all thinges that he sawe.

3 Blessed is he that readeth, and they that heare the woordes of this prophecie, & keepe those thinges which are written therein: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia. Grace be with you, & peace from him, which is, and which was, & which is to come, & from the seuen spirits wich are before his Throne,

5 And from Iesus Christ, which is a faithfull witnesse, and the first begotten of the dead, & Prince of the kinges of the earth, vnto him that loued vs, & washed vs from our sinnes in his blood,

6 And made vs kinges and Priests vnto God euen his Father, to him be glorie, & dominion for euermore, Amen.

7 Behold, he commeth with cloudes, & euery eye shall see him: yea, euen they which pearced him thorough: and all kinreds of the earth shall waile before him, Euen so, Amen.

8 I am Alpha & Omega, the beginning & the ending, saith the Lorde, Which is, and Which was, & Which is to come, euen the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, & in the kingdome & patience of Iesus Christ, was in the ple called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on the Lords day, & heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha & Omega, the first & the last: & that which thou seest, write in a booke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, & vnto Sardi, & vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce, that spake with me: & when I was turned, I saw seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head, and heares were white as white woll, and as snowe, and his eyes were as a flame of fire.

15 And his feete like vnto fine brasse,

a Of thinges which were hid before.

b Christ receyued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.

c To the good and bad.

d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the new Testament.

e And beganne euen then.

f Meaning the Church vniuersall.

Exod. 3.14.

g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father and Christ, whom after he calleth homes & eyes of the Lambe, Cha. 5.6. In a like phrase Paul taketh God, & Christ, & the Angels to witnes, 1. Tim. 5.21. *Psal.* 89.37. 1. *Cor.* 15.20. *col.* 1 18. *Heb.* 9.14. 1. *Pet.* 1.19. 1 *Iohn.* 1.7. 9. 1 *Pet.* 2.5. *Mat.* 24.30. *Ia.* 3.14 *vnde.* 14.

h They that contemned Christ, and most cruelly persecuted him, and put him to death shall then acknowledge him.

* Or, for him.

Chap. 21.6. *and.* 22.13.

i Alpha and Omega are the first and last letters of the a.b.c. of the Greekes.

k Which some call sunday: S. Paul the first day of the week, 1. Cor. 16.2. Act. 20.7. and it was established after that the Iewes Sabbath was abolished.

l I am he before whom nothing was, yea, by who whatsoeuer is made, was made, and he that shall remaine when all things shall perish, euen I am that

burning as in a fornace: and his [s] voice as the sounde of many waters.
16 And hee had in his right hande seuen [y] starres: and out of his mouth went a [z] sharpe two edged swoorde: and his face shone as [a] the sunne shineth in his strength.
17 And when I sawe him, I fell at his feete as [b] dead: then he laide his right [c] hand vpon me, saying vnto me, Feare not: I am the [d] first and the last,
18 And am alive, but I was dead: [e] behold, I am alive for euermore, Amen: and I haue the [f] keies of hel & of death.
19 Write [g] the things which thou hast seene, and the thinges which are, & the things which shal come [h] hereafter.
20 The mysterie of the seuen starres which thou sawest [i] in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [k] Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

s Both because al nations praise him, and also his worde is heard and preached through [t] world
y Which are the pastors of the Churches.
z This sword signified his word and the vertue thereof, as is declared, Heb 4.12
a To cõfort me, *Isa* 41.4. & 44.6.
b Equal God with my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the ministers, Mal. 2.7.
g These were the things which he had seene, and were past.
h Meaning the life euerlasting: thus by corporall benefites hee rayseth them vp to consider spirituall blessings.
i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeres, as he himselfe confessed before Herodes, when as he was led to be burned for Christes cause.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience and amendment, 5. 14. 20. 23. Also by threatnings, 7. 10. 17. 26. By promises of reward.

1 VNto the [a] Angel of the Church of Ephesus write, These things saith he that [b] holdeth the seuen starres in his [c] right hand, & [d] walketh in the middes of the seuen golden candlesticks.
2 I knowe thy workes, and thy labour, and thy patience, and howe thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast founde them lyers.
3 And thou hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.
4 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.
5 Remember therefore from whence thou art fallen, & repent, & do the first workes: or els I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amende.
6 But this thou hast, that thou hatest the workes of the [e] Nicolaitans, which I also hate.
7 Let him that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of [h] life, which is in the middes of the Paradise of God.
8 ¶ And vnto the [i] Angel of the Church of Smyrna write, These things saith the first and the last, which was dead, and is [k] aliue.
9 I know thy workes and [l] tribulation, and pouertie, (but thou art [m] rich) and I knowe the blasphemie of them, which say they are Iewes, and [n] are not, but are the Synagogue of Satan.
10 Feare none of those thinges, which thou shalt suffer: beholde, it shall come to passe, that the [o] deuil shal cast some of you into prison, that ye may be [p] tryed, & ye shall haue tribulation [q] ten daies: be thou faithfull vnto the death, and I will giue thee the crowne of life.
11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shall not be hurt of the [r] second death.
12 And to the Angel of the Church which is at Pergamus write, This saith he which hath the sharpe [s] swoorde with two edges.
13 I knowe thy workes and where thou dwellest, euen where Satans [t] throne is, and thou keepest my Name, and hast not denyed my faith, [u] euen in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.
14 But I haue a fewe thinges against thee, because thou hast there them that maintayne the [x] doctrine of [y] Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.
15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.
16 Repent thy selfe, or els I will come vnto thee shortly, & will fight against them with the sworde of my mouth.
17 Let him that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the [z] Manna that is [a] hid, & will giue him a [b] white stone, & in the stone a [c] newe name written, which no man knoweth sauing he that receiueth it.
18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like [d] fine brasse.

of the Smyrnians write, These thinges saith he that is first, & last, which was dead, and is [k] aliue.
k The eternall Diuinitie of Iesus Christe is here most plainly declared, with his manhode, & victorie ouer death, to assure his that they shall not be ouercome by death.
l This was the persecution vnder § Emperour Domitian.
m In spirituall treasures.
n They are not Abrahams children according to the faith.
o Here he nameth § authour of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.
p The ende of affliction is, that we may be tried, and not destroyed.
q Signifying many times, as Genes 31.41. Nom. 14.22. although there shall be comforte & release.
r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, Ioh. 5.24.
s The worde of God is § sworde with two edges, Hebr. 4.12.
t Al townes & countreis whence Gods worde and good liuing is banished, are the throne of Satan, and also those places where the worde is not preached syncerely, nor maners aright reformed.
u In the very heate of persecution & slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.
x All such are like counsellours to Balaam, which for lucre perswade to idolatrie or whoredome. *Num.* 23.14. *and* 25.1.
y And not common to all.
z Such a stone was wont to be giuen to the that had gotten any victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement.
a The newe name also signifieth, renoume and honour.
b *Or, alsumin.*

a To the Pastor or minister which are called by this name, because they are Gods messegers, and haue their office common with Iesus Christ who also is called an Angell.
b Reade Chap. 1.13.
c In his protection.
d According to his promise, Matth. 28.20. he will be with thē to the end of the worlde.
e Thy first loue, that thou haddest toward God and thy neighbour at the first preaching of the Gospell.
f The office of § Pastor is compared to a candlestick or lampe, for asmuch as he ought to shine before men.
g These were heretikes which helde that wiues shoulde be common, &, as some think, were named of one called Nicolas, of whō is written, Actes 6. 5. which was chosen among the Deacons.
h Meaning the life euerlasting: thus by corporall benefites hee rayseth them vp to consider spirituall blessings.
i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeres, as he himselfe confessed before Herodes, when as he was led to be burned for Christes cause.

b To helpe the Saints.
1.King.16.31.
c As that harlot Iezabel maintei-ned strange religion, and exercised crueltie against the seruants of God, so are there among them that doe the like.
d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hos.4.13.
e Them that follow her wayes.
1.Sam.16.7.
psal.7.9.
verse.11.20.and 17.10.
f The false teachers termed their doctrine by this name, as though it conteined the most deep knowledge of heauenly thinges, and was in deede drawen out of the deepe dungeon of hell: by such termes now the Anabaptistes, Libertines, Papistes, Arrians, &c. vse to beautifie their monstrous errours and blasphemies.
g The children of Iezabel. Psalm.2.9.

19 I know thy workes and thy loue, and
b seruice, and faith, and thy patience,
and thy workes, and that they are mo
at the last, then at the first.
20 Notwithstanding, I haue a fewe
thinges against thee, that thou suffrest
the woman * c Iezabel, which calleth
her self a Prophetesse, to teache & to de-
ceiue my seruants to make them d com-
mit fornication, and to eate meates sa-
crificed vnto idoles.
21 And I gaue her space to repent of her
fornication, and she repented not.
22 Behold, I will cast her into a bed, and
them that commit fornication with
her, into great affliction, except they
repent them of their workes.
23 And I wil kil her e children with death:
and all the Churches shall knowe that
I am he which * searcth the reines and
hartes: and I wil giue vnto euerie one
of you according vnto your workes.
24 And vnto you I say, the rest of them
of Thyatira, As many as haue not this
learning, neither haue knowen the
f deepenes of Satan (as they speake) I
will put vpon you none other burthen.
25 But that which ye haue alreadie, hold
fast till I come.
26 For he that ouercommeth and kepeth
my workes vnto the end, to him will I
giue power ouer nations,
27 * And he shall rule them with a rod of
yron: and as the vessels of a potter, shal
they be broken.
28 Euen as I receyued of my Father, so
will I giue him the morning starre.
29 Let him that hath an eare, heare what
the Spirit saith to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith and to watching, 12 With promises to them that persewre.

1 AND write vnto the Angell of the
Church which is at Sardi, These
thinges saith he that hath the seuen
Spirits of God, & the seuen starres, I
know thy workes: for thou hast a name
that thou a liuest, but thou art dead.
2 Be awake and strengthen the thinges
which remaine, that are readie to die:
for I haue not found thy workes perfit
before God.
3 Remember therefore, howe thou hast
receiued and heard, and hold fast, and
repent. * If therefore thou wilt not
watch, I will come on thee as a thiefe,
and thou shalt not knowe what houre
I will come vpon thee.
4 Notwithstanding thou hast a few b names
yet in Sardi, which haue not c defiled
their garmentes: and they shall walke
with me in white: for they are worthy.
5 He that ouercommeth, shall be clothed
in white aray, and I will not put out
his name out of the * d booke of life, but
I wil confesse his name before my Fa-
ther, and before his Angels.
6 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.
7 ¶ And write vnto the Angell of the
Church which is of Philadelphia,
These thinges saith he that is Holy and
True, which hath the * e key of Dauid,
which openeth and no man shutteth, &
shutteth and no man openeth,
8 I know thy works: behold, I haue set
before thee an open f doore, and no man
can shut it: for thou hast a litle strength
and hast kept my worde, and hast not
denied my Name.
9 Behold, I will make them of the Sy-
nagogue of Satan, which call them-
selues Iewes and are not, but do lie:
behold e, I say, I will make them, that
they shall come and * worship before
thy feete, and shall knowe that I haue
loued thee.
10 Because thou hast kept the worde of
my patience, therefore I wil deliuer thee
from the houre of tentation, which wil
come vpon all the worlde, to trie them
that dwell vpon the earth.
11 Behold, I come shortly: holde that
which thou hast, that no man take thy
f crowne.
12 Him that ouercommeth, will I make
a pillar in the Temple of my God, and
hee shall go no more out: and I will
write vpon him the Name of my God,
and the name of the citie of my GOD,
which is the newe Jerusalem, which
commeth downe out of heauen from
my GOD, and I will write vpon him my
newe Name.
13 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.
14 And vnto the Angell of the Church of
the Laodiceans write, These thinges
saieth g Amen, the faythfull and true
witnes, the h beginning of the creatures
of God.
15 I know thy works, that thou art nei-
ther colde nor hote: I would thou were
cold or hote.
16 Therefore, because thou art luke warm,
and neither colde nor hote, it will come
to passe, that I shall spewe thee out of
my mouth.
17 For thou saiest, I am i rich & increased
with goods, & haue k nede of nothing,
and knowest not howe thou art wret-
ched and miserable, and poore, and
blinde, and naked.
18 I counsell thee to bye of me gold tried
by the fire, that thou mayest bee made
rich, and white rayment, that thou
mayest bee clothed, and that thy filthie
nakednes do not appeare: and l anoint
thyne eyes with eye salue, that thou
mayest see.
19 As many as I loue, I * rebuke and
chasten: be m zealous therefore and a-
mende.

a The minister liueth when he bringeth foorth good fruites, els he is dead.
Chap.16.15.
1.thessa.5.2.
2.pet.3.10.
b Either by consenting to idolaters, or els polluting their conscience with any euil.
Chap.20.12.
and.21.27.
philip.4.3.
Isa.22.22.
c Which signifieth that Christ hath all the power ouer the house of Dauid, which is the Church, so that he may either receiue or put out whome he wil.
d Which is to aduance the kingdome of God.
e I wil cause them in thy sight to humble themselues, and to giue due honour to God, & to his Sonne Christ.
f Let no man plucke them away which thou hast wonne to God: for they are thy crowne, as Saint Paul writeth, saying, Brethren, ye are my ioy and my crowne, Phi.4.1. 1.thess.2.19.
g That is, Trueth it selfe.
h Of whom all creatures haue their beginning.
i Perswading thy selfe of y which thou hast not.
k Thus the hypocrites boast of their owne power & do not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eies of thine vnderstanding to be opened.
Prou.3.11.
heb.12.5.
m Nothing more displeaseth God then indifferencie & coldenes in religion, and therefore he wil spew such out as are not zealous and feruent.

20 Beholde, I stande at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will suppe with him, and he with me.

21 To him that ouercommeth, will I grant to sit with me in my [a] throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirite sayth vnto the Churches.

a In my seate royall, and to be partaker of mine heauenly ioyes.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 8 And 24. seates about it with 24. elders sitting vpon them, and foure beastes praysing God day and night.

1 After this I looked, and beholde, a [a] doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shewe thee things which must be done hereafter.

2 And immediatlye I was rauished in the spirite, and behold, a throne was set in heauen, and one sate vpon the throne.

3 And [b] he that sate, was to looke vpon, lyke vnto a Jasper stone, & a Sardine, and there was a rainbowe round about the throne in sight like to an Emerande.

4 And rounde about the throne were foure and twentie seates, and vpon the seates I saw [c] foure and twentie Elders sitting, clothed in white rainment, & had on their heades crownes of golde.

5 And out of the throne [d] proceded lightnings, and thunderings, and voyces, & there were seuen lampes of fire, burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a [f] sea of glasse like vnto [g] crystall: and in the [h] middes of the throne, & rounde about the throne were foure [h] beastes full of eyes before and behinde.

7 And the first beast was lyke a lyon, and the second beast like a calfe, & the thirde beast had a face as a man, & the fourth beast was like a flying egle.

8 And the foure beastes had eche one of them sixe winges about him, and they were full of eyes within, and they ceassed not day nor night, saying, [i] Holy, holy, holy Lord God almightie, Which was, and Which is, & Which is to come.

9 And when those beasts gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell down before him that sate on the throne, and worshipped him, that liueth for euermore, [k] and cast their crownes before the throne, saying,

11 Thou art * worthie, O Lord, to receiue glorie and honour, and power: for thou hast created all things, & for thy willes sake they are, and haue bene created.

a Before that he make mention of the great afflictions of the Church, he setteth forth the maiestie of God, by whose will, wisedome and prouidence, all things are created and gouerned, to teach vs patience.

b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5. 6. and the Sonne who is ioyned with him.

c By these are meant all the holy companie of the heauens.

d From the throne of the Father & the Sonne, proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.

e The holy Ghost is as a lightning vnto vs that beleeue, and as a feareful thunder to the disobedient.

f The world is compared to a sea, because of the changes and vnstablenes.

g It is as cleare as crystal before the eyes of God, because there is nothing in it so hide that is hid from him. *Or, vnder the throne.*

h They are called Cherubims, Ezek. 10. 20.

i We are hereby taught to giue glorie to God in all his workes. *Isa. 6. 3.*

k They wil chalenge no authoritie, honour nor power before God. *Chap. 5. 12.*

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure beastes, the 24. elders, and the Angels praise the Lambe, and doe him worship 9 For their redemption and other benefites.

1 And I sawe in the right hande of him that sate vpon the throne, [a] a Booke written within, and on the backside, sealed with [b] seuen seales.

2 And I saw a strong Angel, which preached with a loude voyce, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the Booke, neyther to looke thereon.

4 Then I wept much, because no man was found worthie to open, and to reade the Booke, neyther to looke thereon.

5 And one of the elders sayde vnto mee, Weepe not: beholde, the * Lyon which is of the tribe of Juda, the roote of Dauid, hath obteyned to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stode [c] a Lambe, as though he had bene killed, which had [d] seuen hornes, and [e] seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Booke, the foure beastes, and the foure & twentie Elders [f] fel downe before the Lambe, hauing euery one harpes and golden vials full of odours, [g] which are the prayers of the Saints,

9 And they sung a newe song, saying, thou art worthie to take the Booke, and to open the seales thereof, because thou wast killed, and hast [h] redeemed vs to God by thy blood out of euerie kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God * Kings and Priests, & we shall [i] reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels rounde about the throne, and about the beastes and the Elders, and there were * thousande thousands,

12 Saying with a loude voyce, Worthy is the * Lambe that was killed, to receiue

a A similitude taken of earthly princes, which iudge by bookes and writings: & here it doth signifie all the counsels and iudgemets of God, which are onely knowne to christ the Sonne of Dauid, vers. 5.

b That is, many

Gen. 49. 9.

c This vision cõfirmeth the power of our Lorde Iesus, which is the Lambe of God that taketh away the sinne of the world.

d That is, manifold power.

e Signifying the fulnes of the spirit, which Christ powreth vpõ all.

f The Angels honour christ: he is therefore God

g This declareth howe the praiers of the faithfull are agreeable vnto God, reade Acts. 10. 4. chap. 8. 3.

h Our Sauiour Iesus hath redemed his Church by his blood sheding, and gathered it of all nations. *1. Pet. 2. 9.*

i Not corporally. *Dan. 7. 10. Chap. 4. 11.*

receiue power and riches, & wisdome, and strength, and honour, and glorie, and prayse.

13 And al the creatures which are in heauen, and on the earth, & vnder the earth, and in the sea, and all that are in them, heard I, saying, Prayse & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twenty Elders fel down, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the sixe seales, and many things followe the opening thereof, so that this conteineth a generall prophecie to the ende of the world.

1 AFter, I beheld when the Lambe had opened one [a] of the seales, and I heard one of the foure beastes saye, as it were the [b] noyse of thunder, Come and see.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

2 Therefore I beheld, and loe, there was a [c] white horse, & he that [d] sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

b Signifying, that there were marueilous things to come.

c The white horse signifieth innocencie, victorie, and felicitie which should come by the preaching of the gospel.

3 And when he had opened the seconde seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was [e] red, and power was giuen to him that [f] sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

d He that rideth on the white horse, is Christ.

e Signifying the cruell warres that ensued whē the Gospell was refused.

5 And when he had opened the thirde seale, I heard the third beast say, Come and see. Then I beheld, and lo, a black horse, and he that sate on him, had balances in his hand.

f Who was Satan.

6 And I heard a voyce in the middes of the foure beastes say, A [h] measure of wheate for a [i] penie, and three measures of barly for a penie, and oyle, and wine hurt thou not.

g This signifieth an extreme famine & want of all things.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a [k] pale horse, and his name that sate on him was Death, and [l] Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with swoorde, and with hunger, and with death, and with the beastes of the earth.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meat for one day.

9 And when he had opened the [l] fift seale, I sawe vnder the altar [m] the soules of them, that were killed for the worde of God, and for the testimonie which they maintained.

i Which amounted about foure pence halfepeny.

10 And they cried with a lowd voyce, saying, How long, Lord, holy & true, doest not thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, & it was saide vnto them, that they shoulde rest for a litle season vntil their fellowe seruaunts, and their brethren that shoulde bee killed euen as they were, were fulfilled.

12 And I beheld when he had opened the fift seale, & lo, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackcloth of heare, and the [q] moone was like blood.

13 And the [r] starres of heauen fel vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie wind.

14 And [s] heauen departed away, as a scrole when it is rolled, & euery mountaine and ile were moued out of their places.

15 And the kings of the earth, and the great men, and the riche men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And said to [t] the mountaines & rocks, [u] Fall on vs, & hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.

17 For [x] great day of his wrath is come, and who can stande?

k Whereby is meant sickneſſe, plagues, peſtilence, and death of man and beast. [a] Or the seuenth. l The continuall persecution of the Church noted by the fift seale.

m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

n Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the world.

o That is, the brightnes of the Gospel.

p The traditions of men.

q The Church miserably defaced with idolatrie and afflicted by tyrants.

r Doctours and preachers that depart from the trueth.

s The kingdome of God is hid, & withdrawne frō men, and appeareth not.

t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines. *Isa.2.19. hose.10. 8. luk.23.30.*

u Such men afterward, of what estate so euer they be, shall be desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

CHAP. VII.

4. 9 He seith the seruantes of God sealed in their foreheads out of all nations and people, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shall wipe away all teares from their eyes.

1 ANd after that, I sawe foure Angels stande on the foure conners of the earth, holding the foure [a] winds of the [b] earth, that the winds should not blowe on the earth, neither on the [c] sea, neither on any [d] tree.

a The spirit is cōpared to wind, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spredde, and for the foure writers thereof, and the preachers of the same through the whole worlde.

2 And I sawe another [e] Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loude voice to the foure Angels to whom power was giuen to hurt the earth, & the sea,

3 Saying, [f] Hurt ye not the earth, neyther the sea, neyther the trees, till we

b Meaning, the men of the earth. c That is, the ylandes. d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome and beare, except the winde blowe vpon them. [e] Or, Christ. f God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the spirit of God, and marked with the blood of the lambe, & lightned in faith by the word of God, so that they make open profession of the same, are exempted from euill.

g Though that this blindnes be brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite nomber which shall be saued, both of the Iewes and Gētiles through Christ.

h He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Iosephs sonne.

k In signe of puritie.

l In token of victorie and felicitie.

m All that are saued, attribute their saluation vnto God onely & to his Christ, and to none other thing.

n There is no puritie nor cleannes, but by the blood of Christ only, which purgeth our sinnes and so maketh vs white.

o That is, of the maiestie of God the Father, the Sonne, and the holy Ghost.

p Meaning continually: for els in heauen there is no night.

Isa.49.10. q For all infirmitie and miserie shall be then taken away.

r They shall haue no more griefe and payne, but styll ioye and consolation.

s Iesus Christ the mediatour and redeemer.

haue [s] sealed the seruants of our God in their foreheads.

4 And I hearde the nomber of them, which were sealed, and there were sealed [g] an hundreth and foure and fourtie thousande of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousande. Of the tribe of Nepththali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousande. Of the tribe of [h] Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousande. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [i] Ioseph were sealed twelue thousande. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, which no man coulde nomber, of al nations and kinreds, and people, and tongues, stode before the throne, and before the Lambe, clothed with long [k] white robes, & [l] palmes in their handes.

10 And they cryed with a loude voyce, saying, [m] Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stode rounde about the throne, and about the Elders, and the foure beasts, and they fel before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glorie, and wisedome, and thankes, and honour, and power, & might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I sayde vnto him, Lorde, thou knowest. And he saide to me, These are they, which came out of great tribulation, & haue washed their long robes, and haue made their long robes white in [n] the blod of the Lambe.

15 Therefore are they in the presence of the throne [o] of God, and serue him day and [p] nyght in his Temple, and he that sitteth on the throne, will dwell among them.

16 * They shall [q] hunger no more, neyther thirst any more, neyther shall the sunne [r] light on them, neither any heat.

17 For the [s] Lambe, which is in the [t] middes of the throne, shall gouerne them, and shall leade them vnto [u] the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

t Which is very God.

u He shall giue them life and conserue them in eternall felicitie. *Isaiah.25.8.chapter.21.4.*

CHAP. VIII.

The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

AND when he had opened the [a] seuenth seale, there was [b] silence in heauen about halfe an houre.

a Vnder the sixt seale he touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes, and heresies haue bene and shalbe brought into the Church thereby.

2 And I sawe the seuen Angels, which stode [c] before God, and to them were giuen seuen trumpets.

b That the hearers might be more attentiue.

3 Then another Angel came and stode before the altar hauing a golden censer, & much odours was giuen vnto him, that he should offer with the prayers of al Saints vpon the golden altar, which is before the throne.

c He sheweth the onely remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar & diuine maiestie of God.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with [d] fire of the altar, and cast it vnto the [e] earth, and [f] there were voices, and thundrings, and lightnings, and earthquake.

d He meaneth by fire the grace of God whereby we are purged and made cleane Isai.6.6.

6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

7 So the first Angel [g] blewe the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and al greene [i] grasse was burnt.

f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offred. g That is, proclaimeth warre against the Church, & troubles by false doctrine, & so admonisheth thē to watch. h That is, the most part of men were seduced. i Euen the very elect were sore tried & prooued.

8 And the second Angel blewe the trumpet, and as it were a great [k] mountaine, burning with fire, was cast into the sea, and the thirde part of the sea became blood.

9 And the thirde parte of the creatures, which were in the sea, and had life, died, and the third part of [l] shippes were destroyed.

k Diuers sectes of heretikes were spred abroad in the world.

10 Then the third Angel blewe the trumpet, and there fell [m] a great starre from heauen burning like a torche, and it fell vnto the third part of the riuers, and into the fountaines of waters.

l Meaning, the shipmasters, and so them that had any gouernment.

11 And the name of the starre is called wormewood: therefore the thirde part of the waters became wormewood, and many men died of the [n] waters, because they were made bitter.

m That is, some excellent minister of ỹ Church, which shal corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

12 And the fourth Angel blew the trumpet, and the thirde parte of the o sunne was smitten, and the thirde part of the p moone, & the third part of the q starres, so that the thirde parte of them was r darkened: and the day was smitten that the thirde part of it could not shine, and likewise the night.

13 And I beheelde, and heard one Angel flying through the middes of heauen, saying with a loude voyce, f Wo, wo, wo to the inhabitants of the earth, because of the soundes of the trumpet of the three Angels, which were yet to blow the trumpets.

o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder feete.

p That is, of the Church.

q Of ỹ ministers and teachers, which haue not taught, as they ought to doe.

r These are plagues for the contempt of the Gospel.

f Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angell blow their trumpets: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed, 18 And the third part of men is killed.

1 AND the fift Angell blew the trumpet, & I sawe a a starre which was fallen from heauen vnto the earth, and to him was giuen the b kep of the bottomlesse pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the c smoke of a great fornace, & the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke d Locustes vpon the earth, and vnto them was giuen e power, as the f scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the g grasse of the earth, neither any greene thing, neither any tree: but onely those h men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not i kil them, but that they should be k vexed fiue moneths, & that their paine should be as the paine that commeth of a l scorpion, when he hath sting a man.

6 * Therefore in those dayes shall men m seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 * And the forme of the locustes was like vnto n horses prepared vnto battel, and on their heads were as it were o crowns like vnto golde, and their faces p were like the faces of men.

8 And they had heare as the q heare of women, and their r teeth were as the teeth of lions.

9 And they had f habbergions, like to habbergions of yron: and the sounde of their s wings was like the sounde of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were t stings in their tayles, and their power was to hurt men fiue moneths.

11 And they haue a king ouer thē, which is the x Angell of the bottomlesse pit, whose name in Ebrewe is, y Abaddon, and in Greeke he is named Apollyon.

12 One wo is past, and beholde, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, & I heard a z voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angell, which had the trumpet, Loose the foure a Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an b houre, at a day, at a moneth, and at a yere, to slay the third part of men.

16 And the nomber of horsmen of warre were twenty thousand times ten thousand: for I heard the nomber of them.

17 And thus I saw the horses in a visiō, and them that sate on them, hauing fierie habbergions, and of Iacinth and of brimstone, and the heades of the horses were as the heads of lyons: and out of their mouthes went forth fire & smoke and brimstone.

18 Of these three was the thirde part of men killed, that is, of the fire, and of the smoke, & of the brimstone which came out of their mouthes.

a That is, the Bishops and ministers, which forsake the word of God, and so fal out of heauē, and become Angels of darkenes.

b This authoritie chiefly is cōmitted to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errous, which couer with darkenes Christ and his Gospel.

d Locustes are false teachers, heretikes, and wordly subtil Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctours, Bacheleres and Masters which forsake Christ to mainteyne false doctrine.

e False and deceyuable doctrine, which is pleasant to the flesh.

f That is, secretely to persecute and to sting with their tayle as Scorpions doe: such is the fashion of the hypocrites.

g For the false Prophetes cannot destroye the elect, but such as are ordeyned to perdition.

h That is, the infidels whom Satan blindeth with the efficacie of errour, 2. Thessal. 2. 11.

i Though the elect bee hurt, yet they cannot perishe.

k The elect for a certaine space and at times are in troubles: for the grashoppers endure but from Aprill to September, which is fiue monethes.

l For at the beginning the sting of their consciēce seemeth as nothing, but except they soone seeke remedie, they perishe, *Isa. 2. 19. hose. 10. 8. Luke. 23. 30. chap. 6. 16.*

m Such is the terrour of the vnbeleeuing cōscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men imbrace errour, and refuse the true simplicitie of Gods worde. *Wisd. 16. 9.*

n Which signifieth that the Popes clergie shalbe proude, ambitious, bold, stoute, rashe, rebellious, stubburne, cruel, lecherous, and authours of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which in deede belongeth nothing vnto thē, as the priestes by theyr crownes and strange apparel declare.

p That is, they pretende great gentlenesse and loue: they are wise, politike, subtill, eloquent, and in worldly craftines passe all in all their doings.

q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

r Signifying their oppression of the poore, and crueltie against Gods children.

s Which signifieth their hardnes of heart & obstination in their errours, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men and esteemed most holy, and do all things with rage and fiercenes.

u To infect and kill with their venemous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.

y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, & the whole worlde with fire and sword.

z Which was the voyce of Christ sitting at the right hand of the Father.

a Meaning the enemies of the East countrey, which shoulde afflict the Church of God, as did the Arabians, Sarasines, Turkes and Tartarians.

b This signifieth the great readines of the enemies,

c Which signifieth their false doctrine and hypocrisie.

d And therefore were iustly destroyed. *Psal.115.4. and 135.15.

19 For their power is in their *mouthes, and in their tailes: for their tailes were like vnto serpentes, and had heades, wherewith they hurt.
20 And the remnant of the men which were not killed by these plagues, d repented not of the woorkes of their handes that they shoulde not worship deuils, and *idoles of golde and of siluer, and of braſſe, and of stone, and of wood, which neyther can see, neyther heare nor go.
21 Also they repented not of their murther, and of their sorcery, neither of their fornication, nor of their theft.

CHAP. X.

1 *The Angel hath the booke open. 6 He sweareth there shalbe no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.*

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan and Antichrist: so that in al their troubles, the faithfull are sure to find consolation in him.

AND I sawe another mightie a Angell come downe from heauen, clothed with a cloud, and the b raine bowe vpon his head, & his face was as the c sunne, & his d feete as pillars of fire.
2 And he had in his hande a litle e booke open, and he put his right foote vpon the sea, and his left on the earth,
3 And cryed with a f loude voyce, as when a lion roareth: and when he had cryed, seuen g thunders vttered their voyces.
4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauē saying vnto mée, * h Seale vp those things which the seuen thunders haue spoken, and write them not.
5 And the Angel which I saw stand vpon the sea & vpon the earth, lift vp his hand to heauen,
6 And sware i by him k liueth for euermore, which created heauen, and the thinges that therein are, and the earth, and the things that therein are, and the sea, and the things which therein are, that time should be no more.
7 But in the dayes of the voyce of the seuenth Angel, when he shal beginne to blow the trumpet, euen the k mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.
8 And the voyce which I heard frō heauen, spake vnto l me againe & sayde, Go and take the litle booke which is open in the hande of the m Angell, which standeth vpon the sea & vpon the earth.
9 So I went vnto the Angell, and saide to him, Giue me the litle n booke. And he sayd vnto mee, * Take it, and o eate it vp, and it shal make thy belly bitter, but it shalbe in thy mouth as sweet as honie.
10 Then I tooke the litle booke out of the Angels hande, and ate it vp, and it was in my mouth as p sweet as hony: but when I had eaten it, my belly was bitter.
11 And he said vnto me, Thou must prophecie q againe among the people and nations, and tongues, and to many kings.

Ezek.3.1.

b Straight, strong and pure from all corruptions.
c Meaning the Gospel of Christ which Antichrist cannot hide, seeing Christ bringeth it open in his hand.
f Which declareth that in despite of Antichrist y Gospel should be preached
1 gh all the world: so that y enemyes shalbe astonied.

o Which signifieth that the ministers ought to receiue the word into their heartes, and to haue graue and deepe iudgement, and diligently to studie it, & with zeale to vtter it.
p Signifying that albeit that the minister haue consolation by the worde of God, yet shall he haue sore, and grieuous enemies, which shall be troublesome vnto him. q Not onely meaning in his life time, but that this booke after his death shoulde be as a preaching vnto all nations.

CHAP. XI.

1 *The temple is measured. 3 Two witnesses rayſed vp by the Lorde, are murthered by the beast, 11 But after restored to glorie. 15 Christ is exalted, 16 And God praised by the 24. Elders.*

THen was giuē me a reed, like vnto a rodde, & the Angel stoode by, saying, Arise and * mete a the Temple of God, and the altar, and them that worship therein.
2 But b the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie shall they treade vnder foote d two and fourtie moneths.
3 But I will giue power vnto my e two witnesses, and they shall prophecie a f thousand, two hundreth, and three score dayes, clothed in g sackecloth.
4 These are two h olme trees, and two candlesticks, standing before the God of the i earth.
5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, k thus must hee be killed.
6 These haue power to shut heauen, that it raine not in the dayes of their prophecying, & haue power ouer waters to

a Which declareth that Christ Iesus will builde his Church and not haue it destroyed: for he measureth out his spirituall Temple.
b The Iewish temple was deuided into three partes: the body of the temple which is called the court, wherinto euery man entred: the holy places where y Leuites were: and the holiest of all, whereinto the high Priest once a yere entred: in respect therfore of these two latter, the first is saide to bee cast out, because as a thing prophane it is neglected when the Temple is measured, & yet the aduersaries of Christ boast that they are in the temple, and that none are of the temple, but they. c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of antichrists tyrannie. e By two witnesses he meaneth al the preachers that should build vp Gods Church, alluding to Zorubbabel and Iehoshua which were chiefly appoynted for this thing, and also to this saying, In the mouth of two witnesses standeth euery worde. f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two. g In poore and simple apparel. h Whereby are signified the excellent graces of them which beare witnes to the Gospel. i who hath dominion ouer the whole earth. k By Gods worde, whereby his ministers discomfite the enemies. l They denounce Gods iudgement agaynst the wicked, that they cannot enter into heauen.

g The whole graces of Gods spirit bent themselues against Antichrist. *Dan.12.4.* h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children. i That is, by God with whome Christ by his diuinitie is equall. k The faithfull shall vnderstande and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection. l As S. Iohn vnderstoode this by reuelation, so is the same reueiled to the true preachers to discouer the Pope, & Antichrist. m Meaning, Christ. n That is, the holy Scriptures: which declareth that the minister must receiue them at the hand of God, before he can preach them to others.

turne

turne them into [m] blood, and to smite the earth with all maner plagues, as often as they wil.

7 And when they haue finished their testimonie, the [n] beast that commeth out of the bottomles pit, shall make warre against them, & shall [o] ouercome them, and kill them.

8 And their corpses shall lie in [p] streetes of the great [p] citie, which spiritually is called Sodom and Egypt, where our Lorde also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shal see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they [p] dwel vpon the earth, shall reioyce ouer them, and be glad, and shal sende giftes one to another: for these two Prophets [q] vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life cõming from God, shall enter into them, and they shall [r] stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, [s] Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth parte of the citie [t] shall fall, and in the earthquake shall bee slaine in nomber seuen thousande: and the remnant shall be afraide, [u] and giue glorie to the God of heauen.

14 The second wo is past, and behold the third wo wil come anon.

15 And the seuenth Angell blewe the trumpet, and there were great voyces in heauen, saying, The [x] kingdomes of this worlde are our Lordes, and his Christes, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped [y] God,

17 Saying, [z] We giue thee thanks, Lord God almightie, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to smal and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were [a] lightenings, and voyces, and thundrings, and earthquake, and much haile.

m Which is to declare and procure Gods vengeance.
n That is, the Pope which hath his power out of hell and cõmeth thence.
o He sheweth howe the Pope gaineth the victorie, not by Gods word, but by cruell warre.
p Meaning the whole iurisdiction of the Pope which is compared to Sodom for their abominable sinne, & to Egypt because of true libertie to serue God is taken away from the faithful: and Christ was condemned by Pilate, who represented the Romane power which shoulde be enemie to the godlie.
q The infidels are tormented by hearing the trueth preached.
r Which shalbe at the last resurrection.
s For it seemed that Antichrist had chased thē out of the earth.
t Of the power of Antichrist.
u When they shal vnderstand by Gods worde the glory of his, and the punishment of his enemies, they shall fall from the Pope and glorifie God.
x Albeit Satan by the Pope, Turke and other instruments troubleth the worlde neuer so much, yet Christ shall reigne.
y Iesus Christ.
z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praise his iustice for punishing of his enemies.
a Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the Dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

1 AND there appeared a great wonder in heauen: A [a] woman clothed with the sunne, and the [b] moone was vnder her feete, and vpon her head a [c] crowne of twelue starres.

2 And shee was with childe and [d] cryed trauailing in birth, and was payned ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great [e] red dragon hauing [f] seuen heades, and tenne hornes, and seuen crownes vpon his heads:

4 And his taile drewe the [g] third part of the starres of heauen, and cast them to the earth. And the dragon stoode before the woman, which was ready to be deliuered, to deuoure her child when she had brought it forth.

5 [h] So she brought forth a man childe, which shoulde rule all nations with a [*] rod of yron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fledde into [i] wildernes where she hath a place prepared of God, that they shoulde fede her there a thousand, two hundreth and three score dayes.

7 And there was a battell in heauen. [k] Michael & his Angels fought against the dragon, and the dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in [l] heauen.

9 And the great dragon, that olde serpent, called the deuil and Satan, was cast out, which deceiueth all the world: hee was euen cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Nowe is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our GOD day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their

a In this third vision is declared howe the Church, which is compassed about with Iesus Christ the sunne of righteousnes, is persecuted of Antichrist.
b The Church treadeth vnder foot whatsoeuer is mutable and inconstant, with all corrupt affections and such like.
c Which signifieth God and his worde.
d The Church euer with a most feruent desire longed for Christ should be borne, & that the faithfull might be regenerate by his power.
e The deuil, and all his power which burneth with furie, and is red with the blood of the faithful.
f For he is prince of this worlde, and almost hath the vniuersall gouernement.
g By his flatteries and promises he gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction.
h Which is Iesus Christ the first borne among many brethren, who was borne of the virgin Marie as of a speciall member of the Church. *Psal.2.9.*
i The Church was remoued from among the Iewes to the Gentiles, which were as a barren wildernesse, and so it is persecuted to and fro.
k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull.
l For the dragon was depriued of all his dignitie, and had no more place in the Church.

testimonie, and they ᵐ loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the ⁿ inhabitants of the earth, and of the sea: for the deuill is come downe vnto you which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon sawe that hee was ᵒ cast vnto the earth, he persecuted the woman which had brought forth the man childe.

14 But to the woman were giuen two winges of a great egle, that she might flie into the wildernes, into ᵖ her place, where she is nourished for a time, and times, & halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to be caried awaye of the flood.

16 But the ᑫ earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the ʳ remnant of her seede, which keepe the commaundements of God, and haue the testimonie of Jesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1.8 *The beast deceyueth the reprobate,* 2.4.12. *And is confirmed by another beast.* 17 *The priuiledge of the beastes marke.*

1 And I sawe a ˢ beast rise out of the sea, hauing ᵇ seuen heads, and ᶜ ten hornes, and vpon his hornes were ten crownes, and vpon his heades the name of blasphemie.

2 And the beast which I sawe, was like a ᵈ leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the ᵉ dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his ᶠ heades as it were wounded to death, but his ᵍ deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they ʰ worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to do ⁱ two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saintes, and to ᵏ ouercome them, and power was giuen him ouer euerie ˡ kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose ᵐ names are not ⁿ written in the booke of life of the Lambe, which was slaine ᵒ from the beginning of the worlde.

9 If ame man haue an eare, let him heare.

10 If any leade into captiuitie, he shal go ᵖ into captiuitie: if any kill with a swoorde, hee must be killed by a swoorde: here is the patience, and the faith of the Saints.

11 And I beheelde another beast coming vp out of the ᑫ earth, which had two ʳ hornes like the Lambe, but he ˢ spake like the dragon.

12 And hee did all that the first ᵗ beast could do before him, and he caused the earth, and them which dwel therein, to worship the first ᵗ beast, whose deadly wound was healed.

13 And ᵘ he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men,

14 And deceyued them that dwel on the earth by the signes, which were permitted to him to do in the ˣ sight of the beast, saying to them that dwell on the earth, that they should make ʸ ymage of the beast, which had the wound of a swoorde, and did liue.

15 And it was permitted to him to giue a ᶻ spirit vnto the image of the beast, so ᵃ the image of the beast should ᵇ speake, and should cause that as many as would not ᵇ worship the image of the beast, should be killed.

16 And hee made all, both small and great, rich and poore, free and bonde,

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m They put their liues in danger so oft as neede required.

n Meaning them that are giuen to the world and fleshly lustes.

o And was ouercome of Christ, then he fought against his members.

p Which the Lord had appoynted for her.

q God giueth meanes to his Church to escape the furie of Satã making his creatures to serue to the support thereof.

r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Heere is the descriptiõ of the Romane empire which standeth in crueltie and tyrannie.

b Meaning Rome, because it was first gouerned by seuen kings or Emperours after Nero, and also is cõpassed about with seuen mountaines.

c Which signifie many prouinces.

d By these beasts are signified the Macedonians, Persians, and Chaldeans whome the Romanes ouercame.

e That is, the deuill.

f This maye be vnderstoode of Nero, who mooued the first persecution against the Church, and after slewe himselfe, so that the familie of the Cesars ended in him.

g For the empire was established againe by Vespasian.

h By receyuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

i Antichrists time and power is limited.

k In their bodies, not in soule.

l He meaneth ỹ vniuersall departing whereof S. Paul speaketh to ỹ Thessalonians.

m Antichrist hath not power ouer the elect. *Chap.* 3 5.

n As God ordained from before al beginning, & all the sacrifices were as signes & sacraments of Christes death.

o They which led soules captiues, goe them selues into captiuitie.

p As ỹ kingdom of Christ is from heauen, & bringeth men thyther: so ỹ Popes kingdome is of the earth & leadeth to perditiõ, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyrannie.

q Which signifie the priesthood and ỹ kingdome, and therefore he giueth in his armes two keies, and hath two swords caried before him. So Boniface the eight which first ordeyned the Iubile, shewed him selfe one day in apparell as a Pope, and the next day in harneste as the Emperour, and the two hornes in the Bishops mitre are signes hereof.

r Hee spake diuelish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrarie to God and his worde.

s For the Pope in ambition, crueltie, idolatrie, and blasphemie did followe and imitate the ancient Romanes.

t Brought them to idolatrie, and astonished them with the name of that holy empire (as hee termeth it.)

u The man of sinne, according to the operation of Satan shalbe with all power, signes and miracles of lyes, 2. Thessal. 2. 9, 10.

x Before the whole empyre which representeth the first beast, and is the image thereof.

y For the first empyre Romane was as the paterne, and this seconde empire is but an image and shadowe thereof.

z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made emperour.

a The same things which the Pope, or false Prophetes instruct him in.

b Receiue the ordinãces and decrees of ỹ seate of Rome, & to kisse the villains foot, if he were put thereunto.

to

e Whereby he renounceth Christ: for as faith, the word and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not ynough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their chrisinatories, greasings, vowes, othes and shauings are signes of this marke, in so much as no nation was excepted that had not many of these marked beasts. d He ỹ is not sealed ẅ Antichrists marke, can not be suffred to liue amõg mẽ. e Such as may be vnderstãd by mans reason: for about 666. yeres after this reuelation, the Pope or Antichrist began to be manifest in the worlde: for these characters χξϛ signifie 666: and this nomber is gathered of the small nomber, λατεινος, which in the whole make 666. and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, and in respect thereof he contemneth the Hebrewe and Greeke wherein the worde of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

to receiue a e marke in their right hand or in their foreheads.

17 And d that no man might bye, or sell, saue hee that had the marke, or the name of the beast, or the nomber of his name.

18 Here is wisedome. Let him that hath wit, count the nomber of the beast: for it is the nomber e of a man, and his nomber is sixe hundreth, three score and sixe.

CHAP. XIIII.

1 The notable company of the Lambe. 6 One Angell announceth the Gospell, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beast. 13 Of their blessednes which die in the Lorde. 18 Of the Lordes haruest.

a Iesus Christ ruleth in his Church to defende and comfort it, though the beast rage neuer so much: and seeing Christ is present euer ẅ his Church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the nomber of the Church should be great, and that they shoulde speake boldly, and aloude, and so glorifie the Lord. e None can praise God, but the elect whome hee hath bought. f By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatrie which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, & they loue none but him. h Which declareth ỹ the faithfull ought to liue iustly & holily, that they may be the first fruites, & an excellent offring of the Lord. i Forasmuch as their sinnes are pardoned, & they are clad ẅ the iustice of Christ.

1 THen I looked, and loe, a a Lambe stoode on mount Sion, and with him an b hundreth, fourtie & foure thousand, hauing his fathers c name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many d waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sung as it were a newe song before the throne, and before the foure beasts, and the Elders, and no e man coulde learne that song, but the hundreth, fourtie & foure thousand, which were bought from the earth.

4 These are they, which are not f defiled with women: for they are virgins: these followe the Lambe g whithersoeuer he goeth: these are bought from men, being the h first fruites vnto God, and to the Lambe.

5 And in their mouthes was founde no guile: for they are without i spot before the throne of God.

6 ¶ Then I saw another k Angel flie in the middes of heauen, hauing an euerlasting Gospell, to preache vnto them, that dwell on the earth, and to euerie nation, and kinred, & tongue, & people,

7 Saying ẅ a loud voyce, l Feare God, and giue glorie to him: for the houre of his iudgement is come: & worship him that made m heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angell, saying, n It is fallen, it is fallen, o Babylon the great citie: for she made all nations to drinke of the wine of the p wrath of her fornication.

9 ¶ And the third Angell folowed them, saying with a loude voyce, If any man worship the beast and his Image, and receiue his marke in his forehead, or on his hande,

10 The same shall drinke of the wine of the wrath of God, pea, of the q pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holie Angels, and before the Lambe.

11 And the smoke of their torment shall ascende euermore: & they shall haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of r Saintes: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, ¶ Blessed are the dead, which hereafter die s in the t Lord. Euen so saith the Spirit: for they rest from their labours, & their workes followe them.

14 ¶ And I looked, and beholde, a white u cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying ẅ a loude voyce to him that sate on the cloude, x Thrust in thy sickle and reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sate on the cloud, y thrust in his sickle on the earth, and the earth was reaped.

k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully. *Psal.145.6.* l The Gospell teacheth vs to feare God and honour him, which is the beginning of heauenly wisdome. *Act.14.15.* m Signifying Rome, forasmuch as the vices which were in Babylon, are found in Rome in greater abundãce, as persecution of ỹ Church of God, oppression and slauerie, with destruction of the people of God, confusion, superstition, idolatrie, impietie, & as Babylon ỹ first Monarchie was destroyed, so shall this wicked kingdom of Antichrist haue a miserable ruine, though it be great, & seemeth to extende throughout all Europa. n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement. p The faithfull are exhorted to patience. q For they are deliuered from the horrible troubles which are in the Church, and rest with God. r *Or, for the Lordes cause.* s Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. t Signifying that Christ shal come to iudgement in a cloude, euen as he was seene to go vp. *Iohn.1.11. mat.13.39.* u The ouerthrow of the people is compared to an haruest, *Isay.19.5.* also to a vintage. *Ioel.3.3.* x This is spoken familiarly for our capacitie, alluding vnto an husbandman, who suffreth himself to be aduertised by his seruants when his haruest is ripe, and not that Christ hath needs to be told when hee should come to iudgement for the comfort of his Church, and destruction of his enemies.

17 Then

x This was Christ who is also the altar, the priest and sacrifice.

y That is, a certaine place appointed, and not in the heauen.

z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but wars, slaughters, persecutions and effusion of blood.

17 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.
18 And another Angell came out from the x altar, which had power ouer fire, and cried with a loude crie to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: for her grapes are ripe.
19 And the Angell thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great wine presse of the wrath of God.
20 And the y wine presse was trode without the citie, and blood came out of the wine presse, vnto the z horse bridles by the space of a thousande and sixe hundreth furlongs.

CHAP. XV.

1 *Seuen Angels haue the seuen last plagues.* 3 *The song of them that ouercome the beast.* 7 *The seuen vials full of Gods wrath.*

a This is the fourth vision which conteineth the doctrine of Gods iudgements for the destruction of y wicked & comfort of the godlie.

b Meaning an infinit nomber of Gods ministers, which had infinite maners and sorts of punishments.

c Signifying this brittle and incōstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie.

Exod. 15.1. *Psal.* 145.17.

1 AND I sawe another a signe in heauen, great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.
2 And I sawe as it were a c glassie sea, mingled with fire, & them that had gotten victorie of the beast, & of his image, and of his marke, and of the nomber of his name, stand at þ glassie sea, hauing the harpes of God,
3 And they sing the song of Moses the * seruaunt of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lorde God almyghtie: iust and true are thy * 1 wayes, King of Saints.
4 * Who shal not feare thée, O Lord, and glorifie thy Name? for thou onely art holy, and all nations shall come & worship before thée: for thy iudgements are made manifest.
5 And after that, I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.
6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and d bright linen, and hauing their e breasts girded with golden girdles.
7 And one of the f foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.
8 And the Temple was full of the smoke of the glorie of God, and of his power, and no man was able to g enter into þ Temple, till the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

1 *The Angels powre out their vialles ful of wrath,* 6 *And what plagues follow thereof.* 15 *Admonition to take heede and watch.*

1 AND I heard a great voyce out of the Temple, saying to þ seuen Angels, Goe your wayes, and powre out the seuen vialles of þ wrath of God vpon the earth.
2 And the first went, and powred out his viall vpon the earth: and there fell a noysome, and a grieuous a sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.
3 And the second Angel powred out his viall vpon the sea, and it became as the b blood of c a dead man: and euerie liuing thing died in the sea.
4 And the thirde Angel powred out his vial vpon the riuers and fountaines of waters, and they became d blood.
5 And I heard the Angel of the e waters say, Lord, thou art iust, Which art, and Which wast, and Holy, because thou hast iudged these things.
6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.
7 And I heard another out of the Sanctuarie saye, Euen so, Lorde God almightie, f true and righteous are thy iudgements.
8 And the fourth Angell powred out his viall on the Sunne, & it was giuen vnto him to torment men with g heate of fyre,
9 And men boyled in great heate, and h blasphemed the name of God, which hath power ouer these plagues, & they repented not, to giue him glory.
10 And the fift Angell powred out his viall vpon the throne of the i beast, and his kingdome ward darke, and they k gnewe their tongues for sorowe,
11 And blasphemed the God of heauen for their payues, and for their sores, and repented not of their workes.
12 And the sixt Angell powred out his viall vpon the great riuer l Euphrates, and the water thereof dried vp, that the way of the Kings of þ East shoulde be prepared.

a This was like the sixt plague of Egypt, which was sores and boyles, or pocks: & this reigneth commonly among Canons, Monkes, Friers, Nonnes, priests and such filthy vermin which beare the marke of the beast.

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

c That is, corrupt and infect.

d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is gouerner of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

f For as much as thou destroyest the rebels, and preseruest thine.

g Signifying famine, drought, and hote diseases which proceede thereof.

13 And

x Or, *altes & deeds.* *Iere.* 10.7.

b Or, *wayes.*

c As ready to execute the vengeance of God.

d Which is to declare þ Gods iudgements are cleare, iust, and without spot.

e By the foure beasts are ment all the creatures of God, which willingly serue him for the punishment of the infidels.

f By the foure beasts are ment all the creatures of God, which willingly serue him for the punishment of the infidels.

g God giueth vs ful entrie into his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the full ende of all things.

h The wicked were harde hearted & stubberne when God punished them.

i This answereth to the ninth plague of Egypt, which signifieth that the popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance & errours.

k They shall shewe their furie, rage and blasphemie agaynst God, when the light of his Gospel shall shine.

l By Euphrates which was the strength of Babylō, is ment the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithful which are the true kings and priests in Christ, haue taken away by disclosing their wicked deceite.

13 And I ſawe three [m] vncleane ſpirits like frogges come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits [n] of deuils, worſking miracles, to goe vnto the [o] kinges of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightie.

15 (* Beholde, I come as a theefe. Bleſſed is he that watcheth and keepeth his [p] garments, leaſt hee walke naked, and men ſee his filthineſſe)

16 And they gathered them together into *to a place called in Hebrewe [q] Armagedon.

17 ¶ And the ſeuenth Angell powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, ſaying, [r] It is done.

18 And there were voyces, and thunderings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mightie an earthquake.

19 And the great [s] citie was deuided into three parts, and the [t] cities of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fiercenes of his wrath.

20 And euery [u] ple fled away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blaſphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

m That is, a ſtrong nomber of this great deuil the Popes ambaſſadours which are euer crying and croking like frogs and come out of Antichriſts mouth, becauſe they ſhould ſpeake nothing but lies, and vſe all maner of craftie deceit to maintain their rich Euphrates againſt the true Chriſtians.

n Albeit they call them ſelues ſpirituall & holy fathers.

o For in all kings courts the Pope hath had his ambaſſadors to hinder the kingdome of Chriſt.

Chap.3.3.
mat.24.44.
luke.12.39.

p Of righteouſnes, and holines, wherewith we are cladde through Ieſus Chriſt.

q As if he would ſaye, the craftines of deſtruction when as Kings and Princes ſhall warre againſt God, but by the craft of Satan are brought to that place where they ſhalbe deſtroyed.

r This is the laſt iudgement when Chriſt ſhal come to deſtroy y wicked and deliuer his Church.

s Meaning the whole nomber of them that ſhall call them ſelues Chriſtians, whereof ſome are ſo in deede, ſome are Papiſts, and vnder pretence of Chriſt ſerue Antichriſt, and ſome are neuters which are neither on the one ſide nor of the other.

t Signifying all ſtrange religions, as of the Iewes, Turkes and others, which then ſhall fall with that great whore of Rome, and be tormented in eternall paines.

Ier.25.15.

CHAP. XVII.

3 The deſcription of the great whore. 8 Her ſinnes and punishment. 14 The victorie of the Lambe.

1 THen there came [a] one of the ſeuen Angels, which had the ſeuen vials, and talked with mee, ſaying vnto me, Come: I will ſhewe thee the damnation of the great [b] whore that ſitteth vpon many [c] waters,

2 With whome haue committed fornication the kinges of the earth, and the inhabitants of the earth are dronken with the wine of her fornication.

a Which was Chriſt Ieſus who will take vengeance on this Romiſh harlot.

b Antichriſt is compared to an harlot, becauſe he ſeduceth the world with vaine words, doctrines of lyes, and outward appearaunce.

c Meaning diuers nations & countreis.

3 So he carped mee away into the wildernes in the Spirit, and I ſawe a woman ſit vpon a ſcarlet coloured [d] beaſt, full of names of [e] blaſphemie, which had ſeuen heades, and ten hornes.

4 And the [f] woman was arayed in purple and ſkarlet, and guilded with gold, and precious ſtones, and pearles, and had a cuppe of golde in her hande, full of abominations, and filthineſſe of her fornication.

5 And in her forehead was a name written, [h] A Myſterie, great Babylon, the mother of whoredomes, and abommations of the earth.

6 And I ſawe the woman dronken with the blood of Saintes, and with the blood of the Martyrs of Ieſus: and when I ſawe her, I wondred with great marueile.

7 Then the Angell ſaid vnto me, Wherefore marueileſt thou? I will ſhewe thee the myſterie of the woman, and of the beaſt that beareth her, which hath ſeuen heades, and ten hornes,

8 The [i] beaſt that thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomles pit, and ſhall go into perdition, and they that dwell on the earth, ſhall wonder (whoſe names are not written in the Booke of life from the foundation of the worlde) when they behold the beaſt that was, and is not, and yet is.

9 Here is the minde that hath wiſedome. The ſeuen heades are [k] ſeuen mountaines, wherron the woman ſitteth: they are alſo [l] ſeuen kinges.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the [m] eight, and is one of the ſeuen, and ſhall go into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten kinges, which yet haue not receiued a kingdome, but ſhall receiue power, as kinges at one houre with the beaſt.

13 [n] These haue one minde, & ſhall giue their power, and authoritie vnto the beaſt.

14 These ſhall fight with the Lambe, and the Lambe ſhall [o] ouercome them: * for he is Lord of Lordes, & King of kinges: and they that are on his ſide, called, and choſen, and faithfull.

15 And he ſaide vnto mee, The waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.

d The beaſt ſignifieth the ancient Rome: the woman that ſitteth theron, the newe Rome, which is y Papiſtrie, whoſe cruelties and blood-ſhedding is declared by ſcarlet.

e Full of Idolatrie, ſuperſtition and contempt of the true God.

f This woman is the Antichriſt, that is, the Pope with the whole body of his filthy creatures, as is expounded, verſ.18. whoſe beautie only ſtandeth in outward pompe and impudecie, & craft like a ſtrumpet.

g Of falſe doctrines and blaſphemies.

h Which none can knowe to anoyde but the elect.

i This is the Romane empire which being fallen into decay, the whore of Rome vſurped authoritie, and proceeded from the deuil, and thither ſhall returne.

k which are about Rome.

l For after that the empire was decaied in Nero, Galba, Otho, Vitellius, Veſpaſian and Titus dyed in leſſe then foureteene yeeres, and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the ſeuenth.

m He meaneth Traiane the Emperour who was a Spanyard and adopted by Nerua, but becauſe he perſecuted the faithfull, he goeth alſo to perdition.

n He ſignifieth the horrible perſecutions which haue bene vnder the empire of Rome, and in all other realmes ſubiect to the ſame.

o And breake them to ſhiuers as a potters pot.

1.Tim.6.15. chap.19.16.

16 And

16 And the p ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shall eate her flesh, and burne her with fire.
17 For God hath q put in their heartes to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.
18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

p Diuers nations as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it, and destroy it.
q That in steade of doing homage to Christ Iesus, thei should be cast into a reprobate sense to serue Antichrist, and to dedicate them selues and theirs wholy vnto him.

CHAP. XVIII.

3. 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

Isa.21.9. ier.51.8. chap.14.8.

1 And after these things, I saw another Angel come downe from heauen, hauing great power, so that p earth was lightened with his glorie.
2 And hee cryed out mightily with a loud voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull byrde.
3 For c all nations haue dronken of the wine of the wrath of her fornication, & the kings of the earth haue committed fornication with her, & the marchants of the earth are wared rich of p abundance of her pleasures.
4 And I heard another voyce from heauen say, d Goe out of her, my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.
5 For her sinnes are e come vp vnto heauen, and God hath remembred her iniquities.
6 f Rewarde her, euen as she hath rewarded you, and giue her double according to her workes: and in the cuppe that she hath filled to you, fill her the double.
7 In asmuch as she glorified her selfe, and lined in pleasure, so much giue yee to her torment and sorowe: for she saith in her heart, * I sit being g a Queene, and am no h widowe, and shall see no mourning.
8 Therefore shall her plagues come at one day, death, and sorow, and famine, and shee shall bee burnt with fire: for strong is the Lorde GOD which will condemne her.
9 And the kinges of the earth shall bewaile her, and lament for her, which haue committed fornication, and lined in pleasure with her, when they shal see the smoke of her burning,
10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.
11 And the i marchants of the earth shal weepe and waile ouer her: for no man buyeth their ware any more.
12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, & of skarlet, and of all maner of Thyne k wood, and of al vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,
13 And of cinnamom, and odours, and ointments, and frankincense, & wyne, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and l charets, and seruants, and m soules of men.
14 (And the n apples that thy soule lusted after, are departed from thee, and all things which were fat & excellent, are departed from thee, & thou shalt finde them no more)
15 The marchants of these things which were wared rich, shall stand a farre off from her, for feare of her torment, weeping and wayling,
16 And saying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and skarlet, and guilded with golde, and precious stone, and pearles.
17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer trauaile on the sea, shall stand a farre off,
18 And crie, when they see the smoke of her burning, saying, What citie was like vnto this great citie?
19 And they shall cast o dust on their heads, and cry weeping, and wayling, & say, Alas, alas, the great citie, wherein were made rich all that had shippes on the sea by her p costlines: for in one houre she is made desolate.
20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath p giuen your iudgement on her.
21 Then a mightie Angel tooke vp a stone like a great millstone, * and cast it into the sea, saying, With such violence shal the great citie Babylon be cast, and shalbe q found no more.
22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shall bee heard no more in thee, and no crafts man, of whatsoeuer craft he bee, shalbe found any more in thee: and the sound of a millstone shall bee heard no more in thee.
23 And the light of a candle shal shine no more in thee; and the voyce of the bridegroome

i Both they that temporally haue had profite by the strumpet, and also the spiritual marchants shall for sorowe & want of their gaine, cry out and despaire.
k Which is verie odoriferous and precious.
l Such as the wantons vse at Rome.
m This is the vilest ware that these marchants sel, & best cheap which soules notwithstanding § Sonne of God redeemed w his precious blood, 1.Pet.1.19.
n That is, the things which thou louedst best.
o And so shewe signes of great sorowe.
p *Or, noble estate.*
p And hath reuenged your cause in punishing her. *Iere.51.63.*
q It shall not be like to other cities which may he builded againe, but it shall be destroyed without mercie.

Isa.47.8. g The glorious boasting of the strumpet. h But full of people and mightie.

c The Romish prelates & marchants of soules are as kings and princes: so that their couetousnes and pride must be punished: secondly their craftes and deceites; and thirdly their crueltie.

indegrome & of the bride shal be heard no more in thee: for thy c marchants were the great men of the earth: & with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of al that were slame vpon the earth.

CHAP. XIX.

1 Prayses are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel will not be worshipped. 17 The foules and birds are called to the slaughter.

a That is, praise ye God, because the Antichrist & all wickednes is taken out of ỹ worlde.

b So that all the Saints are confirmed & ought nothing to dout of the saluation of the faithful.

c The wicked shalbe burned in continual fire, that neuer shall be extinguished.

d By the foure beasts are ment all creatures.

e Signifying that his iudgementes are true and iust, and ỹ we ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegrome of his Church at ỹ beginning, & at the last day it shalbe fully accomplished when we shall be ioyned with our head.

g That is, the Angel. *Matth.22.2. chap.14.13.*

h Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist. *Chap.22.8,9.*

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their nomber whom God vseth to reueile his secrets by to the Prophets, that they may declare thē to others, also that we must beleeue no other spirit of prophecie, but that which doeth testifie of Iesus, and leade vs to him.

1 Whereby is signified that Iesus Christ our iudge shall be victorious, and shal triumph ouer his enemies.

m He meaneth Christ.

n So that ỹ wicked shal tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is verie God, eternal, infinite & almightie, as he himself. *Isa.63.1,2.*

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying ỹ Iesus Christ, which is the worde, is made flesh, & is our Lord, out God, and the iudge of the quicke & dead.

s This declareth that his Angels shal come with him to iudge ỹ world.

t Which driueth the wicked into eternal fire. *Psal.2.9. chap.2.27.*

u Which declareth his humanitie, wherein he is Lord of all, & shall iudge the worlde. *1.Tim.6.15. chap.17.14.*

x This signifieth that the day of iudgement shal be cleare & euident, so that none shall be hid. for the trumpet shal blowe aloude and al shal vnderstande it.

y For the Pope and the worldly princes shal fight against Christ, euen vntil this last day.

z The ouerthrowe of the beast and his, which shalbe chiefly accomplished at the second comming of Christ.

1 AFter these thinges I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, & glory, and honour, and power be to the Lord our God.

2 For b true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruantes shed by her hand.

3 And againe they said, Hallelu-iah: and her c smoke rose vp for euermore.

4 And the foure & twentie Elders, and the foure d beasts fell downe, and worshipped God that sate on the throne, saying, e Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, & as the voyce of strong thundrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the f marriage of the Lambe is come, & his wife hath made her selfe readie.

8 And to her was graunted, ḥ she should be arayed with pure fine linē & shining, for the fine linen is the righteousnesse of Saints.

9 Then i he said vnto me, Write, * Blessed are they which are h called vnto the Lambes supper. And he saide vnto me, These words of God are true.

10 And I fell before his fete * to worship him: but he saide vnto me, See thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue ḥ testimonie of Iesus. Worshippe God: for the k testimonie of Iesus, is the Spirite of prophecie.

11 And I sawe heauen open, and behold a white l horse, and he that sate vpon him, was called, m Faithful and true, and he n iudgeth and fighteth ryghteously.

12 And his eyes were as a flame of fire, & on his head were o many crownes: and he had a name written, that no man r knewe but himselfe.

13 And *he was clothed with a garment dipt in q blood, and his name is called, THE r WORD OF GOD.

14 And the s warriers which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sworde, that with it he should smite the heathen: for he t shal rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And he hath vpon his garment, & vpon his u thigh a name written, * THE KING OF KINGS, AND LORD OF LORDES.

17 And I saw an Angel stād in ḥ x sunne, who cried with a loude voyce, saying to all the foules that did flye by the midst of heauen, Come, & gather your selues together vnto the supper of the great God,

18 That ye may eate the flesche of Kings, and the flesh of hie Captaines, and the flesche of mightie men, and the flesche of horses, and of them that sit on them, & the flesh of all free men and bondmen, & of small and great.

19 And I sawe the beast, and the Kings of the earth, and their y warriers gathered together to make battell agaynst him, that sate on the horse and agaynst his souldiers.

20 But the beast was z taken, and with him that false Prophete that wrought miracles before him, wherewith he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alue cast into a lake of fire, burning with brimstone.

21 And the remnant were slayne with the swoorde of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesche.

CHAP. XX.

1 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10 And after the world is iudged, he and his are cast into the lake of fire.

2 And

a This Angell representeth the order of the Apostles, whose vocation & office was from heauen: or may signifie Christ, which shoulde tread downe the serpents head.

b Hereby hee meaneth the Gospel whereby hel is shut vp to the faithfull, and Satan is chained that hee cannot hurt thē, yea and the ministers hereby open it to the infidels, but through their impietie and stubburnnes.

c That is, from Christs natiuitie vnto the time of Pope Syluester ỹ second: so long ỹ pure doctrine should after a sorte remaine.

d After this terme Satan had greater power then hee had before.

e The glory & authoritie of them that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spiritually dead: for in whom Satan liueth, hee is dead to God.

h Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnes of life.

i The death of the soule, which is eternal damnation. k Shal be true partakers of Christ & of his dignitie. l That is, for euer. m After that the chaine is broken & the true preaching of Gods worde is corrupt. n By thē are ment diuers and straūge enemies of ỹ Church of God, as ỹ Turke, ỹ Sarazins & others, read Eze. 38. 2. & 39. 1, 2. by whom ỹ Church of God should be grieuously tormented. o Which was Christ, prepared to iudgemēt with glorie & maiestie. p Euerie mans conscience is as a booke wherein his deedes are writtē, which shal appeare whē God openeth ỹ booke. *Phi.* 4. 3. *cha.* 3. 5. & 21. 27.

1 AND I saw an [a]Angel come downe from heauen, hauing the [b]keye of the bottomles pitte, and a great chayne in his hande.
2 And he toke the dragon that olde serpent, which is the deuil & Satan, and he bounde him [c] a thousand yeeres,
3 And cast him into the bottomles pit, & he shut him vp, & sealed the doore vpon him, that he shoulde deceiue the people no more, till the [d] thousand yeeres were fulfilled: for after that he must be loosed for a litle season.
4 And I saw [e] seates: and they sate vpō them, and iudgement was giuen vnto them and I sawe the soules of them that were beheaded for the witnes of Iesus, and for the worde of God, and which did not worship the beast, neyther his image, neither had taken his marke vpon their foreheads, or on their hāds: and they liued, and reigned with Christ a [f] thousand yere.
5 But the rest of the [g] dead men shall not liue agame, vntill the thousande yeres be finished: this is the [h] first resurrection.
6 Blessed & holy is he, that hath part in the first resurrectiō: for on such ỹ [i] second death hath no power: but they [k] shalbe the Priestes of God and of Christ, and shall reigne with him a [l] thousand yere.
7 And when the thousande yeeres are [m] expired, Satan shall be loosed out of his prison,
8 And shal goe out to deceiue the people, which are in the foure quarters of the earth: euen [n] Gog and Magog, to gather them together to battel, whose nōber is as the sand of the sea.
9 And they went vp into ỹ plaine of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.
10 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shalbe tormented euen day and night for euermore.
11 And I sawe a great white throne, and [o] one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.
12 And I sawe the dead, both great and small stande before God: & the [p] bookes were opened, and [*] another booke was opened, which is the booke of life, and the dead were iudged of those thinges, which were writtē in the bookes, according to their workes.
13 And the sea gaue vp her dead, which were in her, and [q] death and hel deliuered vp the dead, which were in them: & they were iudged euery man according to their workes.
14 And [r] death and hel were cast into the lake of fire: this is the second death.
15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 *The blessed estate of the godly,* 8. 27 *And the miserable condition of the wicked.* 11 *The description of the heauenly Ierusalem, and of the wife of the Lambe.*

AND I saw [*] a new heauen, & a new earth: [a] for [*] the first heauen, and the first earth were [b] passed away, and there was no more sea.
2 And I John sawe the [c] holy citie new Ierusalem come [d] down from God out of heauen, prepared as a bride trimmed for her husband.
3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he wil dwel with them: and they shall be his people, and God him selfe shall bee their God with them.
4 [*] And God shal wipe [e] away all teares from their eyes: and there shall be no more death, neither sorowe, neither crying, neyther shall there be any more payne: for the first thinges are passed.
5 And he that sate vpon the throne, said, [*] Behold, I make all things newe: and he said vnto me, Write: for these words are faithfull and true.
6 And he said vnto me, It is done, [*] I am Alpha and Omega, the beginning & the end. I wil giue to him that is a thirst, of the [f] well of the water of life freely.
7 He that ouercommeth, shall inherite al things, and I will be his God, and he shalbe my sonne.
8 But the [g] fearefull & vnbeleeuing, and the [h] abominable and murtherers, and whoremongers, and sorcerers, & idolaters, & all liers shal haue their part in ỹ lake, which burneth with fire & brimstone, which is the second death.
9 And there came vnto me one of the seuen Angels, which had the seuē vialles full of the seuen last plagues, and talked with me, saying, Come: I will shewe thee the [i] bride, the Lambes wife.
10 And he caried me away in the spirite to a great and an hie mountaine, and he shewed me the great [k] citie, holie Ierusalem, [l] descending out of heauen from God,

a All things shall be renued and restored into a most excellent & perfect estate, & therfore the day of the resurrection is called, the day of restauration of all things, Acts, 5. 21. 2. *Pet.* 3. 13.

b For all things shalbe purged frō their corruption, & the faithful shall enter into heauen with their head Christ.

c The holy cōpany of ỹ elect.

d Meaning, that God by his diuine maiestie wil glorifie and reuiue his, & take them vnto him. *Isa.* 25. 8. *chap.* 7. 17.

e All occasions of sorowes shal be taken away: so that they shall haue perpetuall ioy. *Isa.* 43. 19. 2. *cor.* 5. 17. *Chap.* 1. 8. *and* 22. 13.

f I that am the eternall life, will giue vnto mine to drinke of the liuely waters of this euerlasting life. g They which feare man more then God. h They which mocke and iest at religion. i Meaning the Church, which is maried to Christ by fayth. k By this description is declared the incomprehensible excellency, which the heauenly company do enioy. l It is saide to come downe from heauen, because all the benefites that the Church hath, they acknowledge it to come of God through Christ.

q Vnderstanding al kindes of death, whereby men haue bene slaine.

r Hel & death, which are the last enemies, shall be destroyed.

11 Hauing

11 Hauing the glorie of GOD: and her
shining was like vnto a stone most pre-
cious, as a m Jasper stone cleare as
crystall,
12 And had a great n wall and hie, and
had twelue o gates, and at the gates
twelue Angels, and the names writte,
which are the twelue tribes of the chil-
dren of Israel.
13 On p East part there were three gates,
& on the Northside three gates, on the
Southside three gates, and on the West-
side three gates.
14 And the wall of the citie had twelue
foundations, and in them the names
of the Lambes twelue q Apostles.
15 And hee that talked with mee, had a
golden reede to measure the citie with-
al, & the gates therof, & the wall therof.
16 And the city lay foure square, and the
length is as large as the breadth of it,
and he measured the citie with the reed,
twelue thousande furdongs: and the
length, and the bredth, and the height of
it are equall.
17 And hee measured the wall thereof, an
hundreth, fourtie and foure cubits, by
the measure of man, that is, of the An-
gell.
18 And the building of the wal of it was
of Jasper: and the citie was pure golde
like vnto cleare glasse.
19 And the foundations of the wal of the
citie were garnished with all maner of
precious stones: the first foundation was
Jasper: the second of Saphire: the thirde
of a Chalcedonie: the fourth of an Eme-
raude:
20 The fift of a Sardonyx: the sixt of a
Sardius: the seuenth of a Chrysolite:
the eyght of a Beryll: the ninth of a
Topaze: the tenth of a Chrysoprasius:
the eleuenth of a Jacinth: the twelfth
an Amethyst.
21 And the twelue gates were twelue
pearles, & euerie gate is of one pearle,
and the streete of the citie is pure golde,
as shining glasse.
22 And I sawe no Temple therein: for
the Lord God almightie & the r Lambe
are the Temple of it.
23 And the citie hath no neede of the
sunne, neither of the moone to shine in
it: for the glory of God did light it: and
the Lambe is the light of it.
24 And the people which are saued,
shall walke in the light of it: and the
s kinges of the earth shall bring their
glorie and honour vnto it.
25 And the gates of it shall not be shut
by day: for there shalbe no night there.
26 And the glory, & honour of the Gen-
tiles shalbe brought vnto it.
27 And there shal enter into it none vn-
cleane thing, neyther whatsoeuer wor-
keth abomination or lyes: but they
which are written in the Lambes
t Booke of life.

m Euer greene and flourishing.
n Signifying that the faithfull shal be surely kept in heauen.
o That is, place inough to enter: for els we know there is but one way & one gate, euen Iesus Christ.
p For the Apostles were meanes whereby Iesus Christ the true foundation was reueiled to the world.
q This declareth that Christ is God inseparable with his Father. *Isa.60.19.*
Isa 60.3,5.
r Here we see as in infinite other places that kings and princes (contrarie to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord. *Isa.60.11. Phil.4.3.chap.3.5.and 20.12.*

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulnes and light of the citie of God. 6 The Lord giueth ouer his seruants warning of things to come. 9 The Angel will not be worshipped. 18 To the word of God may nothing be added nor diminished there-from.

1 And hee shewed me a pure a riuer of
water of life, cleare as crystall, pro-
ceeding out of the throne of God, &
of the Lambe.
2 In the b middes of the streete of it, and
of either side of the riuer, was the tree of
life, which bare twelue maner of fruits,
and gaue fruit euery c moneth: and the
leaues of the tree serued to heale the d na-
tions with.
3 And there shall bee no more curse, but
the throne of God & of the Lambe shall
bee in it, and his seruantes shall serue
him.
4 And they shall see his face, and his
Name shalbe in their foreheads.
5 And there shall bee no e night there,
and they neede no candle, neyther light
of the Sunne: for the Lord God giueth
them light, and they shall reigne for e-
uermore.
6 And he saide vnto me, These wordes
are faithfull and true: and the Lorde
God of the holy Prophets sent his An-
gel to shew vnto his seruants f things
which must shortly be fulfilled.
7 Beholde, I come shortly. Blessed is he
that keepeth the wordes of the prophe-
cie of this booke.
8 And I am John, which sawe & heard
these things: & when I had heard and
seene, g I fell downe to worship before
the feete of the Angell, which shewed
me these things.
9 But he saide vnto me, See thou do it
not: for I am thy fellow seruant, and of
thy brethren the Prophets, and of them
which keepe the wordes of this booke:
worship God.
10 And he said vnto me, h Seale not the
wordes of the prophecie of this booke:
for the time is at hand.
11 He that is vniust, let him be vniust stil:
and he which is filthy, let him be filthie
still: and he that is righteous, let him
be righteous still: and he that is holy, let
him be holy still.
12 And beholde, I come shortly, and my
reward is with me, to giue euery man
according as his worke shalbe.
13 I am Alpha & Omega, the beginning
and the end, the first and the last.
14 Blessed are they, that doe his com-
maudements, that their right may be
in the i tree of life, and may enter in
through the gates into the citie.
15 For without shall be dogges and en-
chanters, & whoremongers, and mur-
therers, & idolaters, & whosoeuer loueth

a He alludeth to the visible paradise to set forth more sensibly the spiritual: and this agreeth with that which is written, Ezek. 47.1.
b Meaning, that Christ who is the life of his church is common to all his, & not peculiar for any one sort of people.
c For there are all things pleasant and ful of al contentation continually.
d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.60.19,20.*
e The light shall be vnchangeable, and shine for euer. *Chap.19.10.*
f Now this is the second time that he suffered himself to be caried away with the excellencie of the person: which is to admonish vs of our infirmitie & readines to fall, except God strengthen vs miraculously with his Spirit.
g This is not the as the other prophecies which were commanded to be hid till the time appointed, as in Daniel 12.4 because that these things should be quickly accomplished, and did now beginne. *Rom.2.6.*

Isa.41.4.& 44.6.chap.1.8.and 21.6. h They shall liue eternally with the sonne of God.

f That maintain false doctrine & delight therein.
k That is, a true and natural man and yet God equall with my Father.
l For Christ is the light that giueth light to euery one that cometh into this worlde.
m Let them be afraid of Gods horrible iudgements, and assoone as they heare the Lambe call, let them come.
n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort.
o That is, When God beginneth to reforme our will by his spirit.
p Seeing ſ Lord is at hande, we ought to be constant & reioyce, but we must beware we esteeme not ſ length nor shortnesse of the Lords comming by our owne imagination, 2. Pet. 3.9.
q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

16 maketh i lies.
I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the k generation of Dauid, and the bright morning l starre.
17 And the Spirit & the bride say, Come. And let him that heareth, say, m Come: And let him that is a n thirst, come: and o let whosoeuer p will, take of the water of life freely.
18 For I protest vnto euery man that heareth ſ wordes of ſ prophecie of this booke, q If any man shal adde vnto these things, God shall adde vnto him the plagues that are written in this booke.
19 And if any man shall diminish of the wordes of the booke of this prophecie, God shall take away his part out of ſ Booke of life, and out of the holy citie, and from those things which are written in this booke.
20 He which testifieth these things, saith, r Surely, I come quickly. Amen. Euen so q come, Lord Iesus.
21 The grace of our Lorde Iesus Christ be with you all, Amen.

Deut. 4.2. & 12. 32. prou. 30.6.

THE ENDE.

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